A

CLASSICAL DICTIONARY:

CONTAINING AN ACCOUNT OF

THE PRINCIPAL PROPER NAMES

MENTIONED IN

ANCIENT AUTHORS,

AND

INTENDED TO ELUCIDATE ALL THE IMPORTANT POINTS CONNECTED WITH THE GEOGRAPHY, HISTORY, BIOGRAPHY, MYTHOLOGY, AND FINE ARTS

OF THE

GREEKS AND ROMANS.

TOGETHER WITH

AN ACCOUNT OF COINS, WEIGHTS, AND MEASURES,

WITH TABULAR VALUES OF THE SAME.

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"*Huc undique gaza.*"—Virg.

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COUNSELLOR AT LAW, &c.,

WHO, AMID THE DUTIES OF A LABORIOUS PROFESSION, CAN STILL FIND LEISURE FOR HOLDING CONVERSE WITH THE PAGES OF ANTIQUITY, AND IN WHOM LEGAL ERUDITION IS SO HAPPILY BLENDED WITH THE LIGHTER GRACES OF ANCIENT AND MODERN LITERATURE,

THIS WORK

IS

AFFECTIONATELY INSCRIBED,

AS A FEEBLE RETURN FOR MANY ACTS OF FRATERNAL KINDNESS, AND (IF A BROTHER MAY BE ALLOWED TO EXPRESS HIMSELF IN THIS WAY) AS A TESTIMONIAL OF FOND REGARD FOR EMINENT ABILITIES IN UNISON WITH EMINENT INTEGRITY AND WORTH

PREFACE.

In laying the result of his labours before the public, the author wishes it to be distinctly understood, that the present volume is not, as some might perhaps imagine, merely an improved edition of the Classical Dictionary of Lempriere, but a work entirely new, and resembling its predecessor in nothing but the name. The author owes it, in fact, to himself to be thus explicit in his statement, since he would feel but poorly compensated for the heavy toil expended on the present work, were he regarded as having merely remodelled, or given a new arrangement to, the labours of another. So far from this having been done, there are, in truth, but two or three articles, and those quite unimportant ones, wherein any resemblance can be traced between Lempriere's work and the present. In every other respect, the Classical Dictionary now offered to the public will be found to be as different from Lempriere's as the nature of the case can possibly admit.

It cannot be denied that Lempriere's Classical Dictionary was a very popular work in its day. The numerous editions through which it ran would show this very conclusively, without the necessity of any farther proof. Still, however, it may be asserted with equal safety, that this same popularity was mainly owing to the circumstance of there being no competitor in the field. Considered in itself, indeed, the work put forth but very feeble claims to patronage, for its scholarship was superficial and inaccurate, and its language was frequently marked by a grossness of allusion, which rendered the book a very unfit one to be put into the hands of the young. And yet so strong a hold had it taken of public favour both at home and in our own country, that not only were no additions or corrections made in the work, but the very idea itself of making such was deemed altogether visionary. The author of the present volume remembers very well what surprise was excited, when, on having been employed to prepare a new edition of Lempriere in 1825, he hinted the propriety of making some alterations in the text. The answer received from a certain quarter was, that one might as well think of making alterations in the Scriptures as in the pages of Dr. Lempriere! and that all an editor had to do was merely to revise the references contained in the English work. When, however, several palpable errors, on the part of Lempriere, had been pointed out by him, and the editor was allowed to correct these and others of a similar kind, he still felt the impossibility of presenting the work to the American public in that state in which alone it ought to have appeared, partly from the undue estimation in which the labours of Dr. Lempriere were as yet generally held, and partly from a consciousness of his own inability, through the want of a more extended course of reading, to do justice to such a task. With all its imperfections, however, the edition referred to was well received; and when a second one was soon after called for, the publisher felt himself imboldened to allow the editor the privilege of introducing more extensive improvements, and of making the work, in every point of view, more deserving of patronage.

The republication of this latter edition in England, and the implied confession, connected with such a step, that the original work of Lempriere stood in need of improvement, now broke the charm which had fettered the judgments

of so many of our own countrymen, and it then began to be conceded on all sides that the Classical Dictionary of Dr. Lempriere was by no means entitled to the claim of infallibility; nay, indeed, that it was defective throughout. When the ownership of the work, therefore, passed into the hands of the Messrs. Carvill, and a new edition was again wanted, those intelligent and enterprising publishers gave the editor permission to make whatever alterations and improvements he might see fit; and the Classical Dictionary now appeared in two octavo volumes, enriched with new materials derived from various sources, and presenting a much fairer claim than before to the attention of the student.

This last-mentioned edition became, in its turn, soon exhausted, and a new one was demanded; when the copy-right of the work passed from the Messrs. Carvill to the Brothers Harper. To individuals of less liberal spirit, and more alive to the prospect of immediate advantage, it would have appeared sufficient to republish merely the edition in two volumes, without any farther improvement. The Messrs. Harper, however, thought differently on the subject. They wished a Classical Dictionary in as complete and useful a form as it could possibly be made; and, with this view, notwithstanding the large amount which had been expended on the purchase of the work, the stereotype plates were destroyed, though still perfectly serviceable, and the editor was employed to prepare a work, which, while it should embrace all that was valuable in the additions that had from time to time been made by him, was to retain no portion whatever of the old matter of Lempriere, but to supply its place with newly-written articles. This has now, accordingly, been done. A *new work* is the result; not an improved edition of the old one, but a work on which the patient labour of more than two entire years has been faithfully expended, and which, though comprised in a single volume, will be found to contain much more than even the edition of Lempriere in two volumes, as published by the Messrs. Carvill. Whatever was worth preserving among the additions previously made by the editor, he has here retained; but, in general, even these are so altered and improved as, in many instances, to be difficult of recognition; while, on the other hand, all the old articles of Lempriere, excepting one or two already referred to, have been superseded by new ones.

Such is a brief history of the present work. It remains now to give a general idea of the manner in which it has been executed. The principal heads embraced in the volume are, as the title indicates, the Geography, History, Biography, Mythology, and Fine Arts of the Greeks and Romans. The subject of Archæology is only incidentally noticed, as it is the intention of the author to prepare, with all convenient speed, a Dictionary of Greek and Roman Antiquities, which will contain an abstract of all the valuable matter connected with these subjects that is to be found in the writings of the most eminent German philologists. Only a few, therefore, of the more important topics that have a bearing on Archæology, are introduced into the present volume, such as the Greek Theatre, and theatrical exhibitions in general, the national games of Greece, the dictatorship and agrarian laws of the Romans, and some other points of a similar kind.

If the author were asked on what particular subject, among the many that are discussed in the present volume, the greatest amount of care had been expended, he would feel strongly inclined to say, that of Ancient Geography. Not that the others have been by any means slighted, and the principal degree of labour concentrated under this head. Far from it. But the fact is, that in a work like the present, the articles which relate to Ancient Geography are by far the most numerous, and, in some respects, the most important, and require a large portion of assiduous care. In what relates, therefore, to the Geography of former days, the author thinks he can say, without the least im-

putation of vanity, that in no work in the English language will there be found a larger body of valuable information on this most interesting subject than in that which is here offered to the American student. In connexion with the geography of past ages, various theories, moreover, are given respecting the origin and migration of different communities, and some of the more striking legends of antiquity are referred to concerning the changes which the earth's surface has from time to time undergone. Some idea of the nature of these topics may be formed by consulting the following articles: *Ægyptus*, *Atlantis*, *Gallia*, *Græcia*, *Lectonia*, *Mediterraneum Mare*, *Meroë*, *Ogyges*, *Pelasgi*, and *Phœnicia*. Nor is this all. Books of Travels have been made to contribute their stores of information, and the student is thus transported in fancy to the scenes of ancient story as they at present appear, and wanders, as it were, amid the most striking memorials of the past.

The Historical department has also been a subject of careful attention. Here, again, the origin of nations forms a very attractive field of inquiry, and the student is put in possession of the ablest and most recent speculations of both German and English scholarship. The Argonautic expedition, for example, the legend of the Trojan war, events dimly shadowed forth in the distant horizon of "gray antiquity;" the origin of Rome, the early movements of the Doric and Ionic races among the Greeks; or, what may prove still more interesting to some, the origin of civilization in India and the remote East; all these topics will be found discussed under their respective heads, and will, it is hoped, teach the young student that history is something more than a mere record of dates, or a chronicle of wars and crimes.

Particular attention has also been paid to the department of Biography. This subject will be found divided into several heads: biographical sketches, namely, of public men, of individuals eminent in literature, of scientific characters, of physicians, of philosophers, and also of persons distinguished in the early history of the Christian Church. The literary biographies, in particular, will, it is conceived, be found both attractive and useful to the student, since we have no work at present in the English language in which a full view is given of Grecian and Roman literature. The sketches of ancient mathematicians, and of other individuals eminent for their attainments in science, will not be found without interest even in our own day. Nor will the medical man depart altogether unrewarded from a perusal of those biographies which treat of persons distinguished of old in the healing art. In the accounts, moreover, that are given of the philosophers and philosophic systems of antiquity, although half-learned sciolists have passed upon these topics so sweeping a sentence of condemnation, much curious information may nevertheless be obtained, and much food for speculation, too, on what the mind can effect by its own unaided powers in relation to subjects that are of the utmost importance to us all. The ecclesiastical biographies will also be found numerous, and, it is hoped, not uninteresting. None of them fall properly, it is true, within the sphere of a Classical Dictionary, yet they could not well have been omitted, since many of the matters discussed in them have reference more immediately to classical times.

The subject of Mythology has supplied, next to that of Ancient Geography, the largest number of articles to the present work. In the treatment of these, it has been the chief aim of the author to lay before the student the most important speculations of the two great schools (the Mystic and anti-Mystic) which now divide the learned of Europe. At the head of the former stands Creuzer, whose elaborate work (*Symbolik und Mythologie der alten Völker*) has reappeared under so attractive a form through the taste and learning of Guigniaut. The champion of the anti-Mystic school appears to be Lobeck, although many eminent names are also marshalled on the same side. It has

been the aim of the author to give a fair and impartial view of both systems, although he cannot doubt but that the former will appear to the student by far the more attractive one of the two. In the discussion of mythological topics, very valuable materials have been obtained from the excellent work of Keightley, who deserves the praise of having first laid open to the English reader the stores of German erudition in the department of Mythology. In all cases, however, reference has likewise been had to the German works from which Keightley derived his stores, while, in many instances, materials have been obtained from volumes to which Keightley himself does not appear to have had access. The author will, he trusts, be pardoned for having intruded some theories of his own on several topics of a mythological character, more particularly under the articles *Amazones*, *Asi*, *Io*, *Odinus*, and *Orpheus*. It is a difficult matter, in so attractive a field of inquiry as this, to resist the temptation of inflicting one's own crude speculations upon the patience of the reader. In preparing the mythological articles, the greatest care has been also taken to exclude from them everything offensive, either in language or detail, and to present such a view of the several topics connected with this department of inquiry as may satisfy the most scrupulous, and make the present work a safe guide, in a moral point of view, to the young of either sex.

The department of the Fine Arts forms an entirely new feature in the present work. The biographies of Artists have been prepared with great care, and criticisms upon their known productions have been given from the most approved authorities, both ancient and modern. The information contained under this head will, it is conceived, prove not unacceptable either to the modern artist or the general reader.

The account of Coins, Weights, and Measures, which accompanied the edition of Lempriere in two volumes, has been appended to the present work in a more condensed and convenient form. It is from the pen of Abraham B. Conger, Esq., formerly one of the Mathematical instructers in Columbia College, but at present a member of the New-York bar. The very great clearness and ability which characterize this Essay have been fully acknowledged by its republication abroad in the Edinburgh edition of Potter's Grecian Antiquities, and it will be found far superior to the labours of Arbuthnot, as given in the Dictionary of Lempriere.

Before concluding, the author must express his grateful obligations to his friend, Francis Adams, Esq., of Banchory Ternan, near Aberdeen (Scotland), for the valuable contributions furnished by him under the articles *Aëtius*, *Alexander of Tralles*, *Aretæus*, *Celsus*, *Dioscorides*, *Galenus*, *Hippocrates*, *Nicander*, *Oribasius*, *Paulus Ægineta*, and many other medical biographies scattered throughout the present work. Mr. Adams is well known abroad as the learned author of "Hermes Philologicus," and the English translator of "Paul of Ægina." Whatever comes from his pen, therefore, carries with it the double recommendation of professional talent and sound and accurate scholarship.

With regard to the typographical execution of the present volume the author need say but little. The whole speaks for itself, and for the unsparing liberality of the publishers. In point of accuracy, the author is sure that no work of its size has ever surpassed it; and for this accuracy he is mainly indebted to the unremitting care of his talented young friend, Mr. Henry Drisler, a graduate of Columbia College, and one of the Instructers in the College-school, of whose valuable services he has had occasion to speak in the preface to a previous work.

Columbia College, March 15, 1841.

LIST OF WORKS,

EXCLUSIVE OF THE CLASSICS,

FORMING PART OF THE AUTHOR'S PRIVATE COLLECTION, AND WHICH HAVE BEEN CONSULTED FOR THE PURPOSES OF THE PRESENT EDITION.

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A

CLASSICAL DICTIONARY,

&c. &c. &c.

ABÆ, I. a city of Phocis, near and to the right of Elatea, towards Opus. The inhabitants had a tradition that they were of Argive descent, and that their city was founded by Abas, son of Lynceus and Hypermnestra, grandson of Danaus (*Paus.* 10, 35). It was most probably of Thracian, or, in other words, Pelasgic origin. Abæ was early celebrated for its oracle of Apollo, of greater antiquity than that at Delphi (*Steph. B.*). In later days, the Romans also testified respect for the character of the place, by conceding important privileges to the Abæans, and allowing them to live under their own laws (*Paus. l. c.*). During the Persian invasion, the army of Xerxes set fire to the temple, and nearly destroyed it; soon after it again gave oracles, though in this dilapidated state, and was consulted for that purpose by an agent of Mardonius (*Herod.* 8, 134). In the Sacred war, a body of Phocians having fled to it for refuge, the Thebans burned what remained of the temple, destroying, at the same time, the suppliants (*Diod. S.* 16, 58). Hadrian caused another temple to be built, but much inferior in size. This city possessed also a forum and a theatre. Ruins are pointed out by Sir W. Gell (*Itin.* 266) near the modern village of *Exarcho*.—II. The Scholiast on Soph. (*Œd. T.* 890) mentions Abæ as a city in Lycia, where Apollo is said to have had a temple. But this is pronounced to be an error by the best commentators. (*Berk. ad Steph. B.*)

ABACÆNUM, a city of the Siculi, in Sicily, situated on a steep hill southwest of Messana. Its ruins are supposed to be in the vicinity of *Tripi*. Being an ally of Carthage, Dionysius of Syracuse wrested from it part of the adjacent territory, and founded in its vicinity the colony of Tyndaris (*Diod. S.* 14, 78, 90). Ptolemy calls this city Ἀβάκαινα, all other writers Ἀβακαῖνον. According to Bochart, the Punic appellation was *Abacin*, from *Abac*, "*extollere*," in reference to its lofty situation. (*Cluver. Sic. Ant.* 2, 386.)

ABĂLUS. *Vid.* Basilis.

ABANTES, an ancient people of Greece, whose origin is not ascertained; probably they came from Thrace, and having settled in Phocis, built the city Abæ. From this quarter a part of them seem to have removed to Eubœa, and hence its name *Abantias*, or *Abantis* (*Strabo*, 444). Others of them left Eubœa, and settled for a time in Chios (*Paus.* 7, 4); a third band, returning with some of the Locri from the Trojan war, were driven to the coast of Epirus, settled in part of Thesprotis, inhabited the city Thronium, and gave the name *Abantis* to the adjacent territory (*Paus.* 5, 22). The Thracian origin of the Abantes is contested by Mannert (8, 246), though supported, in some degree, by Aristotle, as cited by Strabo. They had a custom of cutting off the hair of the head before, and suffering it to grow long behind (*Il.* 2, 542). Plutarch (*Vit. Thes.* 5) states, that they did this to prevent the enemy, whom they always boldly fronted, from seizing them by the fore part of their heads. The truth is, they wore the hair long behind as a badge of valour, and so the scholiast on Homer means by ἀνδρείας χάριν. The custom of wearing long hair characterized many, if not all of the warlike nations of antiquity; it prevailed among the Scythians, who were wont also to cut off the hair of their captives as indicative of slavery (*Hesych.* —*Bayeri Mem. Scyth. in comment. Acad. Petr.* 1732, p. 388); and also among the Thracians, Spartans, Gauls (*Galli comati*), and the early Romans (*intonsi Romani*). As to the origin of this custom among the Spartans, Herodotus (1, 82) seems to be in error, in dating it from the battle of Thyrea, since Xenophon (*Lac. Pol.* 11, 3) expressly refers it to the time of Lycurgus (*Plut. Vit. Lys.* 1). The practice of scalping, which, according to Herodotus (4, 64), existed among the ancient Scythians (*Casaub. ad Athen.* 524), and is still used by the North American Indians, appears to owe its origin to this peculiar regard for the hair of the head. The greatest trophy for the victor to gain, or the vanquished to lose, would be a portion of what each had regarded as the truest badge of valour, and the skin of the head would be taken with it to keep the hair together. On the other hand, shaving the head was a peaceful and religious custom, directly opposed to that just mentioned. It was an indispensable rite among the priests of Egypt (*Herod.* 2, 36); and even the deities in the hieroglyphics have their heads without hair. Hence, too, may be explained what is said of the Argippæi, or Bald-headed Scythians (*Herod.* 4, 23). No one offered violence to them; they were accounted sacred, and had no warlike weapons. Were they not one of those sacerdotal colonies which, migrating at a remote period from India, spread themselves over Scythia, and a large portion of the farther regions of the West?

ABANTĬAS, and ABANTIĂDES, I. a patronymic given to the descendants of Abas, king of Argos, such as Acrisius, Danaë, Perseus, Atalanta, &c. (*Ovid, Met.* 4, 607).—II. One of the ancient names of Eubœa: *Vid.* Abantes; Pliny (4, 12) and Priscian (*Perieg.* 544) both use this term; Strabo (444) calls it Abantis.

ABANTĬDAS, a tyrant of Sicyon, in the third century B.C. He seized upon the sovereign power, after having slain Clinias, who was then in charge of the administration. Clinias was the father of the celebrated Aratus, and the latter, at this time only seven years of age, narrowly escaped sharing the fate of his parent. (*Plut. Vit. Arat.* 2.)

ABANTIS. *Vid.* Abantias II.

ABĂRIS, I. a Scythian, or Hyperborean, mentioned by several ancient writers. Iamblichus states that Abaris was a disciple of Pythagoras, and performed many wonders with an arrow received from Apollo (*Vit. Pythag.*, p. 28, *ed. Kuster*). Herodotus informs us (4, 36), that he was carried on this arrow over the

whole earth without tasting food. But there are strong doubts as to the accuracy of the text given by Wesseling and Valckenaer. The old editions read ὡς τὸν βιστὸν περιέφερε οὐδὲν σιτεόμενος, which agrees with the account given in the Fragment of Lycurgus cited by Eudocia (*Villois. Anecd.* 1, 20), where he is said to have traversed all Greece, holding an arrow as the symbol of Apollo. The time of his arrival in Greece is variously given (*Bentl. Phal.* 95). Some fix it in the 3d Olympiad (*Harpocr.—Suid.*), others in the 21st, others much lower. One authority is weighty: Pindar, as cited by Harpocration, states that Abaris came to Greece while Crœsus was king of Lydia. An extraordinary occasion caused his visit. The whole earth was ravaged by a pestilence; the oracle of Apollo, being consulted, gave answer that the scourge would only cease when the Athenians should offer up vows for all nations. Another account makes him to have left his native country during a famine (*Villois. Anecd. l. c.*). He made himself known throughout Greece as a performer of wonders; delivered oracular responses (*Clem. Alex. Str.* 399); healed maladies by charms or exorcisms (*Plato, Charm.* 1, 312, *Bekk.*); drove away storms, pestilence, and evils. His oracles are said to have been left in writing (*Apollon. Hist. Comment.* c. 4. Compare *Schol. Aristoph.* p. 331, as emended by Scaliger). The money obtained for these various services, Abaris is said to have consecrated, on his return, to Apollo (*Iambl. V. P.* 19), whence Bayle concludes, that the collecting of a pious contribution formed the motive of his journey to Greece (*Dict. Hist. et Crit.* 1, 4). He formed also a Palladium out of the bones of Pelops, and sold it to the Trojans (*Jul. Firmicus*,16). Modern opinions vary: Brucker (*Hist. Phil.* 1, 355.—*Enfield*,1, 115) regards him as one who, like Empedocles, Epimenides, Pythagoras, and others, went about imposing on the vulgar by false pretensions to supernatural powers; and Lobeck (*Aglaoph.* vol. i., p. 313, *seq.*) is of the same opinion. Creuzer (*Symb.* 2, 1, 267) considers Abaris as belonging to the curious chain of connexion between the religions of the North, and those of Southern Europe, so distinctly indicated by the customary offerings sent to Delos from the country of the Hyperboreans. The same writer then cites a remarkable passage from the *Hialmarsaga:* "From Greece came Abor and Samolis, with many excellent men; they met with a very cordial reception; their servant and successor was Herse of Gliaisvalr." The allusion here is evidently to Abaris and Zamolxis; and if this passage be authentic, Abaris would have been a Druid of the North, and the country of the Hyperboreans the Hebrides. The doctrines of the Druids, as well as those of Zamolxis, resemble the tenets of the Pythagorean school, and in this way we may explain that part of the story of Abaris which connects him with Pythagoras (*Origen. Philos.* 882, 906, *ed. de la Rue.—Chardon de la Rochette, Melang. de Crit.* vol. i., p. 58). Unfortunately, the *Saga* of Hialmar is by the ablest critics of the North considered a forgery (*Müller's Sagabibl.* 2, 663). Still, other grounds have been assumed for making Abaris a Druidical priest; and the opinion is maintained by several writers (*Toland's Misc. Works*, 1, 181.—*Higgins' Celtic Druids*, 123.—*Southern Rev.* 7, 21.) One argument is derived from Himerius (*Phot. Bibl.* vol. ii., p. 374, *ed. Bekker*), that he travelled in Celtic costume; in a plaid and pantaloons. Creuzer, after some remarks on this history, indulges in an ingenious speculation, by which Abaris becomes a personification of writing, and the doctrines communicated by it, as well as the advantages resulting from these doctrines, and from science or wisdom in general. As the Runic characters of the North are here referred to, a part of his argument rests on the etymology of "Runic," *rinnen, runen*, "to run," "to move rapidly along." This, together with the arrow-like form of most of them, will make Abaris, travelling on his arrow, to be him that moves rapidly along, *Runa*, the scribe, prophet, deliverer; and, at the same time, the personification of writing, as the source of all knowledge, and of safety to man. Thus the legend of Abaris may mark the propagation of writing from the summits of Caucasus, for spreading civilization as well to the Greeks, as the nations of the North. For other speculations, compare Müller (*Dorier*, 1, 364) and Schwenk (*Etymol.-Myth. Andeut.* 358), who see in Abaris the god himself, Apollo Ἀφαρεύς or Ἀφαῖος, "*luminous*," under the Macedonian form Ἄβαρις, become his own priest (*Creuzer*,2, 1, 269).—II. A city of Egypt, called also *Avaris* (Ἄβαρις, or Ἀβάρις). Manetho places it to the east of the Bubastic mouth of the Nile, in the Saïtic Nome (*Joseph. c. Ap.* 1, 14). Mannert identifies it with what was afterward called Pelusium; for the name Abaris disappeared, when the shepherd-race retired from Egypt, and the situation of Pelusium coincides sufficiently with the site of Abaris, as far as authorities have reached us. Manetho, as cited by Josephus, says, that Salatis, the first shepherd-king, finding the position of Abaris well adapted to his purpose, rebuilt the city, and strongly fortified it with walls, garrisoning it with a force of 240,000 men. To this city Salatis repaired in summer time, in order to collect his tribute, and to pay his troops, and to exercise his soldiers with the view of striking terror into foreign states. Manetho also informs us, that the name of the city had an ancient theological reference (καλουμένην ἀπό τινος ἀρχαίας θεολογίας Ἀβαριν). Other writers make the term Abaris denote "a pass," or "crossing over," a name well adapted to a stronghold on the borders. Compare the Sanscrit *upari* (over, above), the Gothic *ufar*, the Old High German *ubar*, the Persian *eber*, the Latin *super*, the Greek *ὑπέρ*, &c.

Abarnis, or -us, I. a name given to that part of Mysia in which Lampsacus was situate. Venus, according to the fable, here *disowned* (ἀπηρνήσατο) her offspring Priapus, whom she had just brought forth, being shocked at his deformity. Hence the appellation. The first form *Aparnis*, was subsequently altered to *Abarnis* (*Steph. B.*).—II. A city in the above-mentioned district, lying south of Lampsacus (*Steph. B.*).

Abas, I. or Abus, a mountain of Armenia Major; according to D'Anville, the modern *Abi-dag*, according to Mannert (5, 196), *Ararat;* giving rise to the southern branch of the Euphrates. (*Vid.* Arsanias.)—II. A river of Albania, rising in the chain of Caucasus, and falling into the Caspian Sea. Ptolemy calls it Albanus. On its banks Pompey defeated the rebellious Albanians (*Plut. Vit. Pomp.* 35).—III. The 12th king of Argos, son of Belus, some say of Lynceus and Hypermnestra; father of Prœtus and Acrisius; said to have built Abæ; reigned 23 years, B.C. 1384. (*Paus.* 2, 16; 10, 35.—*Apollod.* 2, 2.)—IV. A Latin chief who assisted Æneas against Turnus, and was killed by Lausus (*Æn.* 10, 170, &c.).—V. A soothsayer, to whom the Spartans erected a statue for his services to Lysander, before the battle of Ægospotamos. He is called by some writers Hagias (Ἁγίας). Consult Wesseling, *ad Herod.* 9, 33, and *Paus.* 10, 9.

Abasītis, a district of Phrygia Epictetus, in the vicinity of Mysia; in it was the city of Ancyra, and here, according to Strabo (576), the Macestus or Megistus arose.

Abătos. *Vid.* Philæ.

Abdalonĭmus, one of the descendants of the kings of Sidon, so poor that, to maintain himself, he worked in a garden. When Alexander took Sidon, he made him king, and enlarged his possessions for his disinterestedness. (*Justin*, 11, 10.—*Curt.* 4, 1.) Diodorus Siculus (17, 46) calls him Ballonymus, a corruption of the true name as given by Curtius and Justin. Wesseling (*ad Diod. S. l. c.*) considers the word equivalent, in the Phœnician tongue, to *Abd-al-anim*, "*Ser-*

vus Dei praedatoris," and thinks that the latter part of the compound, *anim*, may be traced in the name of the god *Anammelech* (2 *Kings*, 17, 31). Gesenius (*Gesch. der Hebr. Sprache und Schrift*, 228) makes *Abdalonimus*, as an appellation, the same with *Abd-alonim*, "Servant of the gods."

ABDĒRA, I. a city of Thrace, at the mouth of the Nestus: Ephorus (*Steph. B.*) wrote in sing. Ἄβδηρον, but the plural is more usual, τὰ Ἄβδηρα. The Clazomenian Timesius commenced founding this place, but, in consequence of the Thracian inroads, was unable to complete it; soon after, it was recolonized by a large body of Teians from Ionia, who abandoned their city, when besieged by Harpagus, general of Cyrus (*Herod.* 1, 168). Many Teians subsequently returned home; yet Abdera remained no inconsiderable city. There are several other accounts of the origin of this place, but the one which we have given is most entitled to credit. The city of Abdera was the birthplace of many distinguished men, as Anaxarchus, Democritus, Hecataeus, and Protagoras; the third, however, must not be confounded with the native of Miletus. (*Creuzer, Hist. Antiq. Gr. Fragm.* 9, 28.) But, notwithstanding the celebrity of some of their fellow-citizens, the people of Abdera, as a body, were reputed to be stupid. In the *Chiliads* of Erasmus, and the *Adagia Veterum*, many sayings record this failing; Cicero styles Rome, from the stupidity of the senators, an Abdera (*Ep. ad Att.* 4, 16); Juvenal calls Abdera itself, "the native land of blockheads" (*vervecum patriam*, 10, 50; compare Martial, 10, 25; "*Abderitanæ pectora plebis*"). Much of this is exaggeration. Abdera was the limit of the Odrysian empire to the west (*Thuc.* 2, 29). It afterward fell under the power of Philip; and, at a later period, was delivered up by one of its citizens to Eumenes, king of Pergamus (*Diod. S. Fragm.* 30, 9, 413, *Bip.*). Under the Romans it became a free city (*Abdera libera*), and continued so even as late as the time of Pliny (4, 11). It was famous for mullets, and other fish (*Dorio, ap. Athen.* 3, 37.—*Archestr. ap. eund.* 7, 124). In the middle ages Abdera degenerated into a very small town, named Polystylus, according to the Byzantine historian, Curopalate (*Wasse, ad Thuc.* 2, 97). Its ruins exist near *Cape Baloustra*. (*French Strabo*, 3, 180, § 3.)—II. A town of Hispania Bætica, east of Malaca, in the territory of the Bastuli Pœni, lying on the coast; Strabo calls the place Αὐδηρα (157). Ptolemy Ἄβδαρα, Steph. B. Ἄβδηρα, a coin of Tiberius *Abdera* (*Vaillant, col.* 1, p. 63.—*Rasche's Lex. Rei Num.* 1, 23). It was founded by a Phœnician colony, and is thought to correspond to the modern *Adra*. (*Ukert's Geogr.* 2, 351.)

ABDĒRUS, a Locrian, armour-bearer of Hercules; torn to pieces by the mares of Diomedes, which the hero, warring against the Bistones, had intrusted to his care. According to Philostratus (*Icon.* 2, 35), Hercules built the city of Abdera in memory of him. (But *vid.* Abdera I.)

ABELLA, a town of Campania, northeast of Nola, founded by a colony from Chalcis, in Eubœa, according to Justin (20, 1). Its ruins still exist in *Avella Vecchia*. Small as was Abella, it possessed a republican government, retaining it until subdued by the Romans; the inhabitants *Abellani*, are frequently mentioned by ancient writers; the only fact worthy of record is, that their territory produced a species of nut, *nux Abellana* or *Avellana*, apparently the same with what the Greek writers call κάρυον Ποντικόν, Ἡρακλεωτικόν or λεπτόν (*Dioscor.* 1, 179.—*Athen.* 2, 42). The tree itself is the καρύα Ποντική, and corresponds to the *corylus* of Virgil, and the *corylus Avellana* of Linnæus, class 21. (*Fée, Flore de Virgile*, 223.)

ABELLĪNUM, I. now *Abellino*, a city of the Hirpini, in Samnium; the inhabitants of which were called, for distinction'sake, *Abellinates Protropi* (*Plin.* 3, 2.—*Ptol.* 67).—II. A city of Lucania, near the source of the Aciris; called Abellinum Marsicum. It is thought by Cluver (*Ital. Antiq.* 2, 1280) and D'Anville (*Geogr. Anc.* 57) to accord with *Marsico Vetere* (*Cramer's Anc. Italy*, 2, 379).

ABGĂRUS, I. a name common to many kings of Edessa, in Mesopotamia; otherwise written *Abagarus, Agbarus, Augarus*, &c. The first monarch of this name (*Euseb. H. E.* 1, 13) wrote a letter to our Saviour, and received a reply from him (*vid.* Edessa). The genuineness of these letters has been much disputed among the learned. (*Cave's Lit. Hist.* 1, 3.—*Lardner's Cred.* 7, 22.)—II. The name, according to some authorities, of the Arabian prince or chieftain who perfidiously drew Crassus into a snare, which proved his ruin; called Ἀχβαρος by Appian (*B. P.* 34), Ἀριάμνης (*Plut. Crass.* 21), Ἀύγαρος (*Dio Cass.* 40, 20).

ABĬA, the southernmost city of Messenia, on the eastern shore of the Messenian Gulf. Pausanias (4, 30) identifies it with Ire, Ἴρη, one of the places offered by Agamemnon to Achilles (*Il.* 9, 292). Abia, together with the adjacent cities of Thuria and Pheræ, separated from Messenia, and became part of the Achæan confederacy; afterward they again attached themselves to the Messenian government. At a later period, Augustus, to punish the Messenians for having favoured the party of Antony, annexed these three cities to Laconia. But this arrangement continued only for a short time, since Ptolemy and Pausanias include them again among the cities of Messenia. A small village, *Zamata*, stands on or near the site of Abia. (*Polyb. Exc. de Legat.* 53.)

ABĬI, a Scythian nation, supposed by the earlier Greeks to inhabit the banks of the Tanaïs. Homer is thought to allude to them, *Il.* 13, 6, where for ἀγανῶν, some read Ἀβίων τε. By others they are supposed to be identical with the Macrobii. The name Ἄβιοι is thought by Heyne (*ad. Il. l. c.*) to allude to their living on lands common to the whole nation, or to their having a community of goods, or perhaps to their poverty, and their living in wagons. Curtius (7, 6) states, that these Abii sent ambassadors to Alexander with professions of obedience. But the Macedonians encountered no Abii; they only believed that they had found them. The name they probably had learned from Homer, and knew that they were a people to the north, forming part of the great Scythian race. Supposing themselves, therefore, on the banks of the Tanaïs, they gave the name *Abii* to the people, who had sent ambassadors, merely because they had heard that the Abii dwelt on that river.

ABĪLA, or ABŸLA, I. a mountain of Africa, opposite Calpe (*Gibraltar*), supposed to coincide with *Cape Serra*. It is an elevated point of land, forming a peninsula, of which a place named Ceuta closes the isthmus. Of the two forms given to the name of this mountain by ancient writers, that of *Abyla* is the more common. The name is written by Dionysius (*Perieg.* 336), Ἀλύβη. According to Avienus (*Ora Marit.* 345), *Abila* is a Carthaginian or Punic appellative for "any lofty mountain." This name appears to have passed over into Europe, and to have been applied, with slight alteration of form, to the opposite mountain, the rock of *Gibraltar*. Eustathius (*ad Dionys. P.* 64) informs us that in his time the latter mountain was named *Calpe* by the Barbarians, but *Aliba* by the Greeks; and that the true *Abila*, on the African side, was called *Abenna* by the natives, by the Greeks Κυνηγητική. At what time the present *Gibraltar* began to be called Calpe, is difficult to determine; probably long antecedent to the age of Eustathius. Calpe itself is only *Aliba* shortened, and pronounced with a strong Oriental aspirate. In the word *Aliba* we likewise detect the root of *Alp*, or, rather, the term itself, which may be traced directly to the Celtic radical *Alb*. The situation of Abila gave it, with the opposite Calpe, a

conspicuous place in the Greek mythology (*vid.* Herculis Columnæ, and Mediterraneum Mare).—II. A city of Palestine, 12 miles east of Gadara (*Euseb.* v. Ἄβελ Ἀμπέλων). Ptolemy is supposed to refer to it under the name *Abida*, an error probably of copyists (*Mannert*, 6, 1, 323).—III. A city of Cœlesyria, now *Bellinas*, in a mountainous country, about 18 miles northwest of Damascus. Ptolemy gives it the common name Ἄβιλα. Josephus calls it Ἄβελα, and also Ἀβελμαχέα, the latter coming from the Hebrew name *Abel Beth Maacha*, or *Abel Malacha* (*Reland, Palest.* 520). It was the capital of Abilene, a province over which Lysanias was tetrarch (*Luke*, 3, 1).

Abilēne, a district of Cœlesyria, the capital of which was *Abila*. (*Vid.* preceding article, No. III.)

Abnŏba, according to Ptolemy (2, 11), a chain of mountains in Germany, which commenced on the banks of the Mœnus, now *Mayne*, and, running between what are now *Hesse* and *Westphalia*, terminated in the present Duchy of *Paderborn*. Out of the northeastern part of this range, springs, according to the same authority, the Amisus, now *Ems*. Subsequent writers, however, seem to have limited the name Abnoba to that portion of the *Black Forest* where the *Danube* commences its course, and in this sense the term is used by Tacitus. A stone altar, with ABNOBA inscribed, was discovered in the *Black Forest* in 1778; and in 1784, a pedestal of white marble was found in the Duchy of *Baden*, bearing the words DIANAE ABNOBAE. These remains of antiquity, besides tending to designate more precisely the situation of the ancient *Mons Abnoba*, settle also the orthography of the name, which some commentators incorrectly write *Arnoba*. (Compare *La Germanie de Tacite, par Panckouke*, p. 4, and the *Atlas, Planche deuxième*.)

Abonitichos, a small town and harbour of Paphlagonia, southeast of the promontory Carambis. It was the birthplace of an impostor, who assumed the character of Æsculapius. Lucian (*Pseud.* 58) states, that he petitioned the Roman emperor to change the name of his native city to Ionopolis, and that the request of the impostor was actually granted. The modern name *Inebolí* is only a corruption of Ionopolis. (*Marcian, Peripl.*, p. 72.—*Steph. B.*)

Aborigĭnes, a name given by the Roman writers to the primitive race, who, blending with the Siculi, founded subsequently the nation of the Latins. The name is equivalent to the Greek αὐτόχθονες, as indicating an indigenous race. According to the most credible traditions, they dwelt originally around Mount *Velino*, and the Lake Fucinus, now *Celano*, extending as far as Carseoli, and towards Reate. This was Cato's account (*Dionys. H.* 2, 49); and if Varro, who enumerated the towns they had possessed in those parts (*Id.* 1, 14), was not imposed on, not only were the sites of these towns distinctly preserved, as well as their names, but also other information, such as writings alone can transmit through centuries. Their capital, Lista, was lost by surprise; and exertions of many years to recover it, by expeditions from Reate, proved fruitless. Withdrawing from that district, they came down the Anio; and even at Tibur, Antemnæ, Ficulea, Tellena, and farther on at Crustumerium and Aricia, they found Siculi, whom they subdued or expelled. The Aborigines are depicted by Sallust and Virgil as savages living in hordes, without manners, law, or agriculture, on the produce of the chase, and on wild fruits. This, however, does not agree with the traces of their towns in the Apennines; but the whole account was, perhaps, little else than an ancient speculation on the progress of mankind from rudeness to civilization. The Aborigines are said to have revered Janus and Saturn. The latter taught them husbandry, and induced them to choose settled habitations, as the founders of a better way of life. From this ancient race, as has already been remarked, blending with a remnant of the Siculi, sprang the nation of the Latins; and between Saturn and the time assigned for the Trojan settlement, only three kings of the Aborigines are enumerated, Picus, Faunus, and Latinus. (*Niebuhr, Rom. Hist.* 1, 62, *Cambr.*) As to the name of this early race, the old and genuine one seems to have been *Casci* or *Cassei* (*Scaliger in Serv. ad Æn.* 1, 10); and the appellation of Aborigines was only given them by the later Roman writers. (*Heyne, Excurs.* 4, *ad Æn.* 7.) Cluver, and others, have maintained the identity of the Aborigines and Pelasgi, a position first assumed by Dionysius of Halicarnassus. Mannert (9, 436) thinks, that the Pelasgi were a distinct race, who, on their arrival in Italy, united with the people in question, and that both became gradually blended into one race, the Etrurian. Some are in favour of writing *Aberrigines*, and refer to the authority of Festus, who so styles them as having been *wanderers* (*ab, erro*), when they took possession of that part of the country where they subsequently dwelt. In this Festus is supported by the author of the *Origin of the Romans*, but the opinion is an incorrect one.

Aborras. *Vid.* Chaboras.

Abradātas, a king of Susa, who submitted, with his army, to Cyrus, when he learned that his wife Panthea, who had been made prisoner by the latter, was treated by him with great kindness and humanity. He was subsequently slain in fighting for Cyrus. His wife, unable to survive his loss, slew herself upon his corpse. Cyrus erected a monument to their memory. (*Xen. Cyrop.* 5, 6, &c.)

Abrincatŭi, a nation of Gaul, situate, according to the common opinion, on the western coast, north of the Liger, or *Loire*, and whose capital, Ingena, is supposed to coincide with *Avranches* (*D'An. Geogr. Anc.*—*Cellar. Geogr. Ant.* 1, 161, *Schw.*). If we follow Ptolemy, this people rather seem to have occupied what would now correspond to a part of *Eastern Normandy*, in the district of *Ouche*, and stretching from the vicinity of the *Rille* to the banks of the *Seine* (*Mannert*, 2, 167).

Abro, I. an Athenian, who wrote on the festivals and sacrifices of the Greeks. His work is lost. (*Steph. B. s. v.* Βάτη.)—II. A grammarian of Rhodes, who taught rhetoric at Rome in the reign of Augustus. He was a pupil of Tryphon. (*Suid. s. v.*)—III. A grammarian, who wrote a treatise on Theocritus, now lost.—IV. An Athenian, son of the orator Lycurgus. (*Plut. Vit. X. Orat.*)—V. An Argive of most luxurious and dissolute life, who gave rise to the proverb, Ἄβρωνος βίος (*Abronis vita*). (*Erasm. Chil.* p. 487.)

Abrocŏmas, a son of Darius, by Phrataguna daughter of Otanes. He accompanied Xerxes in his Grecian expedition, and was slain fighting bravely at Thermopylæ. (*Herod.* 7, 224.)

Abrodiætus. *Vid.* Parrhasius.

Abrōnius, Silo, a Latin poet, of the Augustan age, and the pupil of Porcius Latro. He wrote some fables, now lost. (*Senec. Suasor.* 2, 23.) According to Vossius (*de Poet. Lat.* 2), there were two of this name, a father and son.

Abrostŏla, a town of Galatia, on the frontiers of Phrygia, and, according to the Itinerary, twenty-four miles from Pessinus. It is recognised by Ptolemy (p. 120), who assigns it to Phrygia Magna.

Abrŏta, the wife of Nisus, king of Megaris. As a memorial of her private virtues, Nisus, after her death, ordered the garments which she wore to become models of female attire in his kingdom. Hence, according to Plutarch, the name of the Megarian robe ἀφάβρωμα. (*Quæst. Græc.* p. 294.)

Abrotŏnum, a town of Africa, near the Syrtis Minor, and identical with Sabrata. (*Vid.* Sabrata.)

Absinthii. *Vid.* Apsynthii.

Absyrtides, islands at the head of the Adriatic, in the Sinus Flanaticus, *Gulf of Quarnero*; named, as tradition reported, from Absyrtus the brother of Medea, who, according to one account, was killed here. (*Hygin.* 23.—*Strabo*, 315.—*Mela*, 2, 7.—*Pliny*, 3, 26.) Apollonius Rhodius (4, 330) calls them Brygeïdes, and states (v. 470) that there was in one of the group a temple erected to the Brygian Diana. Probably the name given to these islands was a corruption of some real apellation, which, though unconnected with the fable, still, from similarity of sound, induced the poets to connect it with the name of Medea's brother. The principal island is Absorus, with a town of the same name. (*Ptol.* 63.) These four islands are, in modern geography, *Cherso*, *Osero* (the ancient Absorus), *Ferasina*, *Chao*. (*Cramer's Anc. Italy*, 1, 137.)

Absyrtos, a river falling into the Adriatic Sea, near which Absyrtus was murdered. The more correct form of the name, however, would seem to have been *Absyrtis*, or, following the Greek, *Apsyrtis* (Ἀψυρτίς). Consult *Grotius* and *Corte*, *ad Luc. Pharsal.* 3, 190.

Absyrtus (Ἄψυρτος), a son of Æetes, and brother of Medea. According to the Orphic Argonautica (v. 1027), Absyrtus was despatched by his father with a large force in pursuit of Jason and Medea, when their flight was discovered. Medea, on the point of falling into the hands of the young prince, deceived him by a stratagem, and the Argonauts, having slain him, cast his body into the sea. The corpse, floating about for some time, was at last thrown up on one of the islands, thence called Absyrtides. According to Apollonius Rhodius (4, 307), Absyrtus, having reached the Adriatic before the Argonauts, waited there to give them battle. Mutual fear, however, brought about a treaty, by which the Argonauts were to retain the fleece, but Medea was to be placed in one of the neighbouring islands, until some monarch should decide whether she ought to accompany Jason, or return with her brother. Medea, accordingly, was placed on an island sacred to Diana, and the young prince, by treacherous promises, was induced to meet his sister by night in order to persuade her to return. In the midst of their conference he was attacked and slain by Jason, who lay concealed near the spot, and had concerted this scheme in accordance with the wishes of Medea. The body was interred in the island. Both these accounts differ from the common one, which makes Medea to have taken her brother with her in her flight, and to have torn him in pieces to stop her father's pursuit, scattering the limbs of the young prince on the probable route of her parent. This last account makes the murder of Absyrtus to have taken place near Tomi, on the Euxine, and hence the name given to that city, from the Greek τομή, *sectio*; just as Absyrtus, or Apsyrtus, is said to have been so called from ἀπό and σύρω. (*Hygin.* 23.—*Apollod.* 1, 9, 24.—*Cic. N. D.* 3, 19.—*Ovid, Trist.* 3, 9, 11.—*Heyne, ad Apollod. l. c.*) According to the Orphic Poem, Absyrtus was killed on the banks of the Phasis, in Colchis. Ancient writers differ also as to the young prince's name; by some he is styled Absyrtus, by others Metapontius; by Diodorus Siculus (4, 45) Ægialeus. Consult Wesseling, *ad loc.*

Absus, a river of Britain, now the *Humber*. Camden (*Brit.*, p. 634) derives the ancient name from the old British word *Aber*, denoting the mouth of a river, or an estuary. The appellation will suit the Humber extremely well, as it is rendered a broad estuary by the waters of the Ouse.

Abydēnus, I. a pupil of Berosus, flourished 268 B.C. He wrote in Greek an historical account of the Chaldeans, Babylonians, and Assyrians, some fragments of which have been preserved for us by Eusebius, Cyrill, and Syncellus.—II. A surname of Palæphatus, from his having been a native of Abydos. Huet (*Demonst. Evang.*, p. 99) thinks that he was the same with the Abydenus first named, but the opinion is an erroneous one.

Abydos, I. a celebrated city of Upper Egypt, northwest of Diospolis Parva. Strabo (813) describes it as once next to Thebes in size, though reduced in his days to a small place. The same writer mentions the palace of Memnon in this city, built on the plan of the labyrinth, though less intricate. Osiris had here a splendid temple, in which neither vocal nor instrumental music was allowed at the commencement of sacrifices. Plutarch (*de Is. et Os.* 359, 471, *Wytt.*) makes this the true burial-place of Osiris, an honour to which so many cities of Egypt aspired; he also informs us that the more distinguished Egyptians frequently selected Abydos for a place of sepulture. (*Zoëga, de Obel.* 284.—*Creuzer's Comment. Herod.* 1, 97.) All this proves the high antiquity of this city, and accounts for the consideration in which it was held. Ammianus Marcellinus states (19, 12) that there was a very ancient oracle of the god Besa in this place, to which applications were wont to be made orally and in writing. (Compare *Euseb. H. E.* 6, 41.) Abydos is now a heap of ruins, as its modern name, *Madfuné*, implies. The ancient appellation has been made to signify, by the aid of the Coptic, "abode, or habitation, common to many." (*Creuzer, l. c.*, 1, 100.)—II. An ancient city of Mysia, in Asia Minor, founded by the Thracians, and still inhabited by them after the Trojan war. Homer (*Il.* 2, 837) represents it as under the sway of prince Asius, a name associated with many of the earliest religious traditions of the ancient world (*vid.* Asia). At a later period the Milesians sent a strong colony to this place to aid their commerce with the shores of the Propontis and Euxine. (*Strabo*, 591.—*Thuc.* 8, 62.) Abydos was directly on the Hellespont, in nearly the narrowest part of the strait. This, together with its strong walls and safe harbour, soon made it a place of importance. It is remarkable for its resistance against Philip the Younger, of Macedon, who finally took it, partly by force, partly by stratagem. (*Polyb.* 16, 31.) In this quarter, too, was laid the scene of the fable of Hero and Leander. Over against Abydos was the European town Sestos; not directly opposite, however, as the latter was somewhat to the north. The ruins of Abydos are still to be seen on a promontory of low land, called *Nagara-Bornou*, or *Pesquies Point*. (*Hobhouse's Jour.* 2, 217, *Am. ed.*) Wheeler has rectified in this particular the mistake of Sandys (*Voyage*, 1, 74), who supposed the modern castle of Natolia to be on the site of the ancient Abydos. The castles *Chanâk-Kalessi*, or *Sultanie-Kalessi*, on the Asiatic side, and *Chelit-Bavri*, or *Kelidir-Bahar*, on the European shore, are called by the Turks *Bogaz-Hessarleri*, and by the Franks the old castles of Natolia and Roumelia. The town of *Chanâk-Kalessi*, properly called *Dardanelles*, has extended its name to the strait itself (*Hobhouse*, 215). Over the strait between Abydos and Sestos, Xerxes caused two bridges to be erected when marching against Greece, and it was here that, seated on an eminence, where a throne had been erected for him, he surveyed his fleet, which covered the Hellespont, while the neighbouring plains swarmed with his innumerable troops. (*Herod.* 7, 44.) The intelligent traveller above quoted remarks: "The Thracian side of the strait, immediately opposite to *Nagara*, is a strip of stony shore, projecting from behind two cliffs; and to this spot, it seems, the European extremities of Xerxes' bridges must have been applied, for the height of the neighbouring cliffs would have prevented the Persian monarch from adjusting them to any other position. There is certainly some ground to believe, that this was the exact point of shore called from that circumstance *Apobathra* (*Strabo*, 591), since there is, within any probable distance, no other flat land on the Thra-

cian side, except at the bottom of deep bays, the choice of which would have doubled the width of the passage. Sestos was not opposite to the Asiatic town, nor was the Hellespont in this place called the Straits of Sestos and Abydos, but the Straits of Abydos. Sestos was so much nearer the Propontis than the other town, that the ports of the two places were 30 stadia, or more than 3 1-2 miles from each other. The bridges were on the Propontic side of Abydos, but on the opposite quarter of Sestos; that is to say, they were on the coasts between the two cities, but nearer to the first than to the last." (*Hobhouse, l. c.*) The ancient accounts make the strait in this quarter seven stadia, or 875 paces, broad, but to modern travellers it appears to be nowhere less than a mile across.

Abȳla. *Vid.* Abila.

Acacēsĭum, a town of Arcadia, situate on a hill called Acacesius, and lying near Lycosura, in the south-western angle of the country. Mercury Acacesius was worshipped here (*Paus.* 8, 36). Some make the epithet equivalent to *μηδενὸς κακοῦ παραίτιος, nullius mali auctor*, ranking Mercury among the *dei averrunci* (*Spanh. ad Callim. H. in D.* 143.—*Heyne, ad Il.* 16, 185).

Acacĭus, I. a disciple of Eusebius, bishop of Cæsarea, whom he succeeded in 338 or 340. He was surnamed *Μονόφθαλμος* (*Luscus*), and wrote a *Life of Eusebius*, not extant; 17 volumes of *Commentaries on Ecclesiastes*; and 6 volumes of *Miscellanies*. Acacius was the leader of the sect called *Acacians*, who denied the Son to be of the same substance as the Father. (*Socr. Hist.* 2, 4.—*Epiph. Hær.* 72.—*Fabr. Bibl. Gr.* 5, 19.—*Cave's Lit. Hist.* 1, 206.)—II. A patriarch of Constantinople in 471, who established the superiority of his see over the eastern bishops. He was a favourite with the Emperor Zeno, who protected him against the pope. Two letters of his are extant, to Petrus Trullo, and Pope Simplicius. (*Theodor.* 5, 23.—*Cave*, 1, 417.)—III. A bishop of Berœa, assisted at the Council of Constantinople in 381. (*Theodor.* 5, 32.)—IV. A bishop of Mytilene, in Armenia Minor, present at the Council of Ephesus in 431, and has left in the Councils (vol. 3) a *Homily against Nestorius* (*Nicephor.* 16, 17.—*Cave* 1, 417).—V. A bishop of Amida, distinguished for piety and charity in having sold church-plate, &c., to redeem 7000 Persian prisoners on the Tigris, in Mesopotamia. His death is commemorated in the Latin church on April 9th. (*Socr.* 7, 21.—*Fabr. Bibl. Gr.* 5, 19.—*Crabbe, Hist. Dict. s. v.*)

Academīa, a public garden or grove in the suburbs of Athens, about 6 stadia from the city, named from Academus or Hecademus, who left it to the citizens for gymnastics (*Paus.* 1, 29). It was surrounded with a wall by Hipparchus (*Suid.*); adorned with statues, temples, and sepulchres of illustrious men; planted with olive and plane trees; and watered by the Cephissus. The olive-trees, according to Athenian fables, were reared from layers taken from the sacred olive in the Erechtheum (*Schol. Œd. Col.* 730.—*Paus.* 1, 30), and afforded the oil given as a prize to victors at the Panathenæan festival (*Schol. l. c.*—*Suid. v. Μορίαι*) The Academy suffered severely during the siege of Athens by Sylla; many trees being cut down to supply timber for machines of war (*Appian, B. M.* 30). Few retreats could be more favourable to philosophy and the Muses. Within this enclosure Plato possessed, as part of his humble patrimony, a small garden, in which he opened a school for the reception of those inclined to attend his instructions (*Diog. L. Vit. Plat.*). Hence arose the *Academic* sect, and hence the term *Academy* has descended, though shorn of many early honours, even to our own times. The appellation *Academia* is frequently used in philosophical writings, especially in Cicero, as indicative of the Academic sect. In this sense, Diogenes Laertius makes a threefold division of the Academy, into the *Old*, the *Middle*, and the *New*. At the head of the *Old* he puts Plato, at the head of the *Middle* Academy, Arcesilaus, and of the *New*, Lacydes. Sextus Empiricus enumerates five divisions of the followers of Plato. He makes Plato founder of the 1st Academy; Arcesilaus of the 2d; Carneades of the 3d; Philo and Charmides of the 4th; Antiochus of the 5th. Cicero recognises only two Academies, the *Old* and *New*, and makes the latter commence as above with Arcesilaus. In enumerating those of the Old Academy, he begins, not with Plato, but Democritus, and gives them in the following order: Democritus, Anaxagoras, Empedocles, Parmenides, Xenophanes, Socrates, Plato, Speusippus, Xenocrates, Polemo, Crates, and Crantor. In the *New*, or Younger, he mentions Arcesilaus, Lacydes, Evander, Hegesinus, Carneades, Clitomachus, and Philo. (*Acad. Quæst.* 4, 5.) If we follow the distinction laid down by Diogenes, and alluded to above, the *Old* Academy will consist of those followers of Plato who taught the doctrine of their master without mixture or corruption; the *Middle* will embrace those who, by certain innovations in the manner of philosophizing, in some measure receded from the Platonic system without entirely deserting it; while the *New* will begin with those who relinquished the more obnoxious tenets of Arcesilaus, and restored, in some measure, the declining reputation of the Platonic school.—II. A Villa of Cicero near Puteoli (*Pliny*, 31, 2). As to the quantity of the penult in *Academia*, Forcellini (*Lex. Tot. Lat.*) makes it common. Bailey cites Dr. Parr in favour of its being always *long* in the best writers. Maltby (in *Morell's Thes.*) gives Ἀκαδημία, and Ἀκαδήμεια. Hermann (*ad Aristoph. Nub.* 1001) makes the penult of Ἀκαδημία short by nature, but lengthened by the force of the accent, as the term was in common and frequent use. (Compare the remarks of the same scholar, in his work *de Metris*, p. 36, *Glasg.*)

Acadēmus, an ancient hero, whom some identify with Cadmus. According to others (*Plut. Thes.* 32), he was an Athenian, who disclosed to Castor and Pollux the place where Theseus had secreted their sister Helen, after having carried her off from Sparta; and is said to have been highly honoured, on this account, by the Lacedæmonians. From him the garden of the Academia, presented to the people of Athens, is thought to have been named (*vid.* Academia).

Acalandrus, or Acalyndrus, a river of Magna Græcia, falling into the Bay of Tarentum. Pliny (3, 2) places it to the north of Heraclea, but incorrectly, since, according to Strabo (283), it flowed in the vicinity of Thurii. The modern name, according to D'Anville, is the *Salandrella*; but, according to Mannert (9, 2, 231), the *Roccanello*.

Acamantis, I. a name given to the island of Cyprus, from the promontory Acamas. (*Steph. B.*)—II. An Athenian tribe.

Acīmas, I. a promontory of Cyprus, to the north-west of Paphos. It is surmounted by two sugarloaf summits, and the remarkable appearance which it thus presents to navigators as they approach the island on this side, caused them, according to Pliny (5, 31), to give the name of Acamantis to the whole island.—II. A son of Theseus and Phædra. He was deputed to accompany Diomede, when the latter was sent to Troy to demand Helen. During his stay at Troy he became the father of Munitus by Laodicea, one of the daughters of Priam. He afterward went to the Trojan war, and was one of the warriors enclosed in the wooden horse. On his return to Athens, he gave name to the tribe Acamantis. (*Paus.* 10, 26.—*Quint. Sm.* 12.—*Hygin.* 108.)

Acampsis, a river of Colchis, running into the Euxine; the Greeks called it Acampsis from its impetuous course, which forbade approach to the shore, *a*, *non*,

κάμψις, *inflectio*. This name more particularly applied to its mouth; the true appellation in the interior was *Boas*. (*Arrian, Per. M. Eux.* 119, *Blanc.*)

ACANTHUS, I. a city near Mt. Athos, founded by a colony of Andrians, on a small neck of land connecting the promontory of Athos with the continent. Strabo (*Epit. l.* 7, 330) places it on the Singiticus Sinus, as does Ptolemy (p. 82), but Herodotus distinctly fixes it on the Strymonicus Sinus (6, 44; 7, 22), as well as Scymnus (*v.* 646) and Mela (2, 2), and their opinions must prevail against the two authors above mentioned. Mannert (7, 451) supposes the city to have been placed on the Singiticus Sinus, the harbour on the Sinus Strymonicus. On the other hand, Gail (*Geogr. d'Hérod.* 2, 280.—*Atlas, Ind.* 2.—*Anal. des Cartes*, p. 21) makes two places of this name to have existed, one on the Strymonicus, the other on the Singiticus Sinus. Probably *Erissos* is the site of ancient Acanthus. Ptolemy speaks of a harbour named Panormus, probably its haven (p. 82.—*Cramer's Anc. Greece*, 1, 262.—*Walpole's Collect.* 1, 225.) The Persian fleet despatched under Mardonius, suffered severely in doubling the promontory of Athos; and Xerxes, to guard against a similar accident, caused a canal to be dug through the neck of land on which Acanthus was situated; through this his fleet was conducted. (*Herod.* 7, 22.) From the language of Juvenal (10, 173), and the general sarcasm of Pliny (5, 1, "*portentosa Græcia mendacia*"), many regard this account of the canal as a fable, invented by the Greeks to magnify the expedition of Xerxes, and thus increase their own renown. But vestiges of the canal were visible in the time of Ælian (*H. A.* 13, 20); modern travellers also discover traces of it (*Choiseul-Gouffier, Voy. Pittoresque* 2, 2, 148.—*Walpole, l. c.*).—II. A city of Egypt, the southernmost in the Memphitic Nome. Ptolemy gives it a plural form, probably from the *thorny* thickets in its vicinity, ἄκανθαι: Strabo (809) adopts the singular form, as does also Diodorus Siculus (1, 97). Ptolemy places this city 15 minutes distant from Memphis; D'Anville and Mannert agree in identifying it with *Daskur*.

ACARNANĬA, a country of Greece Proper, along the western coast, having Ætolia on the east. The natural boundary on the Ætolian side was the Acheloüs, but it was not definitely regarded as the dividing limit until the period of the Roman dominion. (*Strab.* 450.) Acarnania was for the most part a productive country, with good harbours (*Scylax* 13). The inhabitants, however, were but little inclined to commercial intercourse with their neighbours; they were almost constantly engaged in war against the Ætolians, and consequently remained far behind the rest of the Greeks in culture. Hence, too, we find scarcely any city of importance within their territories; for Anactorium and Leucas were founded by Corinthian colonies, and formed no part of the nation, though they engrossed nearly all its traffic. Not only Leucadia, indeed, but also Cephalenia, Ithaca, and other adjacent islands, were commonly regarded as a geographical portion of Acarnania, though, politically considered, they did not belong to it, being inhabited by a different race. (*Mannert*, 8, 33.) The Acarnanians and Ætolians were descended from the same parent-stock of the Leleges or Curetes, though almost constantly at variance. The most important event for the Acarnanians was the arrival among them of Alcmæon, son of Amphiaraus, who came with a band of Argive settlers a short time previous to the Trojan war, and united the inhabitants of the land and his own followers into one nation. His new territories were called Acarnania, and the people Acarnanians. The origin of the name Acarnania, however, is uncertain. It was apparently not used in the age of Homer, who is silent about it, though he mentions by name the Ætolians, Curetes, the inhabitants of the Echinades, and the Teleboans or Taphians. According to some, it was derived from Acarnas, son of Alcmæon (*Strabo*, 462.—*Apollod.* 3, 7, 7.—*Thuc.* 2, 102.—*Paus.* 8, 24). But the remark just made relative to the silence of Homer about the Acarnanes seems to oppose this. More likely the appellation was grounded on a custom, common to the united race, of wearing the hair of the head *cut very short*, ἀκαρής, *a intens.*, and κείρω, in imitation of the Curetes, who cut their hair close in front, and allowed it to grow long behind (*vid.* Abantes). The Ætolians and Acarnanians were in almost constant hostility against each other, a circumstance adverse to the idea of a common origin. It is curious, however, that the Ætolians appear to have had no other object in view, in warring on their neighbours, than to compel them to form with them one common league; which they would scarcely have done towards persons of a different race. (*Mannert*, 8, 46.) This constant and mutual warfare so weakened the two countries eventually, that they both fell an easy prey to the Macedonians, and afterward to the Romans. The latter people, however, amused the Acarnanians in the outset with a show of independence, declaring the country to be free, but soon annexed it to the province of Epirus. The dominion of the Romans was far from beneficial to Acarnania; the country soon became a mere wilderness; and as a remarkable proof, no Roman road was ever made through Acarnania or Ætolia, but the public route lay along the coast, from Nicopolis on the Ambracian Gulf to the mouth of the Acheloüs. (*Mannert*, 8, 69.) The present state of Acarnania (now *Carnia*) is described by Hobhouse (*Journ.* 174, *Am. ed.*) as a wilderness of forests and unpeopled plains. The people of Acarnania were in general of less refined habits than the rest of the Greeks; and from Lucian's words (*Dial. Meretr.* 8, 227.; *Bip.*), χοιρίσκος Ἀκαρνάνιος, their morals were generally supposed to be depraved. Independently, however, of the injustice of thus stigmatizing a people on slight grounds, considerable doubt attaches to the correctness of the received reading, and the explanation commonly assigned to it. Guyetus conjectures Ἀχαρνεύς, and Erasmus, explaining the adage, favours this correction. (Compare *Bayle, Dict. Hist.* 1, 40.) The Acarnanians, according to Censorinus (*D. N.* 19), made the year consist of but six months, in which respect they resembled the Carians; Plutarch (*Num.* 19) states the same fact. (Compare *Fabricii Menol.* p. 7.)

ACARNAS and AMPHOTĔRUS, sons of Alcmæon and Callirhoë. Alcmæon having been slain by the brothers of Alphesibœa, his former wife, Callirhoë obtained from Jupiter, by her prayers, that her two sons, then in the cradle, might grow up to manhood, and avenge their father. On reaching man's estate, they slew Pronous and Agenor, brothers of Alphesibœa, and, soon after, Phegeus her father. Acarnas, according to some, gave name to Acarnania; but *vid.* Acarnania. (*Paus.* 8, 24.)

ACASTUS, son of Pelias, king of Iolcos in Thessaly. Peleus, while in exile at his court, was falsely accused by Astydamia, or, as Horace calls her, Hippolyte, the wife of Acastus, of improper conduct. The monarch, believing the charge, led Peleus out, under the pretence of a hunt, to a lonely part of Mount Pelion, and there, having deprived him of every means of defence, left him exposed to the wild beasts. Chiron came to his aid, having received for this purpose a sword from Vulcan, which he gave to Peleus as a means of defence. According to another account, his deliverer was Mercury. Peleus returned to Iolcos, and slew the monarch and his wife. There is some doubt, however, whether Acastus suffered with his queen on this occasion. He is thought by some to have been merely driven into exile. (*Ov. Met.* 8, 306.—*Heroid*, 13, 25.—*Apollod.* 1, 9, &c.—*Schol. ad Apoll. Rh.* 1, 224.)

ACCA LAURENTIA, I. more properly LARENTIA

(*Heins. ad Ovid. Fast.* 3, 55), the wife of Faustulus, shepherd of king Numitor's flocks. She became foster-mother of Romulus and Remus, who had been found by her husband while exposed on the banks of the Tiber and suckled by a she-wolf. Some explain the tradition by making *Lupa* ("she-wolf") to have been a name given by the shepherds to Larentia, from her immodest character (*Plut. Rom.* 4); a most improbable solution. We have here, in truth, an old poetic legend, in which the name Larentia (*Lar*), and the animals said to have supplied the princes with sustenance (*vid.* Romulus), point to an Etrurian origin for the fable. When the milk of the wolf failed, the woodpecker, a bird sacred to Mars, brought other food; other birds, too, consecrated to auguries by the Etrurians, hovered over the babes to drive away the insects. (*Niebuhr's Rom. Hist.* 1, 185.)—II. The Romans yearly celebrated certain festivals, called Larentalia, a foolish account of the origin of which is given by Plutarch (*Quæst. Rom.* 272). There is some resemblance between Plutarch's story and that told by Herodotus (2, 122) of Rhampsinitus, king of Egypt, and the goddess Ceres; and it may, therefore, like the latter, have for its basis some agricultural or astronomical legend. (Consult *Baehr, ad Herod. l. c.*)

Accĭa, or, more correctly, Atia, the sister of Julius Cæsar, and mother of Augustus. Cicero (*Phil.* 3, 6) gives her a high character. She was the daughter of M. Atius Balbus. (*Cic. l. c.—Suet. Aug.* 4.)

Accĭus, L., a Roman tragic poet, more correctly written Attius. (*Vid.* Attius, and compare *Seyfert, Lat. Sprachl.* p. 95.—*Grotefend, Lat. Gram.*, § 176, 2d ed.—*Baehr, Gesch. Röm. Lit.* vol. i., p. 80, *in notis.*)—II. More correctly Attius Tullus, leader of the Volsci in the time of Coriolanus. (*Vid.* Attius.)

Acco, a general of the Gauls, at the head of the confederacy formed against the Romans by the Senones, Carnutes, and Treviri. Cæsar (*B. G.* 6, 4, 44), by the rapidity of his march, prevented the execution of Acco's plans; and ordered a general assembly of the Gauls to inquire into the conduct of these nations. Sentence of death was pronounced on Acco, and he was instantly executed.

Acĕ, a seaport town of Phœnicia, a considerable distance south of Tyre. On the gold and silver coins of Alexander the Great, struck in this place with Phœnician characters, it is called *Aco*. The Hebrew Scriptures (*Judges*, 1, 31) term it *Accho*, signifying "straitened" or "confined." Strabo calls it Ἀκή (758). It was afterward styled *Ptolemaïs*, in honour of Ptolemy, son of Lagus, who long held part of southern Syria under his sway. The Romans, in a later age, appear to have transformed the Greek accusative *Ptolemaida* into a Latin nominative, and to have designated the city by this name; at least it is so written in the *Itin. Antonin.* and *Hierosol.* The Greeks, having changed the original name before this into Ἀκή, connected with it the fabulous legend of Hercules having been bitten here by a serpent, and of his having cured (ἀκέομαι) the wound by a certain leaf. (*Steph. B. v.* Πτολεμαΐς.) The compiler of the *Etym. Magn.* limits the name of Ἀκή to the citadel, but assigns a similar reason for its origin. (Compare the learned remarks of Reland, on the name of this city, in his *Palest.*, p. 535, *seq.*) Accho was one of the cities of Palestine, which the Israelites were unable to take (*Judges*, 1, 31). The city is now called *Acre*, more properly *Acca*, and lies at the northern angle of the bay, to which it gives its name, which extends, in a semicircle of three leagues, as far as the point of Carmel. During the Crusades it sustained several sieges. After the expulsion of the Knights of St. John, it fell rapidly to decay, and was almost deserted till Sheikh Daher, and, after him, Djezzar Pasha, by repairing the town and harbour, made it one of the first places on the coast. In modern times it has been rendered celebrated for the successful stand which it made, with the aid of the British, under Sir Sidney Smith, against the French, under Bonaparte, who was obliged to raise the siege after twelve assaults. The strength of the place arose in part from its situation. The port of *Acre* is bad, but Dr. Clarke (*Travels*, 6, 89) represents it as better than any other along the coast. All the rice, the staple food of the people, enters the country by *Acre*; the master of which city, therefore, is able to cause a famine over all Syria. This led the French to direct their efforts towards the possession of the place. Hence, too, as Dr. Clarke observes, we find Acre to have been the last position in the Holy Land from which the Christians were expelled.

Acĕlum, a town of Cisalpine Gaul, among the Euganei, north of Patavium, and east of the Medoacus Major, or *Brenta*. It is now *Asola*. (*Plin.* 3, 19.—*Ptol.* 63.)

Acerbas, a priest of Hercules at Tyre, who married Dido, the sister of Pygmalion the reigning monarch, and his own niece. Pygmalion murdered him in order to get possession of his riches, and endeavoured to conceal the crime from Dido; but the shade of her husband appeared to her, and disclosing to her the spot where he had concealed his riches during life, exhorted her to take these and flee from the country. Dido instantly obeyed, and leaving Phœnicia, founded Carthage on the coast of Africa. (*Vid.* Dido.) Virgil calls the husband of Dido *Sichæus*; but Servius, in his commentary, informs us, that this appellation of *Sichæus* is softened down from *Sicharbes*. Justin (18, 4) calls him *Acerbas*, which appears to be an intermediate form. Gesenius (*Phœn. Mon.*, p. 414) makes *Sicharbas* come from *Isicharbas* ("vir gladii") or *Masicharbas* ("opus gladii," i. e., qui gladio omnia sua debet). If we reject the explanation of Servius, the name *Sichæus* may come from *Zachi*, "purus, justus."

Acerræ, I. a town of Cisalpine Gaul, west of Cremona and north of Placentia; supposed to have occupied the site of *Pizzighetone*; called by Polybius (2, 34) Ἀχέρραι, and regarded as one of the strongholds of the Insubres. It must not be confounded with another Celtic city, *Acara* (Ἄκαρα, *Strabo*, 216), or *Acerræ* (*Plin.* 3, 14), south of the Po, not far from Forum Lepidi and Mutina (*Mannert*, 9, 170): Tzschucke incorrectly reads Ἀχέραι for Ἄκαρα, making the two places identical. (*Tzsch. ad Strab. l. c.*)—II. A city of Campania, to the east of Atella, called by the Greeks Ἀχέρραι, and made a Municipium by the Romans at a very early period (*Livy*, 8, 14). It remained faithful when Capua yielded to Hannibal, and was hence destroyed by that commander. It was subsequently rebuilt, and in the time of Augustus received a Roman colony, but at no period had many inhabitants, from the frequent and destructive inundations of the Clanius. (*Frontinus, de Col.* 102.—*Virg. G.* 2, 225, *et Schol.*) The Modern *Acerra* stands nearly on the site (*Mannert*, 9, 780).

Acersecŏmes, a surname of Apollo, signifying "*unshorn*," i. e., ever young (*Juv.* 8, 128). Another form is ἀκειροκόμης. Both are compounded of ἀ *priv.*, κείρω, *fut.*, Æol. κέρσω, *to cut*, and κόμη, *the hair of the head*. The term is applied, however, as well to Bacchus as to Apollo. (Compare the Lat. *intonsus*, and *Ruperti, ad Juv. l. c.*)

Aces, a river of Asia, on the confines, according to Herodotus (3, 117), of the Chorasmians, Hyrcanians, Parthians, Sarangeans, and Thamaneans. The territories of all these nations were irrigated by it, through means of water-courses; but when the Persians conquered this part of Asia, they blocked up the outlets of the stream, and made the reopening of them a source of tribute. The whole story is a very improbable one. Rennell thinks that there is some allusion

in it to the Oxus or Oehus, both of which rivers have undergone considerable changes in their courses, partly by the management of dams, partly by their own deposites. (*Geogr. of Herod.*, vol. i., p. 258.) For other opinions on the subject, consult *Baehr, ad Herod. l. c.*

Acesines, a large and rapid river of India, falling into the Indus. It is commonly supposed to be the *Rawi*, but Rennell makes it, more correctly, the *Jenaub*. (*Vincent's Comm. and Nav. of the Anc.* 1, 95.—*Arrian*, 5, 22.—*Theophr.* 4, 12.—*Pliny*, 37, 12.)

Acesius, I. a bishop of the Novatians, in the reign of the Emperor Constantine, A.D. 325. (*Socr.* 1, 7. —*Sozom.* 1, 2.)—II. A surname of Apollo, as god of medicine, from ἀκέομαι, *sano*.

Acesta. *Vid.* Ægesta.

Acestes. *Vid.* Ægestes.

Acestor, an ancient statuary, mentioned by Pausanias (6, 7, 2). He was a native of Cnossus, or at least exercised his art there for some time, and was the father of that Amphion who was the pupil of Ptolichus of Corcyra. Ptolichus lived about Olymp. 80, 82, and Acestor must have been his contemporary. (*Sillig, Dict. of Anc. Artists, s. v., William's transl.*)

Achæa, Ἀχαΐα, a surname of Pallas. Her temple among the Daunians, in Apulia, contained the arms of Diomede and his followers. It was defended by dogs, which fawned on the Greeks, but fiercely attacked all other persons (*Aristot. de Mirab.*).—II. Ceres was also called Achæa, from her *grief* (ἄχος) at the loss of Proserpina (*Plut. in Is. et Os.*). Other explanations are given by the scholiast (*ad Aristoph. Acharn.* 674). Consult also *Kuster* and *Brunck, ad loc.*, and *Suidas, s. v.*

Achæi, one of the main branches of the great Æolic race. (*Vid.* Achaia and Græcia, especially the latter article.)

Achæmenes, the founder of the Persian monarchy, according to some writers, who identify him with the *Giem Schid*, or *Djemschid*, of the Oriental historians (*vid.* Persia). The genealogy of the royal line is given by Herodotus (7, 11) from Achæmenes to Xerxes. The earlier descent, as given by the Grecian writers, and according to which, Perses, son of Perseus and Andromeda, was the first of the line, and the individual from whom the Persians derived their national appellation, is purely fabulous. Æschylus (*Pers.* 762) makes the Persians to have been first governed by a Mede, who was succeeded by his son; then came Cyrus, succeeded by one of his sons; next Merdis, Maraphis, Artaphernes, and Darius; the last not being, however, a lineal descendant. For a discussion on this subject, consult Stanley, *ad loc.*: Larcher, *ad Herod.* 7, 11, and Schütz, Excurs. 2, *ad Æsch. Pers. l. c.*

Achæmenides, I. a branch of the Persian tribe of Pasargadæ, named from Achæmenes, the founder of the line. From this family, the kings of Persia were descended (*Herod.* 1, 126). Cambyses, on his deathbed, entreated the Achæmenides not to suffer the kingdom to pass into the hands of the Medes (3, 65).—II. A Persian of the royal line, whom Ctesias (32) makes the brother, but Herodotus (7, 7) and Diodorus Siculus (11, 74) call the uncle of Artaxerxes I. The latter styles him Achæmenes. (*Baehr, ad Ctes. l. c.*—*Wessel. ad Herod. l. c.*)

Achæorum statio, I. a place on the coast of the Thracian Chersonesus, where Polyxena was sacrificed to the shade of Achilles, and where Hecuba killed Polymnestor, who had murdered her son Polydorus.—II. The name of Achæorum Portus was given to the harbour of Corone, in Messenia.

Achæus, I. a son of Xuthus. (*Vid.* Græcia, relative to the early movements of the Grecian tribes.)—II. A tragic poet, born at Eretria, B.C. 484, the very year Æschylus won his first prize. We find him contending with Sophocles and Euripides, B.C. 447. With such competitors, however, he was, of course, not very successful. He gained the dramatic victory only once. Athenæus, however (6, p. 270), accuses Euripides of borrowing from this poet. The number of plays composed by him is not correctly ascertained. Suidas (*s. v.*) gives three accounts, according to one of which he exhibited 44 plays; according to another, 30; while a third assigns to him only 24. Most of the plays ascribed to him by the ancients are suspected by Casaubon (*de Sat. Poes.* 1, 5) to have been satyric. —III. A river, which falls into the Euxine on the eastern shore, above the Promontorium Heracleum. The Greek form of the name is Ἀχαιός, -οῦντος. (*Arrian, Per. Mar. Eux.* 130, *Blanc.*)—IV. An historian mentioned by the scholiast on Pindar (*Ol.* 7, 42). Vossius (*Hist. Gr.* 4, p. 501) supposes him to be the same with the Achæus alluded to by the scholiast on Aratus (*v.* 171); but Boeckh throws very great doubt on the whole matter. (*Boeckh, ad Schol. Pind. l. c.*, vol. ii., p. 166.)—V. A general of Antiochus the Great, by whom he was made governor of all the provinces of Asia this side of Mount Taurus (ἐπὶ τάδε τοῦ Ταύρου). He revolted, and assumed the crown, but after a contest of eight years, was betrayed into the hands of Antiochus by a Cretan, and ignominiously put to death. (*Polyb.* 4, 2, 6, &c.—*Id.* 6, 23.)

Achaia, I. a district of Thessaly, so named from the Achæi (*vid.* Græcia). It embraced more than Phthiotis, since Herodotus (7, 196) makes it comprehend the country along the Apidanus. Assuming this as its western limit, we may consider it to have reached as far as the Sinus Pelasgicus and Sinus Maliacus on the east. (*Mannert*, 7, 599.) Larcher (*Hist. d'Herod.* 8, 7, *Table Geogr.*) regards Melitæa as the limit on the west, which lies considerably east of the Apidanus. That Phthiotis formed only part of Achaia, appears evident from the words of Scymnus (*v.* 604). Ἔπειτ' Ἀχαιοὶ παράλιοι Φθιωτικοί (*Gail, ad loc.*) Homer (*Il.* 3, 258) uses the term Ἀχαιΐδα, *sc.* χώραν, in opposition to Argos, Ἄργος, and seems to indicate by the former, according to one scholiast, the Peloponnesus; according to another, the whole country occupied by the Hellenes (τὴν πᾶσαν Ἑλλήνων γῆν, *Schol. Il.* 3, 75).—II. A harbour on the northeastern coast of the Euxine, mentioned by Arrian, in his *Periplus of the Euxine* (131, *Blanc.*), and called by him *Old Achaia* (τὴν παλαιὰν Ἀχαΐαν). The Greeks, according to Strabo (416), had a tradition, that the inhabitants of this place were of Grecian origin, and natives of the Bœotian Orchomenus. They were returning, it seems, from the Trojan war, when, missing their way, they wandered to this quarter. Appian (*B. M.* 67, 102, *Schw.*) makes them to have been Achæans, but in other respects coincides with Strabo. Müller (*Gesch. Hellen. Stämme*, &c., 1, 282) supposes the Greeks to have purposely altered the true name of the people in question, so as to make it resemble *Achæi* (Ἀχαιοί), that they might erect on this superstructure a mere edifice of fable.—III. A country of the Peloponnesus, lying along the Sinus Corinthiacus, north of Elis and Arcadia. A number of mountain-streams, descending from the ridges of Arcadia, watered this region, but they were small in size, and many were winter-torrents. The coast was for the most part level, and was hence exposed to frequent inundations. It had few harbours; not one of any size, or secure for ships. On this account we find, that of the cities along the coast of Achaia, none became famous for maritime enterprise. In other respects, Achaia may be ranked, as to extent, fruitfulness, and population, among the middling countries of Greece. Its principal productions were like those of the rest of the Peloponnesus, namely, oil, wine, and corn. (*Mannert*, 8, 394.—*Heeren's Ideen*, &c., 3, 27.) The most ancient name of this region was Ægialea or Ægialos, Αἰγιαλός, "*seashore*," derived from its peculiar situation. It embraced originally the territory of Sicyon, since here stood the early capital of the Ægialii or Ægialenses.

The origin of the Ægialii appears to connect them with the great Ionic race. Ion, son of Xuthus, came from Attica, according to the received accounts, settled in this quarter (*Paus.* 7, 1.—*Strabo*, 383), obtained in marriage the daughter of King Selinus, and from this period the inhabitants were denominated Ægialean Ionians. Pausanias, however, probably from other sources of information, makes Xuthus, not Ion, to have settled here. The Pelasgi appear also to have spread over this region, and to have gradually blended with the primitive inhabitants into one community, under the name of Pelasgic Ægialeans (*Herod.* 7, 94). Twelve cities now arose, the capital being Helice, founded by Ion. At the period of the Trojan war, these cities were subject to the Achæans, and acknowledged the sway of Agamemnon as the head of that race. Matters continued in this state until the Dorian invasion of the Peloponnesus. The Achæans, driven by the Dorians from Argos and Lacedæmon, took refuge in Ægialea, under the guidance of Tisamenos, son of Orestes. The Ionians gave their new visiters an unwelcome reception; a battle ensued, the Ionians were defeated, and shut up in Helice; and at last were allowed by treaty to leave this city unmolested, on condition of removing entirely from their former settlements. They migrated, therefore, into Attica (*Paus.* 7, 1), but soon after left this latter country for Asia Minor (*vid.* Iones and Ionia). The Achæans now took possession of the vacated territory, and changed its name to Achaia. Tisamenos having fallen in the war with the Ionians, his sons and the other leaders divided the land among themselves by lot, and hence the old division of twelve cantons or districts, as well as the regal form of government, continued until the time of Ogygus or Gygus. (*Strabo*, 384.—*Paus.* 7, 6.—*Polyb.* 2, 41.) After this monarch's decease, each city assumed a republican government. The Dorians, from the very first, had made several attempts to drive the Achæans from their newly-acquired possessions, and had so far succeeded as to wrest from them Sicyon, with its territory, which was ever after regarded as a Dorian state. All farther attempts at conquest were unsuccessful, from the defence made by the Achæans, and the aid afforded to them by their Pelasgic neighbours in Arcadia. The result of this was an aversion on the part of the Achæans to everything Dorian. Hence they took no part with the rest of the Greeks against Xerxes; hence, too, we find them, even before the Peloponnesian war, in alliance with the Athenians; though, in the course of that war, they were forced to remain neutral, or else at times, from a consciousness of their weakness, to admit the Dorian fleets into their harbours. (*Thucyd.* 1, 111 and 115.—*Id.* 2, 9.—*Id.* 8, 3.—*Id.* 2, 84.) The Achæans preserved their neutrality also in the wars raised by the ambition of Macedon; but the result proved most unfortunate. The successors of Alexander seemed to consider the cities of Achaia as fair booty, and what they spared became the prey of domestic tyrants. Even after the Peloponnesus had ceased to be the theatre of war, and a Macedonian garrison was merely kept at the Isthmus, the public troubles seemed only on the increase. The whole country, too, began to be infested by predatory bands, whose numbers were daily augmented by the starving cultivators of the soil. At length, four of the principal cities of Achaia, viz., Patræ, Dyme, Tritæa, and Pharæ, formed a mutual league for their common safety. (*Polyb.* 2, 41.) The plan succeeded, and soon ten cities were numbered in the alliance. About twenty-five years after, Sicyon was induced to join the league by the exertions of Aratus, and he himself was chosen commander-in-chief of the confederacy. All the more important cities of the Peloponnesus gradually joined the coalition. Sparta alone kept aloof, and, in endeavouring to enforce her compliance, Aratus was defeated by the Lacedæmonian monarch Cleomenes. The Achæan commander, in an evil hour, called in the aid of Macedon; for though he succeeded by these means in driving Cleomenes from Sparta, yet the Macedonians from this time remained at the head of the league, and masters of the Peloponnesus. Aratus himself fell a victim to the jealous policy of Philip. The troubles that ensued gave the Romans an opportunity of interfering in the affairs of Greece, and at last Corinth was destroyed, and the Achæan league annihilated by these new invaders. (*Vid.* Ætolia and Corinth.) Mummius, the Roman general, caused the walls of all the confederate cities to be demolished, and the inhabitants to be deprived of every warlike weapon. The land was also converted into a Roman province, under the name of Achaia, embracing, besides Achaia proper, all the rest of the Peloponnesus, together with all the country north of the isthmus, excepting Thessaly, Epirus, and Macedonia. (*Vid.* Epirus and Macedonia.) The dismantled cities soon became deserted, with the exception of a few, and in what had been Achaia proper only three remained in later times, Ægium, Ægira, and Patræ. In our own days, the last alone survives, under the name of *Patras*. The entire coast from Corinth to Patras shows only one place that deserves the name of a city, or, rather, a large village; this is *Vostitza*, near the ruins of the ancient Ægium. (*Mannert*, 8, 392.)

ACHAÏCUM BELLUM. *Vid* ACHAIA, III., towards the close, and also Ætolia and Corinth.

ACHARNÆ, Ἀχαρναί (or, as Stephanus Byzantinus writes the name, Ἀχάρνα), one of the most important boroughs of Attica, lying northwest of Athens and north of Eleusis. It furnished 3000 heavy-armed men as its quota of troops, which, on the supposition that slaves are not included, will make the entire population about 15,000. (*Thucyd.* 2, 20.—*Mannert*, 8, 330.) This large number, however, did not all dwell in villages, but were scattered over the borough, which contained some of the finest and most productive land in Attica. From a sarcasm of Aristophanes (*Acharn.* 213.—*Id. ibid.* 332, *seqq.*) we learn, that many of the Acharnenses (Ἀχαρνεῖς) followed the business of charcoal-burning. This borough belonged to the tribe Œneis (Οἰνηΐς), and was distant 60 stadia from Athens. (*Thucyd.* 2, 21.)

ACHĀTES, a friend of Æneas, whose fidelity was so exemplary, that *Fidus Achates* became a proverb. (*Virg. Æn.* 1, 312.)

ACHELŌĪDES, a patronymic given to the Syrens as daughters of Achelous. (*Ovid, Met.* 5, *fab.* 15.—*Gierig, ad loc.*)

ACHELŌUS, I. a river of Epirus, now the *Aspro Potamo*, or "White River," which rises in Mount Pindus, and, after dividing Acarnania from Ætolia (*Strab.* 450), falls into the Sinus Corinthiacus. It was a large and rapid stream, probably the largest in all Greece, and formed at its mouth, by depositions of mud and sand, a number of small islands called Echinades. The god of this river was the son of Oceanus and Tethys, or of the Sun and Terra. Fable speaks of a contest between Hercules and the river god for the hand of Deïanira. The deity of the Acheloüs assumed the form of a bull, but Hercules was victorious and tore off one of his horns. His opponent, upon this, having received a horn from Amalthea, the daughter of Oceanus, gave it to the victor, and obtained his own in return. Another account (*Ovid, Met.* 9, 63) makes him to have first assumed the form of a serpent, and afterward that of a bull, and to have retired in disgrace into the bed of the river Thoas, which thenceforward was denominated Acheloüs. A third version of the fable states, that the Naiads took the horn of the conquered deity, and, after filling it with the various productions of the seasons, gave it to the goddess of plenty, whence the origin of the *cornu copiæ*. They

who pretend to see in history an explanation of this legend, make the river Achelous to have laid waste, by its frequent inundations, the plains of Calydon. This, introducing confusion among the landmarks, became the occasion of continual wars between the Ætolians and Acarnanians, whose territories the river divided as above stated, until Hercules, by means of dikes, restrained its ravages, and made the course of the stream uniform. Hence, according to this explanation, the serpent denoted the windings of the stream, and the bull its swellings and impetuosity, while the tearing off of the horn refers to the turning away of a part of the waters of the river, by means of a canal, the result of which draining was shown in the fertility that succeeded. (*Diod. Sic.* 4, 35.) The Acheloüs must have been considered a river of great antiquity as well as celebrity, since it is often introduced as a general representative of rivers, and is likewise frequently used for the element of water. (*Eustath, ad Il.* 21, 194.—*Eurip. Bacch.* 625.—*Id. Androm.* 167.—*Aristoph. Lysistr.* 381.—*Heyne, ad Il.* 21, 194.) The reason of this peculiar use of the term will be found in the remarks of the scholiast. The Acheloüs was the largest river in Epirus and Ætolia, in which quarter were the early settlements of the Pelasgic race, from whom the Greeks derived so much of their religion and mythology. Hence the frequent directions of the Oracle at Dodona, "to sacrifice to the Acheloüs," and hence the name of the stream became associated with some of their oldest religious rites, and was eventually used in the language of poetry as an appellation, *κατ' ἐξόχην*, for the element of water and for rivers, as stated above (*Ἀχελῷον πᾶν πηγαῖον ὕδωρ*).—II. There was another river of the same name, of which nothing farther is known, than that, according to Pausanias (8, 38), it flowed from Mount Sipylus. Homer, in relating the story of Niobe (*Il.* 24, 615), speaks of the desert mountains in Sipylus, where are the beds of the goddess-nymphs, who dance around the Acheloüs.—III. A river of Thessaly, flowing near Lamia. (*Strab.* 434.)

Acherdus, a borough of the tribe Hippothoontis, in Attica. (*Steph. B.—Aristoph. Eccles.* 340.)

Achĕron, I. a river of Epirus, rising in the mountains to the west of the chain of Pindus, and falling into the Ionian sea near *Glykys Limen* (Γλυκὺς Λιμήν). In the early part of its course, it forms the *Palus Acherusia* (Ἀχερουσία Λίμνη), and, after emerging from this sheet of water, disappears under ground, from which it again rises and pursues its course to the sea. Strabo (324) makes mention of this stream only after its leaving the Palus Acherusia, and appears to have been unacquainted with the previous part of its course. Thucydides, on the other hand (1, 46), would seem to have misunderstood the information which he had received respecting it. His account is certainly a confused one, and has given rise to an inaccuracy in D'Anville's map. The error of D'Anville and others consists in placing the Palus Acherusia directly on the coast, and the city of Ephyre at its northeastern extremity; in the position of the latter contradicting the very words of the writer on whom they rely. No other ancient authority places the Palus Acherusia on the coast. Pausanias (1, 17) makes the marsh, the river, and the city, to have been situated in the interior of Thesprotis; and he mentions also the stream Cocytus (which he styles *ὕδωρ ἀτερπέστατον*), as being in the same quarter. He likewise states it as his opinion, that Homer, having visited these rivers in the course of his wanderings, assigned them, on account of their peculiar nature and properties, a place among the rivers of the lower world. The poets make Acheron to have been the son of Sol and Terra, and to have been precipitated into the infernal regions and there changed into a river, for having supplied the Titans with water during the war which they waged with Jupiter. Hence its waters were muddy and bitter; and it was the stream over which the souls of the dead were first conveyed. The Acheron is represented under the form of an old man arrayed in a humid vestment. He reclines upon an urn of a dark colour, out of which flow waters full of foam. Sometimes also an owl is placed near him.—II. A river of Bruttium, flowing into the Mare Tyrrhenum a short distance below Pandosia. Alexander, king of Epirus, who had come to the aid of the Tarentines, lost his life in passing this river, being slain by a Lucanian exile. He had been warned by an oracle to beware of the Acherusian waters and the city Pandosia, but supposed that it referred to Epirus and not to Italy. (*Justin*, 12, 2.—*Liv.* 8, 24.)—III. A river of Elis, which falls into the Alpheus. On its banks were temples dedicated to Ceres, Proserpina, and Hades, which were held in high veneration. (*Strab.* 344.)—IV. A river of Bithynia, near the cavern Acherusia, and in the vicinity of Heraclea. (*Apollon. Rhod.* 2, 745.)

Acherontĭa, I. a town of Bruttium, placed by Pliny on the river Acheron (*Plin.* 3, 5.)—II. A city of Lucania, now *Acerenza*, on the confines of Apulia. It was situated high up on the side of a mountain, and from its lofty position is called by Horace *nidus Acherontiæ*, "the nest of Acherontia." Procopius speaks of it as a strong fortress in his days. (*Horat. Od.* 3, 4, 14, *et schol. ad loc.—Procop.* 3, 23.)

Acherusĭa, I. a lake in Epirus, into which the Acheron flows. (*Vid.* Acheron.)—II. According to some modern expounders of fable, a lake in Egypt, near Memphis, over which the bodies of the dead were conveyed, previous to their being judged for the actions of their past lives. The authority cited in support of this is Diodorus Siculus (1, 92). A proper examination of the passage, however, will lead to the following conclusions: 1st, that no *name* whatever is given by Diodorus for any particular lake of this kind; and, 2d, that *each* district of Egypt had its lake for the purpose mentioned above, and that there was not merely *one* for the whole of Egypt. (*Diod. Sic.* 1, 92, *et Wesseling, ad loc.*)—III. A cavern in Bithynia, near the city of Heraclea and the river Oxinas, probably on the very spot which Arrian (*Peripl. Mar. Eux.*, p. 125, *ed. Blancard*) calls Tyndaridæ. Xenophon (*Anab.* 6, 2) names the whole peninsula, in which it lies, the Acherusian Promontory. This cavern was two stadia in depth, and was regarded by the adjacent inhabitants as one of the entrances into the lower world. Through it Hercules is said to have dragged Cerberus up to the light of day; a fable which probably owed its origin to the inhabitants of Heraclea. (*Diod. Sic.* 14, 31.—*Dionys. Perieg.* 790, *et Eustath. ad loc.*) Apollonius Rhodius (2, 730) places a river, with the name of Acheron, in this quarter. This stream was afterward called, by the people of Heraclea, Soonautes (*Σοωναύτης*), on account of their fleet having been saved near it from a storm. (*Apollon. Rhod.* 2, 746, *et schol. ad loc.*) Are the Acheron and the Oxinas the same river?

Achillas, one of the officers of Ptolemy Dionysius, to whom the assassination of Pompey was committed. He was executed by order of Cæsar, against whose life he had plotted. (*Plutarch, vit. Pomp.—Id. vit. Cæs.*)

Achillēa, an island near the mouth of the Borysthenes, or, more properly, the western part of the *Dromus Achillis* insulated by a small arm of the sea. (*Vid.* Dromus Achillis and Leuca.)

Achillēis, a poem of Statius, turning on the story of Achilles. (*Vid.* Statius.)

Achilles, I. a son of the Earth (*γηγένης*), unto whom Juno fled for refuge from the pursuits of Jupiter, and who persuaded her to return and marry that deity. Jupiter, grateful for this service, promised him that all who bore this name for the time to come should be illustrious personages. (*Ptol. Hephæst.*

apud Photium, Biblioth., vol. i., p. 152, *ed. Bekker.*) —II. The preceptor of Chiron (*Id.*).—III. The inventor of the ostracism (*Id.*).—IV. A son of Jupiter and Lamia. His beauty was so perfect, that, in the judgment of Pan, he bore away the prize from every competitor. Venus was so offended at this decision, that she inspired Pan with a fruitless passion for the nymph Echo, and also wrought a hideous change in his own person (*Id.*).—V. A son of Galatus, remarkable for his light coloured, or, rather, whitish hair (*Id.*).—VI. The son of Peleus, king of Phthiotis in Thessaly. His mother's name appears to have been a matter of some dispute among the ancient expounders of mythology (*Schol. ad Apoll. Rhod.* 1, 558), although the more numerous authorities are in favour of Thetis, one of the sea-deities. According to Lycophron (*v.* 178), Thetis became the mother of seven male children by Peleus, six of whom she threw into the fire, because, as Tzetzes informs us in his scholia, they were not of the same nature with herself, and the treatment she had received was unworthy of her rank as a goddess. The scholiast on Homer, however (*Il.* 16, 37), states, that Thetis threw her children into the fire in order to ascertain whether they were mortal or not, the goddess supposing that the fire would consume what was mortal in their natures, while she would preserve what was immortal. The scholiast adds, that six of her children perished by this harsh experiment, and that she had, in like manner, thrown the seventh, afterward named Achilles, into the flames, when Peleus, having beheld the deed, rescued his offspring from this perilous situation. Tzetzes (*ubi supra*) assigns a different motive to Thetis in the case of Achilles. He makes her to have been desirous of conferring immortality upon him, and states that with this view she anointed him (ἔχριεν) with ambrosia during the day, and threw him into fire at evening. Peleus, having discovered the goddess in the act of consigning his child to the flames, cried out with alarm, whereupon Thetis, abandoning the object she had in view, left the court of Peleus and rejoined the nymphs of the ocean. Dictys Cretensis makes Peleus to have rescued Achilles from the fire before any part of his body had been injured but the heel. Tzetzes, following the authority of Apollodorus, gives his first name as *Ligyron* (Λιγύρων), but the account of Agamestor, cited by the same scholiast, is more in accordance with the current tradition mentioned above. Agamestor says, that the first name given to Achilles was *Pyrisous* (Πυρίσους), i. e., "saved from the fire." What has thus far been stated in relation to Achilles, with the single exception of the names of his parents, Peleus and Thetis, is directly at variance with the authority of Homer, and must therefore be regarded as a mere posthomeric fable. The poet makes Achilles say, that Thetis had no other child but himself; and though a daughter of Peleus, named Polydora, is mentioned in a part of the Iliad (16, 175), she must have been, according to the best commentators, only a half sister of the hero. (Compare *Heyne, ad loc.*) Equally at variance with the account given by the bard, is the more popular fiction, that Thetis plunged her son into the waters of the Styx, and by that immersion rendered the whole of his body invulnerable, except the heel by which she held him. On this subject Homer is altogether silent; and, indeed, such a protection from danger would have derogated too much from the character of his favourite hero. There are several passages in the Iliad which plainly show, that the poet does not ascribe to Achilles the possession of any peculiar physical defence against the chances of battle. (Compare *Il.* 20, 262: *id.* 288: and especially, 21, 166, where Achilles is actually wounded by Asteropæus.) The care of his education was intrusted, according to the common authorities, to the centaur Chiron, and to Phœnix, son of Amyntor. Homer, however, mentions Phœnix as his first instructer (*Il.* 9, 481, *seqq.*), while from another passage (*Il.* 11, 831) it would appear, that the young chieftain merely learned from the centaur the principles of the healing art. Those, however, who pay more regard in this case to the statements of other writers, make Chiron to have had charge of Achilles first, and to have fed him on the marrow of wild animals; according to Libanius, on that of lions, but according to the compiler of the *Etymol. Mag.*, on that of stags. (Compare *Bayle, Dict. Hist.* 1, 53.) Chiron is said to have given him the name of *Achilles* (Ἀχιλλεύς), from the circumstance of his food being unlike that of the rest of men (ἀ *priv.*, and χεῖλη, "*fructus quibus vescuntur homines*"). Other etymologies are also given; but most likely none are true. (Compare, on this part of our subject, the *Etymol. Mag.*—*Ptol. Hephæst. apud Photium, Biblioth.*, vol. i., p. 152, *ed Bekker.*—*Heyne, ad Il.* 1, 1.—*Wassenberg, ad schol. in Il.* 1, p. 130.) Calchas having predicted, when Achilles had attained the age of nine years, that Troy could not be taken without him, Thetis, well aware that her son, if he joined that expedition, was destined to perish, sent him, disguised in female attire, to the court of Lycomedes, king of the island of Scyros, for the purpose of being concealed there. A difficulty, however, arises in this part of the narrative, on account of the early age of Achilles when he was sent to Scyros, which can only be obviated by supposing, that he remained several years concealed in the island, and that the Trojan war occupied many years in preparation. (Compare the remarks of *Heyne, ad Apollod., l. c.*, p. 316, and *Gruber, Wörterbuch der altclassischen Mythologie und Religion*, vol. i., p. 32.) At the court of Lycomedes, he received the name of *Pyrrha* (Πυῤῥά, "*Rufa*"), from his golden locks, and became the father of Neoptolemus by Deïdamia, one of the monarch's daughters. (*Apollod. l. c.*) In this state of concealment Achilles remained, until discovered by Ulysses, who came to the island in the disguise of a travelling merchant. The chieftain of Ithaca offered, it seems, various articles of female attire for sale, and mingled with them some pieces of armour. On a sudden blast being given with a trumpet, Achilles discovered himself by seizing upon the arms. (*Apollod. l. c.*—*Statius, Achill.* 2, 201.) The young warrior then joined the army against Troy. This account, however, of the concealment of Achilles is contradicted by the express authority of Homer, who represents him as proceeding directly to the Trojan war from the court of his father. (*Il.* 9, 439.) As regards the forces which he brought with him, the poet makes them to have come from the Pelasgian Argos, from Alus, Alope, and Trachis, and speaks of them as those who possessed Phthia and Hellas, and who were called Myrmidones, Hellenes, and Achæi. (*Il.* 2, 681, *seqq.*) Hence, according to Heyne, the sway of Achilles extended from Trachis, at the foot of Mount Œta, as far as the river Enipeus, where Pharsalus was situated, and thence to the Peneus.—The Greeks, having made good their landing on the shores of Troas, proved so superior to the enemy as to compel them to seek shelter within their walls. (*Thucyd.* 1, 11.) No sooner was this done than the Greeks were forced to turn their principal attention to the means of supporting their numerous forces. A part of the army was therefore sent to cultivate the rich vales of the Thracian Chersonese, then abandoned by their inhabitants on account of the incursions of the barbarians from the interior. (*Thucyd. ubi supra.*) But the Grecian army, being weakened by this separation of its force, could no longer deter the Trojans from again taking the field, nor prevent succours and supplies from being sent into the city. Thus the siege was protracted to the length of ten years. During a great part of this time, Achilles was employed in lessening the resources

of Priam by the reduction of the tributary cities of Asia Minor. With a fleet of eleven vessels he ravaged the coasts of Mysia, made frequent disembarcations of his forces, and succeeded eventually in destroying eleven cities, among which, according to Strabo (584), were Hypoplacian Thebe, Lyrnessus, and Pedasus, and in laying waste the island of Lesbos. (Compare *Homer, Il.* 9, 328.) Among the spoils of Lyrnessus, Achilles obtained the beautiful Briseis, while, at the taking of Thebe, Chryseis the daughter of Chryses, a priest of Apollo at Chrysa, became the prize of Agamemnon. A pestilence shortly after appeared in the Grecian camp, and Calchas, encouraged by the proffered protection of Achilles, ventured to attribute it to Agamemnon's detention of the daughter of Chryses, whom her father had endeavoured to ransom, but in vain. The monarch, although deeply offended, was compelled at last to surrender his captive, but, as an act of retaliation, and to testify his resentment, he deprived Achilles of Briseis. Hence arose "the anger of the son of Peleus," on which is based the action of the Iliad. Achilles on his part withdrew his forces from the contest, and neither prayers, nor entreaties, nor direct offers of reconciliation, couched in the most tempting and flattering terms (*Il.* 9, 119, *seqq.*), could induce him to return to the field. Among other things the monarch promised him, if he would forget the injurious treatment which he had received, the hand of one of his daughters, and the sovereignty of seven cities of the Peloponnesus. (*Il.* 9, 142 and 149.) The death of his friend Patroclus, however, by the hand of Hector (*Il.* 16, 821, *seqq.*), roused him at length to action and revenge, and a reconciliation having thereupon taken place between the two Grecian leaders, Briseis was restored. (*Il.* 19, 78, *seqq.*—*Id.* 246, *seqq.*) As the arms of Achilles, having been worn by Patroclus, had become the prize of Hector, Vulcan, at the request of Thetis, fabricated a suit of impenetrable armour for her son. (*Il.* 18, 468, *seqq.*) Arrayed in this, Achilles took the field, and after a great slaughter of the Trojans, and a contest with the god of the Scamander, by whose waters he was nearly overwhelmed, met Hector, chased him thrice around the walls of Troy, and finally slew him by the aid of Minerva. (*Il.* 22, 136, *seqq.*) According to Homer (*Il.* 24, 14, *seqq.*), Achilles dragged the corpse of Hector, at his chariot-wheels, thrice round the tomb of Patroclus, and from the language of the poet, he would appear to have done this for several days in succession. Virgil, however, makes Achilles to have dragged the body of Hector thrice round the walls of Troy. In this it is probable that the Roman poet followed one of the Cyclic, or else Tragic, writers. (*Heyne, Excurs.* 18, *ad Æn.* 1.) The corpse of the Trojan hero was at last yielded up to the tears and supplications of Priam, who had come for that purpose to the tent of Achilles, and a truce was granted the Trojans for the performance of the funeral obsequies. (*Il.* 24, 599.—*Id.* 669.) Achilles did not long survive his illustrious opponent. Some accounts make him to have died the day after Hector was slain. The common authorities, however, interpose the combats with Penthesilea and Memnon previous to his death. (Compare *Heyne, Excurs.* 19, *ad Æn.* 1.—*Quint. Smyrn.* 1, 21, *seqq.*) According to the more received account, as it is given by the scholiast on Lycophron (*v.* 269), and also by Dictys Cretensis and Dares Phrygius, Achilles, having become enamoured of Polyxena, the daughter of Priam, signified to the monarch that he would become his ally on condition of receiving her hand in marriage. Priam consented, and the parties having come for that purpose to the temple of the Thymbræan Apollo, Achilles was treacherously slain by Paris, who had concealed himself there, being wounded by him with an arrow in the heel. Another tradition, related by Arctinus, makes him to have been slain (in accordance with Hector's prophecy, *Il.* 21, 452), in the Scæan gate, while rushing into the city. Hyginus states that Achilles went round the walls of Troy, boasting of his exploit in having slain Hector, until Apollo, in anger, assumed the form of Paris, and slew him with an arrow (*Hygin. fab.* 107), but, with surprising inconsistency, he mentions in another place (*fab.* 110), that he was slain by Deïphobus and Alexander or Paris. The scholiast on Lycophron, cited above, says that the Trojans would not give up the corpse of Achilles until the Greeks had restored the various presents with which Priam had redeemed the dead body of Hector. The ashes of the hero were mingled in a golden urn with those of Patroclus, and the promontory of Sigæum is said to mark the place where both repose. A tomb was here erected to his memory, and near it Thetis caused funeral games to be celebrated in honour of her son, which were afterward annually observed by a decree of the oracle of Dodona (*vid.* Sigæum). It is said, that, after the taking of Troy, the ghost of Achilles appeared to the Greeks, and demanded of them Polyxena, who was accordingly sacrificed on his tomb by his son Neoptolemus, or Pyrrhus. (*Eurip. Hec.* 35, *seqq.*—*Senec. Troad.* 191.—*Ovid, Met.* 13, 441, *seqq.*—*Q. Calab.* 14.) Another account makes the Trojan princess to have killed herself through grief at his loss. (*Tzetzes, ad Lycophr.* 323.—*Philostratus, Heroica.*, p. 714, *ed. Morelius.*) The Thessalians, in accordance with the oracle just mentioned, erected a temple to his memory at Sigæum, and rendered him divine honours. Every year they brought thither two bulls, one white and the other black, crowned with garlands, and along with them some of the water of the Sperchius. (*Gruber, Wörterbuch der altclassischen Mythologie*, vol. i., p. 48.) Another and still stranger tradition informs us, that Achilles survived the fall of Troy and married Helen; but others maintain that this union took place after his death, in the island of Leuce, where many of the ancient heroes lived in a separate elysium (*vid.* Leuce). When Achilles was young, his mother asked him whether he preferred a long life spent in obscurity, or a brief existence of military glory. He decided in favour of the latter. (Compare *Il.* 9, 410, *seqq.*) Some ages after the Trojan war, Alexander, in the course of his march into the East, offered sacrifices on the tomb of Achilles, and expressed his admiration as well of the hero, as of the bard whom he had found to immortalize his name. (*Plutarch, Vit. Alexand.* 15.)

—VII. Tatius, a native of Alexandrea, commonly assigned to the second or third century of the Christian era. The best critics, however, such as Huet, Chardon la Rochette, Coray, and Jacobs, make him to have flourished after the time of Heliodorus, since they have discovered in him what they consider manifest imitations of the latter writer. Nay, if it be true that Musæus, whom he has also imitated, composed his poem of Hero and Leander before 430 or 450 of our era, we must then place Achilles Tatius even as low as the middle of the 5th century. (*Schoell, Hist. Litt. Gr.* 6, 231.) According to Suidas, he became, towards the end of his life, a Christian and bishop. But as the lexicographer makes no mention of his episcopal see, and as Photius, who speaks in three different places of him, is silent on this head, it may be permitted us to doubt the accuracy of Suidas's statement. (*Photii Bibliothec.*, vol. i., p. 33, *ed. Bekker.*—*Id. ibid.*, p. 50.—*Id. ibid.*, p. 66.) Equally unworthy of reliance would appear to be another remark of the same lexicographer, that Achilles Tatius wrote a treatise on the sphere. If this were correct, we ought to put him one or two centuries earlier, inasmuch as Firmicus, a Latin writer of the middle of the fourth century, cites the "Sphere of Achilles." (*Astron.* 4, 10.) Suidas, however, who is not accustomed to discriminate very nicely between persons bearing the same name, here confounds

him with the author of the "Introduction to the Phænomena of Aratus" (*vid.* No. VIII.). Achilles Tatius is the author of a romance, entitled, Τὰ κατὰ Λευκίππην καὶ Κλειτοφῶντα, "The loves of Leucippe and Clitophon," as it is commonly translated. Some critics, such as Huet and Saumaise, have preferred it to the work of Heliodorus; but Villoison, Coray, Wyttenbach, Passow, Villemain, and Schoell, restore the pre-eminence to the latter. (*Schoell, Hist. Litt. Gr.*, vol. vi., p. 233.—*Foreign Quarterly Review*, No. 9, p. 131.) "The book," says Villemain, "is written under an influence altogether pagan, and in constant allusion to the voluptuous fables of mythology." The remark is perfectly correct. Pictures of the utmost licentiousness, and traces of everything that is infamous in ancient manners, are seen throughout. Unchaste in imagination, and coarse in sentiment, the author has made his hero despise at once the laws of morality and those of love. Clitophon is a human body, uninformed by a human soul, but delivered up to all the instincts of nature and the senses. He neither commands respect by his courage nor affection by his constancy. Struggling, however, in the writer's mind, some finer ideas may be seen wandering through the gloom, and some pure and lofty aspirations contrasting strangely with the chaos of animal instincts and desires. His Leucippe glides like a spirit among actors of mere flesh and blood. Patient, high-minded, resigned, and firm, she endures adversity with grace; preserving, throughout the helplessness and temptations of captivity, irreproachable purity, and constancy unchangeable. The critics, while visiting with proper severity the sins both of the author and the man, do not refuse to render full justice to the merits of the work. It possesses interest, variety, probability, and simplicity. "The Romance of Achilles Tatius," says Villemain, "purified as it should be, will appear one of the most agreeable in the collection of the Greek Romances. The adventures it relates present a pregnant variety; the succession of incidents is rapid; its wonders are natural; and its style, although somewhat affected, is not wanting in spirit and effect." Photius also, as rigorous in morals as a bishop should be, praises warmly the elegance of the style, observing that the author's periods are precise, clear, and euphonous. (*Foreign Quarterly Review*, No. 9, p. 131.) Saumaise was of opinion, that Achilles Tatius had given to the world two several editions of his romance, and that some of the manuscripts which remain belong to the first publication of the work, while others supply us with the production in its revised state. Jacobs, however, in the prolegomena to his edition, has shown that the variations in the manuscripts, which gave rise to this opinion, are to be ascribed solely to the negligence of copyists, as they occur only in those words which have some resemblance to others, and in which it was easy to err. Few works, moreover, were as often copied as this of Achilles Tatius. The best edition is that of *Jacobs*, 2 vols. 8vo, *Lips.*, 1821, in which may be seen a very just, though unfavourable, critique on the editions of *Saumaise* and *Boden*, the former of which appeared in 1640, 12mo, *Lugd. Bat.*, and the latter in 1776, 8vo, *Lips.* A French version of the work is given in the "*Collection des Romans Grecs, traduits en Français; avec des notes, par MM. Courier, Larcher, et autres Hellénistes*," 14 vols. 16mo, Paris, 1822–1828.—VIII. Tatius, an astronomical writer, supposed to have lived in the first half of the fourth century, since he is quoted by Firmicus (*Astron.* 4, 10), who wrote about the middle of the same century. Suidas confounds him with the individual mentioned in No. VII. We possess, under the title of Εἰσαγωγὴ εἰς τὰ Ἀράτου Φαινόμενα, "Introduction to the Phænomena of Aratus," a fragment of his work on the sphere. This fragment is given in the *Uranologia* of *Petavius* (Petau), Paris, 1630, fol.

Achillēum, a town on the Cimmerian Bosporus, where anciently was a temple of Achilles. It lay near the modern *Buschuk*. (*Mannert*, 4, 326.)

Achillĕus, I. a relation of Zenobia, invested with the purple by the people of Palmyra, when they revolted from Aurelian. (*Vopisc.*) Zosimus calls him Antiochus (1, 60).—II. A Roman commander, in the reign of Diocletian, who assumed the purple in Egypt. The emperor marched against him, shut him up in Alexandrea, and took the place after a siege of eight months. Achilleus was put to death, having been exposed to lions, and Alexandrea was given up to pillage. (*Oros.* 7, 25.—*Aurel. Vict. de Cæs. c.* 39.)

Achīvi, properly speaking, the name of the Achæan race (Ἀχαιοί) Latinized. Its derivation through the Æolic dialect is marked by the digammated sound of the letter *v* (ΑχαιFοί). This appellation was generally applied by the Roman poets, especially Virgil, as a name for the whole Greek nation, in imitation of the Homeric usage. In *legal strictness* it should have been confined by the Romans to the inhabitants of the province of Achaia. Homer uses the appellation Ἀχαιοί frequently, to designate the united Greek forces in the Trojan war, since at this period the Achæan tribe stood at the head of Greece.

Acichorĭus, a general with Brennus in the expedition which the Gauls undertook against Pannonia. (*Paus.* 10, 19.) He was chosen by Brennus as his lieutenant, or, rather, as a kind of *colleague*, which office the name itself, in the original language of the Gauls, is said to designate. Thus the true Gallic appellation was *Kikhouïaour*, or *Akikhouïaour*, which the Greeks softened into Κιχώριος (*Diod. Sic. frag. lib.* 22—vol. ix., p. 301, *ed. Bip.*) and Ἀκιχώριος (*Paus.* 10, 19), and which they mistook for a proper name. (Compare *Thierry, Histoire des Gaulois*, vol. i., p. 145, and *Owen's Welsh Dictionary, s. v. Cycwiaor.*) Diodorus Siculus (*l. c.*) makes Cichorius to have succeeded Brennus.

Acidalĭa, a surname of Venus, from a fountain of the same name at Orchomenus, in Bœotia, sacred to her. The Graces bathed in this fountain. (*Virg. Æn.* 1, *v.* 720, and *Servius, ad loc.*)

Acilĭa, I. *gens*, a plebeian family of Rome, of whom many medals are extant. (*Rasche, Lex. Rei Num.*, vol. i., *col.* 47.) The name of this old and distinguished line occurs five times in the consular fasti, during the time of the republic, and twelve times in those of the empire, down to the reign of Constantine. (*Sigon. Fast. Cons.*) The two most celebrated branches of the house were those of Acilius Glabrio and Acilius Balbus.—II. *Lex*, a law introduced by Acilius the tribune, A.U.C. 556, for the planting of five colonies along the coast of Italy, two at the mouths of the Vulturnus and Liternus, one at Puteoli, one at Salernum, and one at Buxentum. (*Liv.* 32, 29.)—III. *Calpurnia Lex* (introduced A.U.C. 686), excluded from the senate, and from all public employments, those who had been guilty of bribery at elections. Cicero calls it merely *Calpurnia Lex*, but others *Acilia Calpurnia Lex*. (*Ernesti, Ind. Leg.*)—IV. *Lex*, a law introduced A.U.C. 683, by the consul Manius Acilius Glabrio, relative to actions *de pecuniis repetundis*. It determined the forms of proceeding, and the penalties to be inflicted. (Compare *Ernesti, Ind. Leg.*)

Acilĭus, I. a Roman, who wrote a work in Greek on the history of his country, and commentaries on the twelve tables. He lived B.C. 210, and was a contemporary of Cato's. His history was translated into Latin by an individual named Claudius, and was entitled, in this latter language, *Annales Acilienses*. (*Voss. Hist. Gr.* 1, 10.)—II. Quintus, appointed a commissioner, about 200 B.C., for distributing among the new colonists the conquered lands along the Po.—III. A tribune, author of the law respecting the maritime colonies. (*Vid.* Acilia II.)—IV. Glabrio M., a consul

with P. Corn. Scipio Nasica, A.U.C. 561, and the conqueror of Antiochus at Thermopylæ. (*Liv.* 35, 24.—*Id.* 36, 19.)—V. Glabrio M., son of the preceding, a decemvir. He built a temple to Piety, in fulfilment of a vow which his father had made when fighting against Antiochus. He erected also a gilded statue (*statuam auratam*) to his father, the first of the kind ever seen at Rome. (*Val. Max.* 2, 5.—*Liv.* 40, 34. Compare *Hase, ad loc.*)—VI. A consul, A.U.C. 684, appointed to succeed Lucullus in the management of the Mithradatic war. (*Cic. in Verr.* 7, 61.)—VII. Aviola Manius, a lieutenant under Tiberius in Gaul, A.D. 19, and afterward consul. He was roused from a trance by the flames of the funeral pile, on which he had been laid as a corpse, but could not be rescued. (*Plin.* 7, 53.—*Val. Max.* 1, 8.)—VIII. Son of the preceding, consul under Claudius, A.D. 54.—IX. A consul with M. Ulpian Trajanus, the subsequent emperor. He was induced to engage with wild beasts in the arena, and, proving successful, was put to death by Domitian, who was jealous of his strength.

Acĭris, now the *Agri*, a river of Lucania, rising near Abellinum Marsicum, and falling into the Sinus Tarentinus. Near its mouth stood Heraclea, now *Policoro*. (*Cramer's Anc. Italy*, 2, 350.)

Acis, a Sicilian shepherd, son of Faunus and the nymph Simæthis. He gained the affections of Galatæa, but his rival Polyphemus, through jealousy, crushed him to death with a fragment of rock, which he hurled upon him. Acis was changed into a stream, which retained his name. According to Servius (ad *Virg. Eclog.* 9, 39) it was also called Acilius. Cluverius places it about two miles distant from the modern *Castello di Acci*. Fazellus, however, without much reason, assigns the name of Acis to the *Fiume Freddo*, near *Taormina*. Sir Richard Hoare describes the Acis of Cluverius as a limpid though small stream. He thinks that it may have been diminished by the eruptions of Etna. (*Classical Tour*, 2, 314.) The story of Acis is given by Ovid (*Met.* 13, 750, *seqq.*).

Acontĭus, a youth of Cea, who, when he went to Delos to sacrifice to Diana, fell in love with Cydippe, a beautiful virgin, and, being unable to obtain her, by reason of his poverty, had recourse to a stratagem. A sacred law obliged every one to fulfil whatever promise they had made in the temple of the goddess; and Acontius having procured an apple or quince, wrote on it the following words: "I swear by Diana I will wed Acontius." This he threw into her bosom in the temple, and Cydippe having read the words, felt herself compelled by the vow she had thus inadvertently made, and married Acontius. (*Aristænet. ep.* 10. —*Ovid, Her. ep.* 20.) The story of Ctesylla and Hermochares, as related by Antoninus Liberalis (*c.* 1), is in some respects similar. Compare *Muncker*, and *Verheyk, ad loc.*

Acŏris, a king of Egypt, who assisted Evagoras, king of Cyprus, against Persia. (*Diod.* 15, 2.) Theopompus (*ap. Phot. cod.* 176) gives the name erroneously as Pacōris, and not long after the form Acŏris ('Ακωρις) occurs. Diodorus has 'Ακορις.

Achradīna, one of the five divisions of Syracuse, and deriving its name from the wild pear-trees with which it once abounded (*ἀχράς, a wild pear-tree*). It is sometimes called the citadel of Syracuse, but incorrectly, although a strongly fortified quarter. It was very thickly inhabited, and contained many fine buildings, yielding only to Ortygia. (*Laporte Du Theil, ad Strab.*, vol. 2, p. 358, *not.* 3, *French transl.*) As regards the situation of Achradina, and its aspect in more modern times, compare *Swinburn, Travels in the two Sicilies*, 3, 382 (*French transl.*), and *Göller, de Situ et Origine Syracusarum*, p. 49, *seqq.* (*Lips.* 1818).

Acræphnĭa, a city of Bœotia, situate on Mount Ptous, towards the northeast extremity of the Lake Copais. It was founded either by Athamas, or by Acræpheus, a son of Apollo. Pausanias calls the place Acræphnium (9, 23.—Compare *Steph. Byz. s. v.*).

Acragallĭdæ. *vid.* Crauallidæ.

Acrăgas, I. the Greek name of Agrigentum.—II. A river in Sicily, on which Agrigentum was situate. It gave its Greek name to the city. The modern name is *San Blasio*. (*Mannert*, 9, 2, 354.)—III. An engraver on silver, whose country and age are both uncertain. He is noticed by Pliny (33, 12, 55), who speaks of cups of his workmanship, adorned with sculptured work, preserved in the temple of Bacchus at Rhodes. His hunting pieces on cups were very famous. (*Sillig, Dict. Art. s. v.*)

Acrătus, a freedman of Nero, sent into Asia to plunder the temples of the gods, which commission he executed readily, being, according to Tacitus (*Ann.* 15, 45), "*cuicumque flagitio promptus.*" Secundus Carinas was joined with him on this occasion, whom Lipsius (*ad Tac. l. c.*) suspects to be the same with the Carinas sent into exile (*Dio Cassius*, 59, 20) by the Emperor Caligula, for declaiming against tyrants. Compare *Juvenal*, 7, 204.

Acridophăgi, an Æthiopian nation, who fed upon locusts. Diodorus Siculus (3, 28) says, that they never lived beyond their 40th year, and that they then perished miserably, being attacked by swarms of winged lice (*πτερωτοὶ φθεῖρες*), which issued forth from their skin. The account given of their diet is much more probable. The locust is said to be a very common and palatable food in many parts of the East, after having been dried in the sun. This is thought by some to have constituted the food of the Israelites on the occasion mentioned in Exodus (16, 14). Wesseling (*ad Diod. Sic.* 3, 28) is of this opinion. But the *salvim* of Moses evidently mean *quails*, as the received version has rendered the word. Besides, quails are very numerous in Arabia. (*Bochart, Hieroz.* 2, p. 92.—*Gesenius ad voc.*)

Acrisionēus, a name applied to the Argives, from Acrisius, one of their ancient kings.

Acrisionēis, a patronymic appellation given to Danaë, as daughter of Acrisius. (*Virg. Æn.* 7, 410, and *Servius, ad loc.*)

Acrisioniădes, a patronymic of Perseus, from his grandfather Acrisius. (*Ovid, Met.* 5, *v.* 70.)

Acrisĭus, son of Abas, king of Argos, by Ocalea, daughter of Mantineus. He was born at the same birth as Prœtus, with whom it is said that he quarrelled even in his mother's womb. After many dissensions, Prœtus was driven from Argos. Acrisius had Danaë by Eurydice, daughter of Lacedæmon; and an oracle having declared that he should lose his life by the hand of his grandson, he endeavoured to frustrate the prediction by the imprisonment of his daughter, in order to prevent her becoming a mother (*vid.* Danaë). His efforts failed of success, and he was eventually killed by Perseus, son of Danaë and Jupiter. Acrisius, it seems, had been attracted to Larissa by the reports which had reached him of the prowess of Perseus. At Larissa, Perseus, wishing to show his skill in throwing a quoit, killed an old man who proved to be his grandfather, whom he knew not, and thus the oracle was fulfilled. Acrisius reigned about 31 years. (*Hygin. fab.* 63.—*Ovid, Met.* 4, *fab.* 16.—*Horat.* 3, *od.* 16.—*Apollod.* 2, 2, &c.—*Paus.* 2, 16, &c. — *Vid.* Danaë, Perseus, Polydectes.)

Acrītas, a promontory of Messenia, in the Peloponnesus. (*Plin.* 4, 5.—*Mela*, 2, 3.) Now Cape *Gallo*.

Acrŏthos, or Acrothōum. The name Acrothos properly denotes the promontory of the peninsula of Athos, now Cape *Monte Santo*. It is the lower one of the two, the upper one being called Nymphæum (Promontorium). By Acrothoum (or Acrothoi) is meant a town on the peninsula of Athos, situate some distance up the mountain, and of which Mela observes

(2, 3), that the inhabitants were supposed to live beyond the usual time allotted to man. (Compare *Thucyd.* 4, 109.—*Scylax*, p. 26.—*Steph. Byz. s. v.* Ἄβωρις. —*Strab. epit. lib.* 7, 331.)

Acrocerauni, or Acrocerauni Montes. *vid.* Ceraunia.

Acrocorinthus, a high hill, overhanging the city of Corinth, on which was erected a citadel, called also by the same name. This situation was so important a one as to be styled by Philip the fetters of Greece. The fortress was surprised by Antigonus, but recovered in a brilliant manner by Aratus. (*Strab.* 8, 380.—*Paus.* 2, 4.—*Plut. Vit. Arat.*—*Stat. Theb.* 7, v. 106.) "The Acrocorinthus, or Acropolis of Corinth," observes Dodwell, "is one of the finest objects in Greece, and, if properly garrisoned, would be a place of great strength and importance. It abounds with excellent water, is in most parts precipitous, and there is only one spot from which it can be annoyed with artillery. This is a pointed rock, at a few hundred yards to the southwest of it, from which it was battered by Mohammed II. Before the introduction of artillery, it was deemed almost impregnable, and had never been taken except by treachery or surprise. Owing to its natural strength, a small number of men was deemed sufficient to garrison it; and in the time of Aratus, according to Plutarch, it was defended by 400 soldiers, 50 dogs, and as many keepers. It was surrounded with a wall by Cleomenes. It shoots up majestically from the plain to a considerable height, and forms a conspicuous object at a great distance: it is clearly seen from Athens, from which it is not less than forty-four miles in a direct line. Strabo affirms that it is 3 1-2 stadia in perpendicular height, but that the ascent to the top is 30 stadia by the road, the circuitous inflections of which render this no extravagant computation. The Acrocorinthus contains within its walls a town and three mosques. Athenæus commends the water in the Acrocorinthus as the most salubrious in Greece. It was at this fount that Pegasus was drinking when taken by Bellerophon." (*Dodwell*, vol. 2, p. 187.) All modern travellers who have visited this spot, give a glowing description of the view obtained from the ridge. Consult, in particular, *Clarke's Travels*, vol. 6, p. 750.

Acron, I. a king of the Cæninenses, whom Romulus slew in battle, after the affair of the Sabine women. His arms were dedicated to Jupiter Feretrius, and his subjects were incorporated with the Roman people. (*Plut. Vit. Rom.*) Propertius styles him *Cæninus Acron*, from the name of his city and people (4, 10, 7), and also *Herculeus* (4, 10, 9), from the circumstance of all the Sabine race tracing their descent from Hercules or Sancus.—II. A celebrated physician of Agrigentum in Sicily, contemporary with Empedocles (*Diog. Laert.* 8, 65). Plutarch speaks of his having been at Athens during the time of the great plague, which occurred B.C. 444. He aided the Athenians on that occasion, by causing large fires to be kindled in their streets. (*Plut. Is. et Os.* 383.) Acron is generally regarded as the founder of the sect of Empirics or Experimentalists (*Pseud. Gal. Isag.* 372). As this school of medicine, however, had a much later date, it is probable that he was merely one of the class of physicians called περιοδευταί, who did not confine themselves to mere theory, but went round and visited patients. His contempt for the mysterious charlatanism of Empedocles drew upon him the hatred of that philosopher. At least it is fair to suppose that this was the cause of their enmity. Acron wrote, according to Suidas, a treatise in Doric Greek, on the healing art, and another on diet. He appears also, from the words of the lexicographer, to have turned his attention in some degree to the influence of climate. (Consult *Sprengel, Hist. Med.* 1, 273.)—III. Helenius Acron, an ancient commentator. The period when he lived is uncertain: he is thought, however, to have been later than Servius. Acron's scholia on Horace have descended to us in part, or at least only a part was ever published. They are valuable on account of their containing the remarks of C. Æmilius, Julius Modestus, and Q. Terentius Scaurus, the oldest commentators on Horace. Acron also wrote scholia on Terence, which are cited by Charisius, but they have not reached us. Some critics ascribe to him the scholia which we have on Persius. (*Schoell, Hist. Litt. Rom.* 3, 326.)

Acropŏlis, in a special sense, the citadel of Athens, an account of which will be given under the article Athenæ. In a general acceptation, it stands for the citadel of any place.

Acrotătus, I. son of Cleomenes, king of Sparta, died before his father, leaving a son called Areus, who contended for the crown with Cleonymus his uncle, and obtained it through the suffrages of the senate. Cleonymus, in his disappointment, called in Pyrrhus of Epirus. (*Paus.* 3, 6.—*Plut. vit. Pyrrh.*—*Paus.* 1, 13.)—II. A king of Sparta, son of Areus, and grandson of the preceding. He reigned one year. Before ascending the throne, he distinguished himself by courageously defending Sparta against Pyrrhus. (*Plut. vit. Pyrrh.*)

Acrothōum. *Vid.* Acroathos.

Acta or Actæ, strictly speaking, a beach or shore on which the waves *break*, from ἄγω, "*to break.*" According to Apollodorus (*Steph. B. s. v.* Ἀκτή), the primitive name of Attica was Ἀκτή (*Acte*), from the circumstance of two of its sides being washed by the sea. The name is also applied by Thucydides to that part of the peninsula of Athos which is below the city of Sane and including it. Besides Sane, the historian mentions five other cities as being situate upon it. (*Thucyd.* 4, 109.)

Actæon, a celebrated hunter, son of Aristæus and Autonoë the daughter of Cadmus. Having inadvertently, on one occasion, seen Diana bathing, he was changed by the goddess into a stag, and was hunted down and killed by his own hounds. (*Ov. Met.* 3, 155, *seqq.*) The scene of the fable is laid by the poets at Gargaphia, a fountain of Bœotia, on Mount Cithæron, about a mile and a half from Platæa. From a curious passage in Diodorus Siculus (4, 81), a suspicion arises, that the story of Actæon is a corruption of some earlier tradition, respecting the fate of an intruder into the mysteries of Diana. Wesseling's explanation does not appear satisfactory, although it may serve as a clew to the true one. (*Wesseling, ad Diod. Sic. l. c.*)

Actæus, the first king of Attica, according to the ancient writers. He was succeeded by Cecrops, to whom he had given one of his daughters in marriage. (*Paus.* 1, 2.—*Clem. Alex.* 1, 321.) He is called by some Actæon. (*Strab.* 397.—*Harpocr. s. v.* Ἀκτή. —Consult *Siebelis, ad Paus. l. c.*)

Acte, a freed woman of Asiatic origin. Suetonius (*Vit. Ner.* 28) informs us, that Nero, at one time, was on the point of making her his wife, having suborned certain individuals of consular rank to testify, under oath, that she was descended from Attalus. From a passage in Tacitus (*Ann.* 14, 2) it would appear, that Seneca introduced this female to the notice of the tyrant, in order to counteract, by her means, the dreaded ascendency of Agrippina. (Compare *Dio Cass.* 61, 7.)

Actia, games renewed by Augustus in commemoration of his victory at Actium. They are also styled Ludi Actiaci by the Latin writers, and were celebrated in the suburbs of Nicopolis. Strabo makes them to have been quinquennial. Previously, however, to the battle of Actium they occurred every three years. (*Strab.* 7, 325.)

Actis, one of the Heliades, or offspring of the Sun,

who, according to Diodorus Siculus (5, 57), migrated from Rhodes into Egypt, founded Heliopolis, and taught the Egyptians astrology. The same writer states, that the Greeks, having lost by a deluge nearly all their memorials of previous events, became ignorant of their claim to the invention of the science in question, and allowed the Egyptians to arrogate it to themselves. Wesseling considers this a mere fable, based on the national vanity of the Greeks, who, it is well known, inverted so many of the ancient traditions, and in this case, for example, made that pass from Greece into Egypt, which came in reality from Egypt to Greece. (*Wess. ad Diod. Sic. l. c.*)

Actisănes, according to Diodorus Siculus (1, 60), a king of Æthiopia, who conquered Egypt and dethroned Amasis. He was remarkable for his moderation towards his new subjects, as well as for his justice and equity. All the robbers and malefactors, too, were collected from every part of the kingdom, and, having had their noses cut off, were established in Rhinocolura, a city which he had founded for the purpose of receiving them. We must read, no doubt, with Stephens and Wesseling, in the text of Diodorus, Ἄμμωσις instead of Ἄμασις, for the successor of Apries cannot here be meant. Who the Actisanes of Diodorus was, appears to be undetermined. According to Wesseling (*ad loc.*), Strabo is the only other writer that makes mention of him. (*Strabo*, 759.)

Actium, originally the name of a small neck of land, called also Acte (Ἀκτή), at the entrance of the Sinus Ambracius, on which the inhabitants of Anactorium had erected a small temple in honour of Apollo. On the outer side of this same promontory was a small harbour, the usual rendezvous of vessels which did not wish to enter the bay. Scylax (p. 13) calls this harbour Acte. Thucydides, however, applies this name to the temple itself. Polybius (4, 63) makes mention of the temple, under the appellation of Actium, and speaks of it as belonging to the Acarnanians. Actium became famous, in a later age, for the decisive victory which Augustus gained in this quarter over the fleet of Marc Antony. From the accounts given of it by the Roman writers, Actium appears to have been, about the time of this battle, nothing more than a temple on a height, with a small harbour below. The conqueror beautified the sacred edifice, and very probably a number of small buildings began after this to arise in the vicinity of the temple. (*Strab.* 325.—*Sueton. Vit. Aug.* 17.—*Cic. ep. ad fam.* 16, 9.) Hence Strabo (451) applies to it the epithet of χωρίον. It never, however, became a regular city, although an inattentive reader would be likely to form this opinion from the language of Mela (2, 3) and Pliny (4, 1). Both these writers, however, in fact confound it with Nicopolis. There are no traces of the temple at the present day, but Pouqueville found some remains of the Hippodrome and Stadium. More within the Sinus Ambracius (*Gulf of Arta*) lies the small village of *Azio*. Hence probably, according to Mannert, originated the error of D'Anville, who places Actium, in contradiction to all ancient authorities, at some distance within the bay. (*Vid.* Nicopolis, and compare *Mannert*, 8, 70.—*Pouqueville*, 3, 445.)

Actius, a surname of Apollo, from Actium, where he had a temple. (*Virg. Æn.* 8, v. 704.)

Actius Navius. *Vid.* Attus Navius.

Actor, the father of Menœtius, and grandfather of Patroclus, who is hence called Actorides. The birth of Actor is by some placed in Locris, by others in Thessaly. As a Thessalian, he is said to have been the son of Myrmidon and Pisidia, the daughter of Æolus, and husband of Ægina, daughter of the Asopus; and to have conceded his kingdom, on account of the rebellion of his sons, to Peleus. (*Ov. Trist.* 1, 9.) Consult, on the different individuals of this name, the remarks of *Heyne, ad Apollod.* 3, 13.

Actorĭdes, I. a patronymic given to Patroclus, grandson of Actor. (*Ovid, Met.* 13, *fab.* 1.)—II. The sons of Actor and Molione, *vid.* Molionides.

Aculĕo, C., a Roman lawyer of talent and great legal erudition. He married Cicero's maternal aunt, and hence the latter calls Aculeo's sons his cousins. (*De Orat.* 2, 1.)

Acusĭlāus, a Greek historian, born at Argos, and who lived, according to Josephus (*contr. Ap.* 1, 2), a short time previous to the Persian invasion of Greece, being a contemporary of Cadmus of Miletus. He wrote a work entitled "*Genealogies*," in which he gave the origin of the principal royal lines among his countrymen. He made historic times commence with Phoroneus, son of Inachus, and he reckoned 1020 years from him to the first Olympiad, or 776 B.C. We have only a few fragments of his work, collected by Sturz, and placed by him at the end of those of Pherecydes, published at Gera, 1798.

Acutĭcus, M., an ancient comic writer, author of various pieces, entitled, *Leones, Gemini, Bœotia*, &c., and ascribed by some to Plautus. (*Voss. de Poet. Lat. c.* 1.)

Ad Aquas, ad Aquĭlas, &c., a form common to very many names of places. The Roman legions, on many occasions, when stopping or encamping in any quarter, did not find any habitation or settlement by which the place in question might be designated, and therefore selected for this purpose some natural object, or some peculiar feature in the adjacent scenery. Thus *Ad Aquas* indicated a spot near which there was water, or an encampment near water, &c. Another form of common occurrence is that which denotes the number of miles on any Roman road. Thus, *Ad Quartum*, "at the fourth mile-stone," supply *lapidem*. So also, *Ad Quintum, Ad Decimum*, &c.

Ada, the sister of Artemisia. She married Hidrieus, her brother (such unions being allowed among the Carians), and, after the death of Artemisia, ascended the throne of Caria, and reigned seven years conjointly with her husband. On the death of Hidrieus she reigned four years longer, but was then driven from her dominions by Pexodarus, the youngest of her brothers, who had obtained the aid of the satrap Orontobates. Alexander the Great afterward restored her to her throne. She was the last queen of Caria. (*Quint. Curt.* 2, 8.)

Adad, an Assyrian deity, supposed to be the sun. Macrobius (*Sat.* 1, 23) states, that the name Adad means "*One*" (*Unus*), and that the goddess Adargatis was assigned to this deity as his spouse, the former representing the Sun, and the latter the Earth. He also mentions, that the effigy of Adad was represented with rays inclining downward, whereas they extend upward from that of Adargatis. Selden (*de Diis Syriis, c.* 6, *synt.* 1) thinks that Macrobius must be in error when he makes Adad equivalent to "*One*," and that he must have confounded it with the word Chad, which has that meaning; or else that the MS. of this writer must be corrupt.

Adamantæa, Jupiter's nurse in Crete, who suspended him in his cradle from a tree, that he might be found neither on the earth, the sea, nor in heaven. To drown the infant's cries, she gave small brazen shields, and also spears, to young boys, and caused them to be clashed by these, while they kept at the same time moving around the tree. She is probably the same as Amalthea. (*Hygin. fab. c.* 139.)

Adāna, a city of Cilicia, southeast of Tarsus, on the Sarus, or *Sihon*. It was at one time a large and well-known place, and was said to have been founded by Adanus, son of Uranus and Gæa. (*Steph. B.*)

Addŭa, now *Adda*, a river of Cisalpine Gaul, rising in the Rhætian Alps, traversing the Lacus Larius, and falling into the Po to the west of Cremona. In the old editions of Strabo, it is termed in one passage

(204) the Adula (ὁ Ἀδούλας), but this is an error of the copyists, arising probably from the name of Mount Adula, which precedes. Tzschucke restores ὁ Ἀδδούας.

Ades, or Hades, an epithet originally of Pluto, the monarch of the shades; afterward applied to the lower world itself. The term is derived by most etymologists from ἀ privative, and εἰδω, *video*, alluding to the darkness supposed to prevail in this abode of the dead. That this is the true derivation, indeed, will appear from what the poets tell us of the helmet of Pluto (κυνῆ Ἄϊδου), which had the power of rendering the wearer invisible. (*Hom. Il.* 5. 845.) For farther remarks on the Hades of the Greeks, *vid.* Tartarus.

Adgandestrius, a prince of the Catti, who wrote a letter to the Roman senate, in which he promised to destroy Arminius, if poison should be sent him for that purpose from Rome. The senate answered, that the Romans fought their enemies openly, and never used perfidious measures. (*Tacit. Ann.* 2, *c.* 88.)

Adherbal, son of Micipsa, and grandson of Masinissa, was besieged at Cirta, and put to death by Jugurtha, after vainly imploring the aid of Rome, B.C. 112. (*Sallust, Jug.* 5, 7, &c.) According to Gesenius (*Phœn. Mon.*, p. 399, *seq.*), the more Oriental form of the name is *Atherbal*, signifying "the worshipper of Baal." From this the softer form *Adherbal* arose. The MSS. of Sallust often give *Atherbal*, with which we may compare the Greek Ἀτάρβας. (*Diod. Sic. lib.* 34, *fragm.*—vol. 10, p. 132, *ed. Bip.*—*Polyb.* 1, 46, &c.)

Adiabene, a region in the northern part of Assyria, and to the east of the Tigris. During the Macedonian sway, it comprised all the country between the Zabus Major and Minor. Under the Parthian sway it comprehended the country as far as the Euphrates, including what was previously Aturia. It was afterward the seat of a kingdom dependant on the Parthian power, which disappeared from history, however, on the rise of the second Persian empire. (*Plin.* 5, 12, &c.)

Adimantus, a naval commander of the Athenians, taken by the Spartans at Ægos Potamos, but whose life was spared, because he had opposed the cruel design, entertained by his countrymen, of cutting off the right hand of their captives in case they should prove victorious. (*Xen. H. G.* 2, 1, 32.) Pausanias (10, 9) states, that the Athenians charged the Spartans with having bribed him and another commander.

Admetus, I. son of Pheres, king of Pheræ in Thessaly, and who succeeded his father on the throne. He married Theone, daughter of Thestor, and, after her death, Alcestis, daughter of Pelias, so famous for her conjugal heroism. It was to the friendship of Apollo that he owed this latter union. The god having been banished from the sky for one year, in consequence of his killing the Cyclopes, tended during that period the herds of Admetus. Pelias had promised his daughter to the man who should bring him a chariot drawn by a lion and a wild boar, and Admetus succeeded in this by the aid of Apollo. The god also obtained from the Fates, that Admetus should not die if another person laid down his or her life for him, and Alcestis heroically devoted herself to death for her husband. Admetus was so deeply affected at her loss, that Proserpina actually relented; but Pluto remained inexorable, and Hercules at last descended to the shades and bore back Alcestis to life. Admetus was one of the Argonauts, and was also present at the hunt of the Calydonian boar. Euripides composed a tragedy on the story of Alcestis, which has come down to us. (*Apollod.* 1, 8.—*Tibull.* 2, 3.—*Hygin. fab.* 50, 51, &c.)—II. A king of the Molossi, to whom Themistocles, when banished, fled for protection. Nepos (*Vit. Them.* 8) says, that a tie of hospitality existed between them, but Thucydides (1, 136) and most historians make them to have been enemies.

Admo, an engraver on precious stones in the time of Augustus. His country is uncertain. An elegant portrait of Augustus, engraved by him, is described by *Mongez, Icon. Rom. tab.* 18, *n.* 6.

Adonia, a festival in honour of Adonis, celebrated both at Byblus in Phœnicia, and in most of the Grecian cities. Lucian (*de Syria Dea.*—vol. 9, p. 88, *seqq., ed. Bip.*) has left us an account of the manner in which it was held at Byblus. According to this writer, it lasted during two days, on the first of which everything wore an appearance of sorrow, and the death of the favourite of Venus was indicated by public mourning. On the following day, however, the aspect of things underwent a complete change, and the greatest joy prevailed on account of the fabled resurrection of Adonis from the dead. During this festival the priests of Byblus shaved their heads, in imitation of the priests of Isis in Egypt. In the Grecian cities, the manner of holding this festival was nearly, if not exactly, the same with that followed in Phœnicia. On the first day all the citizens put themselves in mourning, coffins were exposed at every door; the statues of Venus and Adonis were borne in procession, with certain vessels full of earth, in which the worshippers had raised corn, herbs, and lettuce, and these vessels were called the gardens of Adonis (Ἀδώνιδος κῆποι). After the ceremony was over they were thrown into the sea or some river, where they soon perished, and thus became emblems of the premature death of Adonis, who had fallen, like a young plant, in the flower of his age. (*Histoire du Culte d'Adonis: Mem. Acad. des Inscrip.* &c., vol. 4, p. 136, *seqq.*—*Dupuis, Origine de Cultes*, vol. 4, p. 118, *seqq., ed.* 1822.—*Valckenaer, ad Theoc.* Ἀδωνιάζ. *in Arg.*) The lettuce was used among the other herbs on this occasion, because Venus was fabled to have deposited the dead body of her favourite on a bed of lettuce. In allusion to this festival, the expression Ἀδώνιδος κῆποι became proverbial, and was applied to whatever perished previous to the period of maturity. (*Adagia Veterum*, p. 410.) Plutarch relates, in his life of Nicias, that the expedition against Syracuse set sail from the harbours of Athens, at the very time when the women of that city were celebrating the mournful part of the festival of Adonis, during which there were to be seen, in every quarter of the city, images of the dead, and funeral processions, the women accompanying them with dismal lamentations. Hence an unfavourable omen was drawn of the result of the expedition, which the event but too fatally realized. Theocritus, in his beautiful Idyll entitled Ἀδωνιάζουσαι, has left us an account of the part of this grand anniversary spectacle termed ἡ εὕρεσις, "*the finding*," i. e., the resurrection of Adonis, the celebration of it having been made by order of Arsinoë, queen of Ptolemy Philadelphus. Boettiger (*Sabina*, p. 265) has a very ingenious idea in relation to the fruits exhibited on this joyful occasion. He thinks it impossible, that even so powerful a queen as Arsinoë should be able to obtain in the spring of the year, when this festival was always celebrated, fruits which had attained their full maturity (ὥρια). He considers it more than probable that they were of wax. This conjecture will also furnish another, and perhaps a more satisfactory, explanation of the phrase Ἀδώνιδος κῆποι, denoting things whose exterior promised fairly, while there was nothing real or substantial within. Adonis was the same deity with the Syrian Tammuz, whose festival was celebrated even by the Jews, when they degenerated into idolatry (*Ezekiel*, 8, 14); and Tammuz is the proper Syriac name for the Adonis of the Greeks. (*Creuzer's Symbolik*, vol. ii., p. 86.) (*Vid.* Adonis.)

Adonis, I. son of Cinyras, by his daughter Myrrha (*vid.* Myrrha), and famed for his beauty. He was ardently attached to the chase, and notwithstanding the entreaties of Venus, who feared for his safety and loved him tenderly, he exposed himself day after day in the

hunt, and at last lost his life by the tusk of a wild boar whom he had wounded. His blood produced the anemone, according to Ovid (*Met.* 10, 735); but according to others, the adonium, while the anemone arose from the tears of Venus. (*Bion, Epitaph. Ad.* 66.) The goddess was inconsolable at his loss, and at last obtained from Proserpina, that Adonis should spend alternately six months with her on earth, and the remaining six in the shades. This fable is evidently an allegorical allusion to the periodical return of winter and summer. (*Apollod.* 3, 14.—*Ov. l. c.*—*Bion, l. c.*—*Virg. Ecl.* 10, 18, &c.) "Adonis, or Adonai," observes R. P. Knight, "was an Oriental title of the sun, signifying Lord; and the boar, supposed to have killed him, was the emblem of winter; during which the productive powers of nature being suspended, Venus was said to lament the loss of Adonis until he was again restored to life; whence both the Syrian and Argive women annually mourned his death and celebrated his renovation; and the mysteries of Venus and Adonis at Byblus in Syria were held in similar estimation with those of Ceres and Bacchus at Eleusis, and Isis and Osiris in Egypt. Adonis was said to pass six months with Proserpina and six with Venus; whence some learned persons have conjectured that the allegory was invented near the pole, where the sun disappears during so long a time; but it may signify merely the decrease and increase of the productive powers of nature as the sun retires and advances. The Vishnoo or Juggernaut of the Hindus is equally said to lie in a dormant state during the four rainy months of that climate: and the Osiris of the Egyptians was supposed to be dead or absent forty days in each year, during which the people lamented his loss, as the Syrians did that of Adonis, and the Scandinavians that of Frey; though at Upsal, the great metropolis of their worship, the sun never continues any one day entirely below their horizon." *An Inquiry into the Symbolical Language of Ancient Art and Mythology* (*Class. Journal*, vol. 25, p. 42.)—II. A river of Phœnicia, which falls into the Mediterranean below Byblus. It is now called *Nahr Ibrahim*. At the anniversary of the death of Adonis, which was in the rainy season, its waters were tinged red with the ochrous particles from the mountains of Libanus, and were fabled to flow with his blood. But Dupuis (4, p. 121), with more probability, supposes this red colour to have been a mere artifice on the part of the priests.

ADRAMYTTĪUM, a city of Asia Minor, on the coast of Mysia, and at the head of an extensive bay (Sinus Adramyttenus) facing the island of Lesbos. Strabo (605) makes it an Athenian colony. Stephanus Byzantinus follows Aristotle, and mentions Adramys, the brother of Crœsus, as its founder. This last is more probably the true account, especially as an adjacent district bore the name of Lydia. According, however, to Eustathius and other commentators, the place existed before the Trojan war, and was no other than the Pedasus of Homer (*Plin.* 5, 32). This city became a place of importance under the kings of Pergamus, and continued so in the time of the Roman power, although it suffered severely during the war with Mithradates. (*Strab.* 605.) Here the *Conventus Juridicus* was held. The modern name is *Adramyt*, and it is represented as being still a place of some commerce. It contains 1000 houses, but mostly mean and miserably built. Adramyttium is mentioned in the Acts of the Apostles (ch. 27, 2).

ADRĂNA, a river in Germany, in the territory of the Catti, and emptying into the Visurgis. It is now the *Eder*. (*Tacit. Ann.* 1, c. 56.)

ADRĀNUM, *vid.* Hadranum.

ADRASTĒA ('Αδράστεια), I. a region of Mysia, in Asia Minor, near Priapus, at the entrance of the Propontis, and containing a plain and city of the same name. The appellation was said to have been derived from Adrastus, who founded in the latter a temple to Nemesis. (*Strab.* 588.—*Steph. B. s. v.*) This etymology, however, appears very doubtful. A more correct one is given under No. II. The city had originally an oracle of Apollo and Diana, which was afterward removed to Parium in its vicinity. Homer makes mention of Adrastea, but Pliny is in error (5, 32) when he supposes Parium and Adrastea to have been the same.—II. A daughter of Jupiter and Necessity, so called, not from Adrastus, who is said to have erected the first temple to her, but from the impossibility of the wicked escaping her power: ἀ privative, and δράω, "*to flee.*" She is the same as Nemesis.

ADRASTUS, I. a king of Argos, son of Talaus and Lysimache. He received with hospitality Polynices, son of Œdipus, and gave him his daughter Argia in marriage. Not content with this, he aided Polynices in his attempt to gain the crown of Thebes, and marched an army against that city, commanded by himself and six brave leaders, in the number of whom was his son-in-law Polynices. The expedition, however, proved unsuccessful, and all six of the leaders perished. Adrastus alone escaped, by the aid of his steed Arion, and having fled as a suppliant to Athens, besought Theseus to aid him in compelling the Thebans to allow the rites of burial to the slain. Theseus accordingly marched against Thebes, took the city, and compelled the inhabitants to restore the bodies of the dead to their relations for interment. Ten years afterward a new army was sent against Thebes, commanded by the sons of the six warriors who had fallen in the previous war. The Thebans were defeated, and their city was taken, but Ægialeus, son of Adrastus, was slain, and the monarch soon after died of grief at his loss. (*Apollod.* 3, 5, 9, *seqq.*—*Herod.* 5, 67, &c.) Adrastus supplicating Theseus for aid became a favourite topic among the Attic writers when celebrating the praises of Athens, and forms also the groundwork of the Supplices of Euripides. (*Heyne, ad Apollod.*, p. 253.)—II. A Peripatetic philosopher, born at Aphrodisias in Caria, and who flourished about the beginning of the second century. He wrote a treatise on the order of Aristotle's works, and on his philosophy, to which Simplicius refers. He was the author also of several commentaries on the works of Aristotle, which are lost. One of his productions, however, a treatise Περὶ Ἁρμονικῶν, is thought to be still preserved in some one of the European libraries, probably in that of the Vatican. (*Schoell, Hist. Litt. Grecque*, vol. 5, p. 157.)—III. A Phrygian prince, who, having inadvertently killed his own brother, fled to Crœsus, at Sardis, and obtained purification. He had the misfortune, however, in hunting a wild boar, mortally to wound Atys, the son of Crœsus, by a blow with his javelin, while aiming at the animal, and, in despair, slew himself on the young prince's tomb. (*Herod.* 1, 35, &c.)

ADRĬA, ATRĬA, or HADRĬA, I. in the time of the Romans a small city of Cisalpine Gaul, on the river Tartarus, near the Po. Its site is still occupied by the modern town of *Atri*. In the ages preceding the Roman power, Adria appears to have been a powerful and flourishing commercial city, as far as an opinion may be deduced from the circumstance of its having given name to the Adriatic, and also from the numerous canals which were to be found in its vicinity. (Compare *Liv.* 5, 33.—*Strab.* 218.—*Justin*, 20, 1.—*Plin.* 3, 16.) It had been founded by a colony of Etrurians, to whose labours these canals must evidently be ascribed, the name given to them by the Romans (*fossiones Philistinæ*) proving that they were not the work of that people. (Compare *Müller, Etrusk.*, vol. 1, p. 228, *in notis*.) The fall of Adria was owing to the inroads of the Gallic nations, and the consequent neglect of the canals. Livy, Justin, and most of the ancient historians, write the name of this city *Adria*; the geographers, on the other hand, prefer

Atria. In Strabo alone the reading is doubtful. Manutius and Cellarius, on the authority of inscriptions and coins, give the preference to the form *Hadria*. Berkel (*ad Steph. Byzant*, v. Ἀδρία) is also in favour of it. It must be observed, however, that *Adria* is found on coins as well as the aspirated form. (*Rasche, Lex Rei Num.*, vol. 4, col. 9.—*Cellarius, Geogr. Ant.* 1, 509.)—II. A town of Picenum, capital of the Prætutii, on the coast of the Adriatic. Here the family of the Emperor Adrian, according to his own account, took its rise. The modern name of the place is *Adri* or *Atri*.

ADRIANOPŎLIS, or HADRIANOPŎLIS, I. one of the most important cities of Thrace, founded by and named after the Emperor Adrian or Hadrian. Being of comparatively recent date, it is consequently not mentioned by the old geographical writers. Even Ptolemy is silent respecting it, since his notices are not later than the reign of Trajan. The site of this city, however, was previously occupied by a small Thracian settlement named Uskudama; and its very advantageous situation determined the emperor in favour of erecting a large city on the spot. (*Ammian. Marcell.* 14, 11.—*Eutrop.* 6, 8.) Adrianopolis stood on the right bank of the Hebrus, now *Maritza*, which forms a junction in this quarter with the Arda, or Ardiscus, now *Arda*, and the Tonzus, now *Tundscha*. (Compare *Zosimus*, 2, 22.—*Lamprid. Elagab.* 7.) This city became famous in a later age for its manufactories of arms, and in the fourth century succeeded in withstanding the Goths, who laid siege to it after their victory over the Emperor Valens. (*Ammian. Marcell.* 31, 15.) Hierocles (p. 635) makes it the chief city of the Thracian province of Hæmimontius. The inhabitants were probably ashamed of their Thracian origin, and borrowed therefore a primitive name for their city from the mythology of the Greeks. (*Vid.* Orestias.) Mannert (7, 263) thinks that the true appellation was Odrysos, which they thus purposely altered. The modern name of the place is *Adrianople*, or rather *Edrineh*. It was taken by the Turks in 1360 or 1363, and the Emperor Amurath made it his residence. It continued to be the imperial city until the fall of Constantinople; but, though the court has been removed to the latter place, Adrianople is still the second city in the empire, and very important, in case of invasion by a foreign power, as a central point for collecting the Turkish strength. Its present population is not less than 100,000 souls.—II. A city of Bithynia in Asia Minor, founded by the Emperor Adrian. D'Anville places it in the southern part of the territory of the Mariandyni, and makes it correspond to the modern *Boli*.—III. Another city of Bithynia, called more properly Adriani or Hadriani (Ἀδριάνοι). It is frequently mentioned in ecclesiastical writers, and by Hierocles (p. 693), and there are medals existing of it, on which it is styled Adriani near Olympus. Hence D'Anville, on his map, places it to the southwest of Mount Olympus, in the district of Olympena, and makes it the same with the modern *Edrenos*. Mannert opposes this, and places it in the immediate vicinity of the river Rhyndacus.—IV. A city of Epirus, in the district of Thesprotia, situate to the southeast of Antigonea, on the river Celydnus. Its ruins are still found upon a spot named *Drinopolis*, an evident corruption of its earlier name. (*Hughes' Travels*, 2, 236.)—V. A name given to a part of Athens, in which the Emperor Adrian or Hadrian had erected many new and beautiful structures. (*Gruter, Inscrip.*, p. 177.—*Leake's Topogr. of Athens*, p. 135.)

ADRIĀNUS. *Vid.* Hadrianus.

ADRĪAS, the name properly of the territory in which the city of Adria in Cisalpine Gaul was situated. Herodotus (5, 9) first speaks of it under this appellation (ὁ Ἀδρίας), which is given also by many subsequent Greek writers. (Compare *Scylax*, p. 5.) Most of them, however, considered it very probably a name for the Adriatic. Strabo (123,) certainly uses it in this sense (Ὁ δ' Ἰόνιος κόλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου). More careful writers, however, and especially Polybius, give merely ὁ Ἀδρίας, without any mention of its referring to the Adriatic. The latter author, although acquainted with the form *Adriaticus* (τὸν Ἀδριατικὸν μυχόν, 2, 16), yet, when he wishes to designate the entire gulf, has either ὁ κατὰ τὸν Ἀδρίαν κόλπος (2, 14), or ἡ κατὰ τὸν Ἀδρίαν θάλαττα (2, 16). So, in speaking of the mouths of the Po, he uses the expression οἱ κατὰ τὸν Ἀδρίαν κόλποι (2, 14). Hence both Casaubon and Schweighæuser, in their respective editions of Polybius, are wrong, in translating ὁ Ἀδρίας by *Mare Adriaticum* and *Sinus Adriaticus*.

ADRIATĪCUM (or HADRIATĪCUM) MARE, called also Sinus Adriaticus (or Hadriaticus), the arm of the sea between Italy and the opposite shores of Illyricum, Epirus, and Greece, comprehending, in its greatest extent, not only the present Gulf of Venice, but also the Ionian Sea. Herodotus, in one passage (7, 20), calls the whole extent of sea along the coast of Illyricum and Western Greece, as far as the Corinthian Gulf, by the name of the Ionian Sea (Ἰόνιος πόντος). In another passage he styles the part in the vicinity of Epidamnus, the Ionian Gulf (6, 127). Scylax makes the Ionian Gulf the same with what he calls Adrias (τὸ δὲ αὐτὸ Ἀδρίας ἐστὶ, καὶ Ἰόνιος, p. 11), and places the termination of both at Hydruntum (Διμὴν Ὑδροῦς ἐπὶ τῷ τοῦ Ἀδρίου ἢ τῷ τοῦ Ἰωνίου κόλπου στόματι, p. 5). He is silent, however, respecting the Ionian Sea, as named by Herodotus. Thucydides, like Herodotus, distinguishes between the Ionian Gulf and Ionian Sea. The former he makes a part of the latter, which reaches to the shores of Western Greece. Thus he observes, in relation to the site of Epidamnus, Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον (1, 24). These ideas, however, became changed at a later period. The limits of what Scylax had styled Ἀδρίας, and made synonymous with Ἰόνιος κόλπος, were extended to the shores of Italy and the western coast of Greece, so that now the Ionic Gulf was regarded only as a part of Ἀδρίας, or the Adriatic. Eustathius informs us, that the more accurate writers always observed this distinction (οἱ δὲ ἀκριβέστεροι τὸν Ἰόνιον μέρος τοῦ Ἀδρίου φασί. *Eustath. ad Dionys. Perieg. v.* 92). Hence we obtain a solution of Ptolemy's meaning, when he makes the Adriatic extend along the entire coast of Western Greece to the southern extremity of the Peloponnesus. The Mare Superum of the Roman writers is represented on classical charts as coinciding with the Sinus Hadriaticus, which last is made to terminate near Hydruntum, the modern *Otranto*. By Mare Superum, however, in the strictest acceptation of the phrase, appears to have been meant not only the present Adriatic, but also the sea along the southern coast of Italy, as far as the Sicilian straits, which would make it correspond, therefore, very nearly, if not exactly, to the ὁ Ἀδρίας of the later Greek writers.

ADRUMĒTUM. *Vid.* Hadrumetum.

ADUATŪCUM, a city of Gaul, in the territory of the Tungri, who appear to have been the same with the Aduatuci or Aduatici of Cæsar (*B. G.* 2, 29), unless the former appellation is to be regarded as a general one for the united German tribes, of whom the Aduatuci formed a part. (Compare *Tacitus, de mor. Germ.* c. 2.) This city is called Ἀτουάκουτον by Ptolemy, and Aduaca Tongrorum in the *Itinerarium Anton.* and *Tab. Peuting.* At a later period it took the name of Tongri from the people themselves. Mannert makes it the same with the modern *Tongres*, and D'Anville with *Falais* on the *Mehaigne*. The former of these geographers, however, thinks that it must have been distinct from the Aduatuca Castellum mentioned by Cæ-

ser (*B. G.* 6, 32), which he places nearer the Rhine. (*Mannert*, 2, 200.)

ADUATŬCI or ADUATĬCI, a German nation, who originally formed a part of the great invading army of the Teutones and Cimbri. They were left behind in Gaul, to guard a part of the baggage, and finally settled there. Their territory extended from the Scaldis, or *Scheld*, eastward as far as Mosæ Pons, or *Maestricht*. (*Mannert*, 2, 199.)

ADŪLIS, called by Pliny (6, 29) Oppidum Adulitarum, the principal commercial city along the coast of Æthiopia. It was founded by fugitive slaves from Egypt, but fell subsequently under the power of the neighbouring kingdom of Auxume. Ptolemy writes the name Ἀδουλή, Strabo Ἀδουλεί, and Stephanus Byzantinus Ἀδουλίς. Adulis has become remarkable on account of the two Greek inscriptions found in it. Cosmas Indicopleustes, as he is commonly called, was the first who gave an account of them (*l.* 2, p. 140, *apud Montfauc.*). One is on a kind of throne, or rather armchair, of white marble, the other on a tablet of touchstone (ἀπὸ βασανίτου λίθου), erected behind the throne. Cosmas gives copies of both, and his MS. has also a drawing of the throne or chair itself. The inscription on the tablet relates to Ptolemy Euergetes, and his conquests in Asia Minor, Thrace, and Upper Asia. It is imperfect, however, towards the end; although, if the account of Cosmas be correct, the part of the stone which was broken off was not large, and, consequently, but a small part of the inscription was lost. Cosmas and his coadjutor Menas believed that the other inscription, which was to be found on the throne or chair, would be the continuation of the former, and therefore give it as such. It was reserved for Salt and Buttmann to prove, that the inscription on the tablet alone related to Ptolemy, and that the one on the throne or chair was of much more recent origin, probably as late as the second or third century, and made by some native prince in imitation of the former. One of the principal arguments by which they arrive at this conclusion is, that the inscription on the throne speaks of conquests in Æthiopia which none of the Ptolemies ever made. (*Museum der Alterthums-Wissenschaft*, vol. 2, p. 105, *seqq.*)

ADYRMACHĬDÆ, a maritime people of Africa, near Egypt. Ptolemy (*lib.* 4, *c.* 5) calls them Adyrmachites, but Herodotus (4, 168), Pliny (5, 6), and Silius Italicus (3, 279), make the name to be Adyrmachidæ (Ἀδυρμαχίδαι). Hence, as Larcher observes (*Histoire d'Herodote*, vol. 8, p. 10, *Table Geogr.*), the text of Ptolemy ought to be corrected by these authorities. The Adyrmachidæ were driven into the interior of the country when the Greeks began to settle along the coast.

ÆA, the city of king Æetes, said to have been situate on the river Phasis in Colchis. The most probable opinion is, that it existed only in the imaginations of the poets. (*Mannert*, 4, 397.)

ÆACĔA, games at Ægina, in honour of Æacus.

ÆACĬDAS, a king of Epirus, son of Neoptolemus, and brother to Olympias. He was expelled by his subjects for his continual wars with Macedonia. He was the father of the celebrated Pyrrhus. (*Justin*, 17, 3, 16.)

ÆACĬDES, a patronymic of the descendants of Æacus, such as Achilles, Peleus, Pyrrhus, &c. (*Virg. Æn.* 1, 99, &c.) The line of the Æacidæ is given as follows: Æacus became the father of Telamon and Peleus by his wife Endeis. (*Tzetzes, ad Lycophr. v.* 175, calls her Deis, Δηΐς.) From the Nereid Psamathe was born to him Phocus (*Hesiod. Theog.* 1003, *seqq.*), whom he preferred to his other sons, and who became more conspicuous in gymnastic and naval exercises than either Telamon or Peleus. (*Müller, Æginet.*, p. 22.) Phocus was, in consequence, slain by his brothers, who thereupon fled from the vengeance of their father. (*Dorotheus, apud Plut. Parall.* 25, 277, *W.—Heyne, ad Apollod.* 12, 6, 6.) Telamon took refuge at the court of Cychreus of Salamis, Peleus retired to Phthia in Thessaly. (*Apollod. l. c.—Phorecyd. apud Tzetz. in Lycophr. v.* 175.) From Peleus came Achilles, from Telamon Ajax. Achilles was the father of Pyrrhus, from whom came the line of the kings of Epirus. From Teucer, the brother of Ajax, were descended the princes of Cyprus; while from Ajax himself came some of the most illustrious Athenian families. (*Müller, Æginet.*, p. 23.)

ÆĬCUS, a son of Jupiter and Ægina, and monarch of Œnone the name of which island he changed to that of his mother. (*Vid.* Ægina.) Æacus ruled with the greatest wisdom and justice, and was eminent for his piety. Hence, on one occasion, when Greece was suffering from a famine, his prayers, offered up in accordance with the advice of an oracle, caused the calamity to cease. At another time, a pestilence having swept off nearly all the inhabitants of the island, Æacus prayed to Jupiter to repeople his kingdom, and the god changed a large number of ants that were moving up the stem of an oak, into human beings. This new race were called *Myrmidons*, as having sprung from *ants* (μύρμηκες). Æacus, on account of his justice and piety, was made, after death, one of the judges of the lower world. He was the father of Telamon and Peleus, by his first wife Endeis; and afterward of Phocus, by a second wife Psamathe, one of the Nereids. (*Ov. Met.* 7, 600, *seqq.—Apollod.* 3, 12, 6, &c.)

ÆÆA, a name given to Circe, because born at Æa. (*Virg. Æn.* 3, 386.)

ÆANTĒUM, a small settlement on the coast of Troas, near the promontory of Rhœteum. It was founded by the Rhodians, and was remarkable for containing the tomb of Ajax, and a temple dedicated to his memory. The old statue of the hero was carried away by Antony to Egypt, but was restored by Augustus. (*Strabo*, 595.) In Pliny's time this place had ceased to exist, as may be inferred from his expression, "*Fuit et Æanteum*" (5, 30). Mannert asserts, that Lechevalier is wrong, in placing the mound of Ajax on the summit of the hill by *Intepe*.

ÆANTĬDES, one of the *Tragic* Pleiades. The poets ranked with him were Alexander the Ætolian, Philiscus of Corcyra, Sositheus, Homer the younger, Sosiphanes, and Lycophron. (*Vid.* Alexandrina Schola.)

ÆAS, a river of Epirus, thought to be the modern *Vajussa*, falling into the Ionian Sea. Isaac Vossius, in his commentary on Pomponius Mela (2, 3, *extr.*), charges Ovid with an error in geography, in making this river fall into the Peneus (*Met.* 1, 577). But Vossius was wrong himself in making the verb *conveniunt*, as used by Ovid, in the passage in question, equivalent to *ingrediuntur*. Ovid only means that the deities of the river mentioned by him met together in the cave of the Peneus.

ÆDEPSUS, a town of Eubœa in the district Histiæotis, famed for its hot baths, which even at the present day are the most celebrated in Greece. The modern name of the place is *Dipso*. But, according to Sibthorpe (*Walpole's Coll.*, vol. 2, p. 71), *Lipso*. In Plutarch (*Sympos.* 4, 4), this place is called Galepsus (Γάλψος), which many regard as an error of the copyists. If the modern name as given by Sibthorpe be correct, it appears more likely that *Lipso* is a corruption of Galepsus, and that the latter was only another name for the place, and no error.

ÆDESSA. *Vid.* Edessa.

ÆDĬLES, Roman magistrates of three kinds, *Ædiles Plebeii*, *Curules*, and *Cereales*. The *Ædiles Plebeii* were first created A.U.C. 260, in the Comitia Curiata, at the same time with the tribunes of the commons, to be, as it were, their assistants, and to determine certain minor causes which the tribunes commit-

Sinner, ad loc.)—III. The earliest name for the country along the northern shore of the Peloponnesus. (*Vid.* Achaia, III.)

Ægialeus, son of Adrastus, by Amphithea, daughter of Pronax, and a member of the expedition led by the Epigoni against Thebes. He was the only leader slain in this war, as his father had been the only one that survived the previous contest. (*Vid.* Epigoni.) Compare the scholiast, *ad Pind. Pyth.* 8, 68.

Ægīdes, a patronymic of Theseus. (*Homer, Il.* 1, 265.)

Ægīla, a town in Laconia, where Ceres had a temple. Aristomenes, the Messenian leader, endeavoured on one occasion to seize a party of Laconian females who were celebrating here the rites of the goddess. The attempt failed, through the courageous resistance of the women, and Aristomenes himself was taken prisoner. He was released, however, the same night, by Archidamea, the priestess of Ceres, who had before this cherished an affection for him. She pretended that he had burned off his bonds, by moving himself up towards the fire, and remaining near enough to have them consumed. (*Paus.* 4, 17.)

Ægimius, a king of the Dorians, reigning at the time in Thessaly, near the range of Pindus. (*Heyne, ad Apollod.* 2, 7, 7.) He aided Hercules, according to the Doric legend, in his contest with the Lapithæ, and received, as a reward, the territory from which they were driven. (*Apollod. l. c.*) Ægimius is a conspicuous name among the founders of the Doric line, and mention is made by the ancient writers of an epic poem, entitled Αἰγίμιος, which is ascribed by some to Hesiod, by others to Cecrops the Milesian. (*Heyne, l. c.*) The posterity of Ægimius formed part of the expedition against the Peloponnesus, and the Doric institutions of Ægimius are spoken of by Pindar (*Pyth.* 1, 124), as forming the rule or model of government for the Doric race. (Compare *Müller, Dorians*, vol. 2, p. 12.)

Ægimūrus, a small island in the Gulf of Carthage. There were two rocks near this island, called *Aræ Ægimuri*, which were so named, because the Romans and Carthaginians concluded a treaty on them. The modern *Zowamoore* or *Zimbra* is the Ægimurus of the ancients. (*Plin.* 5, 7.—*Virg. Æn.* 1, 109.)

Ægīna, I. a daughter of the river Asopus, carried away by Jupiter, under the form of an eagle, from Phlius to the island of Œnone. (Compare *Spanheim, ad Callim. Hymn. in Del. v.* 77.—*Heyne, ad Apollod.* 3, 12, 6.—*Sturz, ad Hellanic.*, p. 50.—*Id. ad Pherecyd.*, p. 178.) She gave her name to the island. Some authorities make Jupiter to have assumed, on this occasion, the appearance of a flame of fire; but this evidently is corrupted from another part of the same fable, which states that Asopus was struck with thunder by the god for presuming to pursue him. (*Apollod.* 3, 12, 6.) The Asopus here alluded to, is the Sicyonian stream which flowed by the walls of Phlius. It must not be confounded with the Bœotian river of the same name. (Compare *Pindar, Nem.* 9, 9.—*Aristarch. ad N.* 3, 1. —*Pausan.* 2, 5, 2.)—II. An island in the Sinus Saronicus, near the coast of Argolis. The earliest accounts given by the Greeks make it to have been originally uninhabited, and to have been called, while in this state, by the name of Œnone; for such is evidently the meaning of the fable, which states, that Jupiter, in order to gratify Æacus, who was alone there, changed a swarm of ants into men, and thus peopled the island. (*Vid.* Æacus, Myrmidones, and compare *Pausan.* 2, 29, and *Apollod.* 3, 12, 7.) It afterward took the name of Ægina, from the daughter of the Asopus. (*Vid.* Ægina, I.) But, whoever may have been the earliest settlers on the island, it is evident that its stony and unproductive soil must have driven them at an early period to engage in maritime affairs. Hence they are said to have been the first who coined money for the purposes of commerce, and used regular measures, a tradition which, though no doubt untrue, still points very clearly to their early commercial habits. (*Strabo*, 375.—*Ælian, Var. Hist.* 12, 10.—*Vid.* Phidon.) It is more than probable, that their commercial relations caused the people of Ægina to be increased by colonies from abroad, and Strabo expressly mentions Cretans among the foreign inhabitants who had settled there. After the return of the Heraclidæ, this island received a Dorian colony from Epidaurus (*Pausan.* 2, 29.—*Tzetz. ad Lyc.* 176), and from this period the Dorians gradually gained the ascendency in it, until at last it became entirely Doric, both in language and form of government. Ægina, for a time, was the maritime rival of Athens, and the competition eventually terminated in open hostilities, in which the Athenians were only able to obtain advantages by the aid of the Corinthians, and by means of intestine divisions among their opponents. (*Herod.* 8, 46, and 5, 83.) When Darius sent deputies into Greece to demand earth and water, the people of Ægina, partly from hatred towards the Athenians, and partly from a wish to protect their extensive commerce along the coasts of the Persian monarchy, gave these tokens of submission. (*Herod.* 6, 49.) For this conduct they were punished by the Spartans. In the war with Xerxes, therefore, they sided with their countrymen, and acted so brave a part in the battle of Salamis as to be able to contest the prize of valour with the Athenians themselves, and to bear it off, as well by the universal suffrages of the confederate Greeks (*Herod.* 8, 93), as by the declaration of the Pythian oracle. (*Id. ibid.* 123: compare *Plut. Vit. Themist.*) After the termination of the Persian war, however, the strength of Athens proved too great for them. Their fleet of seventy sail was annihilated in a sea-fight by Pericles, and many of the inhabitants were driven from the island, while the remainder were reduced to the condition of tributaries. The fugitives settled at Thyrea in Cynuria, under the protection of Sparta (*Thucyd.* 1, 105, and 108.—*Id.* 2, 27.—*Id.* 4, 57), and it was not until after the battle of Ægos Potamos, and the fall of Athens, that they were able to regain possession of their native island. (*Xen. Hist. Gr.* 2, 2, 5.—*Strabo*, 8, p. 376.) They never attained, however, to their former prosperity. The situation of Ægina made it subsequently a prize for each succeeding conqueror, until at last it totally disappeared from history. In modern times the island nearly retains its ancient name, being called *Egina*, or with a slight corruption *Engia*, and is represented by travellers as being beautiful, fertile, and well cultivated. As far back as the time of Pausanias, the ancient city would appear to have been in ruins. That writer makes mention of some temples that were standing, and of the large theatre built after the model of that in Epidaurus. The most remarkable remnant of antiquity which this island can boast of at the present day, is the temple of Jupiter Panhellenius, situated on a mount of the same name, about four hours' distance from the port, and which is supposed to be one of the most ancient temples in Greece, and one of the oldest specimens of the Doric style of architecture. Mr. Dodwell pronounces it the most picturesque and interesting ruin in Greece. For a full account of the Ægina marbles, consult *Quarterly Journal of Sciences*, No. 12, p. 327, *seqq.*, and No. 14, p. 229, *seqq.*

Ægīnēta Paulus, I. or Paul of Ægina, a celebrated Greek physician, born in the island of Ægina. He appears to have lived, not in the fourth century, as René Moreau and Daniel Leclerc (Clericus) have asserted, but in the time of the conquests of the Calif Omar, and, consequently, in the seventh century. We have very few particulars of his life handed down to us. We know merely that he pursued his medical studies at Alexandrea some time before the taking of

this city by Amrou, and that, for the purpose of adding to his stock of professional knowledge, he travelled not only through all Greece, but likewise in other countries. Paul of Ægina closes the list of the classic Greek physicians, for after him the healing art fell, like so many others, into neglect and barbarism, and did not regain any portion of its former honours until towards the twelfth century. As Paul made himself very able in surgery, and displayed great skill also in accouchements, the Arabians testified their esteem for him by styling him the accoucheur. Though he cannot be regarded as altogether original, since he abridged Galen, and obtained many materials from Aëtius and Oribasus, yet he frequently lays down opinions of his own, differing from those of Galen, and more than once has the courage to refute the positions of Hippocrates. His descriptions of maladies are short and succinct, but exact and complete. He frequently assumes, as the basis of his explanations, the Galenian theory of the cardinal humours. It is in surgery particularly that Paul of Ægina appears to advantage, not only because he had acquired more experience than any other Greek physician in this branch of his art, but also because he does not servilely copy his predecessors. In this respect some authors place him by the side of Celsus, and on certain points even give him the preference. One of the most curious chapters in that part of his writings which relates to surgery, is the one which treats of the various kinds of arrows used among the ancients, and of the wounds inflicted by them. The work of this physician, which has come down to us, is entitled An Abridgment of All Medicine, and consists of seven books, compiled from the writings of the more ancient physicians, with his own observations subjoined. It has passed through many editions, of which the following are the principal ones. The Greek text merely, *Venet. ap. Ald.*, 1528, and *Basil.*, 1538, *fol.* This latter edition is much superior to the former, as it was corrected by Gemussus, and contains his learned annotations. Latin editions: *Basil.*, 1532 and 1546, *fol.*: *Col. Agr.*, 1584 and 1548, *fol.*: *Paris*, 1532, *fol.*: *Venet.*, 1553 and 1554, 8vo: *Lugd.*, 1562 and 1567, 8vo. This last is the best of the Latin editions, since it contains the notes and commentaries of Gonthier, D'Andernach, Cornarius, J. Goupil, and Dalechamp. An Arabic edition was published also by Honain, a celebrated Syrian physician. Parts of the work have also been printed separately at various times, and particularly the first book, under the title of *Præcepta Salubria* (*Paris*, 1510, *ap. Henr. Steph.*, 4to.—*Argent.*, 1511, 4to, &c.). A French translation of the surgical writings of Paul of Ægina was given in 1539, from the Lyons press, in 12mo, by Pierre Tolet. The excellent version, however, by *F. Adams, Esq.*, of Banchory-Ternan, Aberdeen, will supersede all others. Only one volume has thus far been published. (*Biogr. Univ.*, vol. 33, p. 186, *seqq.*—*Schöll, Hist. Litt. Gr.*, vol. 7, p. 256.)—II. A modeller of Ægina, adverted to by Pliny (35, 11). There is some doubt whether *Ægineta* was his own name, or merely an epithet designating the place of his birth. The former is the more probable opinion, and is advocated by Müller (*Ægin.* 107.—*Sillig, Dict. Art. s. v.*).

Ægiochus, or "Ægis bearer" (from αἰγίς and ἔχω), a poetical appellation of Jove. (*Vid.* Ægis.)

Ægipan, a poetical appellation of Pan, either from his having the legs of a goat, or as the guardian of goats. Plutarch (*Parall.*, p. 311) makes it analogous to the Latin *Silvanus*.

Ægira, a city of Achaia, near the coast of the Sinus Corinthiacus, and to the northwest of Pellene. It was a place of some importance, and the population is supposed to have been from 8 to 10,000. Polybius (4, 57) makes the distance from the sea seven stadia; Pausanias, however (7, 26), removes the harbour twelve stadia from the city. There is no contradiction in this, as the harbour lay, not directly north, but northeast from the city. In the middle ages, Ægira took the name of *Vetstitza*. (*Georg. Phrantza*, 2, 9.) It is now *Vostica*, a deserted place to the east of *Vostitza*, the ancient Ægium. (*Mannert, Geogr.*, vol. 8, p. 396.)

Ægis, the shield of Jupiter, made for him by Vulcan (*Il.* 15, 310), and borne also by Apollo (*Il.* 15, 229) and Minerva (5, 738). It inspired terror and dismay, and, by its movements, darkness, clouds, thunder and lightning were collected. (*Il.* 17, 594.) Hence, in later poets, it has also the meaning of a storm or hurricane. (*Æsch. Choëph.* 584.—*Eurip. Ion*, 996.) According to some, Minerva had an ægis of her own, distinct from Jupiter's, and she placed in the centre of it the head of Medusa; but the Gorgon's head appears also on Jupiter's shield. (*Eustath. ad Il.* 5, 741.—*Heyne, ad Apollod.* 2, 43.) As Minerva typifies the mind or wisdom of Jove, there is a peculiar propriety in her wielding the same ægis with her great parent.—The etymology of the term αἰγίς is disputed. The common derivation makes it come from αἴξ, αἰγός, "a goat," and to have been so named from its being covered with the skin of the goat that had suckled the infant Jove. This derivation, however, appears to be based entirely on an accidental resemblance between αἰγίς and αἴξ, αἰγός, and is evidently the invention of later writers and fabulists. The true etymology is from ἀΐσσω, ἀΐξω, "*to move rapidly*," "*to rush*," "*to arouse*," &c., and comports far better with the idea of brandishing to and fro a terror-inspiring shield.—The meaning of a coat of mail, or, rather, leathern tunic, with or without plates of metal, belongs to another αἰγίς, which is correctly deduced from αἴξ. (Compare *Herod.* 4, 189.)

Ægisthus, son of Thyestes by his own daughter Pelopea. (*Vid.* Atreus.) Having been left guardian of Agamemnon's kingdom when that monarch sailed for Troy, he availed himself of his absence to gain the affections of Clytemnestra his queen, and, when Agamemnon returned from the war, caused him to be slain. (*Vid.* Agamemnon and Clytemnestra.) On the death of the monarch he usurped the throne, and reigned seven years, when he was slain, together with Clytemnestra, by Orestes, the son of Agamemnon. (*Vid.* Orestes.—*Hygin. fab.* 87, *seq.*—*Paus.* 2, 16.—*Soph. Electr.*—*Æsch. Agam.*—*Eurip. Orest., &c.*)

Ægitium, a town of Ætolia, northeast of Naupactus, and about eighty stadia from the sea. It occupied an elevated situation in a mountainous tract of country. (*Thucyd.* 3, 97.) Ægitium is perhaps Ægæ (Αἰγαί), which Stephanus Byzantinus places in Ætolia.

Ægium, a city of Achaia, on the coast of the Sinus Corinthiacus, and northwest of Ægira. After the submersion of Helice it became the chief place in the country, and here the deputies from the states of Achaia long held their assemblies, until a law was made by Philopœmen, ordaining that each of the federal cities should become in its turn the place of rendezvous. (*Liv.* 38, 7, and 30.—Compare *Polybius*, 2, 54, and 4, 7.) According to Strabo (385, 387), these meetings were convened near the town, in a spot called Ænarium, where was a grove consecrated to Jupiter. Pausanias (7, 24) affirms, that in his time the Achæans still collected together at Ægium, as the Amphictyons did at Delphi and Thermopylæ. According to Strabo, Ægium derived its name from the goat (αἴξ) which was said to have nourished Jupiter here. The modern town of *Vostitza* lies in the immediate neighbourhood.

Ægle, I. one of the Hesperides. (*Apollod.* 2, 5.)—II. The fairest of the Naiads. (*Virg. Ecl.* 6, 20.)

Ægles, a Samian wrestler, born dumb. Seeing some unlawful measures pursued in a contest, which would deprive him of the prize, his indignation gave him on a sudden the powers of utterance which had

been denied him from his birth, and he ever after spoke with ease. (*Val. Max.* 1, 8, 4.—*Aul. Gell.* 5, 9.)

ÆGLĒTES, a surname of Apollo as the god of day. (Αἰγλήτης, from αἴγλη, "*brightness.*") In the legend given by Apollodorus (1, 9, 26) respecting the island of Anaphe, the epithet Ægletes appears to point to Apollo as the darter of the lightning also (*Apollo Fulgurator*). Compare *Heyne, ad Apolled.* 1, 9, 26, *not. crit.*

ÆGOBŎLUS, an appellation given to Bacchus at Potniæ in Bœotia, because he had substituted a goat in the place of a youth, who was annually sacrificed there. (αἴξ, and βάλλω.) Compare Pausanias 9, 8, where Kuhn, however, proposes Αἰγοβόρον for Αἰγοβόλον.—By *Ægobolium*, on the other hand, is meant a species of mystic purification. The catechumen was placed in a pit, covered with perforated boards, upon which a goat was sacrificed, so as to bathe him in the blood that flowed from it. Sometimes, for a goat, a bull or ram was substituted, and the ceremony was then called, in the first case, *Taurobolium*, in the second *Criobolium*. (*Knight, Inquiry*, &c., § 168.)

ÆGOS POTĂMOS, i. e., *the goat's river*, called also Ægos Potamoi, and by the Latin writers *Ægos Flumen*, a small river in the Thracian Chersonese, and south of Callipolis, which apparently gave its name to a town or port situate at its mouth. (*Herod.* 9, 119. —*Steph. Byz. s. v.* Αἰγὸς Ποταμοί.) Mannert thinks, that the town just mentioned was the same with that called Cressa by Scylax (p. 28), and Cissa by Pliny (4, 9). But consult *Gail, ad Scyl. l. c.* as regards the meaning of the phrase ἐντὸς Αἰγὸς ποταμοῦ, employed by Scylax. (*Geogr. Gr. Min.* 1, 439, *ed. Gail.*) At Ægos Potamos the Athenian fleet was totally defeated by the Spartan admiral Lysander, an event which completely destroyed the power of the former state, and finally led to the capture of Athens. (*Xen. Hist. Gr.* 2, 19.—*Diod. Sic.* 13, 105.—*Plut. Vit. Alcib.*—*Corn. Nep. Vit. Alcib.*) The village of *Galata* probably stands on the site of the town or harbour. (*Cramer's Ancient Greece*, vol. 1, p. 330.)

ÆGOSĂGÆ, a Gallic nation, who served in the army of Attalus on one of his expeditions. He afterward assigned them a settlement along the Hellespont. (*Polyb.* 5, 77, *seq.*) Casaubon, in his Latin version of Polybius, has "*Ægosages (sive ii sunt Tectosages).*" Schweighæuser, misled by this conjecture, introduces Τεκτόσαγας into the Greek text of the historian in place of Αἰγόσαγας, the common reading. In his annotations, however, he acknowledges his precipitancy. Compare the Historical and Geographical index to his edition of Polybius (vol. 8, pt. i., p. 198), in which he conjectures that Τιγόσαγες, which occurs in another passage of Polybius (5, 53), ought to be written Αἰγόσαγες also.

ÆGYS, a town of Laconia, on the borders of Arcadia, and contiguous to Belmina. (*Polyb.* 2, 54.)

ÆGYPSUS, or more correctly Ægyssus, a city of Mœsia Inferior, in the region called Parva Scythia, and situate on the bank of the Danube, not far above its mouth. It is mentioned by Ovid (*Ep. ex. Pont.* 1, 8, 13). Near this place, according to D'Anville, Darius Hystaspis constructed his bridge over the Danube, in his expedition against the Scythians. (As regards the true reading, consult *Cellarius, Geogr.* 2, 468.)

ÆGYPTII, the inhabitants of Egypt. *Vid.* Ægyptus.

ÆGYPTIUM MARE, that part of the Mediterranean Sea which is on the coast of Egypt.

ÆGYPTUS, I. a son of Belus, and brother of Danaus. He received from his parent the country of Arabia to rule over; but subsequently conquered the land of "the black-footed race" (Μελαμπόδων), and gave it his name. Ægyptus was the father of 50 sons, and Danaus, to whom Libya had been assigned, of 50 daughters. Jealousy breaking out between Danaus and the sons of Ægyptus, who aimed at depriving him of his dominions, the former fled with his 50 daughters, and settled eventually in Argolis. The sons of Ægyptus came, after some interval of time, to Argos, and entreated their uncle to bury in oblivion all enmity, and to give them their cousins in marriage. Danaus, retaining a perfect recollection of the injuries they had done him, and distrusting their promises, consented to bestow his daughters upon them, and divided them accordingly by lot among the suitors. But on the wedding day he armed the hands of the brides with daggers, and enjoined upon them to slay in the night their unsuspecting bridegrooms. All but Hypermnestra obeyed the cruel order, while she, relenting, spared her husband Lynceus. Her father at first put her in close confinement, but afterward forgave her, and consented to her union with Lynceus. (*Vid. Danaus, Danaides, &c.—Apollod.* 2, 1, 5., *seqq.*—*Hygin. fab.* 168, 170.—*Ov. Heroid.* 14, &c.)—II. An extensive country of Africa, bounded on the west by part of Marmarica and by the deserts of Libya, on the north by the Mediterranean, on the east by the Sinus Arabicus and a line drawn from Arsinoë to Rhinocolura, and on the south by Æthiopia. Egypt, properly so called, may be described as consisting of the long and narrow valley which follows the course of the Nile from Syene (or *Assouan*) to *Cairo*, near the site of the ancient Memphis. To the Nile, Egypt owes its existence as a habitable country, since, without the rich and fertilizing mud deposited by the river in its annual inundations, it would be a sandy desert. At three different places, previous to its entering Egypt, this noble stream is threatened to be interrupted in its course by a barrier of mountains, and at each place the barrier is surmounted. The second cataract, in Turkish Nubia, is the most violent and unnavigable. The third is at Syene, and introduces the Nile into Upper Egypt. From Syene to Cairo the river flows along a valley about eight miles broad, between two mountain ridges, one of which extends to the Red Sea, and the other terminates in the deserts of ancient Libya. The river occupies the middle of the valley as far as the strait called *Jebel-él-Silsili*. This space, about forty miles long, has very little arable land on its banks. It contains some islands, which, from their low level, easily admit of irrigation. At the mouth of the *Jebel-él-Silsili* (*Girard, Mem. sur l'Egypte*, vol. 3, p. 13), the Nile runs along the right side of the valley, which in several places has the appearance of a steep line of rocks cut into peaks, while the ridge of the hills on the left side is always accessible by a slope of various acclivity. These last mountains begin near the town of *Sioot*, the ancient Lycopolis, and go down towards *Fsioom*, the ancient Arsinoitic Nome, diverging gradually to the west, so that between them and the cultivated valley there is a desert space, becoming gradually wider, and which in several places is bordered on the valley-side by a line of sandy downs lying nearly south and north. The mountains which confine the basin of the Nile in Upper Egypt are intersected by defiles, which on one side lead to the shores of the Red Sea, and on the other to the Oases. These narrow passes might be habitable, since the winter rains maintain for a time a degree of vegetation, and form springs which the Arabs use for themselves and their flocks. The strip of desert land which generally extends along each side of the valley, parallel to the course of the Nile (and which must not be confounded with the barren ocean of sand that lies on each side of Egypt), now contains two very distinct kinds of land; the one immediately at the bottom of the mountain, consists of sand and round pebbles; the other, composed of light drifting sand, covers an extent of ground formerly arable. If a section of the valley is made by a plane perpendicular to its direction, the surface will be observed to decline from the margins of the river to the bottom of the hills, a circumstance

also remarked on the banks of the Mississippi, the Po, part of the Borysthenes, and some other rivers. Near *Beni-sooef*, the valley of the Nile, already much widened on the west, has on that side an opening, through which a view is obtained of the fertile plains of *Fayoom*. These plains form properly a sort of table-land, separated from the surrounding mountains on the north and west by a wide valley, of which a certain proportion, always laid under water, forms what the inhabitants call *Birket-el-Karoon*. (*Vid.* Mœris.) Near Cairo, the chains which limit the valley of the Nile diverge on both sides. The one, under the name of *Jibbel-al-Nairon*, runs northwest towards the Mediterranean: the other, called *Jibbel-al-Attaka*, runs straight east of Suez. In front of these chains a vast plain extends, composed of sands, covered with the mud of the Nile. At the place called *Batu-el-Bahara*, near the ancient Cercasorus, the river divides into two branches; the one of which flowing to *Rosetta*, near the ancient Ostium Bolbitinum, and the other to *Damietta*, the ancient Tamiathis, at the Ostium Phatneticum, contain between them the present Delta. But this triangular piece of insulated land was in former times much larger, being bounded on the east by the Pelusian branch, which is now choked up with sand or converted into marshy pools; while on the west it was bounded by the Canopic branch, which is now partly confounded with the canal of Alexandrea, and partly lost in Lake *Etko*. But the correspondence of the level of the surface with that of the present Delta, and its depression as compared with that of the adjoining desert, together with its greater verdure and fertility, still mark the limits of the ancient Delta, although irregular encroachments are made by shifting banks of drifting sand, which are at present on the increase. Egypt then, in general language, may be described as an immense valley or longitudinal basin, terminating in a Delta or triangular plain of alluvial formation; being altogether, from the heights of Syene to the shores of the Mediterranean, about 600 miles in length, and of various width. (*Malte-Brun, Geogr.* vol. 4, p. 21, *seqq.*)

1. *Fertility of Egypt.*

Almost the whole of the productive soil of Egypt consists of mud deposited by the Nile; and the Delta, as in all similar tracts of country, is entirely composed of alluvial earth and sand. To ascertain the depth of this bed, the French *savans*, who accompanied the military expedition into Egypt, sank several wells at distant intervals; and from their observations have been obtained the following results. *First*, that the surface of the soil, as already mentioned, descends more or less rapidly towards the foot of the hills, which is the reverse of what occurs in most valleys: *secondly*, that the depth of the bed of mud is unequal, being in general about five feet near the river, and increasing gradually as it recedes from it: *thirdly*, that beneath the mud there is a bed of sand similar to that always brought down by the river. The first-mentioned peculiarity is satisfactorily explained by the absence of rain, which, in other countries, washes down the soil from the hills, and, carrying it to the stream in the bottom of the valley, forms a basin, the sides of which have a concave surface; whereas, in Egypt, the soil is conveyed by the inundation from the river into the valley, and the deposites, therefore, will be greatest near its banks. The more rapid the current, also, the smaller will be the quantity of mud deposited. The bed of quartzose sand upon which it rests is about thirty-six feet in depth, and is superposed on the calcareous rock which forms the basis of the lower country. The waters of the river filter through this bed of sand, and springs are found as soon as the borer has reached any considerable depth. Ancient Egypt was remarkable for its fertility. The staple commodity was its grain, the growth of which was so abundant as to afford at all times considerable supplies to the neighbouring countries, particularly Syria and Arabia; and in times of scarcity or famine, which were frequently felt in those countries, Egypt alone could save their numerous population from starving. Egypt, in fact, unlike every other country on the globe, brought forth its produce independent of the seasons and the skies; and while continued drought in the neighbouring countries brought one season of scarcity after another, the granaries of Egypt were full. Hence, too, Egypt became regarded as one of the granaries of Rome. (*Aurel. Victor., Epit. c.* 1.) The Rev. Mr. Jewett has given a striking example of the extraordinary fertility of the soil of Egypt. "I picked up at random," says he, "a few stalks out of the thick cornfields. We counted the number of stalks which sprouted from single grains of seed; carefully pulling to pieces each root, in order to see that it was but one plant. The first had seven stalks; the next three; the next nine; then eighteen; then fourteen. Each stalk would have been an ear." Numerous canals served to carry the waters of the Nile to some of those parts which the inundation could not reach, while machinery was employed to convey the means of irrigation to others. Many of these canals still exist, many have long since disappeared, and not a few tracts of sandy country have displayed themselves in modern times where formerly all was smiling and fertile. Nearly the whole extent from the southern confines to the neighbourhood of Thebes is one barren and sandy waste. Assigning to Upper Egypt an average breadth of ten miles, and allowing for the lateral valleys stretching out from the Delta, it is supposed that the portion of territory, at the present day, in Egypt, capable of cultivation, may amount to about 16,000 square miles, or, in round numbers, ten millions of acres. The total population is estimated at about two millions and a half, which would give about 156 to every square mile. Nearly one half of this territory, it is supposed, is either periodically inundated, or capable of artificial irrigation. The remaining part requires a more laborious cultivation, and yields a more scanty produce. The inundated lands, though they have successively borne one crop, and frequently two, year after year, without intermission, for more than 3000 years, still retain their ancient fertility, without any perceptible impoverishment, and without any farther tillage than the adventitious top-dressing of black, slimy mould by the overflowing of the river. Where the inundation does not reach, the crops are very scanty; wheat does not yield above five or six for one; but for maize and millet the soil is particularly adapted, and these, with rice, lentils, and pulse, constitute the principal food of nine tenths of the inhabitants, allowing the exportation of the greater part of the wheat produced. Taking, then, into consideration the quantity of land once arable, which is now covered with sand, the double harvest, and, of some productions, more than semi-annual crops, the smaller quantity of food which is requisite to sustain life in southern latitudes, and the extent to which the more barren soil was formerly rendered available by the cultivation of the olive, the fig-tree, the vine, and the date-palm, we shall no longer be at a loss to account for the immense fertility and populousness of ancient Egypt, a country said to have contained in former days 7,500,000 souls.—One of the most celebrated productions of Egypt is the *lotus*. The plant usually so denominated is a species of water-lily (*nymphæa lotus*), called by the Arabs *nuphar*, which, on the disappearance of the inundation, covers all the canals and pools with its broad round leaves, amid which the flowers, in the form of cups of bright white or azure, expand on the surface, and have a most elegant appearance. Sonnini says, that its roots form a tubercle, which is gathered when the waters of the

Nile subside, and is boiled and eaten like potatoes, which it somewhat resembles in taste. Herodotus (2, 92) states, that the Egyptians not only ate the root, but made a sort of bread of the seed, which resembled that of the poppy. He adds, that there is a second species, the root of which is very grateful, either fresh or dried. The plant which was chiefly eaten by the ancient Egyptians, and which is so frequently carved on the ancient monuments, is supposed to be the *nymphæa nelumbo*, or *nelumbium speciosum*, the "sacred bean" of India, now found only in that country. Its seeds, which are about the size of a bean, have a delicate flavour resembling almonds, and its roots also are edible. The lotus of Homer, however, the fruits of which so much delighted the companions of Ulysses, is a very different plant, namely, the *ziziphus lotus* (*rhamnus*), or jujube, which bears a fruit the size of a sloe, with a large stone, and is one of the many plants which have been erroneously fixed on by learned commentators as the *dudaim* (mandrakes) of the sacred writings. The *papyrus*, not less celebrated in ancient times than the lotus, and which is believed to have disappeared from the banks of the Nile, has been rediscovered in the *cyperus papyrus* of Linnæus. The *colocasium* is still cultivated in Egypt for its large esculent roots. The banks of the river and the canals sometimes present coppices of acacia and mimosa, and there are groves of rose-laurel, willow, cassia, and other shrubs. Faioom contains impenetrable hedges of *cactus*, or Indian fig. But, though so rich in plants, Egypt is destitute of timber, and all the firewood is imported from Caramania. (*Malte-Brun, Geogr.*, vol. 4, p. 38, *seqq.*—*Modern Traveller* (Egypt), p. 18, *seqq.*)

2. *Animal Kingdom.*

The animal kingdom of Egypt will not detain us long. The want of meadows prevents the multiplication of cattle. They must be kept in stables during the inundation. The Mamelukes used to keep a beautiful race of saddle-horses. Asses, mules, and camels appear here in all their vigour. There are also numerous herds of buffaloes. In Lower Egypt there are sheep of the Barbary breed. The large beasts of prey find in this country neither prey nor cover. Hence, though the jackal and hyena are common, the lion is but rarely seen in pursuit of the gazelles which traverse the deserts of the Thebaid. The crocodile and the hippopotamus, those primeval inhabitants of the Nile, seem to be banished from the Delta, but are still seen in Upper Egypt. The islands adjoining the cataracts are sometimes found covered with crocodiles, which choose these places for depositing their eggs. The voracity of the hippopotamus has, by annihilating his means of support, greatly reduced the number of his race. Abdollatif, with some justice, denominates this ugly animal an enormous water-pig. It has been long known that the ichneumon is not tamed in Upper Egypt, as Buffon had believed. The ichneumon is the same animal which the ancients mention under that name, and which has never been found except in this country. It possesses a strong instinct of destruction, and, in searching for its prey, exterminates the young of many noxious reptiles. The eggs of crocodiles form its favourite food; and in addition to this its favourite repast, it eagerly sucks the blood of every creature which it is able to overcome. Its body is about a foot and a half in length, and its tail is of nearly equal dimensions. Its general colour is a grayish brown; but, when closely inspected, each hair is found annulated with a paler and a darker hue. Zoology has lately been enriched with several animals brought from Egypt, among which are the *coluber haje*, an animal figured in all the hieroglyphical tables as the emblem of Providence; and the *coluber vipera*, the true viper of the ancients. The Nile seems to contain some singular fishes hitherto unknown to systematic naturalists. Of this the *Polypters bichir*, described by Geoffroy-Saint-Hilaire (*Annales du Muséum*, vol. 1, p. 57), is a very remarkable example. That able naturalist observes, in general, that the birds of Egypt differ not much from those of Europe. He saw the Egyptian swan, represented in all the temples of Upper Egypt, both in sculptures and in coloured paintings, and entertains no doubt that this bird was the *chenalopex* (*vulpanser*) of Herodotus, to which the ancient Egyptians paid divine honours, and had even dedicated a town in Upper Egypt, called by the Greeks *Chenoboscium*. It is not peculiar to Egypt, but is found all over Africa, and almost all over Europe. The *Ibis*, which was believed to be a destroyer of serpents, is, according to the observations of Cuvier, a sort of curlew, called at present *Aboohannes*. Grobert and Geoffroy-Saint-Hilaire have brought home mummies of this animal, which had been prepared and entombed with much superstitious care. (*Mémoire sur l'Ibis, par M. Cuvier.*—*Malte-Brun, Geogr.*, vol. 4, p. 45, *seqq.*)

3. *Name of Egypt.*

The name by which this country is known to Europeans comes from the Greeks, some of whose writers inform us that it received this appellation from Ægyptus, son of Belus, having been previously called *Aëria*. (Compare *Eusebius, Chron., lib.* 2, p. 284, *ed. Maii et Zohrab.*) In the Hebrew Scriptures it is styled *Mitsraim*, and also *Matsor*, and *harets Cham*: of these names, however, the first is the one most commonly employed. The Arabians and other Orientals still know it by the name of *Mesr* or *Misr*. According to general opinion, Egypt was called *Mitsraim* after the second son of Ham. Bochart, however, opposes this (*Geogr. Sacr.* 4, 24), and contends that the name of Mitsraim, being a dual form, indicates the two divisions of Egypt into Upper and Lower. Calmet (*Dict., art. Misraim*) supposes, that it denotes the people of the country rather than the father of the people. Josephus (*Ant. Jud.* 1, 6) calls Egypt *Mestra*; the Septuagint translators, *Metsraim*; Eusebius and Suidas, *Mestraia*. The Coptic name of Old Cairo is still *Mistraim*; the Syrians and Arabs call it *Masra* or *Massera*. The other appellation, *Matsor*, as given above, Bochart has clearly proved to mean *a fortress*; and, according to him, Egypt was so called, either from its being a region fortified by nature, or from the word *tsor*, which signifies *narrow*, and which he thinks sufficiently descriptive of the valley of Upper Egypt. Sir W. Drummond (*Origines*, 2, 55) inclines to the first of these two etymologies, because Diodorus Siculus (1, 30) and Strabo (803) remark, that Egypt was a country extremely difficult of access; and Diodorus, speaking of the Upper Egypt, observes, that it seems not a little to excel other limited places in the kingdom, by a natural fortification (ὀχυρότητι φυσικῇ) and by the beauty of the country. The third appellation mentioned above, namely, *harets Cham*, "the land of Ham," seems to have been the poetical name for Egypt among the Hebrews, and accordingly it occurs only in the Psalms. It is a tradition, at least as old as the time of St. Jerome, that the land of Ham was so named after the son of Noah. (*Quæst. in Genesin.*—*Drummond's Origines*, 2, 45, *seqq.*) There may, however, be reason to think, that the patriarch was named after the country where it is supposed he finally settled. In Hebrew, *cham* signifies "calidus;" and *chom*, "fuscus," "niger." In Egyptian we find several words which are nearly the same both in sound and sense. Thus χμοις, *chmom*, signifies "*calor*," and χαμε, *chame*, "*niger*." The Egyptians always called their country *Chemia* or *Chame*, probably from the burned and black appearance of the soil. (Compare *Plut. de Is. et Os.*, p. 364.—*Shawe's Travels, fol. ed.*, p. 432.—*Calmet's Dict., art. Ham.*) The name *Aëria* has a similar reference, and would seem to have been a translation of the native

word, the primitive ἀήρ denoting obscurity, duskiness. Thus, the scholiast on Apollonius Rhodius (1, 580) says, that Thessaly was called Ἠερία, according to one explanation, on account of the dark colour of its soil; and adds that Egypt was denominated Ἠερία for a similar reason. Bryant (6, 149), who cites this passage of the scholiast, represents it as a vulgar error; but his reasoning is, as usual, unsatisfactory. The etymology of the word *Egypt* has occupied the attention and baffled the ingenuity of many learned writers. The most common opinion is, that Αἴγυπτος is composed of *ala* (for γαῖα), *land*, and γύπτος, or rather κόπτος, and that, consequently, Egypt signifies *the land of Kopt*, or *the Koptic land*. Others derive it from *ala*, and γύψ, the black vulture, the colour of that bird (whence the Latin *subvulturius*, "blackish") being, according to them, characteristic of the soil or its inhabitants. Mede conceives the primitive form to have been *Aia Cuphti*, the land of Cuphti; while Bruce says, that *Y Gypt*, the name given to Egypt in Ethiopia, means the country of canals. Eusebius, who is supposed to have followed Manetho, the Egyptian historian, states, that Ramses, or Ramesses, who reigned in Egypt (according to Usher) B.C. 1577, was also called Ægyptus, and that he gave it his name, as has already been mentioned. (*Euseb. Chron.* 2, p. 284, *ed. Mai et Zohrab.*)

4. *Divisions of Egypt.*

In the time of the Pharaohs, Egypt was divided into the Thebais, Middle, and Lower Egypt. The Thebais extended from Syene, or, more correctly speaking, Philæ, as far as Abydos, and contained *ten* districts, jurisdictions, or, as the Greeks called them, *nomes* (Νόμοι. *Herod.* 2, 164). The Coptic word is *Pthosch*. (*Champollion, l'Egypte sous les Pharaons*, 1, 66.) To these succeeded the *sixteen* nomes of Middle Egypt (*Strabo*, 787), reaching to Cercasorus, where the Nile began to branch off. Then came the *ten* nomes of Lower Egypt, or the Delta, extending to the sea. The whole number of nomes then was *thirty-six*, and this arrangement is said by Diodorus Siculus (1, 50) to have been introduced by Sesostris (Sethosis-Ramesses) previous to his departure on his expedition into Asia, in order that, by means of the governors placed over each of these nomes, his kingdom might be the better governed during his absence, and justice more carefully administered. It is more than probable, however, that this division was much older than the time of Sesostris (*Champollion, l'Egypte*, &c., 1, 71), and the account given by Strabo, respecting the halls of the labyrinth, would seem to confirm this. The geographer informs us, that the halls of this structure coincided with the number of the nomes, and the building would seem to have occupied a central position with respect to these various districts, having eighteen nomes to the north, and as many to the south, and thus answering a civil as well as a religious purpose. (*Ritter, Erdkunde*, 2*d ed.*, 1, 704.) Under the dynasty of the Ptolemies the number of the nomes became enlarged, partly by reason of the new and improved state of things in that quarter of Egypt where Alexandrea was situated, partly by the addition of the Oases to Egypt, and partly also by the alterations which an active commerce had produced along the borders of the Arabian Gulf. A change also took place, about this same period, in the three main divisions of the land. Lower Egypt now no longer confined itself to the limits of the Delta, but had its extent enlarged by an addition of some of the neighbouring nomes. In like manner, Upper Egypt, or the Thebais, received a portion of what had formerly been included within the limits of Middle Egypt, so that eventually but seven nomes remained to this last-mentioned section of country, which therefore received the name *of Heptanomis*. (*Mannert, Geogr.* 10, 1, 303.) Under the Roman dominion, Thebais alone was regarded as a separate division of the country; all the rest of the land obtained no farther division than that produced by its nomes. Hence Pliny (5, 9), after mentioning eleven nomes as forming the district of Thebais, speaks of the country around Pelusium as consisting of four others, and then, without any other division, enumerates thirty nomes in the rest of Egypt. At this time, then, the nomes had increased to 45. They became still farther increased, at a subsequent period, by various subdivisions of the older ones. Hence we find Ptolemy enumerating still more nomes than Pliny, while he omits the mention of others recorded by the latter, which probably existed no longer in his own days. At a still later period we hear little more of the nomes. A new division of the country took place under the Eastern empire. An imperial Prefect exercised sway over not only Egypt, but also Libya as far as Cyrene, while a *Comes Militaris* had charge of the forces. The power of the latter extended over all Egypt as far as Ethiopia, but a *Dux*, who was dependant on him, exercised particular control over the Thebais. This arrangement seems to have been introduced in the time of the Emperor Theodosius, as appears from the language of the *Notitia*. From this time, the whole of Middle Egypt, previously named Heptanomis, bore the name of *Arcadia*, in honor of Arcadius, eldest son of Theodosius. A new province also had arisen a considerable time before this, named *Augustamnica*, from its lying chiefly along the Nile. It comprised the eastern half of the Delta, together with a portion of Arabia as far as the Arabian Gulf, and also the cities on the Mediterranean coast as far as the Syrian frontier. Its capital was Pelusium. The name of this province is mentioned by the ecclesiastical writers as early as the time of Constantine, and it occurs also in the history of Ammianus Marcellinus (22, 16). About the time of Justinian, in the sixth century, the position of the various archbishoprics and bishoprics, all subject to the patriarchate of Alexandrea, gave rise to a new distribution of provinces. The territory of Alexandrea, with the western portion of the Delta in the vicinity of the Ostium Canopicum, was called "The First Egypt," and the more eastern part, as far as the Ostium Phatneticum, was termed "The Second Egypt." The northeastern quarter of the Delta, on the Pelusiac arm of the Nile, together with the eastern tract as far as the Arabian Gulf, received the appellation of "The First Augustamnica," and had Pelusium for its capital. The inner part of the western Delta, as far as the Ostium Phatneticum, was named "The Second Augustamnica." Its capital was Leontopolis. Thus the Delta, with the country immediately adjacent, embraced four small provinces. Middle Egypt still retained a large part of its previous extent, under the name of Middle Egypt or Arcadia (Μέση Αἴγυπτος, ἡ Ἀρκαδία). Memphis belonged to it as the northernmost state; but it was by this time greatly sunk in importance, and Oxyrynchus had succeeded it as the metropolis. Amid all these changes, the Thebais was continually regarded as a separate district. It now received new accessions from the north, and a double appellation arose. The northern and smaller portion, which had originally formed a part of Middle Egypt, was called "The First Thebais." To it was appended the *Oasis Magna*, and its Metropolis was Antæopolis. The southern regions as far as Philæ and Thatis, including a small part of Æthiopia, formed "The Second Thebais." Its capital was Coptos. It seems unnecessary to pursue the subsequent changes that gradually ensued, especially as they are of no peculiar importance either in point of history or geography. (Compare *Hierocles, Synekdemos*; in Wesseling's *Rom. Itin.*, *Amst.*, 1735, 4to.—*Mannert, Geogr.*, 10, 1, 305, *seqq.*)

5. *Population of Egypt.*

Diodorus Siculus (1, 31) states, on the authority of the ancient Egyptian records, that the land contained, in the time of the Pharaohs, more than 18,000 cities and villages. The same writer informs us, that, in the time of the first Ptolemy, the number was above 30,000. In this latter statement, however, there is an evident exaggeration. Theocritus (*Idyll.* 17, 82, *seqq.*) assigns to Ptolemy Philadelphus the sovereignty over 33,333 cities. In this also there is exaggeration, but not of so offensive a character as in the former case, since the sway of Philadelphus did, in fact, extend over other countries besides Egypt; such as Syria, Phœnicia, Cyprus, Pamphylia, Caria, &c. Pomponius Mela (1, 9), and Pliny (5, 9), who frequently copies him, confine themselves with good reason to a more moderate number. According to them, the Egyptians occupied, in the time of Amasis, 20,000 cities. This number is borrowed from Herodotus (2, 77), and may be made to correspond with that first given from Diodorus Siculus, if we take into consideration that Amasis had extended his sway over Cyrenaica also, and that this may serve to swell the number as given by Herodotus, Mela, and Pliny, leaving about 18,000 for Egypt itself. Diodorus Siculus (*l. c.*) gives the ancient population of the country as seven millions, an estimate which does not appear excessive, when compared with that of other lands. The number would seem to have been somewhat increased during the reign of the Ptolemies, and to have continued so under the Roman sway, since we find Josephus (*Bell. Jud.* 2, 16) estimating the population of Egypt, in the time of Vespasian, at 7,500,000, without counting that of Alexandrea, which, according to Diodorus (17, 52), was 300,000, exclusive of slaves. When we read, however, in the same Diodorus (1, 31), that in his days the inhabitants of Egypt amounted to "not less than *three millions*" (*οὐκ ἐλάττους εἶναι τριακοσίων σε. μυριάδων*), we must regard this number as the interpolation of a scribe, and must consider Diodorus as merely wishing to convey this idea, that, in more ancient times, the population was said to have been seven millions, and that in his own days it was not inferior to this. (*Τοῦ δὲ σύμπαντος λαοῦ τὸ μὲν παλαιὸν φασι γεγονέναι περὶ ἑπτακοσίας μυριάδας, καὶ καθ' ἡμᾶς δὲ οὐκ ἐλάττους εἶναι* [*τριακοσίων*]. Compare *Wesseling, ad loc.*—*Mannert*, 10, 2, 309, *seqq.*)

6. *Complexion and Physical Structure of the Egyptians.*

A few remarks relative to the physical character of this singular people, may form no uninteresting prelude to their national history. There are two sources of information respecting the physical character of the ancient Egyptians. These are, first, the descriptions of their persons incidentally to be met with in the ancient writers; and, secondly, the numerous remains of paintings and sculptures, as well as of human bodies, preserved among the ruins of ancient Egypt. It is not easy to reconcile the evidence derived from these different quarters. The principal data from which a judgment is to be formed are as follows: 1. *Accounts given by the ancients.* If we were to judge from the remarks in some passages of the ancient writers alone, we should perhaps be led to the opinion that the Egyptians were a *woolly-haired* and *black* people, like the negroes of Guinea. There is a well-known passage of Herodotus (2, 104), which has often been cited to this purpose. The authority of this historian is of the more weight, as he had travelled in Egypt, and was, therefore, well acquainted, from his own observation, with the appearance of the people; and it is well known that he is in general very accurate and faithful in relating the facts and describing the objects which fell under his personal observation. In his account of the people of Colchis, he says, that they were a colony of Egyptians, and he supports his opinion by this argument, that they were *μελάγχροες καὶ οὐλότριχες*, or, "black in complexion, and woolly-haired." These are exactly the words used in the description of undoubted negroes. The same Colchians, it may be observed, are mentioned by Pindar (*Pyth.* 4, 377) as being black, with the epithet of *κελαινῶπες*, on which passage the scholiast observes, that the Colchians were black, and that their dusky hue was attributed to their descent from the Egyptians, who were of the same complexion. Herodotus, in another place (2, 57), alludes to the complexion of the Egyptians, as if it was very strongly marked, and, indeed, as if they were quite black. After relating the fable of the foundation of the Dodonean oracle by a black pigeon, which had fled from Thebes in Egypt, and uttered its prophecies from the oaks at Dodona, he adds his conjecture respecting the true meaning of the tale. He supposes the oracle to have been instituted by a female captive from the Thebaid, who was enigmatically described as a bird, and subjoins, that, "by representing the bird as black, they marked that the woman was an Egyptian." Some other writers have left us expressions equally strong. Æschylus, in the Supplices (*v.* 722, *seqq.*), mentions the crew of an Egyptian bark, as seen from an eminence on shore. The person who espies them concludes them to be Egyptians from their black complexion:

πρέπουσι δ' ἀνδρες νήϊοι μελαγχίμοις
γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν.

There are other passages in ancient writers, in which the Egyptians are mentioned as a swarthy people, which might with equal propriety be applied to a perfect black, or to a brown or dusky Nubian. We have, in one of the dialogues of Lucian (*Navigium seu Vota.*—vol. 8, 157, *ed. Bip.*), a ludicrous description of a young Egyptian, who is represented as belonging to the crew of a trading vessel at the Pirœus. It is said of him, that, "besides being black, he had projecting lips, and was very slender in the legs, and that his hair and the curls bushed up behind marked him to be of servile rank." The words of the original are, *οὗτος δὲ πρὸς τῷ μελάγχρους εἶναι, καὶ πρόχειλός ἐστι, καὶ λεπτὸς ἀγαν τοῖν σκελοῖν, ... ἡ κόμη δὲ, καὶ ἐς τοὐπίσω ὁ πλόκαμος συνεσπειραμένος, οὐκ ἐλευθέριόν φησιν αὐτὸν εἶναι.* The expression, however, which is here applied to the hair, seems rather to agree with the description of the bushy curls worn by the Nouba, than with the woolly heads of negroes. Mr. Legh, in speaking of the Barabras, near Syene, says, "The hair of the men is sometimes frizzled at the sides, and stiffened with grease, so as perfectly to resemble the extraordinary projection on the head of the Sphinx. But the make of the limbs corresponds with the negro." (*Legh's Travels in Egypt*, p. 98.) In another physical peculiarity the Egyptian race is described as resembling the negro. Ælian (*Hist. Anim.* 7, 12) informs us, that the Egyptians used to boast that their women, immediately after they were delivered, could rise from their beds, and go about their domestic labour. Some of these passages are very strongly expressed, as if the Egyptians were negroes; and yet it must be confessed, that if they really were such, it is singular we do not find more frequent allusion to the fact. The Hebrews were a fair people, fairer at least than the Arabs. Yet, in all the intercourse they had with Egypt, we never find in the sacred history the least intimation that the Egyptians were negroes; not even on the remarkable occasion of the marriage of Solomon with the daughter of Pharaoh. Were a modern historian to record the nuptials of a European monarch with the daughter of a negro king, such a circumstance would surely find its place. And since Egypt was so closely connected, first with

Grecian affairs when under the Ptolemies, and afterward with the rest of Europe when it had become a Roman province, it is very singular, on the supposition that this nation was so remarkably different from the rest of mankind, that we have no allusion to it. We seldom find the Egyptians spoken of as a very peculiar race of men. These circumstances induce us to hesitate in explaining the expressions of the ancients in that very strong sense in which they at first strike us. —2. The *second* class of data, from which we may form a judgment on this subject, are *Paintings in Temples, and other remains.* If we may judge of the complexion of the Egyptians from the numerous paintings found in the recesses of temples, and in the tombs of the kings in Upper Egypt, in which the colours are preserved in a very fresh state, we must conclude that the general complexion of this people was a chocolate, or a red copper colour. This may be seen in the coloured figures given by Belzoni, and in numerous plates in the splendid "Description de l'Egypte." This red colour is evidently intended to represent the complexion of the people, and is not put on in the want of a lighter paint or flesh colour: for when the limbs or bodies are represented as seen through a thin veil, the tint used resembles the complexion of Europeans. The same shade might have been generally adopted if a darker one had not been preferred, as more truly representing the natural complexion of the Egyptian race. (Compare *Belzoni's Remarks*, p. 239.) Female figures are sometimes distinguished by a yellow or tawny colour, and hence it is probable that the shade of complexion was lighter in those who were protected from the sun. A very curious circumstance in the paintings found in Egyptian temples remains to be noticed. Besides the red figures, which are evidently meant to represent the Egyptians, there are other figures which are of a black colour. Sometimes these represent captives or slaves, perhaps from the negro countries; but there are also paintings of a very different kind, which occur chiefly in Upper Egypt, and particularly on the confines of Egypt and Ethiopia. In these the black and the red figures hold a singular relation to each other. Both have the Egyptian costume, and the habits of priests, while the black figures are represented as conferring on the red the instruments and symbols of the sacerdotal office. "This singular representation," says Mr. Hamilton, "which is often repeated in all the Egyptian temples, but only here at Philæ and at Elephantine with this distinction of colour, may very naturally be supposed to commemorate the transmission of religious fables and the social institutions from the tawny Ethiopians to the comparatively fair Egyptians." It consists of three priests, two of whom, with black faces and hands, are represented as pouring from two jars strings of alternate sceptres of Osiris and *cruces ansatæ* over the head of another whose face is red. There are other paintings which seem to be nearly of the same purport. In the temple of Philæ, the sculptures frequently depict two persons who equally represent the characters and symbols of Osiris, and two persons equally answering to those of Isis; but in both cases one is invariably much older than the other, and appears to be the superior divinity. Mr. Hamilton conjectures that such figures represent the communication of religious rites from Ethiopia to Egypt, and the inferiority of the Egyptian Osiris. In these delineations there is a very marked and positive distinction between the black figures and those of fairer complexion; the former are most frequently conferring the symbols of divinity and sovereignty on the other. Besides these paintings described by Mr. Hamilton, there are frequent repetitions of a very singular representation, of which different examples may be seen in the beautiful plates of the "Description de l'Egypte." In these it is plain, that the idea meant to be conveyed can be nothing else than this, that the red Egyptians were connected by kindred, and were, in fact, the descendants of a black race, probably the Ethiopian. (Compare plate 92 of the work just alluded to, and also plates 84 and 86.) In the same volume of the "Description de l'Egypte" is a plate representing a painting at Eilithyia. Numerous figures of the people are seen. It is remarkable that their hair is black and curled. "Les cheveux noirs et frisés, sans être court et crêpus comme ceux des Negres." This is probably a correct account of the hair of the Egyptian race.—3. The *third* class of data for the present investigation is obtained from the *form of the scull.* In reference to the form of the scull among the ancient Egyptians, and their osteological characters in general, there is no want of information. The innumerable mummies, in which the whole nation may be said to have remained entire to modern times, afford sufficient means of ascertaining the true form of the race and all its varieties. Blumenbach, who has collected much information on everything relating to the history of mummies, in his excellent "Beyträge zur Naturgeschichte," concludes with a remark that the Egyptian race, in his opinion, contains three varieties. These are, *first*, the Ethiopian form; *secondly*, the "Hindus-artige," or a figure resembling the Hindus; and, *thirdly*, the "Berber-ähnliche," or, more properly, Berberin-ähnliche, a form similar to that of the Berbers or Berberins. It must be observed, however, that Blumenbach has been led to adopt this opinion, not so much from the mummies he has examined, as from the remains of ancient arts and from historical testimonies. As far as their osteological characters are concerned, it does not appear that the Egyptians differed very materially from Europeans. They certainly had not the character of the scull which belonged to the negroes in the western parts of Africa; and if any approximation to the negro scull existed among them, it must have been rare and in no great degree. Sömmering has described the heads of four mummies seen by him; two of them differed in nothing from the European formation; the third had only one African character, viz., that of a larger space marked out for the temporal muscle; the characters of the fourth are not particularized. Mr. Lawrence, in whose work (*Lectures on Physiology*, p. 299, *Am. ed.*) the above evidence of Sömmering is cited, has collected a variety of statements respecting the form of the head in the mummies deposited in the museums and other collections in several countries. He observes, that in the mummies of females seen by Dénon, in those from the Theban catacombs engraved in the great French work, and in several sculls and casts in the possession of Dr. Leach, the osteological character is entirely European; lastly, he adduces the strong evidence of Cuvier, who says, that he has examined in Paris, and in the various collections of Europe, more than fifty heads of mummies, and that not one among them presented the characters of the negro or Hottentot. (*Lawrence's Lectures*, p. 301.—*Observations sur le cadavre de la Venus Hottentotte, par M. Cuvier, Mem. du Museum d'Hist. Nat.*, 3, 173, *seqq.*) It could therefore be only in the features, as far as they depend on the soft parts, that the Egyptians bore any considerable resemblance to the negro. And the same thing might probably be affirmed of several other nations, who must be reckoned among the native Africans. Particularly it might be asserted of the Berberins or Nubians already mentioned, and of some tribes of Abyssinians. A similar remark might be made of the Copts. In neither of these races is it at all probable that the scull would exhibit any characteristic of the negro. It is here, then, that we are to look for the nearest representatives of the ancient Egyptians and Ethiopians, and particularly to the Copts, who are descended from the former, and to the copper-coloured races resembling the Berberins or Nubians. Dénon

makes mention of the resemblance which the Copts bear to the human figures painted or sculptured among the ruins of ancient Egypt. He adds the following remarks. "As to the character of the human figure, as the Egyptians borrowed nothing from other nations, they could only copy from their own, which is rather delicate than fine. The female forms, however, resembled the figures of beautiful women of the present day; round and voluptuous; a small nose, the eyes long, half shut, and turned up at the outer angle like those of all persons whose sight is habitually fatigued by the burning heat of the sun or the dazzling whiteness of snow; the cheeks round and rather thick, the lips full, the mouth large, but cheerful and smiling; displaying, in short, the African character, of which the negro is the exaggerated picture, though perhaps the original type." The visages carved and painted on the heads of the sarcophagi may be supposed to give an idea of an Egyptian countenance. In these there is a certain roundness and flatness of the features, and the whole countenance, which strongly resembles the description of the Copts, and in some degree that of the Berberins. The colour of these visages is the red coppery hue of the last-mentioned people, and is nearly the same, though not always so dark, as that of the figures painted in the temples and catacombs. The most puzzling circumstance in this comparison refers to the hair. The Copts are said to have frizzled or somewhat crisp, though not woolly, hair. The old Egyptians, as well as the Ethiopians, are termed by the Greeks *οὐλότριχες*. But the hair found in mummies is generally, if not always, in flowing ringlets, as long and as smooth as that of any European. Its colour, which is often brown, may depend on art, or the substance used in embalming. But the texture is different from what we should expect it to be, either from the statements of ancient writers, or from the description of the races now existing in the same countries.—*Conclusion.* From what has been adduced, we may consider it as tolerably well proved, that the Egyptians and Ethiopians were nations of the same race, whose abode, from the earliest periods of history, were the regions bordering on the Nile. These nations were not negroes, such as the negroes of Guinea, though they bore some resemblance to that description of men, at least when compared with the people of Europe. This resemblance, however, did not extend to the shape of the scull, in any great degree at least, or in the majority of instances. It perhaps only depended on a complexion and physiognomy similar to those of the Copts and Nubians. These races partake, in a certain degree, of the African countenance. The hair in the Ethiopians and Egyptians must sometimes have been of a more crisp or bushy kind than that which is often found in mummies; for such is the case in respect to the Copts, and the description of the Egyptians by all ancient writers obliges us to adopt this conclusion. In complexion it seems probable that this race was a counterpart of the Foulahs, in the west of Africa, nearly in the same latitude. The blacker Foulahs resemble in complexion the darkest people of the Nile; they are of a deep brown or mahogany colour. The fairest of the Foulahs are not darker than the Copts, or even than some Europeans. Other instances of as great a variety may be found among the African nations, within the limits of one race, as in the Bishuane Kaffers, who are of a clear brown colour, while the Kaffers of Natal on the coast are of a jet black. From some remarks of Diodorus and Plutarch, it would appear that the birth of fair, and even red-haired individuals, occasionally happened in the Egyptian race. Both these writers say, that Typhon was *πυῤῥός*, or *red-haired*; the former adds that a few of the native Egyptians were of that appearance: *ὀλίγους τινὰς*. (*Diod. Sic.* 1, 88.—*Plut. de Is. et Os.*, p. 363.—*Prichard's Physical History of Mankind*, 1, 316, *seqq.*, 2*d ed.*)

7. *Origin of Egyptian Civilization.*

The question that now presents itself is one of a singularly interesting character. Whence arose the arts and civilization of Egypt? Were they indigenous, or did they come to her as the gift of another land? Everything seems to countenance the idea that civilization came gradually down the valley of the Nile, from the borders of Ethiopia to the shores of the Mediterranean. It would appear, that when the arts of civilized life were first introduced into Upper Egypt, the lower section of the country formed merely a vast morass or gulf of the sea, and that they followed in their progressive developement the course of the stream. (Compare *Herodotus*, 2, 4.—*Id. ibid.* 5.—*Id. ibid.* 11, *seqq.*—*Diod. Sic*, 1, 34;—and the memoirs of *Girard*, *Andréossy*, &c., in the *Description de l'Egypte.* Compare also the remarks in the present volume under the article Delta.) Monuments, tradition, analogies of every kind, are here in accordance with natural probabilities. There was a period when the names of Ethiopia and Egypt were confounded together, when the two nations were thought to form but a single people. (Compare the proofs of this assertion, as collected and discussed by Creuzer, *Commentat. Herodot.*, p. 178, *seqq.*, in opposition to Champollion the younger; and also the remarks in the present volume, under the articles Æthiopia and Meroë.) In all the recitals and legends of the earliest antiquity the Egyptians are associated with the Ethiopians, and to the latter is assigned a distinguished character for wisdom, knowledge, and piety, which testifies to their priority in the order of civilization. (Compare *Heeren*, *Ideen*, 2, 1, 314, 405, &c.) We see also the common traditions of the two nations referring to Meroë the origin of most of the cities of Upper Egypt, and, among others, of Thebes. It is to Meroë, its ancient metropolis, that Thebes attaches itself, when, for the purpose of extending their commercial interests, they send a colony to found, in the midst of the deserts, a new city of Ammon. (*Herod.* 2, 42.—*Diod. Sic.* 2, 3.) The same institutions, a similar religion, language, and mode of writing, together with manners most strongly resembling one another, attest the primitive connexion that subsisted between these three sacred cities, though so widely apart. It appears, then, that a sacred caste, established from a remote period on the borders of the Nile, in the island, or, rather, peninsula formed by the Astapus and Astaboras, sent forth gradually its sacerdotal colonies, carrying with them agriculture and the first arts of civilized life, along the regions to the north, and that these, proceeding slowly onward, passed eventually the cataract of Syene, and entered upon the valley of Egypt. Placing commerce under the safeguard of religion, and subjugating the inhabitants of the regions to which they came, more by the benefits they conferred than by any exercise of force, these strangers became at last the controlling power of the land, and laid the foundation of that brilliant character in the annals of civilization which has acquired for Egypt so imperishable a name. (Compare *Heeren*, *Ideen.* 2, 1, 363, *seqq.*—*Id. ibid.* 2, 532, *seqq.*—*Goerres*, *Mythengeschichte*, 2, 331, *seqq.*—*Creuzer*, *Commentat. Herodot.*, p. 178, *seqq.*—*Id. Symbolik*, *par Guigniaut*, 1, 2, 778, *seqq*) But whence came the civilization of Meroë?—This question will be considered in a different article. (*Vid.* Meroë.)

8. *Egyptian History.*

The Egyptians, like the Hindus and Persians, had allegorical traditions among them respecting the introduction of agriculture and the first beginnings of civilization in their country. Such were the *Songs of Isis*, whose high antiquity is attested by Plato (*de Leg.*

2.—*Pt.* 3, vol. 2, p. 239, *ed. Bekker*). They had, in the second place, epic traditions, a kind of poetic chronicles, embracing the succession of high priests, and the dynasties of the Pharaohs, or monarchs of the country. Such were the volumes of papyrus, which the priests unrolled to satisfy the questions of Herodotus (2, 100). We would err greatly, however, were we to suppose that these were actual historics. They were rather a species of heroic tales, intermingled with religious legends, and where allegory still played the chief part, as in the *Ramayan* and *Mahabharat* of the Hindus, the *Schahnemeh* of the Persians, and the traditions of the Greeks previous to the return, or invasion, of the Heraclidæ. These originals are unfortunately lost for us. In their stead we have the sacred books of the Hebrews, which offer a great number of recitals on this subject, but fragmentary in their nature, without developement, and often extremely vague. Hence it is difficult to conciliate these recitals with those of the Greeks, which are in general more circumstantial and extended. Some time before Herodotus, Hippys of Rhegium and other travellers had visited Egypt. Among these Hecatæus of Miletus is the most conspicuous. He travelled thither about the 59th Olympiad, and described particularly the upper part of Egypt, bestowing especial attention on the state or city of Thebes, and the history of its kings. Hence the reason why Herodotus says so little on these points. (*Creuzer, fragm. Hist. Græc. antiquissim.*, p. 16, *seqq.*—*Schöll, Hist. Lit. Gr.* 2, 135, *seqq.*) About the same period, Hellanicus of Lesbos also gave a description of Egypt. (*Hellanici fragm., ed. Sturz.*, p. 39, *seqq.*) Herodotus succeeded. Visiting the country about seventy years after its conquest by the Persians, he traversed its whole extent, and consigned to his great work all that he had seen, all that he had heard from the priests, as well with regard to the monuments as the history of Egypt, and added to these his own opinions on what had passed under his view or been related to him by others. (*Herod., lib.* 2 *et* 3.) The state or city of Memphis is the principal subject of his narrative. After him came Theopompus of Chios, Ephorus of Cumæ (*Fragm., ed. Marx.*, p. 213, *seqq.*), Eudoxus of Cnidus, and Philistus of Syracuse. But their works have either totally perished, or at best only a few fragments remain. At a later period, and subsequent to the founding of Alexandrea, Hecatæus of Abdera travelled to Thebes. This took place under the first Ptolemy. (*Creuzer, fragm.*, &c., p. 28, *seqq.*—*Schöll, Hist. Lit. Gr.* 3, 211, *seqq.*) In the reign of Ptolemy Philadelphus, two centuries and a half before the Christian era, Manetho, an Egyptian priest, of Heliopolis in Lower Egypt, wrote, by order of that prince, the history of his own country in the Greek language, translating it, as he states himself, out of the sacred records. His work is, most unfortunately, lost; but the fragments which have been preserved to us by the writings of Josephus, in the first century of the Christian era, as well as by the Christian chronographists, are, if entitled to confidence, of the highest historical value. What we have remaining of the work of Manetho presents us with a chronological list of the successive rulers of Egypt, from the first foundation of the monarchy to the time of Alexander of Macedon, who succeeded the Persians. This list is divided into thirty dynasties. It originally contained the length of reign as well as the name of every king; but, in consequence of successive transcriptions, variations have crept in, and some few omissions also occur in the record, as it has reached us through the medium of different authors. The chronology of Manetho, adopted with confidence by some, and rejected with equal confidence by others (his name and his information not being even noticed by some of the modern systematic writers on Egyptian history), has received the most unquestionable and decisive testimony of his general fidelity by the interpretation of the hieroglyphic inscriptions on the existing monuments; so much so, that, by the accordance of the facts attested by these monuments with the record of the historian, we have reason to expect the entire restoration of the annals of the Egyptian monarchy antecedent to the Persian conquest, and which, indeed, is already accomplished in part. (*Quarterly Journal of Science, New Series*, vol. 1, p. 180.) The next authority after Manetho is Eratosthenes. He was keeper of the Alexandrean library in the reign of Ptolemy Euergetes, the successor to Ptolemy Philadelphus. Among the few fragments of his works which have reached us, transmitted through the Greek historians, is a catalogue of thirty-eight or thirty-nine kings of Thebes, commencing with Menes (who is mentioned by the other authorities also as the first monarch of Egypt), and occupying by their successive reigns 1055 years. (*Foreign Quarterly, No.* 24, p. 358.) These names are stated to have been compiled from original records existing at Thebes, which city Eratosthenes visited expressly to consult them. The names of the first two kings of the first dynasty of Manetho are the same with those of the first two kings in the catalogue of Eratosthenes; but the remainder of the catalogue presents no farther accordance, either in the names or in the duration of the reigns. Next to Herodotus, Manetho, and Eratosthenes, the most important authority, in relation to Egypt and its institutions, is Diodorus Siculus, who lived under Cæsar and Augustus, and who, independent of his own observations and his researches on the spot, refers frequently, in this part of his work, to the old Greek historians, and particularly to Hecatæus of Miletus, after whom he describes the ancient kingdom of Thebes, and gives an account of the monuments of this famous city, with surprising fidelity. (*Description de l'Egypte*, 2, 59, *seqq.*—Compare *Heyne, de fontibus Diod. Sic. in Comment. Soc. Gött.* 5, 104, *seqq.*) Strabo, the celebrated geographer, visited Egypt in the suite of Ælius Gallus, about the commencement of our era. He does not content himself, however, with merely recounting what fell under his own personal observation, but frequently refers to the earlier writers. Plutarch, in many of his biographies, and especially in his treatise on Isis and Osiris; Philostratus, in his life of Apollonius; Porphyry, Iamblichus, Horapollo, and many other writers, have preserved for us a large number of interesting particulars relative to the antiqnities and the religion of Egypt.—We have already alluded to the quarter whence the germe of Egyptian civilization is supposed to have been derived. The first impression having been one of a sacerdotal character, we find the beginnings of Egyptian history partaking, in consequence, of the same. Hence the tradition, emanating from the priests of Egypt, according to which the supreme deities first reigned over the country; then those of the second class; after these the inferior deities; then the demigods; and, last of all, men. The first deity that reigned was *Kneph:* this embraces the most ancient period, of an unknown duration. To Kneph succeeded *Phtha*, who has for his element, fire, and whose reign it is impossible to calculate. Next came the Sun, his offspring, who reigned thirty thousand years. After him, Cronos (Saturn) and the other gods occupy, by their respective rules, a period of three thousand nine hundred and eighty-four years. Then succeeded the Cabiri, or planetary gods of the second class After these came the demigods, to the number of eight, of whom Osiris was probably regarded as the first. After the gods and demigods appeared human kings and the first dynasty of Thebes, composed of thirty-seven kings, who succeeded one another for the space of fourteen hundred years, or, according to others, one thousand and fifty-five. (Compare *Chron. Ægypt., ap. Euseb. Thes. Temp.* 2, p. 7, and *Manetho,*

ap. Syncell.) Görres thinks that these thirty-seven kings, who are given as so many mortals, may have been nothing else but the thirty-seven Decans, with Menes at their head; so that, by rejecting this dynasty as a continuation of the divine dynasties, those of a strictly human nature, and, with them, the historical times of Egypt, will have commenced, according to the calculations of this ingenious and profound writer, 2712 years before the Christian era. (*Görres, Mythengeschichte*, vol. 2, p. 412.—Compare *Creuzer, Symbolik*, 1, 469, *seqq.*, and *Guigniaut's* note, 1, 2, 841.) Be this, however, as it may, the common account makes *Menes* to have been the first human king of Egypt, and his name begins the dynasties of Thebes, of This, and of Memphis. Menes completed the work of the gods, by perfecting the arts of life, and dictating to men the laws he had received from the skies. This *Menes*, or *Menas*, or *Mines* (a name which Eratosthenes makes equivalent to *Dionios*, i. e., *Jovialis*), can hardly be an historical personage. He resembles a sort of intermediate being between the gods and the human kings of the lands, a divine type of man, a symbol of intelligence descended from the skies, and creating human society upon earth; similar to the *Menou* or *Manou* of India, the *Minos* of Crete, &c. He is a conqueror, a legislator, and a benefactor of men, like Osiris-Bacchus; like him, he perishes under the blows of Typhon, for he was killed by a hippopotamus, the emblem of this evil genius; like him, moreover, he has the ox for his symbol, Mnevis the legislator being none other than the bull Mnevis of Heliopolis. (Compare *Volney, Recherches sur l'Hist. Anc.* 3, 282, *seqq.—Prichard's Analysis of Egyptian Mythology*, p. 381.—*Creuzer's Symbolik, par Guigniaut*, 1, 2, 780.) The successor of Menes was Thoth, or Athothes, to whom is ascribed the invention of writing, and many other useful arts. We have in the fragments of Manetho a full list of two dynasties seated at This, at the head of the first of which we find these two names. These two dynasties include fifteen kings, and may therefore have continued about 400 years; the duration assigned to their collective reigns, in Eusebius's version of Manetho, is 554 years, but this is probably too long, as it is a sum that far exceeds what would be the result of a similar series of generations of the usual length. From the time of Menes to that of Moeris, Herodotus leaves us entirely in the dark. He states merely (2, 100) that the priests enumerated between them 330 kings. Diodorus Siculus (1, 45) counts, in an interval of 1400 years between Menes and Busiris, eight kings, seven of whom are nameless, but the last was Busiris II. This prince is succeeded by eight descendants, six of whom are in like manner nameless, and the seventh and eighth are both called Uchoreus. From Uchoreus to Moeris he reckons twelve generations. Manetho, on the other hand reckons between Menes and the time at which we may consider his history as becoming authentic, sixteen dynasties, which includes nearly three thousand years. But, whatever opinion we may form relative to these obscure and conflicting statements, whether we regard these early dynasties as collateral and contemporary reigns (*Creuzer's Symbolik, par Guigniaut*, 1, 2, 780), or as belonging merely to the fabulous periods of Egyptian history, the following particulars may be regarded as tolerably authentic. Egypt, during this interval, had undergone numerous revolutions. She had detached herself from Ethiopia; the government, wrested from the priestly caste, had passed into the hands of the military order; Thebes, now become powerful in resources, and asserting her independence, had commenced under a line probably of native princes, her career of conquests and brilliant undertakings. On a sudden, in the time of a king called, by Manetho, Timaos, but who does not appear among the names in his list of dynasties, a race of strangers entered from the east into Egypt. (*Josephus, contra Ap.* 1, 14.—Compare *Eusebius, Præp. Ev.* 10, 13.) Everything yielded to these fierce invaders, who, having taken Memphis, and fortified Avaris (or Abaris), afterward Pelusium, organized a species of government, gave themselves kings, and, if we believe certain traditions, founded *On* (the city of the Sun; Heliopolis), to the east of the apex of the Delta. (*Juba*, cited by *Pliny*, 6, 34. Compare *Volney, Recherches sur l'Hist. Anc.* 3, 247, *seqq.—Prichard's Analysis of Egyptian Mythology*, p. 66, *Append.—Creuzer, Commentat. Herodot.*, p. 188, *seqq.*) More than two centuries passed under the dominion of this race. They are commonly called the shepherd race, and their dynasty that of the *Hycsos*, or Shepherd-kings. The sway of these invaders is said by Manetho to have been tyrannical and cruel. They exercised the utmost atrocity towards the native inhabitants, putting the males to the sword, and reducing their wives and children to slavery. The conquest of Egypt by the Shepherds, as they are called, dates in the year 2082 B.C. Their dynasty continued to rule at Memphis 260 years, and their kings, six in number, were Salatis, Beon, Apachnas, Apophis, Janias, and Asseth. It was during the rule of the shepherd race that Joseph was in Egypt. Thus we have it at once explained how strangers, of whom the Egyptians were so jealous, should be admitted into power; how the king should be even glad of new settlers, occupying considerable tracts of his territory; and how the circumstance of their being shepherds, though odious to the conquered people, would endear them to a sovereign whose family followed the same occupation. After the death of Joseph, the Scripture tells us that a king arose who knew not Joseph. This strong expression could hardly be applied to any lineal successor of a monarch who had received such signal benefits from him. It would lead us rather to suppose, that a new dynasty, hostile to the preceding, had obtained possession of the throne. Now this is exactly the case. For a few years later, the Hycsos, or Shepherd-kings, were expelled from Egypt by Amosis, called on monuments Amenophtiph, the founder of the eighteenth, or Diospolitan dynasty. He would naturally refuse to recognise the services of Joseph, and would consider all his family as necessarily his enemies; and thus, too, we understand his fears lest they should join the enemies of Egypt, if any war fell out with them. (*Exod.* 1, 10.) For the Hycsos, after their expulsion, continued long to harass the Egyptians by attempts to recover their lost dominion. (*Rosellini*, p. 291.) Oppression was, of course, the means employed to weaken first, and then extinguish, the Hebrew population. The children of Israel were employed in building up the cities of Egypt. It has been observed by Champollion, that many of the edifices erected by the eighteenth dynasty are upon the ruins of older buildings, which had been manifestly destroyed. (*2de Lett.*, p. 7, 10, 17.) This circumstance, with the absence of older monuments in the parts of Egypt occupied by the Hycsos, confirms the testimony of historians, that these conquerors destroyed the monuments of native princes; and thus was an opportunity given to the restorers of a native sovereignty to employ those whom they considered their enemies' allies in repairing their injuries. To this period belong the magnificent edifices of Karnac, Luxor, and Medinet-Abou. At the same time we have the express testimony of Diodorus Siculus, that it was the boast of the Egyptian kings that no Egyptian had put his hand to the work, but that foreigners had been compelled to do it (1, 56). With regard to the opinion entertained by many learned men, that the children of Israel were themselves the shepherd race, it may be sufficient to remark that the Hycsos, as represented on monuments, have the features, colour, and other

distinctives, not of the Jewish, but of the Scythian tribes. It was under a king of the eighteenth dynasty that the Israelites went out from Egypt, namely, Ramses V., the 16th monarch of the line. We have here, in this eighteenth dynasty, the commencement of what may be properly termed the second period of Egyptian history. The names of the monarchs are given as follows by the aid of Champollion's discoveries: 1. *Thoutmosis* I., of whom there is a colossal statue in the museum at Turin. 2. *Thoutmosis* II. (*Amon-Mai*), whose name appears on the most ancient parts of the palace of Karnac. 3. His daughter *Amensi*, who governed Egypt for the space of twenty-one years, and erected the greatest of the obelisks of Karnac. This vast monolith is erected in her name to the god Ammon, and the memory of her father. 4. *Thoutmosis* III., surnamed *Meri*, the *Moeris* of the Greeks. The remaining monuments of his reign are the pilaster and granite halls of Karnac, several temples in Nubia, the great Sphinx of the Pyramids, and the colossal obelisk now in front of the church of St. John Lateran at Rome. 5. His successor was *Amenophis* I., who was succeeded by, 6. *Thoutmosis* IV. This king finished the temples of the Wady Alfa and Amada, in Nubia, which Amenoph had begun. 7. *Amenophis* II., whose vocal statue, of colossus size, attracted the notice of the Greeks and Romans. (*Vid.* Memnon, and Memnonium.) The most ancient parts of the palace at Luxor, the temple of Cnouphis at Elephantine, the Memnonium, and a palace at Sohled, in Nubia, are monuments of the splendour and piety of this monarch. 8. *Horus*, who built the grand colonnade of the palace at Luxor. 9. Queen *Amencheres*, or *Tmau-Mot*, commemorated in an inscription preserved in the museum at Turin. 10. *Ramses* I., who built the hypostyle hall at Karnac, and excavated a sepulchre for himself at Beban-el-Moulouk. 11 and 12. Two brothers *Mandoueli* and *Ousirei*. They have left monuments of their existence, the last in the grand obelisk now in the Piazza del Popolo at Rome; the first, in the beautiful palace at Kourna, and the splendid tomb discovered by Belzoni. 13. Their successor caused the two great obelisks at Luxor to be erected. This was the second *Ramses*. 14. *Ramses* III. Of this king dedicatory inscriptions are found in the second court of the palace of Karnac, and his tomb still exists at Thebes. 15. *Ramses* IV., surnamed *Mei-Amoun*, built the great palace of Medinet-Abou, and a temple near the southern gate of Karnac. The magnificent sarcophagus which formerly enclosed the body of this king, has been removed from the catacombs of Beban-el-Moulouk, and is now in the Museum of the Louvre. He was succeeded by his son, 16. *Ramses* V., surnamed *Amenophis*, who is considered as the last of this dynasty, and who was the father of Sesostris. The acts of none of the kings of this dynasty are commemorated by the Greek historians, with the exception of Moeris. He is celebrated by them for a variety of useful labours, and appears to have done much to promote the prosperity of Egypt, particularly by forming a lake to receive the surplus waters of the Nile during the inundation, and to distribute them for agricultural purposes during its fall. (*Vid.* Moeris.) The reign of Ramses Amenophis is the era of the Exodus. The Scripture narrative describes this event as connected with the destruction of a Pharaoh, and the chronological calculation adopted by Rossellini would make it coincide with the last year of this monarch's reign. Wilkinson and Greppo, however, maintain that we need not necessarily suppose the death of a king to coincide with the exit from Egypt, as the Scripture speaks, with the exception of one poetical passage, of the destruction of Pharaoh's host rather than of the monarch's own death. But in Rossellini's scheme, this departure from the received interpretation is not wanted. Wilkinson makes the exodus to have taken place in the fourth year of the reign of Thothmes III. (*Mat. Hierog.*, p. 4.—*Manners and Customs*, &c., vol. 1, p. 54.) Vast, however, as was the glory of this line of kings, it was eclipsed by the greater reputation of the chief of the next, or nineteenth dynasty, Ramses VI., the famed Sesostris (called also *Sesoosis* or *Sethos* and likewise *Ægyptus, or Ramesses the Great.*—Compare *Champollion, Syst. Hierogl.*, p. 224, *seqq.*). Sesostris regenerated, in some sense, his country and nation, by chasing from it the last remnant of the stranger-races which had dwelt within the borders of Egypt, by giving to the Egyptian territory certain fixed limits, by dividing it into nomes, and by giving a powerful impulse to arts, to commerce, and to the spirit of conquest. One may see in Herodotus and Diodorus what a strong remembrance his various exploits in Africa, Asia, and perhaps even Europe, had left behind them. His labours in Egypt are attested by numerous monuments, not only from the Mediterranean to Syene, but far beyond, in Ethiopia, which at this time probably formed a portion of Egypt. (*Champollion, Syst. Hierogl.*, p. 239, 391.) The result of his military expeditions was to enrich his country with the treasures of Ethiopia, Arabia Felix, and India, and to establish a communication with the countries of the East by means of fleets which he equipped on the Red Sea. That the history of his conquests has been exaggerated by the priests of Egypt, whose interests he favoured, cannot be denied. Equally apparent is it that his history bears some resemblance to the legends of Osiris. These assimilations, however, of their heroes to their gods, were familiar to the priests of the land. (*Vid.* Sesostris.) This nineteenth dynasty, at the head of which stands Sesostris, consisted of six kings, all of whom bear, upon monuments, the name of Ramses, with various distinguishing epithets. The last of these is supposed to have been contemporary with the Trojan war, and to be the one called Polybus by Homer. The twentieth dynasty of Manetho also took its title from Thebes. Their names may still be read upon the temples of Egypt; but the extracts from Manetho do not give their epithets. In the failure of his testimony, Champollion Figeac has had recourse to the list given by Syncellus. The chief of this dynasty is celebrated, under the name of Remphis, or Rempsinitus, for his great riches. Herodotus gives him, for his successor, Cheops, the builder of the largest of the Pyramids. The same authority places Cephrenes, the builder of the second Pyramid, next in order; and, after him, Mycerinus, for whom is claimed the erection of the third Pyramid. The researches of the two Champollions have not discovered any confirmation of this statement of the father of profane history. The next dynasty, the twenty-first of Manetho, derived its name from Tanis, a city of Lower Egypt. It was composed of seven kings, the first of whom was the *Mendes* of the Greek historians, the *Smendis* of Manetho, whose name Champollion reads, upon the monument of his reign, *Mandoutheph*. He was the builder of the fabric known in antiquity by the name of the labyrinth. The other kings of this family are also commemorated. The account which has reached us of the building of the labyrinth, throws great light upon the state of the government of Egypt during the reign of Mendes and his successors. It was divided into as many separate compartments as there were *nomes* in Egypt, and in them, at fixed periods, assembled deputations, from each of these districts, to decide upon the most important questions. Hence we may infer, that, in the change of dynasty, the Egyptians had succeeded in the establishment of a limited monarchy, controlled like the constitutional governments of Europe, if not by the immediate representatives of the people, at least by the expression of the opinion of the *notables*. The ruins of Bubastis, in turn, present memorials of the reigns of the Bubastite kings. (*Bulletin des Sciences Hist.*,

7, 472.) These succeeded the first dynasty of Tanites; and we find Egypt again immediately connected with Judea, and its history with that of the Scriptures. *Sesonchis*, the head of this dynasty, was the conqueror of Rehoboam, the son of Solomon, and the plunderer of the treasures of David. This king, the *Sesak* of the second Book of Kings, built the great temple of Bubastis, which is described by Herodotus, and likewise the first court of the palace of Karnac at Thebes. His son *Osorchon* (Zoroch), who also led an army into Syria, continued the important works commenced by his father. But their successor *Takelliothis*, is only known to us by a simple funereal picture, consecrated to the memory of one of his sons. This painting has been broken, and one half is preserved in the Vatican, while the other forms a part of the royal collection at Turin. Various buildings are found among the ruins of Heliopolis, and still more among those of Tania, constructed in the reigns of the Pharaohs of the second Tanite dynasty. (*Bulletin des Sciences Hist.*, 7, 472.) Upon these the names of three of them have been deciphered, *Petubastes*, *Osorthos*, and *Psammus*. Champollion considers them as having immediately preceded the great Ethiopian invasion, which gave to Egypt a race of kings from that country. Manetho, however, places Bocchoris between these two races, forming his twenty-fourth dynasty of one Saite. The yoke of these foreign conquerors does not appear to have been oppressive, as is evident from the number of monuments that exist, not only in Ethiopia, but in Egypt, bearing dedications made in the name of the kings of this race, who ruled at the same time in both countries. The names inscribed on these monuments are *Schabak*, *Sevekotheph*, *Tahrak*, and *Amenasa*, all of whom are mentioned, either by Greek or sacred historians, under the names of *Sabacon*, *Sevechus*, *Tharaca*, and *Ammeris*. (*Bulletin des Sciences Hist.*, *ubi supra*.) No more than three of these kings are mentioned in the list of Manetho as belonging to this dynasty, the last being included in that which follows. On the departure of the Ethiopians, the affairs of Egypt appear to have fallen into great disorder. This civil discord was at last composed by *Psammiticus* I. Memorials of his reign are found in the obelisk now on Monte Litorio at Rome, and in the enormous columns of the first court of the palace of Karnac at Thebes. (*Bulletin des Sciences Hist.*, vol. 7, p. 471.) The rule of Nechao II. is commemorated by several *stelæ* and statues. It was this monarch that took Jerusalem, and carried King Jehoahaz into captivity. On the isle of Philæ are found buildings bearing the legend of Psammiticus II., as well as of *Apries* (the *Hophra* of Scripture). An obelisk of his reign also exists at Rome. The greater part of the fragments of sculpture, scattered among the ruins of Sais, bear the royal legend of the celebrated Amasis, and a monolith chapel of rose granite, dedicated by him to the Egyptian Minerva, is in the museum of the Louvre. Psammenitus was the last of this dynasty of Saites. Few tokens of his short reign are extant, besides the inscription of a statue in the Vatican. He was defeated and dethroned by Cambyses: nor did he long survive his misfortune. With him fell the splendour of the kingdom of Egypt; and from this date (525 B.C.), the edifices and monuments assume a character of far less importance. Still, however, we find materials for history. Even the ferocious *Cambyses* is commemorated in an inscription on the statue of a priest of Sais, now in the Vatican. The name of *Darius* is sculptured on the columns of the great temple of the Oasis; and in Egypt we still read inscriptions dated in different years of the reigns of *Xerxes* and *Artaxerxes*. (*Bulletin des Sciences Hist.*, 7, 471.) During the reigns of the last three kings, a constant struggle was kept up by the Egyptians for their independence. The Persian yoke was for a moment shaken off by *Amyrtæus* and *Nephereus*. Two Sphinges in the Louvre bear the legend of *Nephereus* and his successor *Achoris*, who are also commemorated by the sculptures of the temple of Elythya. In the Institute of Bologna there is a statue of the Mendesian *Nepherites*; and the names of the two *Nectanebi*, who succeeded him in the conduct of this national war, are still extant on several buildings of the isle of Philæ, and at Karnac, Kourna, and Saft. Darius Ochus, in spite of the valiant resistance of these last kings, again reduced Egypt to the condition of a Persian province; but his name is nowhere to be found among the remains yet discovered in Egypt. Thus, then, the researches of Champollion have brought to our view an almost complete succession of the kings of Egypt, from the invasion of the Hycsos to the final conquest by the Persians, whose empire fell to Alexander in 332 B.C. It tallies throughout, in a remarkable manner, with the remains of the historian Manetho; and, by the aid of his series of dynasties, the gaps still left by hieroglyphic discoveries may be legitimately filled up. Before the former era all is dark and obscure; in the next part we have little but a list of names; but, from the reign of Psammiticus I., ample materials exist in the histories of Herodotus and Diodorus; and from the reign of Darius Ochus, the annals of Egypt become incorporated with those of Greece. Any farther reference, therefore, to the history of Egypt becomes superfluous in this place. (*Vid.* Ptolemæus.) With regard, however, to the discoveries of Champollion, the following interesting particulars may be stated. *Philip Aridæus*, the brother of Alexander, is commemorated at Karnac, and on the columns of the temple at Aschmouneim. The name of the other Alexander, the son of the conqueror by Roxana, is engraved on the granite propylæa at Elephantine. *Ptolemy Soter*, and his son *Ptolemy Philadelphus*, have left the remembrance of their prosperous reigns in various important works. *Euergetes* I. not only ruled over Egypt, but rendered his name celebrated by his military expeditions, both in Africa and Asia. His titles are, therefore, not only inscribed on the edifices constructed during his reign in Egypt, but are to be met with in Nubia, particularly on the temple of Dakkhé; and the *basso relievos*, on a triumphal gate constructed by him at Thebes, may be admired even among the ancient relics of the magnificence of the eighteenth dynasty. The temple of Antæopolis dates from the reign of *Ptolemy Philopator* and Arsinoë his wife. In his reign, too, the ancient palaces of Karnac and Luxor, at Thebes, were repaired. *Ptolemy Epiphanes*, and his wife *Cleopatra* of Syria, dedicated one of the many temples of Philæ, as well as the temple of Edfou. Of the Roman emperors we find inscribed in hieroglyphics the names and titles of *Augustus*, *Tiberius*, *Caligula*, *Claudius*, *Nero*, *Vespasian*, *Titus*, *Domitian*, *Nerva*, *Trajan*, *Adrian*, *Marcus Aurelius*, *Lucius Verus*, and *Commodus*. This last name is to be read four times among the inscriptions of the temple of Esné; which, before this discovery, was considered to have been erected in an age far more remote than is reached by any of our histories. So far from this, it is, in truth, with but one exception, the most modern of all the edifices yet discovered in the Egyptian style of architecture. Thus, then, as far down as the year 180 of our present era, the worship of the ancient Egyptian deities was publicly exercised, and preserved all its external splendour; for the temples of Dendera, Esné, and others constructed under the Roman rule, are, for size and labour, if not for their style of art, well worthy of the ages of Egyptian independence. Previous to these discoveries, it had become a matter of almost universal belief, that the arts, the writing, and even the ancient religion of Egypt, had ceased to be used from the time of the Persian conquest. (*American Quarterly Rev.*, *No.* 7, p. 34, *seqq.* —*Quarterly Journal of Science*, &c., *New Series*, 1, 183, *seqq.*)

ÆGYPTUS.

9. *Egyptian Writing.*

In writing their language, the ancient Egyptians employed three different kinds of characters. First: *figurative*; or representations of the objects themselves. Secondly: *symbolic*; or representations of certain physical or material objects, expressing metaphorically, or conventionally, certain ideas; such as, a people obedient to their king, figured, metaphorically, by a bee; the universe, conventionally, by a beetle. Thirdly: *phonetic*, or representative of sounds, that is to say, strictly alphabetical characters. The phonetic signs were also portraits of physical and material objects; and each stood for the initial sound of the word in the Egyptian language which expressed the object portrayed: thus a lion was the sound L, because a lion was called *Labo*; and a hand a T, because a hand was called *Tot*. The form in which these objects were presented, when employed as phonetic characters, was conventional and *definite*, to distinguish them from the same objects used either figuratively or symbolically. Thus, the conventional form of the phonetic T was the hand open and outstretched. In any other form the hand would be either a figurative or a symbolic sign. The number of distinct characters employed as phonetic signs appears to have been about 120; consequently, many were homophones, or having the same signification. The three kinds of characters were used indiscriminately in the same writing, and occasionally in the composition of the same word. The formal Egyptian writing, therefore, such as we see it still existing on the monuments of the country, was a series of portraits of physical and material objects, of which a small proportion had a symbolical meaning, a still smaller proportion a figurative meaning, but the great body were phonetic or alphabetical signs: and to these portraits, sculptured or painted with sufficient fidelity to leave no doubt of the object represented, the name of hieroglyphics or sacred characters has been attached from their earliest historic notice. The manuscripts of the same ancient period make us acquainted with two other forms of writing practised by the ancient Egyptians, both apparently distinct from the hieroglyphic, but which, on careful examination, are found to be its immediate derivatives; every hieroglyphic having its corresponding sign in the *hieratic*, or writing of the priests, in which the funeral rituals, forming a large portion of the manuscripts, are principally composed; and in the *demotic*, called also the *enchorial*, which was employed for all more ordinary and popular usages. The characters of the hieratic are, for the most part, obvious running imitations or abridgments of the corresponding hieroglyphics; but in the demotic, which is still farther removed from the original type, the derivation is less frequently and less obviously traceable. In the hieratic, fewer figurative or symbolic signs are employed than in the hieroglyphic; their absence being supplied by means of the phonetic or alphabetical characters, the words being spelt instead of figured; and this is still more the case in the demotic, which is, in consequence, almost entirely alphabetical. After the conversion of the Egyptians to Christianity, the ancient mode of writing their language fell into disuse; and an alphabet was adopted in substitution, consisting of the twenty-five Greek letters, with six additional signs expressing articulations and aspirations unknown to the Greeks, the characters for which were retained from the demotic. This is the Coptic alphabet, in which the Egyptian appears as a written language in the Coptic books and manuscripts preserved in our libraries; and in which, consequently, the language of the inscriptions on the monuments may be studied. The original mode in which the language was written having thus fallen into disuse, it happened at length that the signification of the characters, and even the nature of the system of writing which they formed, became entirely lost, such notices on the subject as existed in the early historians being either too imperfect, or appearing too vague, to furnish a clew, although frequently and carefully studied for the purpose. The repossession of this knowledge will form, in literary history, one of the most remarkable distinctions, if not the principal one, of the age in which we live. It is due primarily to the discovery by the French, during their possession of Egypt, of the since well-known monument, called the Rosetta Stone, which, on their defeat and expulsion by the British troops, remained in the hands of the victors, was conveyed to England, and deposited in the British Museum. On this monument the same inscription is repeated in the Greek and in the Egyptian language, being written in the latter both in hieroglyphics and in the demotic or enchorial character. The words Ptolemy and Cleopatra, written in hieroglyphics, and recognised by means of the corresponding Greek of the Rosetta inscription, and by a Greek inscription on the base of an obelisk at Philæ, gave the phonetic characters of the letters which form those words: by their means the names were discovered, in hieroglyphic writing, on the monuments of all the Grecian kings and Grecian queens of Egypt, and by the comparison of these names one with another, the value of all the phonetic characters was finally ascertained. The first step in this great discovery was made by a distinguished scholar of England, the late Dr. Young; the key found by him has been greatly improved, and applied with indefatigable perseverance, ingenuity, and skill to the monuments of Egypt, by the celebrated Champollion. (*Quarterly Journal of Science, &c., New Series*, vol. 1, p. 176, *seqq.*—Compare *Edinburgh Review, Nos.* 89 and 90.—*American Quarterly Review, No.* 2, p. 438, *seqq.*—*Foreign Quarterly Review, No.* 8, p. 438, *seqq.*, and the *Supplement to the Encyclopædia Britannica*, vol. 4, pt. 1, *s. v. Egypt.*—*Wiseman's Lectures*, p. 255, *seqq.*)

10. *Animal Worship.*

There was no single feature in the character and customs of the ancient Egyptians which appeared to foreigners so strange and portentous as the religious worship paid to animals. The pompous processions and grotesque ceremonies of this celebrated people excited the admiration of all spectators, and their admiration was turned into ridicule on beholding the object of their devotions. It was remarked by Clemens (*Pædag. lib.* 3) and Origen (*adv. Cels.* 3, p. 121), that those who visited Egypt approached with delight its sacred groves, and splendid temples, adorned with superb vestibules and lofty porticoes, the scenes of many solemn and mysterious rites. "The walls," says Clemens, "shine with gold and silver, and with amber, and sparkle with the various gems of India and Ethiopia; and the recesses are concealed by splendid curtains. But if you enter the penetralia, and inquire for the image of the god for whose sake the fane was built, one of the Pastophori, or some other attendant on the temple, approaches with a solemn and mysterious aspect, and, putting aside the veil, suffers you to peep in and obtain a glimpse of the divinity. There you behold a snake, a crocodile, or a cat, or some other beast, a fitter inhabitant of a cavern or a bog than a temple." The devotion with which their sacred animals were regarded by the Egyptians, displayed itself in the most whimsical absurdities. It was a capital crime to kill any of them voluntarily (*Herod.* 2, 65); but if an ibis or a hawk were accidentally destroyed, the unfortunate author of the deed was often put to death by the multitude, without form of law. In order to avoid suspicion of such an impious act, and the speedy fate which often ensued, a man who chanced to meet with the carcass of such a bird began immediately to wail and lament with the utmost vociferation, and to protest

that he found it already dead. (*Diodorus Siculus*, 1, 83.) When a house happened to be set on fire, the chief alarm of the Egyptians arose from the propensity of the cats to rush into the flames over the heads or between the legs of the spectators: if this catastrophe took place, it excited a general lamentation. At the death of a cat, every inmate of the house cut off his eyebrows; but at the funeral of a dog, he shaved his head and whole body. (*Herod.* 2, 66.) The carcasses of all the cats were salted, and carried to Bubastus to be interred (*Herod.* 2, 67); and it is said that many Egyptians, arriving from warlike expeditions to foreign countries, were known to bring with them dead cats and hawks, which they had met with accidentally, and had salted and prepared for sepulture with much pious grief and lamentation. (*Diod. Sic.* 1, 83.) In the extremity of famine, when they were driven by hunger to devour each other, the Egyptians were never accused of touching the sacred animals. Every nome in Egypt paid a particular worship to the animal that was consecrated to its tutelar god; but there were certain species which the whole nation held in great reverence. These were the ox (*vid.* Apis), the dog, and the cat; the hawk and the ibis; and the fishes termed oxyrhynchus and lepidotus. (*Strabo*, 812.) In each nome the whole species of animals, to the worship of which it was dedicated, was held in great respect; but one favoured individual was selected to receive the adoration of the multitude, and supply the place of an image of the god. Perhaps this is not far from the sense in which Strabo distinguishes the *sacred* from the *divine* animals. Thus, in the nome of Arsinoë, where crocodiles were sacred, one of this species was kept in the temple and worshipped as a god. He was tamed and watched with great care by the priests, who called him "Suchos," and he ate meat and cakes which were offered to him by strangers. (*Strabo*, 811.) In the same neighbourhood there was a pond appropriated to the feeding of crocodiles, with which it was filled, the Arsinoites carefully abstaining from hunting any of them. Sacred bulls were kept in several towns and villages, and nothing was spared that seemed to contribute to the enjoyment of these horned gods, which were pampered in the utmost luxury. Among insects, the cantharus, scarabæus, or beetle, was very celebrated as an object of worship. Plutarch says it was an emblem of the sun; but Horapollo is more particular, and informs us that there were three species of sacred beetles, of which one was dedicated to the god of Heliopolis, or the Sun; another was sacred to the Moon; and a third to Hermes or Thoth. The reasons he assigns for the consecration of this insect are derived from the notions entertained respecting its mode of reproduction and its habits, in which the Egyptians traced analogies to the movements of the heavenly bodies. It was believed that all these insects were of the male sex. The beetle was said to fecundate a round ball of earth, which it formed for the purpose. In this they saw a type of the sun, in the office of demiurgus, or as forming and fecundating the lower world. (*Horapoll. Hieroglyph.* 1, 10.—*Plut. de Is. et Os.*, p. 355.—*Porphyr. de Abstin., lib.* 4.—*Euseb. Præp. Evang.* 3, 4.) Nor was the adoration of the Egyptians confined to animals merely. Many plants were regarded as mystical or sacred, and none more so than the lotus, of which mention has already been made, in the section that treats of the fertility of Egypt. In the lotus, or nymphæa nelumbo, which throws its flowers above the surface of the water, the Egyptians found an allusion to the sun rising from the surface of the ocean, and it is on the blossom of this plant that the infant Harpocrates is represented as reposing. The peach-tree was also sacred to Harpocrates; and to him the first fruits of lentils and other plants were offered, in the month Mesori. It is well known, too, that the Egyptians worshipped the onion. Plutarch refers this superstition to a fancied relation between this plant and the moon. Leeks also, and various legumina, were held in similar veneration. (*Minutius Felix*, p. 278.) The acacia and the heliotrope are said to have been among the number of those plants that were consecrated to the sun. (Compare *Kircher's Œdipus*, 3, 2.) The laurel was regarded as the most noble of all plants. We learn from Clemens Alexandrinus that there were thirty-six plants dedicated to the thirty-six genii, or decans, who presided over their portions of the twelve signs of the zodiac. (*Prichard's Analysis of Egyptian Mythology*, p. 301, *seqq.*)

11. *Explanation of Animal Worship.*

The origin of animal worship, and the reasons or motives which induced the Egyptians to represent their gods under such strange forms, or to pay divine honours to irrational brutes, and even to the meanest objects in nature, is an inquiry which has occupied the attention of the learned in various times. Herodotus pretended to be in possession of more information on this subject than he chose to make public. It has been conjectured that he was desirous of concealing his ignorance under a cloak of mystery. The later Greek writers seem to have been more intent on offering excuses for the follies of the Egyptians, than on unfolding the real principles of their mythology; and we find various and contradictory opinions maintained with equal confidence. It appears, indeed, that the Egyptian priests themselves, in the time of the Ptolemies, and at the era of the Roman conquest, were by no means agreed on this subject. To endeavour to explain it by a reference to the metamorphoses which the gods underwent, when they fled from Typhon and sought concealment under the forms of animals, is to account for an absurdity by a fable. To go back, as some do, to the standards, or banners, borne by the different tribes or communities that formed the component parts of the earlier population, is to invert the order of ideas. A people may choose for a standard the representation of an object which they adore; but they will not be found to adore any particular object because they may have chosen it for a standard or banner. The opinion, on the other hand, which refers animal worship to the policy of kings, and to their seeking to divide their subjects by giving them different objects of religious veneration, is an awkward application of the system of Euhemerus, according to which all religions were nothing in effect but civil institutions, the offspring of skilful legislators. Fetichism has been anterior to all positive law. Favoured by the interests of a particular class, it has been enabled, it is true, to prolong itself during a state of civilization and by the force of authority; but it must spring originally and freely from the very bosom of barbarism. Equally untenable is the position, which supposes, that the Egyptians were induced to pay divine honours to animals, out of gratitude for the benefits which they derived from them; to the cow and the sheep, for the clothing and sustenance which they afford; to the dog, for his care in protecting their houses against thieves; to the ibis, for delivering their country from serpents; and to the ichneumon, for destroying the eggs of the crocodile. This conjecture is refuted by the well-known fact, that a variety of animals which are of no apparent utility, and even several species which are noxious and destructive, and the natural enemies of mankind, received their appropriate honours, and were regarded with as much reverence as the more obviously useful members of the animal creation. The shrew-mouse, the pike, the beetle, the crow, the hawk, the hippopotamus, can claim no particular regard for the benefits they are known to confer on the human race; still less can the crocodile, the lion, the wolf, or the venomous asp urge any such pretension. Yet we have seen that all these creatures, and others of a sim-

ilar description, were worshipped by the Egyptians with the most profound devotion: nay, mothers even rejoiced when their children were devoured by crocodiles. It may be farther observed, that some of those animals which afford us food and raiment, and which are, on that account, among the most serviceable, were rendered of little or no utility to the Egyptians on account of this very superstition. They regarded it as unlawful to kill oxen for the sake of food, and not only abstained from slaughtering the sheep, but likewise, under a variety of circumstances, from wearing any garment made of its wool, which was regarded as impure, and defiling the body that was clothed with it. These considerations seem to prove, that the adoration of animals among the Egyptians was not founded on the advantages which mankind derive from them. Another attempt at explaining this mystary, which receives greater countenance from the general character of the Egyptian manners and superstition, is the conjecture of Lucian. (*De Astrolog.—ed. Bip.*, vol. 5, p. 218.) This writer pretends, that the sacred animals were only types or emblems of the asterisms, or of those imaginary figures or groups into which the ancients had, at a very early period, distributed the stars; distinguishing them by the names of living creatures and other terrestrial objects. According to Lucian, the worshippers of the bull Apis adored a living image of the celestial Taurus; and Anubis represented the Dog-star or the constellation of Sirius. This hypothesis has received more attention than any other among modern writers. Dupuis has made it the basis of a very ingenious attempt to explain the mythologue of Isis and Osiris, and several other fables of antiquity, which this author resolves into astronomical figments, or figurative accounts of certain changes in the positions of the heavenly bodies. (*Origine de tous les Cultes*, 2, 270, *seqq.*, *ed.* 1822.) The hypothesis of Lucian, however, will not endure the test of a rigid scrutiny. For if we examine the constellations of the most ancient spheres, we find but few coincidences between the zodia or celestial images, and that extensive catalogue of brute creatures which were adored as divinities on the banks of the Nile. Where, for example, shall we discover the ibis, the cat, the hippopotamus, or the crocodile? Besides, if we could trace the whole series of deified brutes in the heavens, it would still remain doubtful, whether the Egyptian animals were consecrated subsequently to the formation of the sphere, as types or images of the constellations; or the stars distributed into groups, and these groups named with reference to the quadrupeds, birds, and fishes that were already regarded as sacred. There are, indeed, many circumstances which might render the latter alternative the more probable. But the relation between the animals of the sphere and those of the Egyptian temples are by far too limited to warrant any such speculation; and Lucian, moreover, is an author who is by no means deserving of much credit on a subject of this nature. Porphyry, in his conjectures, approaches nearer the truth. The divinity, according to him, embraces all beings; he resides, therefore, in animals also, and man adores him wherever he is found. In other words, the worship of animals was intimately connected, according to this writer, with the doctrine of emanation. (*Porphyr. de Abstinentia*, 4, 9.—Compare *Eusebius*, *Præp. Evang.* 3, 4.) This explanation, however, does not go far enough. It takes no notice of that peculiar combination by which the worship of animals is made to assume a regular form, and to continue itself long after man has placed the deity far above the limits of physical existence.—The discovery of a mode of worship among certain savage tribes in our own days, perfectly analogous to the system of animal adoration which prevailed among the Egyptians, furnishes us with a certain clew amid these conflicting hypotheses, and that clew is Fetichism. We perceive, remarks Heeren (*Ideen*, vol. 2, p. 664), the worship of animals from Ethiopia to Senegal, among nations completely uncivilized. Why, then, seek for a different origin among the Egyptians? Place among the African negroes of the present day corporations of priests arrived at the knowledge of the movement of the heavenly bodies, and preserving in their sanctuary this branch of human science screened from the curiosity of the uninitiated and profane. These sacerdotal corporations will never seek to change the objects of vulgar adoration; on the contrary, they will consecrate the worship that is paid them, and will give that worship more of pomp and regularity. They will seek, above all, to make the intervention of the sacerdotal caste a necessary requisite in every ceremony; they will then attach, in a mystic sense, these material objects of worship to their hidden science; and the result will be a system of religion precisely similar to that of Egypt, with Fetichism for its basis, the worship of the heavenly bodies for its outward characteristic, and within, a science founded on astronomy, and by the operation of which the fetichs, that serve as gods for the people, become merely symbols for the priests. It was thus that the priests of Meroë, in sending forth their sacerdotal colonies, carefully observed the rule of attaching to themselves the natives among whom they chanced to come, by adopting a part of their external worship, and by assigning to the animals which these natives adored a place in the temples erected by them, which thence became the common sanctuaries and the centres of religion for all. To invert the order to which we have just alluded is a palpable error. What had been for a long time acknowledged for a sign or symbol, could not, on a sudden, be transformed into a god; but it is easy to conceive how that which passes for a god with the mass of the people may become an allegory or emblem with a more enlightened caste. Apis, for example, owed to certain spots, at first fortuitous, afterward renewed by art, the honour of being one of the signs of the zodiac. The salacity of the goat made it a type of the great productive power in nature. The cat was indebted to its glossy fur, and the ibis to its equivocal colour, which appeared, as it were, something intermediate between the night and the day, for being symbols of the moon; the falcon became one of the year, and the scarabæus of the sun. The case was the same with trees and plants, fetichs no less highly revered than animals. The leaves of the palm, the longevity of which tree seemed a special privilege from on high, adorned the couches of the priests, because this tree, putting forth branches every month, marks the renewal of the lunar cycle. (*Diod. Sic.* 1, 34.—*Plin.* 13, 17.) The lotus, known also as a sacred plant to the people of India, the cradle of Brahma (*Maurice, Hist. of Indost.* 1, 60), as well as that of Harpocrates; the persea, brought from Ethiopia by a sacerdotal colony (*Diod. Sic. l. c.—Schol. in Nicandr. Therapeut. v.* 764); the amoglossum, whose seven sides recall to mind the seven planets; and which was styled, on this account, the glory of the skies (*Kircher, Œd. Ægypt.* 3, 2); the onion, whose pellicles were thought to resemble so many concentric spheres, and which was therefore viewed as a vegetable image of the universe, always different and yet always the same, and where each part served as the representative of the whole; all these became so many symbols having more or less connexion with astronomical science. In them the people beheld the objects of ancient adoration, and the priests characteristics that enabled them to mark out and perpetuate their scientific discoveries. To these elements of worship was added, without doubt, the influence of localities, that at one time disturbed by partial differences the uniformity which the sacred caste were desirous of establishing, and at another associated with the rites, that had reference to the general principles of astronomical

science, certain practices which resulted merely from peculiarity of situation. Hence, on the one hand, the diversity of animals adored by the communities of Egypt. Had these been merely pure symbols, would the priests, who sought to impart a uniform character to their institutions, have ever introduced them? These varieties in the objects of worship are only to be explained by the yielding, on the part of a sacerdotal order, to the antecedent habits of the people. (*Vogel, Rel. der Æg.*, p. 97, *seqq.*) Hence, too, on the other hand, those numerous allegories, heaped up together without being connected by any common bond, and forming, if the expression be allowed, so many layers of fable. Apis, for example, at first the manitou-prototype of his kind, afterward the depository of the soul of Osiris, is found to have a third meaning, which holds a middle place between the other two. He is the symbol of the Nile, the fertilizing stream of Egypt; and while his colour, the spots of white on his front, and the duration of his existence, which could not exceed twenty-five years, have a reference to astronomy, the festival of his reappearance was celebrated on the day when the river begins to rise. The result, then, of what we have here advanced, is simply this: The animal-worship of the Egyptians originated in fetichism. The sacerdotal caste, in allowing it to remain unmolested, arrayed it in a more imposing garb, and, while they permitted the mass of the people to indulge in this gross and humiliating species of adoration, reserved for themselves a secret and visionary system of pantheism or emanation. (*Constant, de la Religion*, 3, 62, *seqq.* —*Prichard's Analysis of Egyptian Mythology*, p. 330, *seqq.*)

12. *Egyptian Castes.*

Among the institutions of Egypt, none was more important in its influence on the character of the nation, than the division of the people into tribes or families, who were obliged by the laws and superstitions of the country to follow, without deviation, the professions and habits of their forefathers. Such an institution could not fail of impressing the idea of abject servility on the lower classes; and, by removing in a great measure the motive of emulation, it must have created, in all, an apathy and indifference to improvement in their particular professions. Wherever the system of castes has existed, it has produced a remarkably permanent and uniform character in the nation; as in the example furnished by the natives of Hindustan. These people agree in almost every point with the description given of them by Megasthenes, who visited the court of an Indian king soon after the conquest of the East by the Macedonians. We have no very accurate and circumstantial account of the castes into which the Egyptian people were divided, and of the particular customs of each. It appears, indeed, that innovations on the old civil and religious constitution of Egypt had begun to be introduced as early as the time of Psammetichus, when the ancient aversion of the people to foreigners was first overcome. The various conflicts which the nation underwent, between that era and the time when Herodotus visited Egypt, could not fail to break down many of the fences, which ancient priestcraft had established for maintaining the influence of superstition. Herodotus is the earliest writer who mentions the castes or hereditary classes of the Egyptians, and his account appears to be the result of his personal observation only. Had this historian understood the native language of the people; had he been able to read the books of Hermes, in which the old sacerdotal institutions were contained, we might have expected from him as correct and ample a description of the distribution of the castes in Egypt, as that which modern writers have gained in India from the code of Menu, respecting the orders and subdivisions of the community in Hindustan. Diodorus, who had more favourable opportunities of information, and who seems to have made a very diligent use of them, may be supposed to be more accurate, in what refers to the internal polity of this nation, than Herodotus. Strabo has mentioned, in a very summary manner, the division of the Egyptians into classes. He distinguishes the two higher ranks, namely, the sacerdotal and the military classes, and includes all the remainder of the community under the designation of the agricultural class, to whom he assigns the employments of agriculture and the arts. Diodorus subdivides this latter class. After distinguishing from it the sacerdotal and military orders, he observes, that the remainder of the community is distributed into three divisions, which he terms *Herdsmen*, *Agriculturists*, and *Artificers*, or men who laboured at trades. Herodotus very nearly agrees in his enumeration with that of Diodorus. His names for the different classes are as follows: 1. *Priests*, or the sacerdotal class. 2. *Warriors*, or the military class. 3. *Cowherds*. 4. *Swineherds*. 5. *Traders*. 6. *Interpreters*. 7. *Pilots*. In this catalogue the third and fourth classes are plainly subdivisions of the third of Diodorus, whom that writer includes under the general title of herdsmen. The caste of interpreters, as well as that of pilots, must have comprised a very small number of men, since the Egyptians had little intercourse with foreigners, and, until the time of the Greek dynasty, their navigation was principally confined to sailing up and down the Nile. The pilots were probably a tribe of the same class with the artificers or labouring artisans of Diodorus. The traders of Herodotus must be the same class who are called agriculturists by Diodorus. Thus, by comparing the different accounts, we are enabled to arrange the several branches of the Egyptian community into the following classes. 1. The *Sacerdotal* order. 2. The *Military*. 3. The *Herdsmen*. 4. The *Agricultural* and *Commercial* class. 5. The *Artificers*, or labouring artisans. The employments of all these classes were hereditary, and no man was allowed by the law to engage in any occupation different from that in which he had been educated by his parents. It was accounted an honourable distinction to belong either to the sacerdotal or the military class. The other orders were considered greatly inferior in dignity, and no Egyptian could mount the throne who was not descended from the priesthood or the soldiery. (*Prichard's Analysis of Egyptian Mythology*, p. 373, *seqq.*) After death, however, no grade was regarded, and every good soul was supposed to become united to that essence from which it derived its origin. (*Wilkinson, Manners and Customs*, &c., 1, 245.)

13. *Egyptian Priesthood.*

The inquiry respecting the sacerdotal caste of Egypt is rendered a difficult one principally on the following account, because the writers, from whose statements we obtain our information, lived in an age when the Egyptian priesthood had already suffered many and important alterations, and had been deprived of a large portion of their former consideration and influence. Each successive revolution in the state must have had a direct bearing upon them, or, rather, they must have been the first with whom it came in contact. Their political influence, therefore, must have been gradually diminished, and their sphere of action circumscribed. Under the Persian sway, in particular, their power must have been reduced to within but narrow limits, and our only wonder is, when we consider the strong hostility displayed by these conquerors towards the sacerdotal or ruling caste, that it did not fall entirely to the ground. Herodotus then, and still more the writers from whom Diodorus Siculus has received his information on this subject, saw merely the shadow of that extensive power and influence which the priests of Egypt had formerly possessed.

And yet, even in the statements which we obtain from this quarter, traces may easily be found of what the Egyptian hierarchy once was; so that from these, when taken together, we are enabled to form a tolerably accurate idea of the earlier power which this remarkable order had enjoyed. The sacerdotal caste was spread over the whole of Egypt; their chief places of abode, however, were the great cities, which, at one time or other, had been the capitals of the land, or else had held a high rank among the other Egyptian cities. These were Thebes, Memphis, Sais, Heliopolis, &c. Here, too, were the chief temples, which are so often mentioned in the accounts of Herodotus and other writers. Every Egyptian priest had to belong to the service of some particular deity, or, in other words, to be attached to some temple. The number of priests for any deity was never determined; nor could it indeed have been subjected to any regulations on this head, since priesthood was hereditary in families, and these must have been more or less numerous according to circumstances. Not only was the priestly caste hereditary in its nature, but also the priesthoods of individual deities. The sons, for example, of the priests of Vulcan at Memphis, could not enter as members into the sacerdotal college at Heliopolis; nor could the offspring of the priests of Heliopolis belong to the college of Memphis. Strange as this regulation may appear, it was nevertheless a natural one. Each temple had extensive portions of land attached to it, the revenues of which, belonging as they did to those whose forefathers had erected the temple, were received by the priests as matters of hereditary right, and made those who tilled these lands be regarded as their dependants or subjects. Hence, as both the temple-lands and revenues were inherited, the sacerdotal colleges had of consequence to be kept distinct. The priesthood, moreover, of each temple was carefully organized. They had a high-priest over them, whose office was likewise hereditary. It need hardly be remarked, that there must have been gradations also among the various high-priests, and that those of Thebes, Memphis, and the other chief cities of the country, must have stood at the head of the order. These were, in a certain sense, a species of hereditary princes, who stood by the side of the monarchs, and enjoyed almost equal privileges. Their Egyptian title was *Pi-romis*, which Herodotus translates by *καλὸς κἀγαθός*, i. e., "noble and good," and which points not so much to moral excellence as to nobility of origin. (Compare *Welker, Theognidis Reliquiæ*, p. xxiv.) Their statues were placed in the temples. Whenever they are mentioned in the history of the country, they appear as the first persons in the state, even in the Mosaic age. When Joseph was to be elevated to power, he had to connect himself by marriage with the sacerdotal caste, and was united to the daughter of the high-priest at On, or Heliopolis. The organization of the inferior priesthood was different probably in different cities, according to the situation and wants of the surrounding country. They formed not only the ruling caste, and supplied from their number all the offices of government, but were in possession likewise of all the learning and knowledge of the land, and the exercise of this last had always immediate reference to the wants of the adjacent population. We must banish the idea, then, that the priests of Egypt were merely the ministers of religion, or that religious observances constituted their principal employment. They were, on the contrary, judges also, physicians, astronomers, architects; in a word, they had charge of every department that was in any way connected with learning and science. It appears, from the whole tenour of Egyptian history, that each of the great cities of the land possessed originally one chief temple, which, in process of time, became the head temple of the surrounding district, and the deity worshipped in it the local or patron deity of the adjacent country. The priests of Memphis were always styled (according to the nomenclature of the Greeks) priests of Vulcan; those of Thebes, priests of the Theban Jove; those of Sais, priests of the Sun, &c. These head-temples mark the first settlements of the sacerdotal colonies as they gradually descended the valley of the Nile. The number of deities to whom temples were erected, in Upper Egypt at least, seem to have been always very limited. In this quarter we hear merely of the temples of Ammon, Osiris, Isis, and Typhon. In Middle and Lower Egypt, the number appears to have been gradually enlarged.—The next subject of inquiry has reference to the revenues of the sacerdotal order. Here also we must dismiss the too common opinion, that the priests of Egypt were a class supported by the monarch or the state. They were, on the contrary, the principal landholders of the country, and, besides them, the right of holding lands was enjoyed only by the king and the military caste. Changes, of course, must have ensued amid the various political revolutions to which the state has been subject, in this important branch of the sacerdotal power, yet none of such a nature as materially to affect the right itself; and hence we find that a large, if not the largest and fairest, portion of the lands of Egypt, remained always in the hands of the priests. To each temple, as has already been remarked, were attached extensive domains, the common possession of the whole fraternity, and their original place of settlement. These lands were let out for a moderate sum, and the revenue derived from them went to the common treasury of the temple, over which a superintendent, or treasurer, was placed, who was also a member of the sacerdotal body. From this treasury were supplied the wants of the various families that composed the sacred college. They had also a common table in their respective temples, which was daily provided with all the good things, not excepting imported wines, that their rules allowed. So that no part of their private property was required for their immediate support. For that they possessed private property is not only apparent from the circumstance of their marrying and having families, but it is also expressly asserted by Herodotus. From all that has been said then, it follows, that the sacerdotal families of Egypt were the richest and most distinguished in the land, and that the whole order formed, in fact, a *highly privileged nobility*. The priests of Egypt were distinguished for great cleanliness of person and peculiarity of attire. It cannot be doubted but that the nature of the climate and the character of the country exercised a great influence, not only on these points, but also on their general mode of life; though, independent of this, they would seem to have been well aware how important agents general cleanliness and frequent ablutions become in producing and establishing the blessings of health, both in individuals and communities. Hence the conspicuous example of external cleanliness which they made a point of showing the lower orders. They wore garments of linen, not, as some think, of fine cotton (*Schmidt, de Sacerdotibus Ægypt.*, p. 26), fresh washed, taking particular care to have them always clean. They shaved all parts of their body once in three days. They wore shoes made of byblus, bathed themselves twice in cold water by day and twice by night, and entirely rejected the use of woollen garments. (*Heeren's Ideen*, 2, 2, 125, *seqq.*)

14. *Motives for Embalming Bodies.*

It has often been observed, that the practice of embalming the dead, and preserving them with so much care and in so costly a manner, seems to indicate some peculiarity in the opinions of the Egyptian philosophers respecting the fate of the soul. On this subject we have no precise and satisfactory information. The an-

cient writers have left us only a few hints, more or less obscure, which scarcely afford anything beyond a mere foundation for conjectures. The President de Goguet, relying on a statement of Servius, supposes that the Egyptians embalmed their dead for the sake of maintaining the connexion between the soul and the body, and preventing the former from transmigrating. (*Origin of Laws*, &c., vol. 3, p. 68, *Eng. transl.*) According to the Egyptian doctrine of transmigration, as explained by Herodotus (2, 127), the soul of a man passed through the bodies of living creatures, and returned to inhabit a human form at the expiration of three thousand years. The cycle, however, does not commence until the body begins to perish, and the second human habitation of the soul is a new one. The pains and torments, therefore, of passing through this cycle of three thousand years, and through animals innumerable, might be reserved for those whose actions in life did not entitle them to be made into mummies, and whose bodies would therefore be exposed to decay. In a second trial in the world, the unfortunate penitent might avoid his former errors. Hence, say the advocates for this opinion, the body of a father or ancestor was often given as a pledge or security, and it was one that was valued more highly than any other. It was the most sacred of all the obligations which a man could bind himself by, and the recovery of the pledge, by performing the stipulated condition, was an indispensable duty. (*Long's Anc. Geogr.*, p. 61.) Others have imagined, that the views with which the Egyptians embalmed their dead bodies were more akin to those which rendered the Greeks and Romans so anxious to perform the usual rites of sepulture to their departed warriors, namely, an idea that these solemnities expedited the journey of the soul to the appointed region, where it was to receive judgment for its former deeds, and to have its future doom fixed accordingly. This, they maintain, is implied by the prayer, said to have been uttered by the embalmers in the name of the deceased, entreating the divine powers to receive his soul into the regions of the gods. (*Porphyr. de Abstinent.*, 4, 10.—*Prichard's Analysis of Egyptian Mythology*, p. 200.) Perhaps, however, the practice of embalming in Egypt was the result more of necessity than of choice, and, like many other of the customs of the land, may have been identified by the priests with the national religion, in order to ensure its continuance. The rites of sepulture in Egypt grew out of circumstances peculiar to that country. The scarcity of fuel precluded the use of the funeral pile; the rocks which bounded the valley denied a grave; and the sands of the deserts afforded no protection from outrage by wild beasts; while the valley, regularly inundated, forbade it to be used as a charnel-house, under penalty of pestilence to the living. Hence grew the use of antiseptic substances, in which the nation became so skilled, as to render the bodies of their dead inaccessible to the ordinary process of decay.

15. *Arts and Manufactures of the Egyptians.*

The topics on which we intend here to touch, derive no small degree of elucidation from the paintings discovered in the tombs of Egypt. Weaving appears to have been the employment of a large majority of the nation. According to Herodotus (2, 35), it was an occupation of the men, and, therefore, not merely a domestic employment, but a business carried on also in large establishments or manufactories. The process of weaving is frequently the subject of Egyptian paintings. It is depicted in the most pleasing manner in the drawing given by *Minutoli* (pl. 24, 2) from the tombs of Beni Hassan. The loom is here of very simple construction, and is fastened to four props or supports driven into the ground. The finished part of the work is checkered green and yellow, the byssus being generally dyed before weaving. Even as early as the time of Moses, this class of manufactures had attained a very great perfection (*Goguet, Origin of Laws*, &c., vol. 2, p. 86, *seqq.*); and, at a still more distant period, the time of Joseph (*Genesis*, 45, 22), fine vestments were among the articles most usually bestowed as presents. We have no necessity, however, to go back to these authorities; the monuments speak a language that cannot be misunderstood. Both in the plates accompanying the great French work on Egypt, as well as the drawings obtained by Belzoni from the tombs of the kings at Thebes, and those given by Minutoli, we see these vestments in all their gay colours, and of various degrees of fineness. Some are so fine that the limbs appear through them. (Compare, in particular, the vestment of the king, as given in the *Description de l'Egypt*, *Planches*, vol. 2, pl. 31, and Belzoni's plates.) Others, on the contrary, are of a thicker texture. The kings and warriors commonly wear short garments; the agricultural and working classes, merely a kind of white apron. The priests have long vestments, sometimes white, at other times with white and red stripes: sometimes adorned with stars, at other times with flowers, and again glittering with all the colours of the East. Whether silk vestments can be found among them remains still undecided. (*Heeren's Ideen*, vol. 2, pt. 2, p. 368, *seqq.*) The Egyptians, from a most remote era, were celebrated for their manufacture of linen. The quantity, indeed, that was manufactured and used in Egypt was truly surprising; and, independently of that made up into articles of dress, the great abundance used for enveloping the mummies, both of men and animals, show how large a supply must have been kept ready for the constant demand at home, as well as for that of the foreign market. That the bandages employed in wrapping the dead are of linen, and not, as some have imagined, of cotton, has been ascertained by the most satisfactory tests. (*Wilkinson*, vol. 3, p. 115.) That the skill of the Egyptians in the application of *colours* kept pace with that displayed in the art of weaving, is evident from what has already been remarked. We find among them all colours; white, yellow, red, blue, green, and black. What the colouring materials themselves were, how far they were obtained from Egypt, or to what extent they were brought from Babylonia and India, cannot be clearly determined. That the Tyrians had a share in these will appear more than probable, when we call to mind that they were permitted to have an establishment or factory at Memphis. Pliny (35, 42) extols the beautiful pigments of the Egyptians, and the testimony of all modern travellers is in full accordance with his statements. The Egyptians mixed their paint with water, and it is probable that a little portion of gum was sometimes added, to render it more tenacious and adhesive. In most instances we find red, green, and blue adopted; a union which, for all subjects and in all parts of Egypt, was a particular favourite. When black was introduced, yellow was added to counteract or harmonize with it; and, in like manner, they sought for every hue its congenial companion. The following analysis of Egyptian colours, that were brought by Wilkinson from Thebes, is given by Dr. Ure. "The colours are green, blue, red, black, yellow, and white. 1. The green pigment, scraped from the painting in distemper, resists the solvent action of muriatic acid, but becomes thereby of a brilliant blue colour, in consequence of the abstraction of a small portion of yellow ochreous matter. The residuary blue powder has a sandy texture; and, when viewed in the microscope, is seen to consist of small particles of blue glass. On fusing this vitreous matter with potash, digesting the compound in diluted muriatic acid, and treating the solution with water of ammonia in excess, the presence of copper becomes manifest. A certain portion of precipitate fell, which, being dissolved in muriatic acid and tested, proved to

be the oxyde of iron. We may hence conclude, that the green pigment is a mixture of a little ochre, with a pulverulent glass, made by vitrifying the oxydes of copper and iron with sand and soda. 2. The blue pigment is a pulverulent blue glass, of like composition, without the ochreous admixture, brightened with a little of the chalky matter used in the distemper preparation. 3. The red pigment is merely a red earthy bole. 4. The black is bone black, mixed with a little gum, and containing some traces of iron. 5. The white is nothing but a very pure chalk, containing hardly any alumina, and a mere trace of iron. 6. The yellow pigment is a yellow iron ochre." (*Wilkinson*, vol. 3, p. 301.) Next in importance to weaving must be ranked *Metallurgy*. As far as we can judge from the colour, which is always green, brass seems to have been constantly employed where in other nations iron would be. The war-chariots appear to be entirely of the former metal. Their green colour, as well as their shape, and the lightness and elegance of their wheels, are thought clearly to indicate this. The arms, moreover, of the Egyptians appear to be nearly all of brass, and not only the swords, but the bows also, and quivers are made of it. These, together with the instruments for cutting that are found depicted among the hieroglyphics, are always green. In the infancy of the arts and sciences, the difficulty of working iron might long withhold the secret of its superiority over copper or bronze; but it cannot reasonably be supposed that a nation so far advanced, and so eminently skilled in the art of working metals as the Egyptians, should have remained ignorant of its use, even if we had no evidence of its having been known to the Greeks and other people; and the constant employment of bronze arms and implements is not a sufficient argument against their knowledge of iron, since we find the Greeks and Romans made the same things of bronze, long after the period when iron was universally known. If we reject this view of the question, we must come at once to the conclusion that the Egyptians possessed an art of hardening copper and bronze which is now lost to the world. The skill of the Egyptians in compounding metals is abundantly proved by the vases, mirrors, arms, and implements of bronze discovered at Thebes; and the numerous methods they adopted for varying the composition of bronze by a judicious mixture of alloys, are shown in the many qualities of the metal. They had even the secret of giving to bronze or brass blades a certain degree of elasticity, as may be seen in the dagger of the Berlin museum. Another remarkable feature in their bronze is the resistance it offers to the effects of the atmosphere; some continuing smooth and bright, though buried for ages, and since exposed to the damp of European climates. (*Wilkinson*, vol. 3, p. 253.) Other lost arts in metallurgy may be evidenced by the well-known fact, that the Hebrew legislator inferentially ascribes to the Egyptian chemists the art of making gold liquid, and of retaining it in that state. This we have not the power to do. Still, however, it must be confessed, that the Egyptians cannot properly be considered as at any time acquainted with the science of chemistry; though they were early made aware of various chemical facts, and many and indubitable proofs of this have been collected in one or two not inconsiderable works devoted to the subject. Their progress in the manufacture of not only white but coloured glass may also be instanced. Seneca informs us that they made artificial gems of extraordinary beauty. (*Epist.*, 90.) They had a method of purifying natron, and of extracting potash from cinders. They prepared lime by the calcination of calcareous stones, and had an intimate knowledge of the uses to which it may be applied, as also that it renders the carbonate of soda caustic. Litharge, together with the vitriolic and many other salts, were perfectly known to them. They made wine, vinegar, and even beer. Their method of embalming, whatever it was, may be reckoned among the evidences of their chemical knowledge. The statements on this subject by Herodotus and Diodorus Siculus are very unsatisfactory; and there is reason to believe, as it was the object of the embalmers to shroud their art in mystery, that those writers were either totally deceived, or, at least, that the mummifying drug was artfully concealed from their knowledge. Another important branch of the domestic arts was *Pottery*, in which the Egyptians displayed a skill not at all inferior to that of the Greeks; and they who suppose that graceful forms in pottery, porcelain, bronze, or even more precious materials, were indigenous to Greece alone, will find many things to undeceive them in the paintings of Egypt. The country possessed a species of clay extremely well adapted to this purpose, and which is still found there. (*Reynier, Economies des Egypt.*, p. 274.) Coptos was the chief seat of this branch of industry, as *Keft* (or *Kuft*), in its immediate vicinity, is at the present day. The vases thus manufactured served for holding the water of the Nile, to which they were believed to impart an agreeable coolness, an opinion that prevails even in modern times. Besides, however, being applied to household purposes, they were used also for the purpose of holding the mummies of the sacred animals, such as the ibis and others. The vases depicted on the monuments of Egypt are sometimes adorned with the most brilliant colours. As to the elegance of form and ornament in domestic and other articles, the Egyptians can stand comparison with any other nation of antiquity, the Greeks not excepted. Their couches and seats might serve as patterns even for our own; their silver tripods, beautiful baskets, and distaffs, as we see them in paintings, were known even in the days of the Odyssey (4, 128), and their musical instruments exceed those of modern times in the beauty and variety of their shape. Those who wish to examine more fully into this branch of our subject are referred to Rossellini's great work, or the more accessible one of Wilkinson. The productions of the goldsmiths and silversmiths of Thebes are exhibited by Rossellini, and they fully demonstrate the high pitch of refinement to which they had brought the working of the precious metals. He exhibits gold and silver tureens, urns, vases, banqueting cups, &c., of the most exquisitely beautiful workmanship, and of the most tasteful as well as elegant forms. In surveying them, the classical reader will be convinced that Homer drew little on his imagination in describing the gift of plate made to Helen by the wife of the Egyptian king Thone. But Homer ascribes still more extraordinary wonders to the goldsmiths of the same time. They must have succeeded in uniting the most skilful mechanical clockwork with the workmanship of gold; for he describes golden statues, thrones, and footstools moving about as if instinct with life. It would appear, indeed, that we had made, at the present day, little or perhaps no improvement on the forms of the vases and vessels to which we have above referred, and that an Egyptian buffet or sideboard, with all its details, not excluding dishes, plates, knives, and spoons, near four thousand years ago, bore a striking resemblance to the sideboards of modern palaces and villas. Still farther, a survey of the trades and manufactures of Egypt, as afforded by the ancient paintings, exhibits, in a great degree, the same tools, implements, and processes, as are employed in workshops and manufactories at the present day. The whole process of manufacturing silk and cotton, with all its details of reeling, carding, weaving, dying, and patterning, may be more especially named. (*Foreign Quarterly Review*, No. 32, p. 308, *seqq.*)

16. *Trade of Egypt.*

Nature has destined Egypt, by its products, its general character, and its geographical position, for one of the principal trading countries of the globe. Neither the despotism under which it has groaned for centuries, nor the bloody feuds and wars of which it has so often been the scene, have operated, for any length of time, to deprive it of these advantages; the purposes of Nature may be impeded, but they cannot be wholly destroyed. The situation of Egypt, a fertile district, abounding in the first necessaries of life, between the arid deserts of Asia and Africa, has in all ages given it a value which, in another position, it could not have. From the time of Jacob to the present day, it has been the granary of the less fertile neighbouring countries. The natural facilities for internal communication were, at an early period, increased by the formation of canals, which united the various arms of the river that bound or flow through the Delta. From Syene to about lat. 31° N. there is one uninterrupted boat-navigation, which is seldom impeded for want of water. The conveyance of articles up the stream is favoured at certain seasons by the steady winds from the north. A description of the Nile-boat, called Baris, is given by Herodotus (2, 96). One of the great national festivals, that of Artemis at Bubastis, was celebrated during the annual inundation: the people, in boats, sailed from one town to another, and their numbers were increased by the inhabitants of every town that was visited. As it was an idle time for the agriculturists, like the winter of other climates, it was spent in carousing and drunkenness. The quantity of wine consumed was immense, and the whole of it was procured by giving in exchange Egyptian commodities. The Egyptians were never a nation of sailors, for their country furnished no materials for building large vessels. Till the time of Psammetichus, foreigners, though allowed to trade there, were subject to many strict regulations, and were regarded as suspicious persons. Egypt, being a grain-country, would be more likely to receive the visits of foreigners, than to make, herself, any active commercial speculations. The later Pharaohs, after Psammetichus, as also the Ptolemies, could only then build fleets when the woods of Phœnicia were under their control; and it is well known what bloody wars were carried on for the possession of these regions between the Ptolemies and Seleucidæ. It may be easily imagined, too, that the Tyrians and Sidonians were never anxious to make the Egyptians a maritime people, even if the latter had possessed the inclination to become such. The true reason why the Egyptians forbade all foreigners to approach their coast, is to be found in the peculiar character of early commerce. All the nations that trafficked on the Mediterranean were at that time pirates, with whom the carrying away the inhabitants from the coasts and selling them for slaves had become a lucrative branch of commerce. It was natural, then, that a people who had no ships of their own to oppose to such visitants, should forbid them, under any pretext, to approach their coasts. Passages occur, it is true, in the ancient writers, which render it doubtful whether there were not some exceptions to what has just been remarked. Homer makes Menelaus to have sailed to Egypt, and Diodorus Siculus mentions a maritime city, named Thonis, to which he assigns a great antiquity. The colonies, too, that are said to have sailed from Egypt to Greece, as, for example, those of Danaus and Cecrops, suppose an acquaintance with the art of navigation. The question, however, admits of a serious consideration, whether the Phœnicians were not in these cases the agents of commerce and transportation. The reign of Psammetichus and his successors changed the character of the Egyptians, or at least altered the old and settled polity of the country. Foreign merchants were subject to fewer restraints; the exchange of Egyptian commodities was extended; and, as Herodotus expressly remarks, agriculture and individual wealth were never so much improved in Egypt as under this system of free trade. The Egyptian kings now acquired a fleet, the materials for which, or the vessels themselves, they could procure from the Phœnicians or the Greeks. Neco, the successor of Psammetichus, and the conqueror of Jerusalem (*Herod.*, 2, 159.—Compare *Kings*, book 2, ch. 23, and *Jeremiah*, ch. 46), formed the project of uniting the Nile to the Red Sea by a canal: this canal was not completed till the time of Darius I., the Persian king. The object of the Pharaohs and the monarchs of Persia was to facilitate the transportation of commodities from the Red Sea to Egypt; for the Egyptians had long been accustomed to receive the products of India and Arabia up this gulf. This artificial channel was neglected on account of the difficulty of navigating the northern part of the Red Sea; it existed under the Ptolemies, but a land communication was also formed between Coptos and the ports of Myos-hormos and Berenice on the gulf, and this remained for a long time the great commercial road between the western and the eastern world. In Upper Egypt, the city of Thebes was once the centre of commerce for Africa and Arabia: under its colossal porticoes and market-houses, the wares of southern Africa, and the products of Arabia and India, were collected. Its fame had spread, probably through the Phœnician traders, as far as the country of the Homeric poems (*Il.*, 9, 381). A modern traveller, Denon, standing amid the ruins of Thebes, could feel and comprehend the advantages of its situation: he could compute the number of days' journey which separated him from the towns of Arabia, the emporium of Meroë, and the cities of central Africa. In the mountains east of Thebes, the precious metals were once found: the mines were worked by prisoners of war or by slaves. Agatharchides, a Greek geographer (*Geogr. Gr. Min.*, vol. 1, p. 212, *ed. Hudson*), in the time of the sixth Ptolemy, visited these mines, of which he has given a most exact description. Thus Thebes possessed, in the precious metals, one of those articles of commerce which invite strangers. Memphis, in Lower Egypt, was the centre of commerce when Herodotus visited Egypt. The gold, the ivory, and the slaves of Africa, the salt of the desert, wine imported from Greece and Phœnicia twice a year, with the products of India and Yemen, were collected in this market. In exchange, the merchants received the precious metals, grain, and linen (or perhaps cotton) cloths, which Herodotus compares with those of Colchis. Amasis, who was a usurper, and a prince fond of foreign luxuries, did not scruple to make great innovations. He admitted foreigners more freely into Lower Egypt, and appointed Naucratis, on the Canopic branch, as the residence of the Greek merchants. He carried his liberality so far as to permit non-resident Greeks to build temples to their national gods, and use the precincts as market-places: several Ionian and Dorian cities of Asia, together with the town of Mytilene, built a noble temple, called the Hellenium, and, by their joint votes, appointed the superintendents of the market and the commercial establishment. Some other Greek towns also followed their example. (*Long's Anc. Geogr.*, p. 64, *seqq.*—*Heeren's Ideen*, vol. 2, pt. 2, p. 373, *seqq.*)

17. *Style of Egyptian Art.*

The same veneration for ancient usage and the stern regulations of the priesthood, which forbade any innovation in the form of the human figure, particularly in subjects connected with religion, fettered the genius of the Egyptian artists, and prevented its development. The same formal outline, the same attitudes and postures of the body, the same conventional mode of rep-

resenting the different parts, were adhered to at the latest as at the earliest periods. No improvements, resulting from experience and observation, were admitted in the mode of drawing the figure; no attempt was made to copy nature, or to give proper action to the limbs. Certain rules, certain models, had been established by law, and the faulty conceptions of earlier times were copied and perpetuated by every successive artist. Egyptian bas-relief appears to have been, in its origin, a mere copy of painting, its predecessor. The first attempt to represent the figures of the gods, sacred emblems, and other subjects, consisted in painting simple outlines of them on a flat surface, the details being afterward put in with colour. But, in process of time, these forms were traced on stone with a tool, and the intermediate space between the various figures being afterward cut away, the once level surface assumed the appearance of a bas-relief. It was, in fact, a pictorial representation on stone, which is evidently the character of all the bas-reliefs on Egyptian monuments, and which readily accounts for the imperfect arrangement of their figures. Deficient in conception, and, above all, in a proper knowledge of grouping, they were unable to form those combinations which give true expression. Every picture was made up of isolated parts, put together according to some general notions, but without harmony or preconceived effect. The human face, the whole body, and everything they introduced, were composed, in the same manner, of separate members, placed together one by one, according to their relative situations: the eye, the nose, and other features, composed a face; but the expression of feelings and passions was entirely wanting; and the countenance of the king, whether charging an enemy's phalanx in the heat of battle, or peaceably offering incense in a sombre temple, presented the same outline, and the same inanimate look. The peculiarity of the front view of an eye, introduced in a profile, is thus accounted for; it was the ordinary representation of that feature added to a profile, and no allowance was made for any change in the position of the head. It was the same with drapery. The figure was first drawn, and the drapery was then added, not as a part of the whole, but as an accessory. They had no general conception, no previous idea of the effect required to distinguish the warrior or the priest, beyond the impression received from costume, or from the subject of which they formed a part; and the same figure was dressed according to the character it was intended to perform. Every portion of a picture was conceived by itself, and inserted as it was wanted to complete the scene; and when the walls of a building, where a subject was to be drawn, had been accurately ruled with squares, the figures were introduced, and fitted to this mechanical arrangement. The members were appended to the body, and these squares regulated their form and distribution, in whatever posture they might be placed. In the paintings of the tombs, greater license was allowed in the representation of subjects relating to private life, the trades, or the manners and occupations of the people; and some indications of perspective in the position of the figures may occasionally be observed; but the attempt was imperfect, and, probably, to an Egyptian eye, unpleasing; for such is the force of habit, that, even where nature is copied, a conventional style is sometimes preferred to a more accurate representation. In the battle scenes on the temples of Thebes, some of the figures representing the monarch pursuing the flying enemy, despatching a hostile chief with his sword, and drawing his bow, as his horses carry his car over the prostrate bodies of the slain, are drawn with much spirit; but still the same imperfections of style and want of truth are observed; there is action, but no sentiment, no expression of the passions, or life in the features. In the representation of animals they appear not to have been restricted to the same rigid style; but genius once cramped can scarcely be expected to make any great effort to rise, or to succeed in the attempt; and the same union of parts into a whole, the same preference for profile, are observable in these as in the human figure. It must, however, be allowed, that, in general, the character and form of animals were admirably portrayed; the parts were put together with greater truth; and the same license was not resorted to as in the shoulders and other portions of the human body. (*Wilkinson*, vol. 3, p. 263, *seqq.*)

18. *Egyptian Architecture.*

The earliest inhabitants of Egypt appear to have been of Troglodytic habits, or, in other words, to have inhabited caves. The mountain ranges on either side of the stream would easily supply them with abodes of this kind. From the site of ancient Memphis, until we ascend the Nile beyond Thebes, these mountains are composed of stratified limestone, full of organic remains. Such rocks, it is well known, abound in natural caverns in all eastern countries; and although no cavities are now found in Egypt that do not bear marks of human skill, we have no right to assert that it was not in many cases merely called in for the aid of nature, to smooth and embellish abodes originally provided by her. Much of this rock, too, was of a highly sectile and friable nature, and easily worked, therefore, by the hand of man. When the natural caverns then became insufficient for the growing population, the artificial formation of others would be no difficult task. With the demand, the skill of workmanship would naturally increase; harder limestone would be worked, then the flinty but friable sandstones of the quarries of Selseleh, and, finally, the hard and imperishable rock that still bears the name of the city of Syene. To understand fully the causes which led to the erection of such enormous works by the Egyptians, as still astonish and have for ages astonished the world, we must investigate other circumstances besides those of climate and position. The government of Egypt was monarchical from the very earliest date; and a monarchical and despotic government, if it be only stable, is incontestibly more favourable to the execution of magnificent structures than one more free. Hence one cause for the vast structures of Egypt. The population, too, of the country was probably redundant beyond any modern parallel. Considered as a grain country alone, it was capable of supporting a population three times as great as one of equal extent in a less favoured climate. It produces, besides, those tropical plants which yield more fruit on a given space of ground than any of the vegetables of the temperate zone, and which grow where, from the aridity of the soil, the cereal gramina cannot vegetate. Domestic animals, too, multiply with great rapidity, and the prolific influence of the waters of the Nile is said to extend to the human race. With a population created and supported by such causes, we cannot wonder that a government, commanding without fear of accountability the whole resources of the country, could project and execute works, at which the richest and most powerful nations of modern times would hesitate. Many causes must have conspired to induce the abandonment of the cavern habitations of the early inhabitants. Besides the necessity which existed of providing receptacles for the embalmed bodies of the dead, and for which purpose these caverns would admirably answer, a growing and improving people could not long endure to be shut up in rocky grottoes during the inundation, or to pursue their agricultural labours at other seasons, far from a fixed abode. A remedy for these inconveniences was found in the erection of mounds in the plain, and quays upon the banks of the river, exceeding in elevation its utmost rise, and extended with the increase of population until they could contain important

cities. Such artificial mounds are still to be seen forming the basis of all the important ruins that exist. When we consider the remarkable skill exhibited by the Egyptians in the art of stone-cutting, manifested, too, at the most remote period to which we can trace them historically, we cannot but ascribe this characteristic taste to something in their original habits. The first necessities of their ancestors must have given this impulse to the national genius, and determined the character which their architecture manifests, down to the latest period of their existence, not merely as an independent nation, but as a separate people. In the same way that the Tyrians, and the inhabitants of Palestine, owed to their cedar forests their taste and skill in the workmanship of wood, the Egyptians derived from their original mode of life, from their abundant quarries, and from the facility they found in excavating the rocks into dwellings, the taste for the workmanship of stone which distinguishes them; and this taste explains the high degree of perfection they attained in this art. In inquiring into the origin and principles of Egyptian architecture, certain prominent characters strike us at once that cannot be mistaken. The plans and great outlines of their buildings are remarkable for simplicity and sameness, however diversified they may be in decoration and ornament. Openings are extremely rare, and the interior of their temples is as dark as the primitive caverns themselves; so that, when within them, it is difficult to distinguish between an excavation and a building; the pillars are of enormous diameter, and resemble in their proportions the masses left to support the roofs of mines and quarries. Nay, their hypostyle halls are almost similar in appearance to this kind of excavation; the portals, porticoes, and doors are enclosed in masses, in such a way as to present the appearance of the entrance of a cave; and the roofs of vast stones, lying horizontally, could have been imitated from no shelter erected in the open air. All the buildings yet existing between Denderah and Syene are constructed of a kind of sandstone, furnished in abundance by the quarries of the adjacent country. This stone is composed of quartzose grains, usually united by a calcareous cement. Its colours are grayish, yellowish, or even almost white; some have a slight tinge of rose colour, and others various veins of different shades of yellow. But when forming a part of the mass of a building, they produce an almost uniform effect of colour, namely, a light gray. One great advantage connected with this species of stone is the ease with which it can be wrought; and the mode of its aggregation, and the uniformity of its structure, so far from resisting, offer the greatest facilities for the execution of hieroglyphic and symbolic sculptures. The obelisks and statues, on the other hand, which adorned the approaches and entrances of the sandstone structures, were made of a more costly and enduring substance, the granite of Syene, the Cataracts, and Elephantine. The most important of the rocks of this species is the rose-granite, remarkable for the beauty of its colours, the large size of its crystals, its hardness and durability. A part of the monuments which have been made of it have been preserved almost uninjured for many centuries. The mode of building among the Egyptians was very peculiar. They placed in their columns rude stones upon each other, after merely smoothing the surfaces of contact, and the figure of the column, with all its decorations, was finished after it was set up. In their walls, the outer and inner surfaces of the stones were also left unfinished, to be reduced to shape by one general process, after the whole mass had been erected. Of the private architecture of the Egyptians, but few remains have come down to us. It was composed chiefly of perishable materials, namely, of bricks dried in the sun; those burned in a kiln being rarely employed, except in damp situations. The arch appears to have been known to the Egyptians at a very early period. It consisted of brick, as appears from monuments, as far back as the year 1540 before our era, and of stone in B.C. 600.—Before concluding this head it may not be unimportant to remark, that the Greek orders of architecture, more especially the Doric and Corinthian, can all be traced to Egyptian originals. (*Description de l'Egypte*, t. 1, 2, 3, &c.—*Quatremere de Quincy, de l'Architecture Egyptienne.—American Quarterly Rev., No.* 9, p. 1, *seqq.—Wilkinson*, vol. 2, p. 95, *seqq.*; vol. 3, p. 316, *seqq.*)

Ælĭa, I. *Gens*, a celebrated Plebeian house, of which there were various branches, such as the *Pæti*, *Lamiæ*, *Tuberones*, *Galli*, &c.—II. The wife of Sylla. (*Plut. Vit. Syll.*)—III. *Pætīna*, of the family of the Tuberos, and wife of the Emperor Claudius. She was repudiated, in order to make way for Messalina. (*Sueton. Claud.*, 26.)—IV. *Lex*, a law proposed by the tribune Ælius Tubero, and enacted A.U.C. 559, for sending two colonies into Bruttium. (*Liv.*, 34, 53.)—V. Another, commonly called *Lex Ælia et Fusia*. These were, in fact, two separate laws, though they are sometimes joined by Cicero. The *first* (*Lex Ælia*) was brought forward by the consul Q. Ælius Pætus, A.U.C. 586, and ordained, that, when the comitia were to be held for passing laws, the magistrates, or the augurs by their authority, might take observations from the heavens, and, if the omens were unfavourable, might prevent or dissolve the assembly. And also, that any other magistrate of equal or greater authority than he who presided, might declare that he had heard thunder or seen lightning, and in this way put off the assembly to some other time.—The *second* (*Lex Fusia* or *Fusia*), proposed either by the consul Furius, or by one Fusius or Fufius, was passed A.U.C. 617, and ordained that it should not be lawful to enact laws on any *dies fastus*.—VI. *Sentia Lex*, brought forward by the consuls Ælius and Sentius, and enacted A.U.C. 756. It ordained that no slave who had ever, for the sake of a crime, been bound, publicly whipped, tortured, or branded in the face, although freed by his master, should obtain the freedom of the city, but should always remain in the class of the *dedititii*, who were indeed free, but could not aspire to the advantages of Roman citizens. (*Suet. Aug.*, 40.)—VII. A name given to various cities, either repaired or built by the Emperor Hadrian, whose family name was Ælius.—VIII. *Capitolina*, a name given to Jerusalem by the Emperor Hadrian, when he rebuilt the city, from his own family title Ælius, and also from his erecting within that city a temple to Jupiter Capitolinus. (*Vid.* Hierosolyma.)

Ælĭānus, I. a Greek writer, who flourished about the middle of the second century of our era. He composed a treatise on military tactics, which he dedicated to the Emperor Hadrian. The best edition is that of Arcerius and Meursius, Lugd. Bat., 1613, 4to.—II. Claudius, a native of Præneste, who flourished during the reigns of Heliogabalus and Alexander Severus (218–235 A.D.). Although born in Italy, and of Latin parents, and almost constantly residing within the limits of his native country, he nevertheless acquired so complete a knowledge of the language of Greece, that Philostratus, if his testimony be worth quoting, makes him worthy of being compared with the purest Atticists, while Suidas states that he obtained the appellations of Μελίφθογγος ("Honey-voiced"), and Μελίγλωσσος ("Honey-tongued"). He appears to have been a man of extensive reading and considerable information. His "Various History," Ποικίλη Ἱστορία, in fourteen books, is a collection of extracts from different works, themes very probably which he composed for the purpose of exercising himself in the Grecian tongue, and which his heirs very indiscreetly gave to the world. These extracts may be regarded as the earliest on the list of *Anæ*. The Various History of Ælian evinces neither taste, judgment, nor powers of critical discrim-

ination. Its chief claim to attention rests on its having preserved from oblivion some fragments of authors, the rest of whose works are lost. It is to be regretted that Ælian, instead of giving these extracts in the language of the writers themselves, has thought fit to array them in a garb of his own. Ælian composed also a pretended history of animals, Περὶ ζώων ἰδιότητος, in seventeen books, each of which is subdivided into small chapters. This zoological compilation is full of absurd stories, intermingled occasionally with interesting notices. To this same writer are also ascribed twenty epistles on rural affairs (Ἀγροικικαὶ ἐπιστολαί) which possess very little interest. Ælian led a life of celibacy, and died at the age of 60 years or over. The best editions of the Various History are, that of Gronovius, Amst., 4to, 1731, 2 vols., and that of Kuhnius, Lips., 8vo, 1778, 2 vols. The best edition of the History of Animals is that of Schneider, Lips., 8vo, 1784. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 195; vol. 5, p. 377.)

Ælius, a name common to many Romans, and marking also the plebeian house of the Ælii. (*Vid.* Ælia, I.) The most noted individuals that bore this name were, I. Publius, a quæstor, A.U.C. 346, the first year that the plebeians were admitted to this office. (*Liv.*, 4, 54.)—II. C. Stalenus, a judge, who suffered himself to be corrupted by Statius Albius. (*Cic. pro Sext.*, 81.)—III. Sextus Ælius Catus, an eminent Roman lawyer, who lived in the sixth century from the foundation of the city. He filled in succession the offices of ædile, consul, and censor, and gave his name to a part of the Roman law. When Cneius Flavius, the clerk of Appius Claudius Cæcus, had made known to the people the forms to be observed in prosecuting lawsuits, and the days upon which actions could be brought, the patricians, irritated at this, contrived new forms of process, and, to prevent their being made public, expressed them in writing by certain secret marks. These forms, however, were subsequently published by Ælius Catus, and his book was named *Jus Ælianum*, as that of Flavius was styled *Jus Flavianum*. Ennius calls him, on account of his knowledge of the civil law, *egregie cordatus homo*, "a remarkably wise man." (*Cic. de Orat.*, 1, 45.) Notwithstanding the opinions of Grotius and Bertrand, Ælius must be regarded as the author of the work entitled *Tripartita Ælii*, which is so styled from its containing, 1st. The text of the law. 2d. Its interpretation. 3d. The *legis actio*, or the forms to be observed in going to law. Ælius Catus, on receiving the consulship, became remarkable for the austere simplicity of his manners, eating from earthen vessels, and refusing the silver ones which the Ætolian deputies offered him. When censor, with M. Cethegus, he assigned to the senate at the public games separate seats from the people.—IV. Lucius, surnamed Lamia, the friend and defender of Cicero, was driven out of the city by Piso and Gabinius. (*Cic. in Pis.*, 27.)—V. Gallus, a Roman knight, and the friend of Strabo, to whom Virgil dedicated his tenth eclogue. (*Vid.* Gallus, III.)—VI. Sejanus. (*vid.* Sejanus.)—VII. An engraver on precious stones, who lived in the first century of our era. A gem exhibiting the head of Tiberius, engraved by him, is described by Bracci, *tab.* 2.—VIII. Hadrianus, the grandfather of the Emperor Hadrian.—IX. Gordianus, an eminent lawyer, in the reign of Alexander Severus.—X. Serenianus, a lawyer, and pupil of Papinian. He flourished during the reign of Severus, and is highly praised by Lampridius. (*Lampr. Vit. Sev.*)

Aello (Ἀελλώ), one of the Harpies. (*Vid.* Harpyiæ.) Her name is derived from ἄελλα, *a tempest*, the rapidity of her course being compared to a stormy wind. Compare *Hesiod, Theog.*, 267, and *Schol. ad loc.*

Æmathia. *Vid.* Emathia.

Æmathion. *Vid.* Emathion.

Æmilia lex, I. a law of the dictator Mamercus Æmilius, A.U.C. 309, ordaining that the censors should be elected as before, every five years, but that their power should continue only a year and a half. (*Liv.*, 4, 24.—*Id.*, 9, 33.)—II. *Sumtuaria, vel cibaria*, a sumptuary law, brought forward by M. Æmilius Lepidus, and enacted A.U.C. 675. It limited the kind and quantity of meats to be used at an entertainment. (*Macrob. Sat.*, 2, 13.—*Aul. Gell.*, 2, 24.) Pliny ascribes this law to M. Scaurus (8, 57).

Æmilia, I. *Gens*, the name of a distinguished Roman family among the patricians. A fabulous account of its origin is given by Plutarch (*Vit. Num.*, 9).—II. The wife of P. Scipio Africanus, distinguished for her forbearance towards her husband, when she had discovered that he was unfaithful. (*Liv.*, 38, 57.—*Val. Max.*, 6, 7,)—III. Lepida, wife of Drusus the younger, whom she disgraced by her licentious conduct. She was screened from punishment during the lifetime of her father Lepidus; but after his death was accused of adultery with a slave, and perished by her own hand. (*Tac.*, 6, 40.)—IV. A part of Italy, extending from Ariminum to Placentia. It formed one of the later subdivisions of the country.—V. *Via Lepidi*, a Roman road. There were two roads, in fact, of this name, both branching off from Mediolanum (*Milan*) to the eastern and southern extremities of the province of Cisalpine Gaul; the one leading to Verona and Aquileia, the latter to Placentia and Ariminum. The same name, however, of Via Æmilia Lepidi, was applied to both. They were made by M. Æmilius Lepidus, who was consul A.U.C. 567, in continuation of the Via Flaminia, which had been carried from Rome to Ariminum.—VI. *Via Scauri*, a Roman road, a continuation of the Aurelian way, from Pisa to Dertona. (*Strab.*, 217.)

Æmilianus, I. the second agnomen of P. Cornelius Scipio Africanus the younger, which he received as being the son of Paulus Æmilius. His adoption by the elder Africanus united the houses of the Scipios and Æmilii.—II. A native of Mauritania, who was governor of Pannonia and Mœsia under Hostilianus and Gallus. Some successes over the barbarians caused him to be proclaimed emperor by his soldiers. Gallus marched against him, but was murdered, together with his son Volusianus, by his own soldiers, who went over to the side of Æmilianus. The reign of the latter, however, was of short duration. Less than four months intervened between his victory and his fall. Valerian, one of the generals of Gallus, who had been sent by that emperor to bring the legions of Gaul and Germany to his aid, met Æmilianus in the plains of Spoletum, where the latter, like Gallus, was murdered by his own troops, who thereupon went over to Valerian, (*Zosimus*, 21, p. 25, *seqq.*—*Aurel. Vict.*—*Eutrop.*, 9, 6.)—III. A prefect of Egypt, in the reign of Gallienus. He assumed the imperial purple, but was defeated by Theodotus, a general of the emperor's, who sent him prisoner to Rome, where he was strangled. (*Treb. Gall. Tr. Tyr.*, 22.—*Euseb. Hist. Eccles.*, 7, 32.)

Æmilius, I. Censorinus, a cruel tyrant of Sicily. A person named Aruntius Paterculus having given him a brazen horse, intended as a means of torture, was the first that was made to suffer by it. Compare the story of Phalaris and his brazen bull. (*Plut. de Fort. Rom.*, 315.)—II. L., three times consul, and the conqueror of the Volsci, A.U.C. 273. (*Liv.*, 2, 42.)—III. Mamercus, once consul and three times dictator, obtained a triumph over the Fidenates, A.U.C. 329. (*Liv.* 4, 16.)—IV. Paulus, father of the celebrated Paulus Æmilius. He was one of the consuls slain at Cannæ. (*Liv.*, 23, 49.)—V. Paulus Macedonicus. (*Vid.* Paulus I.)—VI. Scaurus. (*Vid.* Scaurus.)—VII. Lepidus, twice consul, once Censor, and six times Pontifex Maximus. He was also Princeps Senatus, and guardian to Ptolemy Epiphanes, in the name of the

Roman people. It was this individual to whom a civic crown was given when a youth of 15, for having saved the life of a citizen, an allusion to which is made on the medals of the Æmilian family. (*Liv.*, 41, 42. —*Epit.* 48.)—VIII. Lepidus, the triumvir. (*Vid.* Lepidus.)

ÆMONĬA. *Vid.* Hæmonia.

ÆNARĬA, an island off the coast of Campania, at the entrance of the Bay of Naples. Properly speaking, there are two islands, and hence the plural form of the name which the Greeks applied to them, *al* Πιθηκούσαι (*Pithecusæ*). This latter appellation, according to Pliny (3, 6), was not derived from the number of *apes* (πιθήκοι) which the islands were supposed to contain, but from the earthen *casks* or *barrels* (πιθάκιον, *doliolum*) which were made there. The Romans called the largest of the two islands *Ænaria*, probably from the copper which they found in it. Ænaria was a volcanic island, and Virgil (*Æn.*, 9, 716) gives it the name of Inarime, in accordance with the old traditions which made the body of Typhœus to have been placed under this island and the Phlegræan plain. Homer, however (*Il.*, 2, 783), describes Typhœus as lying in Arima (*εἰν Ἀρίμοις*). The modern name of Ænaria is *Ischia*.

ÆNĒA or ÆNEIA, a town of Macedonia, on the coast of the Sinus Thermaicus, northwest from Olynthus, and almost due south from Thessalonica. It was founded by a colony of Corinthians and Potidæans. The inhabitants themselves, however, affected to believe that Æneas was its founder, and consequently offered to him an annual sacrifice. Ænea was a place of some importance in the war between the Macedonians and Romans. Soon afterward, however, it disappeared from history. (*Scymnus*, *v.* 627.—*Liv.*, 40, 4, and 44, 10.—*Strabo*, *epit.* 7.)

ÆNĔĂDÆ, I. the companions of Æneas, a name given them in Virgil. (*Æn.*, 1, 157, &c.)—II. The descendants of Æneas, an appellation given by the poets to the whole Roman nation. Hence Venus is called by Lucretius (1, 1), *Æneadûm genetrix*.

ÆNĒAS, a celebrated Trojan warrior, son of Anchises and Venus, whose wanderings and adventures form the subject of Virgil's Æneid, and from whose final settlement in Italy the Romans traced their origin. He was born, according to the poets, on Mount Ida, or, as some legends stated, on the banks of the Simois, and was nurtured by the Dryads until he had reached his fifth year, when he was brought to Anchises. The remainder of his early life was spent under the care of his brother-in-law Alcathous, in the city of Dardanus, his father's place of residence, at the foot of Ida. He first took part in the Trojan war when Achilles had despoiled him of his flocks and herds. Priam, however, gave him a cold reception, either because the great Trojan families were at variance with each other, from the influence of ambitious feelings, or, what is more probable, because an oracle had declared, that Æneas and his posterity should rule over the Trojans. Hence, although he married Creusa, the daughter of Priam, he never lived, according to Homer (*Il.*, 13, 460), on very friendly terms with that monarch. Æneas was regarded as the bravest and boldest of the Trojan leaders after Hector, and is even brought by Homer in contact with Achilles. (*Il.*, 20, 175, *seqq.*) He was also conspicuous for his piety and justice, and was therefore the only Trojan whom the otherwise angry Neptune protected in the fight. The posthomeric bards assign him a conspicuous part in the scenes that took place on the capture of Troy, and Virgil, taking these for his guides, has done the same in his Æneid. Æneas fought manfully in the midst of the blazing city until all was lost, and then retired with a large number of the inhabitants, accompanied by their wives and children, to the neighbouring mountains of Ida. It was on this occasion that he signalized his piety, by bearing away on his shoulders his aged parent Anchises. His wife Creusa, however, was lost in the hurried flight. From this period the legends respecting Æneas differ. While, according to one tradition, of which there are traces even in the Homeric poems, he remained in Troas, and ruled over the remnant of the Trojan population, he wandered from his native land according to another account, and settled in Italy. This latter tradition is adopted by the Roman writers, who trace to him the origin of their nation, and it forms the basis of the Æneid, in which poem his various wanderings are related, until he is brought to the Italian shores. Following the account of Virgil and the poets from whom he has copied, as far as any remains of these last have come down to us, we find that Æneas, in the second year after the destruction of Troy, set sail, with a newly-constructed fleet of twenty vessels, from the Trojan shores, and visited, first Thrace, and then the island of Sicily. From this latter island he proceeded with his ships for Italy, in the seventh year of his wanderings, but was driven by a storm on the coast of Africa, near Carthage. After a residence of some time at the court of Dido, he set sail for Italy, and reached eventually, after many dangers and adventures, the harbour of Cumæ. From Cumæ he proceeded along the shore and entered the mouth of the Tiber. After a war with the neighbouring nations, in which he proved successful, and slew Turnus, the leader of the foe, Æneas received in marriage Lavinia, the daughter of King Latinus, and built the city of Lavinium. The Trojans and native inhabitants became one people, under the common name of *Latini*. The flourishing state of the new community excited, however, the jealousy of the neighbouring nations, and war was declared by them against the subjects of Æneas, Mezentius, king of Etruria, being placed at the head of the coalition. The arms of Æneas proved successful, but he lost his life in the conflict. According to another account, he was drowned during the action in the river Numicus. Divine honours were paid him after death by his subjects, and the Romans also in a later age regarded him as one of the *Dii Indigetes*. The tale of Æneas and his Trojan colony is utterly rejected by Niebuhr, but he thinks it a question worth discussion, whether it was domestic or transported. Having shown that several Hellenic poets had supposed Æneas to have escaped from Troy, and that Stesichorus had even expressly represented him as having sailed to Hesperia, i. e., the west; and then noticed the general belief among the Greeks, of Trojan colonies in different parts, he still regards all this as quite insufficient to account for the belief in a Trojan descent becoming an article of state-faith, with so proud a people as the Romans. The fancied descent must have been domestic, like that of the Britons from Brute and Troy, the Hungarians from the Huns, &c., all of which have been related with confidence by native writers. The only difficulty is to account for its origin, on which Niebuhr advances the following hypothesis: Everything contained in mythic tales respecting the affinity of nations indicates the affinity between the Trojans and those of the Pelasgian stem, as the Arcadians, Epirotes, Œnotrians, and especially the Tyrrhenian Pelasgians. Such tales are those of the wanderings of Dardanus from Corythus to Samothrace and thence to the Simois, the coming of the Trojans to Latium, of the Tyrrhenians to Lemnos. Now, that the Penates at Lavinium, which some of the Lavinians told Timæus were *Trojan* images, were the Samothracian gods, is acknowledged, and the Romans recognised the affinity of the people of that island. From this national as well as religious unity, and the identity of language, it may have happened that various branches of the nation may have been called Trojans, or have claimed a descent from Troy, and have boasted the

possessions of relics which Æneas was reported to have saved. Long after the original natives of Italy had overcome them, Tyrrhenians may have visited Samothrace; Herodotus may there have heard Crestonians and Placianians conversing together; and Laviniens and Gergithians may have met there, and accounted for their affinity by the story of Æneas. "We have," the Laviniens may have said, "the same language and religion with you, and we have clay images at home, just like these here." "Then," may the others have replied, "you must be descended from Æneas and his followers, who saved the relics in Troy, and sailed, our fathers say, away to the west with them." And it requires but a small knowledge of human nature to perceive how easily such reasoning as this would be embraced and propagated. (*Niebuhr's Rom. Hist.*, 2d ed., vol. 1, p. 150, *seqq.*, *Cambridge transl.*—*Foreign Quarterly Review*, No. 4, p. 533.)—II. Silvius, a son of Æneas and Lavinia, said to have derived his name from the circumstance of his having been brought up in the woods (*in silvis*), whither his mother had retired on the death of Æneas. (*Vid.* Lavinia.) Virgil follows the account which makes him the founder of the Alban line of kings. (*Æn.*, 6, 766.) According to others, he was the son and successor of Ascanius. Others again give a different statement. (Compare *Liv.*, 1, 3.—*Aurel. Vict.*, 16, 17.—*Dion. Hal.*, 1, 70.—*Ovid, Fast.*, 4, 41, and consult *Heyne, ad Virg.*, *l. c.*)—III. An ancient writer, surnamed Tacticus. By some he is supposed to have flourished about 148 B.C.; others, however, make him anterior to Alexander the Great. Casaubon suspects that he is the same with Æneas of Stymphalus, who, according to Xenophon (*Hist. Gr.*, 7, 3), was commander of the Arcadians at the time of the battle of Mantinea, about 360 B.C. (Compare *Sax. Onom.*, 1, p. 73.) Of his writings on the military art (Στρατηγικὰ βιβλία) there remains to us a single book, entitled Τακτικόν τε καὶ Πολιορκητικὸν ὑπόμνημα, &c. This work is not only of great value on account of the number of technical terms which it contains, but serves also to elucidate various points of antiquity, and makes mention of facts which cannot elsewhere be found. The best edition is that of Orellius, *Lips.*, 1818, 8vo, published as a supplement to Schweighæuser's edition of Polybius.—IV. A native of Gaza, a disciple of Hierocles, who flourished during the latter part of the 5th century of our era, or about 480 A.C. He abjured paganism, and was an eyewitness of the persecution which Huneric, king of the Vandals, instituted against the Christians, 484 A.C. Although a Christian, he professed Platonism. We have a dialogue of his remaining, entitled Θεόφραστος, which treats of the immortality of the soul and the resurrection of the body. The interlocutors are Ægyptus an Alexandrean, Axitheus a Syrian, and Theophrastus an Athenian. Æneas exhibits and illustrates the Christian doctrines in the person of Axitheus, and Theophrastus conducts the argument for the heathen schools, while Ægyptus now and then interrupts the grave discussion by a specimen of Alexandrean levity. Æneas defends the immortality of the soul and the resurrection of the body against the philosophers who deny it. He explains how the soul, although created, may become immortal, and proves that the world, being material, must perish. In conducting this chain of argument, he mingles the Platonic doctrine of the *Logos* and *Anima mundi* with that of the Christian Trinity. He then refutes the objections urged against the resurrection of the body: this leads him to speak of holy men who have restored dead bodies to life, and to relate as an eyewitness the miracle of the confessors, who, after having had their tongues cut out, were still able to speak distinctly. This piece is entitled to high praise for the excellence of the design, and the general ability with which the argument is sustained; although, as the author was of the school of Plato, there is something in it, of course, that savours of the Academy. (An able analysis of its contents is given in the *N. Y. Churchman*, vol. 9, No. 4, by an anonymous writer.) There also remain of his writings twenty-five letters. These last are contained in the epistolary collections of Aldus and Cujas. The latest edition is that of Bath, *Lips.*, 1655, 4to.

ÆNEĬA. *Vid.* Æneas.

ÆNĒIS, the celebrated epic poem of Virgil, commemorating the wanderings of Æneas after the fall of Troy, and his final settlement in Italy. (*Vid.* Virgilius.)

ÆNESIDĒMUS, a philosopher, born at Gnossus in Crete, but who lived at Alexandrea. He flourished, very probably, a short period subsequent to Cicero. Æenesidemus revived the scepticism which had been silenced in the Academy, with the view of making it aid in re-introducing the doctrines of Heraclitus. For, in order to show that everything has its contrary, we must first prove that opposite appearances are presented in one and the same thing to each individual. To strengthen, therefore, the cause of scepticism, he extended its limits to the utmost, admitting and defending the ten Topics attributed to Pyrrho, to justify a suspense of all positive opinion. He wrote eight books on the doctrines of Pyrrho (Πυῤῥωνίων λόγοι ή), of which extracts are to be found in Photius, *cod.* 212. (*Tennemann, Gesch. Phil., ed. Wendt*, p. 196.)

ÆNIĀNES, or Enienes, a Thessalian tribe, apparently of great antiquity, but of uncertain origin, whose frequent migrations have been alluded to by more than one writer of antiquity, but by none more than Plutarch in his Greek Questions. He states them to have occupied, in the first instance, the Dotian plain (compare *Gell's Itinerary*, p. 242); after which they wandered to the borders of Epirus, and finally settled in the upper valley of the Sperchius. Their antiquity and importance are attested by the fact of their belonging to the Amphictyonic council. (*Pausan.*, 10, 8.—*Harpocrat.*, *s. v.* Ἀμφικτύονες.—*Herod.*, 7, 198.) At a later period we find them joining other Grecian states against Macedonia, in the confederacy which gave rise to the Lamiac war. (*Diod. Sic.*, 17, 111.) But in Strabo's time they had nearly disappeared, having been almost exterminated, as that author reports, by the Ætolians and Athamanes, upon whose territories they bordered. (*Strabo*, 427.) Their principal town was Hypata, on the river Sperchius.

ÆNIŎCHI. *vid.* Heniochi.

ÆNOBARBUS, or AHENOBARBUS, the surname of L. Domitius. When Castor and Pollux acquainted him with a victory, he discredited them; upon which they touched his chin and beard, which instantly became of a brazen colour, whence the surname given to himself and his descendants. This fabulous story is told by Plutarch, in his life of Paulus Æmilius (*c.* 25); by Suetonius, in his biography of Nero (*c.* 1), that emperor being descended from Æenobarbus; by Livy (45, 1); and by Dionysius of Halicarnassus (6, 13). Many of the descendants of Æenobarbus are said to have been marked by beards of a brazen hue! (*Sueton.*, *l. c.*) The victory which the Dioscuri announced, was one gained by the Romans over the Tarquin family and their Latin allies.

ÆNOS, a city on the coast of Thrace, at the mouth of the estuary formed by the river Hebrus; and where it communicates by a narrow passage with the sea. Scymnus of Chios ascribes its foundation to Mytilene. (*Scymn.*, *v.* 696.—Compare *Eustath.*, *ad Dionys. Pericg.*, *v.* 538, and *Gail, ad Scymn.*, *l. c.*) Stephanus Byzantinus, however, makes Cumæ to have been the parent-city. Apollodorus (2, 5, 9) and Strabo (319) inform us, that its more ancient name was Poltyobria ("City of Poltys"), from a Thracian leader. The adjacent country was occupied by the Cicones, whom

Homer enumerates among the allies of the Trojans. Virgil supposes Æneas to have landed on this coast after quitting Troy, and to have discovered here the tomb of the murdered Polydorus (*Æn.*, 3, 22, *seqq.*): he also intimates that he founded a city in this quarter, which was named after himself. Pliny (4, 11) likewise states, that the tomb of Polydorus was at Ænos. But it is certain, that, according to Homer (*Il.*, 4, 520), the city was called Ænos before the siege of Troy. Ænos first makes its appearance in history about the time of the Persian war. It fell under the power of Xerxes, and, after his expulsion from Greece, was always tributary to that state which chanced to have the ascendency by sea. The Romans declared it a free city. This place is often mentioned by the Byzantine writers. The modern town, or, rather, village of *Eno* occupies the site of the ancient city, but the harbour is now a mere marsh. The climate of Ænos, it seems, was peculiarly ungenial, since it was observed by an ancient writer, that it was cold there during eight months of the year, and that a severe frost prevailed for the other four. (*Athenæus*, 8, 44—vol. 3, p. 295, *ed. Schweigh.*)—II. A small town in Thessaly, near Mount Ossa, situate on a river of the same name. (*Steph. Byz.*, *s. v.* Αἶνος.)

ÆNUS. *Vid.* Œnus.

ÆOLES, or Æolii, one of the main branches of the great Hellenic race (*vid.* Hellenes), who are said to have derived their name from Æolus, the eldest son of Hellen. The father reigned over Phthiotis, and particularly over the city and district then called Hellas. To these dominions Æolus succeeded, and his brothers Dorus and Xuthus were compelled to look for settlements elsewhere. (*Strabo*, 383.—*Conon*, *Narrat.*, 27.—*Pausan.*, 7, 1.—*Herod.*, 1, 56.) According to Apollodorus (1, 7, 2), Æolus ruled over all Thessaly; this, however, is contradicted by the authority of Herodotus, from whom it appears (1, 56) that the Dorians held Histiæotis under their sway. From Æolus, the Hellenes, in Hellas properly so called, and the Phthiotic Pelasgi, who became blended with them into one common race, received the appellation of Æolians. (Compare *Herod.*, 1, 57.—*Id.*, 7, 95.) The sons and later descendants of Æolus spread the name of Æolis beyond these primitive seats of the Æolic tribe. Cretheus, the eldest son of Æolus, reigned at first over the territories of his parents, Phthiotis and Hellas; subsequently, however, he led a colony to Iolcos (*Apollod.*, 1, 9, 11), and from this latter place, Pheres, his son, colonized Pheræ, on the Anaurus. (*Apollod.*, 1, 9, 14.) Magnes, the second son of Æolus, founded Magnesia (*Apollod.*, 1, 9, 6), and his own sons Polydectes and Dictys led a colony to Seriphus. Another son, Pierus, settled in Pieria. (*Apollod.*, *l. c.*) Sisyphus, the third son of Æolus, founded Corinth (*Apollod.*, 1, 9, 13), whose Æolic population, previous to the irruption of the Dorians into the Peloponnesus, is acknowledged even by Thucydides (4, 42). Athamas led an Æolic colony into Bœotia (*Apollod.*, 1, 9, 1), and, as Pausanias informs us, to Orchomenus, and to the district where Haliartus and Coronea were afterward built. (*Pausan.*, 9, 34.—Compare the scholiast on *Apollonius Rhodius*, 2, 1190, who calls the Orchomenians ἄποικοι τῶν Θεσσαλῶν.) Hence Apollodorus calls Orchomenus an Æolic city, although it existed long before this, in the time of Ogyges, under the name of Athenæ. (*Steph. Byz.*, *s. v.* Ἀθῆναι.) Thucydides mentions the Æolic origin of the Bœotians (*Thucyd.*, 3, 2.—*Id.*, 7, 57), and we see from Pausanias (9, 22), that the language of the Bœotians was more Æolic than Doric. The name of Athamas may be traced in that of the Athamantian field, between Mount Acræphnium and the sea (*Pausan.*, 9, 24), and which was called after the Athamantian field, in the primitive Æolic settlements in Thessaly, where Athamas had killed his own son. (*Etym. Mag.*, *s. v.* Ἀθαμάντιον.—*Raoul-Rochette, Col. Gr.*, vol. 2, p. 26, calls this "un canton de la Bœotie" merely, but the words of the etymologist are express: ἔστι δὲ πεδιὰς ἐν Θεσσαλίᾳ καλουμένη Ἀθαμανία, διὰ τὸ ἐκεῖσε, *κ. τ. λ.*) Even Thebes itself, built at the foot of the Phœnician mountain Cadmea, would seem, from the remark of the scholiast on Pindar (*Nem.*, 3, 127), and from the analogy between its name and that of Phthiotic Thebes, to have been an Æolian settlement. From the sons of Athamas the city of Schœnus and Mount Ptous received their appellations. (*Steph. Byz.*, *s. v.* Σχοινοῦς.—*Pausan.*, 9, 23.) The name, too, of the Bœotian national goddess, the Itonian Minerva, at Orchomenus, is, most probably, not to be derived from a fabulous hero Itonus (*Steph. Byz.*, *s. v.* Ἀσπλήδων.—*Pausan.*, 9, 34), but from the city of Itonus, in the primitive settlements of the Æolic Bœotians. Aspledon also was founded by the same Æolians who had settled in Orchomenus. (*Steph. Byz.*, *l. c.*) An Æolic colony, according to Apollodorus (1, 9, 4), was also led into Phocis, under Deion, the fifth son of Æolus, and where Phocus, a later descendant of Sisyphus, gave his name to the race. (*Pausan*, 2, 22.) The sixth son of Æolus, called by Hesiod the "lawless Salmoneus," remained for a long time in Thessaly (*Apollod.*, 1, 9, 7, and 8), where his daughter Tyro married Cretheus. His departure from this country coincides, very probably, with the expulsion of Cretheus from the primitive settlements of the Hellenes. He migrated to the Peloponnesus, and settled in the district of Elis, which had not, as yet, been occupied by Phrygian colonists. He built Salmonea, and is called by Hesiod the "lawless," from his attempt to imitate Jove while hurling the thunderbolt. (*Serv.*, *ad Virg.*, 6, 585.) Among his posterity we may name Neleus, who founded Pylos in the adjacent region of Messenia (*Apollod.*, 1, 9, 9.—*Pausan.*, 4, 36), and is said to have renewed, in conjunction with his brother Pelias, the Olympic games. (*Pausan.*, 5, 1, 8.) So also Perieres, king of Messenia, is made a son of Æolus (*Hesiod*, *fragm.*, *v.* 75.—*Apollod.*, 1, 9, 3), although the Spartans claimed him as a descendant of the royal line of Laconia, and a son of Cynortas. (*Apollod.*, 1, 9, 3.) Besides these sons of Æolus, respecting whose origin the ancient mythographers in general agree, and who spread the Æolic race over middle Greece, there are also mentioned, as sons of Æolus, Cercaphus (*Demetrius Scepsius*, *ap. Strab.*, 9, p. 438), whose son founded Ormenium, on the Sinus Pagasæus (*Steph. Byz.*, *s. v.* Ἰωλκός), and Macednus or Macedo (*Hellanicus*, *ap. Const. Porph. Them.*, 2, 2.—*Eustath.*, *ad Dionys. Perieg.*, *v.* 427), whose descent from Thyia, a daughter of Deucalion, is alluded to by Hesiod (*Hes.*, *ap. Const. Porph. Them.*, 2, 2). The posterity of Æolus spread the dominion and name of the Æolic race still farther. Ætolus, who was compelled to fly from the court of his father Endymion (a son-in-law of Æolus) at Elis, retired to the land of the Curetes, and gave name to Ætolia. (*Vid.* Acarnania.) His sons Pleuron and Calydon founded there two cities, called after them, and established two petty principalities. (*Apollod.*, 1, 7, 7.) Epeus, another son of Endymion, gave to the Eleans the name of Epei (*Pausan.*, 5, 1, 1), while Pæon, the third son, settled, with his Æolian followers, on the banks of the Axius, and gave to the united race of Æolians and Pelasgi in this quarter, the name of Pæonians. In the Trojan war, these Pæonians fought on the side of the Trojans (*Hom. Il.*, 2, 848); whence we may infer, that, although the tribes around the Axius were Hellenized, yet the Pelasgic population still retained the numerical superiority. During this time Pelops had taken possession of Pisa, and had driven the Epei from Olympia. (*Pausan.*, 5, 1, 1.) Eleus, however, the son-in-law of Endymion, had received the kingdom in place of the fugitive Ætolus, and from him the Epei were now called Elei, or, according to the Æolic mode of writing, Falei,

ΑΑΕΙΟΙ. (Compare *Böckh, Corp. Inscript. Græc., fasc.* 1, p. 28.) Among the sons of Ætolus was Locrus (*Eustath., ad Hom. Il*, 2, 531), from whom the Locri Ozolæ, on the borders of Ætolia, are supposed to have derived their name. The Æolic branch of Sisyphus, in Corinth, spread itself through Ornythion (*Schol., ad Hom. Il.*, 2, 517, *ed. Villois.*), and his son Phocus, over Phocis (*Pausan.*, 2, 1), a name first applied to the country around Delphi and Tithorea. The latter of these places was the primitive settlement of Phocus (*Pausan.*, 2, 4), while Hiampolis was the early colony of Ornythion. (*Schol., ad Eurip.*, cited by *Kuhn, ad Pausan., l. c.*) The farther settling of Phocis is ascribed by some to another Phocus, who is said to have led an Æolic colony to this quarter from the island of Ægina. (Compare *Pausan.*, 2, 29.—*Id.*, 10, 1.—*Eustath., ad Il.*, 2, 522.—*Schol., ad Apol. Rhod.*, 1, 507.) Raoul-Rochette, however, correctly remarks, that the murder of the young Phocus by Telamon and Peleus contradicts this tradition. (*Col. Gr.*, vol. 2, p. 56.) The Æolic branch of Cretheus finally spread itself through Amythaon, the son of Cretheus, over Messenia (*Apollod.*, 1, 9, 11), and through Melampus and Bias, sons of Amythaon, over the territory of Argos, and also over Acarnania, through Acarnan, a descendant of Melampus.—From the enumeration through which we have gone, it would appear that the Hellenic-Æolic stem, before the Trojan war, was spread, in northern Greece, over almost all Thessaly, over Pieria, Paeonia, and Athamania: in Middle Greece, over the greater part of Bœotia, Phocis, Locris, Ætolia, and Acarnania: in southern Greece, or the Peloponnesus, over Argos, Elis, and Messenia. It would appear, also, that, during this period, Leleges, Curetes, Pelasgi, Hyantes, and Lapithæ became intermingled with the Hellenic-Æolic tribes, and that a close union was formed likewise between the latter and the Phœnician Cadmæans in Bœotia. The state of things which has here been described, continued until the Trojan war and the subsequent invasion of the Peloponnesus, by the Dorians, produced an entire change of affairs, and sent forth numerous colonies both to the eastern and western quarters of the world. For some account of these movements, consult the following articles: *Achaia, Æolia, Doris, Græcia, Hellenes*, and *Ionia*.

ÆOLIA, or ÆŌLIS, a region of Asia Minor, deriving its name from the Æolians who settled there. The Æolians were the first great body of Grecian colonists that established themselves in Asia Minor, and, not long after the Trojan war, founded several towns on different points of the Asiatic coast, from Cyzicus to the river Hermus. But it was more especially in Lesbos, which has a right to be considered as the seat of their power, and along the neighbouring shores of the Gulf of Elea, that they finally concentrated their principal cities, and formed a federal union, called the Æolian league, consisting of twelve states, with several inferior towns to the number of thirty. The Æolian colonies, according to Strabo, were anterior to the Ionian migrations by four generations. He states, that Orestes had himself designed to lead the first; but his death preventing the execution of the measure, it was prosecuted by his son Penthilus, who advanced with his followers as far as Thrace. This movement was contemporary with the return of the Heraclidæ into the Peloponnesus, and most probably was occasioned by it. After the decease of Penthilus, Archelaus, or Echelatus, his son, crossed over with the colonies into the territory of Cyzicus, and settled in the vicinity of Dascylium. Gras, his youngest son, subsequently advanced with a detachment as far as the Granicus, and not long after crossed over to the island of Lesbos and took possession of it. Some years after these events, another body of adventurers crossed over from Locris, and founded Cyme, and other towns on the Gulf of Elea. They also took possession of Smyrna, which became one of the twelve states of the league. But this city having been wrested from them by the Ionians, the number was reduced to eleven in the time of Herodotus. These, according to that historian (1, 149), were Cyme, Larissa, Neontichos, Temnus, Cilla, Notium, Ægiroessa, Pitane, Ægæus, Myrina, and Grynea. Æolis extended in the interior from the Hermus on the south, to the Caïcus, or perhaps, to speak more correctly, as far as the country around Mount Ida. On the coast it reached from Cyme to Pitane. All the Æolian cities were independent of each other, and had their own constitutions, which underwent many changes. An attempt was frequently made to restore quiet, by electing arbitrary rulers, with the title of Æsymnetæ, for a certain time, even for life, of whom Pittacus, in Mytilene, the contemporary of Sappho and Alcæus, is best known. The Æolians, in common with the other Greek colonies of Asia, excepting those established in the islands, had become subject to Crœsus; but, on the overthrow of the Lydian monarch by Cyrus, they submitted, along with many of the islanders, to the arms of the conqueror, and were thenceforth annexed to the Persian empire. They contributed sixty ships to the fleet of Xerxes. Herodotus observes of Æolia, that its soil was more fertile than that of Ionia, but the climate inferior (1, 149). In the time of Xenophon, Æolis formed part of the Hellespontine satrapy held by Pharnabazus, and it appears to have comprised a considerable portion of the country, that was known at an earlier period by the name of Troas. (*Hell.*, 3, 18.) Wrested by the Romans from Antiochus, it was annexed to the dominions of Eumenes. (*Liv.*, 33, 38, &c.) For an account of the Æolic movements in Lesbos, consult the description of that island, *s. v.* Lesbos.

ÆOLIÆ, seven islands, situate off the northern coast of Sicily, and to the west of Italy. Acoording to Mela (2, 7), their names were *Lipara, Osteodes, Heraclea, Didyme, Phœnicusa, Hiera*, and *Strongyle*. Pliny (3, 9) and Diodorus (5, 7), however, give them as follows: *Lipara, Didyme, Phœnicusa, Hiera, Strongyle, Ericusa*, and *Evonymus*. They are the same with Homer's Πλαγκταί, or "wandering islands." (*Od.*, 12, 68, &c.) Other names for the group were *Hephæstiades* and *Vulcaniæ Insulæ*, from their volcanic character; and *Liparææ*, from Lipara, the largest. The appellation of *Æoliæ* was given them from their having formed the fabled domain of Æolus, god or ruler of the wind. The island in which he resided is said by some to have been Lipara, but the greater part of the ancient authorities are in favour of Strongyle, the modern *Stromboli*. (*Heyne, Excurs. ad Æn.*, 1, 51.) A passage in Pliny (3, 9, 14) contains the germe of the whole fable respecting Æolus, wherein it is stated that the inhabitants of the adjacent islands could tell from the smoke of Strongyle what winds were going to blow for three days to come. (*Vid.* Lipara, Strongyle, and Æolus.)

ÆOLIDES, a patronymic applied to various individuals. I. Athamas, son of Æolus. (*Ov. Met.*, 4, 511.)—II. Cephalus, grandson of Æolus. (*Id. ibid.*, 6, 681.)—III. Sisyphus, son of Æolus. (*Id. ibid.*, 13, 26.)—IV. Ulysses, to whom this patronymic appellation was given, from the circumstance of his mother, Anticlea, having been pregnant by Sisyphus, son of Æolus, when she married Laertes. (*Virg. Æn.*, 6, 529, and *Heyne, in Var. Lect., ad loc.*)—V. Misenus, the trumpeter of Æneas, called Æolides, figuratively, from his skill in blowing on that instrument. Consult, however, *Heyne, Excurs., ad Æn.*, 6, 162.

ÆOLUS, I. the god or ruler of the winds, son of Hippotas and Melanippe daughter of Chiron. He reigned over the Æolian islands, and made his residence at Strongyle, the modern *Stromboli*. (*Vid.* Æoliæ.) Homer calls him "Æolus Hippotades (i. e., son of Hippotas), dear to the immortal gods," from which passage we might perhaps justly infer, that Æolus was not,

properly speaking, himself a god. (*Od.*, 10, 2.) His island was entirely surrounded by a wall of brass, and by smooth precipitous rocks; and here he dwelt in continual joy and festivity, with his wife and his six sons and as many daughters. The island had no other tenants. The sons and daughters were married to each other, after the fashion set by Jupiter (*καθ' ὁ καὶ ὁ Ζεὺς συνῴκει τῇ Ἥρᾳ, Eustath., ad loc.*), and are nothing more than a poetic type of the twelve months of the year. (Compare *Eustath., ad loc.*) The office of directing and ruling the winds had been conferred on Æolus by Jupiter (*Od.*, 10, 21, *seqq.*—*Virg. Æn.*, 1, 65); but his great protectress was Juno (*Virg. Æn.*, 1, 78, *seqq.*), which accords very well with the ideas of the earlier poets, who made Juno merely a type of the atmosphere, the movements of which produce the winds.—Ulysses came in the course of his wanderings to the island of Æolus, and was hospitably entertained there for an entire month. On his departure, he received from Æolus all the winds but Zephyrus, tied up in a bag of ox-hide. Zephyrus was favourable for his passage homeward. During nine days and nights the ships ran merrily before the wind: on the tenth they were within sight of Ithaca; when Ulysses, who had hitherto held the helm himself, fell asleep: his comrades, who fancied that Æolus had given him treasure in the bag, opened it: the winds rushed out, and hurried them back to Æolia. Judging, from what had befallen them, that they were hated by the gods, the ruler of the winds drove them with reproaches from his isle. (*Keightley's Mythology*, p. 240.)—The name Æolus has been derived from *αἰόλος*, "*varying*," "*unsteady*," as a descriptive epithet of the winds.—II. A son of Hellen, father of Sisyphus, Cretheus, and Athamas, and the mythic progenitor of the great Æolic race.—III. A son of Neptune and the nymph Arne. (*Eustath., ad Od.*, 10, 2.)

Æŏnes (*αἰωνες*), or Æons, a term occurring frequently in the philosophical speculations of the Gnostics. The Gnostics conceived the emanations from Deity to be divided into two classes; the one comprehended all those substantial powers which are contained within the Divine Essence, and which complete the infinite plenitude of the Divine Nature: the other, existing externally with respect to the Divine Essence, and including all finite and imperfect natures. Within the Divine Essence, they, with wonderful ingenuity, imagined a long series of emanative principles, to which they ascribed a real and substantial existence, connected with the first substance as a branch with its root, or a solar ray with the sun. When they began to unfold the mysteries of this system in the Greek language, these Substantial Powers, which they conceived to be comprehended within the *πλήρωμα*, or Divine Plenitude, they called *αἰωνες*, Æons. (*Enfield's History of Philosophy*, vol. 2, p. 142.)

Æpēa, or Æpeia, a town in the island of Cyprus. *Vid.* Soloe.

Æpolĭānus, an engraver on precious stones, who flourished in the second century of our era. One of his gems, with the head of Marcus Aurelius Antoninus, is still extant. (*Bracci*, P. 1, *tab.* 3.—*Sillig, Dict. Art., s. v.*)

Æpўtus, I. king of Messenia, and son of Cresphontes. His father and his two brothers were put to death by Polyphontes, who usurped, upon this, the throne of the country. Æpytus, however, was saved by his mother, Merope, who had been compelled to marry the murderer of her husband, and was sent by her to the court of her father Cypselus, king of Arcadia, to be there brought up. On attaining to manhood, he slew Polyphontes, and recovered the throne. His descendants were called Æpytidæ. (*Apollod.*, 2, 8, 5.—*Heyne, ad Apollod., l. c.*)—II. A king of Arcadia, and son of Elatus. He was killed, in hunting, by a small species of serpent, called *σήψ*. (*Pausan.*, 8, 4, 4.)

—III. A king of Arcadia, son of Hippothous, and contemporary with Orestes, son of Agamemnon, who, in obedience to the Delphic oracle, migrated into Arcadia from Mycenæ during this monarch's reign. Æpytus having, on one occasion, boldly entered the temple of Neptune, near Mantinea, which no mortal was allowed to do, is said to have been deprived of sight by a sudden eruption of salt water from the sanctuary, and to have died soon after. (*Pausan.*, 8, 10.) This story, if true, points of course to some artifice on the part of the priests of the temple. The "salt water" was probably some strong acid. (Compare *Salverte, Sciences Occultes*, vol. 1, ch. 15.)—IV. A monarch who ruled in the Southern part of Arcadia, and who brought up Evadne, daughter of Neptune and the Laconian Pitane. (*Pind. Ol.*, 6, 54.—Compare *Böckh, ad loc.*)

Æqui or Æquicŭli, a people of Italy, distinguished in history for their early and incessant hostility against Rome, more than for the extent of their territory or their numbers. Livy himself (7, 12) expresses his surprise, that a nation, apparently so small and insignificant, should have had a population adequate to the calls of a constant and harassing warfare, which it carried on against the city of Rome for so many years. But it is plain, from the narrow limits which must be assigned this people, that their contests with Rome cannot be viewed in the light of a regular war, but as a succession of marauding expeditions, made by these hardy but lawless mountaineers on the territory of that city, and which could only be effectually checked by the most entire and rigid subjection. (*Liv.*, 10, 1.) The Æqui are to be placed next to the Sabines, and between them and the Marsi, chiefly in the upper valley of the Anio, which separated them from the Latins. They are said at one time to have been possessed of forty towns; but many of these must certainly have been little more than villages, and some also were subsequently included within the boundaries of Latium. The only cities of note, which all geographers agree in assigning to the Æqui, are Varia and Carseoli, on the Via Valeria. (*Cramer's Anc. Italy*, vol. 1, p. 322.) "Almost inseparable from the Volscians in Roman story," observes Niebuhr (*Rom. Hist.*, vol. 1, p. 58, *Cambridge transl.*), "we find the Æqui or Æquicŭli, who are described as an ancient people, and threatening Rome. They are so often confounded with the Volscians, that the fortress on the Lake Fucinus, which the Romans took in the year of the city 347, may with probability be called Æquian; and when Livy says that the Volscian wars had lasted from the time of Tarquinius Superbus for more than two hundred years, he considers the Volscians and Æqui as one people." This remark of Niebuhr's, however, admits of some modification, as will appear from what precedes. The Æqui and Volsci should undoubtedly be kept distinct, though originating evidently from the same parent-race.

Æquimelĭum, a place at Rome, in the Vicus Jugarius, at the base of the Capitoline Hill, where once had stood the mansion of Spurius Melius. This individual, having aspired to supreme power, was slain by Ahala, master of the horse to the dictator Cincinnatus, and his dwelling was razed to the ground. Hence, according to Varro (*L. L.*, 4, 32), the etymology of the term Æquimelium, "quod solo *æquata* sit *Melii* domus." (Compare *Liv.*, 4, 16.) Cicero and Valerius Maximus, however, assign another, but less correct, derivation, from the *just* nature of the punishment inflicted upon *Melius* ("ex *æquo* seu justo supplicio *Melii*."—Consult *Cic. pro Dom.*, *c.* 38, and *Val. Max.*, 6, 3).

Ærĭas, an ancient king of Cyprus, who built the temple of Venus at Paphos. A later tradition made this temple to have been founded by Cinyras. (*Tacit. Hist.*, 2, 3.)

Aërŏpe, I. daughter of Catreus, king of Crete, and granddaughter, on the father's side, of Minos. She and her sister Clymene, having been guilty of incontinence, were delivered over, by their father, into the hands of Nauplius of Eubœa, to be conveyed by him to foreign lands, and there sold into slavery. Nauplius, however, married Clymene, and sold merely Aërope. She was purchased by Plisthenes, son of Atreus, and became by him the mother of Agamemnon and Menelaus. Plisthenes, however, dying young, Atreus, his father, took Aërope to wife, and brought up Agamemnon and Menelaus as his own sons. Aërope subsequently was seduced by Thyestes, brother of Atreus, an act which was punished so horridly by the injured husband. (*Vid.* Atreus and Thyestes.) According to some authorities, Aërope was cast into the sea by Atreus. (*Apollod.*, 3, 2, 3.—*Heyne, ad Apollod., l. c.—Schol. in Eurip. Orest.*, 812.—*Brunck, ad Soph. Aj.*, 1255.)—II. Daughter of Cepheus, became the mother of Aëropus by the god Mars. She died in giving birth to her offspring. (*Pausan.*, 8, 44.)

Aërŏpus, I. son of Mars and Aërope. (*Vid.* Aërope, II.)—II. Son of Temenus, who, with his two brothers, left Argos, and settled in Macedonia. Perdiccas, the youngest of the three, was the founder of the Macedonian royal line. (*Herod.*, 8, 137. Compare *Thucyd.*, 2, 99, and consult the article Macedonia.)—III. A king of Macedonia, who succeeded, while yet an infant, his father Philip the First. The Illyrians having made an inroad into Macedonia, and having proved successful at first, were afterward defeated by the Macedonians, the infant king being placed in his cradle in the rear of their line. (*Justin*, 7, 2.)—IV. A regent of Macedonia during the minority of Orestes, son of Archelaus. He usurped the supreme power, and held it six years, from 400 B.C. to 394 B.C.—V. A mountain of Epirus, now Mount *Trebeeshna*, near the defile anciently called *Stena Aoi*, or "Gorge of the Aous." On one of the precipices of this mountain stands the fortress of Clissura. (Consult *Hughes' Travels*, vol. 2, p. 272.)

Æsăcus, according to Ovid (*Met.*, 11, 762, *seqq.*), a son of Priam and Alexirrhoë, who at an early age quitted his father's court and retired to rural scenes. He became enamoured of the nymph Hesperia; but she treated his suit with disdain, and, in endeavouring on one occasion to escape from him, lost her life by the bite of a serpent. Æsacus, in despair, threw himself headlong from a rock into the sea; but Tethys, pitying his fate, suspended his fall, and changed him into a cormorant.—A different account is given by Apollodorus. According to this writer, Æsacus was the son of Priam, by his first wife Arisba, and married Asterope, who did not long survive her union with him. His grief for her loss induced him to put an end to his existence. Æsacus was endued by his grandmother Merope with the gift of prophecy; and he transmitted this art to his brother and sister, Helenus and Cassandra. Priam, having divorced Arisba that he might espouse Hecuba, and the latter having dreamed that she had brought forth a blazing torch, which wrapped in flames the whole city, Æsacus predicted that the offspring of this marriage would occasion the destruction of his family and country. On this account, the infant Paris, immediately after his birth, was exposed on Mount Ida. (*Apollod.*, 3, 12, 5, *seqq.*, and *Heyne, ad loc.*)

Æsar, an Etrurian word, equivalent to the Latin *Deus*. (*Sueton. Vit. Aug.*, 97.) The lightning, having struck a statue of Augustus at Rome, effaced the letter C from the name CÆSAR on the pedestal. The augurs declared that, as C was the mark of a hundred, and ÆSAR the same as *Deus*, the emperor had only a hundred days to spend on earth, after which he would be taken to the gods. The death of Augustus, soon after, was thought to have verified this prediction. (*Sueton.*, *l. c.—Dio Cass.*, 56, 29.) Casaubon derives the Etrurian term just referred to from the Greek Αἶσα, "*fate*;" and Dickinson (*Delph. Phœnicis.*, *c.* 11) from the Hebrew, comparing it also with the Arabic *asara*, "*to create*." Lanzi (*Saggio di Ling. Etrusc.*, vol. 3, p. 708), after quoting Casaubon's etymology, suggests the Greek form σιοί, the same with θεοί, as the root. The *Asi* (or, more correctly, *Æsir*) of Scandinavian mythology will furnish, however, a more obvious and satisfactory ground of comparison. The term *As* is equivalent to "*Deus*" or "*God*," and the plural form is *Æsir*, "*Gods*." Hence *Asgard*, or *Asa-gard*, the old northern term for "*heaven*." It is curious to observe, that *Os* in Coptic likewise signifies "*God*" or "*Lord*," with which we may compare the Greek ὁσ-ιος, "*holy*." So, also, the earlier term for "*altar*" in the Latin language was *asa*. (*Terent. Scaur.*, p. 2252, 2258.) In Berosus, moreover, the gods are termed *Isi*; and good deities or geniuses were called by the ancient Persians *Ized*. (*Müller, Etrusker*, vol. 2, p. 81.—*Kanne, System der Indischen Mythen*, p. 228.—*Magnusen, Boreal. Mythol. Lex.*, p. 17, *seqq.*)

Æsărus, a river of Bruttium, on which Crotona was situate. It formed a haven, which, however incommodious compared with those of Tarentum and Brundisium, was long a source of great wealth to this city, as we are assured by Polybius (*Frag.*, 10, 1). The modern name is the *Esaro*. (Compare *Theocritus*, *Id.*, 4, 17.)

Æschines, I. an Athenian philosopher, of mean birth and indigent circumstances, styled the Socratic (ὁ Σωκρατικός) for distinction' sake from the orator of the same name mentioned below. He flourished during the fourth century B.C., and obtained instruction from Socrates, who honoured his ardent zeal for knowledge, and held him in high estimation. (*Diog. Laert.*, 2, 60.—*Senec. de Benef.*, 1, 8.) When Æschines addressed himself to the sage for the purpose of becoming his disciple, it was in the following words: "I am poor, but I give myself up entirely to you, which is all I have to give." The reply of Socrates was characteristic: "You know not the value of your present." After the death of his master, he endeavoured to better his worldly condition, and, having borrowed a sum of money, became a perfumer. It appears, however, that he did not succeed in this new vocation; and, not paying the interest of the sum he had borrowed, he was sued for the debt. Athenæus (13, p. 611, d) has preserved for us part of a speech delivered by Lysias on this occasion, in which he handles Æschines with considerable severity, and charges him with never paying his debts, with defrauding a certain individual of his property, corrupting his wife, &c. Not being able to live any longer at Athens, he betook himself to Sicily, and sought to win the favour of the tyrant Dionysius. According to Lucian (*de Parasit.—ed. Bip.*, vol. 7, p. 127), he accomplished his object by reading one of his dialogues, entitled Miltiades, to the tyrant, who liberally rewarded him. Plutarch (*de Discr. amic. et adulat.—ed. Reiske*, vol. 6, p. 248) informs us, that he had been strongly recommended to Dionysius by Plato, in a conversation which they had together subsequent to the arrival of Æschines, in which Plato complained to the tyrant of his neglecting a man who had come to him with the most friendly intention, that of improving him by philosophy. The statement of Diogenes Laertius, however, is directly opposite to this, for he informs us that Æschines was slighted by Plato, and introduced to the prince by Aristippus. He remained in Sicily till the expulsion of Dionysius, and then returned to Athens. Here, not daring to become a public rival of Plato or Aristippus, he taught philosophy in private, and received payment for his instructions. He also composed orations and pleadings for others. Besides orations and epistles, Æschines wrote seven So-

cratic dialogues in the true spirit of his master, on temperance, moderation, humanity, integrity, and other virtues. Their titles were, Μιλτιάδης, Καλλίας, Ἀξίοχος, Ἀσπασία, Ἀλκιβιάδης, Τηλαυγής, and Ῥίνων. Of these none remain. We have, indeed, three dialogues extant, which go under the name of Æschines, but the first and second are not his, and very probably the third also was never composed by him. (*Meiners, Judicium de quibusdam Socraticorum reliquiis.—Comment. Soc. Goett.*, vol. 5, p. 45, 1782.—*Fischer, ad Æsch. Dial.*, p. 23, 49, 107, *ed.* 1786.) Their titles are: 1. Περὶ Ἀρετῆς, *ei διδακτόν*. "Concerning virtue, and whether it can be communicated by instruction." 2. Ἐρυξίας, ἢ περὶ πλούτου. "Eryxias, or concerning riches." 3. Ἀξίοχος, ἢ περὶ θανάτου. "Axiochus, or concerning death." This last is attributed by some to Xenocrates of Chalcedon, and, what makes it extremely probable that Xenocrates was the author of the piece, is the circumstance of its containing the word ἀλεκτρυονοτρόφος, for which Pollux cites the Axiochus of this very philosopher. Diogenes Laertius, moreover, informs us, that Xenocrates wrote a work on death, but the manner in which he speaks of this production does not seem to indicate that it had the form of a dialogue. A letter, ascribed to Æschines, is, in like manner, supposed to be the production of another writer. Æschines pretended to have received his dialogues from Xanthippe, the wife of Socrates; and Diogenes Laertius states that Aristippus, when reading them, called out, πόθεν σοὶ, λῃστὰ, ταῦτα; "where did you get these from, you thief!" Little reliance, however, can be placed on either of these accounts. The three dialogues ascribed to Æschines are found in the old editions of Plato, since that of Aldus, 1513. The Axiochus is given by Wolf, in the collection entitled *Doctrina recte vivendi ac monendi*, Basil., 1577 and 1586, 8vo. Le Clerc first published these dialogues separately, at Amsterdam, 1711, in 8vo. Horræus gave a new edition and a new Latin version at Leuwarde, 1718, in 8vo. Fischer published four editions successively at Leipsic, in 1758, 1766, 1786, and 1788, 8vo. The last contains merely the text with an Index, so that the third is the most useful to the student. Fischer's editions are decidedly the best. The letter mentioned above was published by Sammet, in his edition of the letters of Æschines the orator.—II. An Athenian orator, born 397 B.C., sixteen years before Demosthenes. According to the account which Æschines gives of his own parentage, his father was of a family that had a community of altars with the race of the Eteobutadæ. Having lost his property by the calamities of war, he turned his attention, as the son tells us, to gymnastic exercises; but, being subsequently driven out by the thirty tyrants, he retired to Asia, where he served in a military capacity, and greatly distinguished himself. He contributed afterward to the restoration of the popular power in Athens. One of the orator's brothers served under Iphicrates, and held a command for three years, while another, the youngest, was sent as ambassador from the republic to the King of Persia. Such is the account of Æschines himself (*de male gesta leg.*, p. 47 and 48, *ed. Steph.*). That given by Demosthenes, however, in his oration for the crown, is widely different. According to the latter, the father of Æschines was originally a slave to a schoolmaster, and his first name was Tromes, which, upon gaining his freedom, he changed to Atrometus, in accordance with Athenian usage. His mother was at first named Empusa, an appellation which Demosthenes informs us was given to her on account of her habits of life, she being a common courtesan. This name was afterward changed to Glaucothea. (*Demosth. de corona*, p. 270, *ed. Reiske.*) The statement of Demosthenes, coming as it does from the lips of a rival, might well be suspected of exaggeration; and as Æschines did not reply to the speech of his opponent, we know not how he might have met these disgraceful charges. If, however, any inference is to be drawn from the feeble manner in which he replies to similar charges, made by the same orator on a different occasion, we should be led to suspect that they were, in some degree, based upon the truth. Nor, indeed, is it probable, that, with all the license allowed the ancient orators, Demosthenes would have ventured to make such assertions in the presence of the Athenian people if unsupported by facts. Suidas calls the mother of Æschines τελεστρία, a retainer to the female priesthood in initiations. Photius (*Biblioth.*, vol. 1, p. 20, *ed. Bekker*) says, that she was ἱερεία, "*a priestess;*" while another authority (*Lucian, in Somn.*—vol. 1, *ed. Bip.*, p. 13) makes her to have been τυμπανιστρία, a kind of minstrel, who beat the tabour in the feasts of Cybele. From all that we can learn of the early life of Æschines, it would appear, that, after having aided his father in the management of a school, he became clerk to one of the lower class of magistrates. Tired of this station, he attached himself to a company of tragedians, but was intrusted merely with third-rate characters. It is said that, on one occasion, when personating Œnomaus, he chanced to fall upon the stage, a circumstance which occasioned his disgraceful dismission from the troop. Hence the name of Œnomaus, which Demosthenes, in ridicule, applies to him. (*Demosth. de corona*, 307, *ed. Reiske.*) On the other hand, Æschines himself states, that from early life he followed the profession of arms, served on many occasions with distinction, and had a crown decreed him by the people for his meritorious exertions. It is more than probable that Æschines here selects the fairest parts of his career, and Demosthenes, on the contrary, whatever was calculated to bring him into contempt. Some ancient writers make him to have been a disciple of Isocrates and Plato, but others, with far more probability, assign him Nature alone for an instructress, and affirm that the public tribunals and the theatre were his only places of initiation into the precepts of the oratorical art. Æschines must have possessed strong natural talents to become as eminent as he did, and to be able to contest the prize of eloquence with so powerful a competitor as Demosthenes. It was a long time, however, before he became much known as a public speaker, and he was already advanced in life when he commenced taking part in the politics of the day. (*Recherches sur la vie et sur les ouvrages d'Eschine, par l'Abbé Vatry.—Mem. Acad. des Inscr.*, &c., vol. 14, p. 87.) When Æschines began his public career, the Athenians were engaged in a war with Philip of Macedon. The orator showed himself, at first, one of the most violent opposers of this monarch, and proposed sending ambassadors throughout Greece, in order to raise up enemies against him. He himself went in this capacity to Megalopolis, to confer with the general council of Arcadia. When the Athenians sent ten ambassadors to negotiate a peace with Philip, who had been at war with them on account of Amphipolis, Æschines, who was thought to be devoted to the public good, was one of the number. Demosthenes was a colleague of his on this occasion, and we have the express testimony of the latter, in favour of the correctness and integrity which on this occasion marked the conduct of his rival. A change, however, soon took place. Æschines, on his return, after having at first strenuously opposed the projected peace, on the morrow as earnestly advised it. The gold of Macedon had, beyond a doubt, been instrumental in producing this revolution in his sentiments, and we find him ever afterward a warm partisan of Philip's, and blindly seconding all his ambitious designs. From this period Æschines and Demosthenes became open antagonists. The latter, in concert with Timarchus, having meditated an impeachment of his rival for his conduct on another embassy, when he and four colleagues purpose-

ly wasted time in Macedonia, while Philip was prosecuting his conquests in Thrace, Æschines anticipated their attack by an accusation of Timarchus himself, and spoke with so much energy, that the latter either hung himself in despair, or, according to another authority, was condemned, and deprived of his rights as a citizen. Demosthenes, however, not intimidated by the blow, preferred his original charge against Æschines, and, according to Photius (*Biblioth.*, vol. 1, p. 20, *ed. Bekker*), came so near accomplishing the object he had in view, that his rival was only saved by the active interference of a wealthy citizen named Eubulus, an open enemy of Demosthenes, and by the judges rising from their seats before the accusation was brought to a close. After many subsequent collisions, Æschines was compelled to yield to the patriotism and eloquence of his adversary. Their most famous controversy was that which related to *the crown*. A little after the battle of Cheronæa, Demosthenes was commissioned to repair the fortifications of Athens. He expended, in the performance of this task, thirteen talents, ten of which he received from the public treasury, while the remaining three were generously given from his own private purse. As a mark of public gratitude for this act of liberality, Ctesiphon proposed to the people to decree a crown of gold to the orator. Æschines immediately preferred an impeachment against Ctesiphon, alleging that such a decree was an infringement of the established laws of the republic, since Demosthenes still held some public offices, and his accounts had not therefore been settled, and besides, since he was not such a friend to the state as Ctesiphon had represented him to be, who had, therefore, put upon record documents of a false and erroneous character. Demosthenes, on whom the attack was virtually made, appeared in defence of the accused. This celebrated cause, after having been delayed for some time in consequence of the troubles attendant on the death of Philip, was at last brought to a hearing. Ability and eloquence was displayed on both sides, but the palm was won by Demosthenes; and his rival, being found guilty of having brought an unjust accusation, was obliged to undergo the punishment he had intended for Ctesiphon, and was banished from his country. It is stated by Photius (*Biblioth.*, vol. 2, p. 493, *ed. Bekker*), that Æschines, when he left Athens, was followed and assisted by Demosthenes, and that, upon the latter's offering him consolation, he replied, "How shall I be able to bear my exile from a city, in which I leave behind me enemies more generous than it is possible to find friends in any other." Plutarch, however, ascribes this very answer to Demosthenes, when his opponents made a similar offer to him as he was departing from Athens into exile. Æschines retired to Asia with the intention of presenting himself before Alexander; but the death of that monarch compelled him to change his views, and take up his residence at Rhodes. Here he opened a school of eloquence, and commenced his lectures by reading the two orations which had been the occasion of his banishment. His hearers loudly applauded his own speech; but when he came to that of Demosthenes, they were thrown into transports of admiration. "What would you have said," exclaimed Æschines, according to the common account, "had you heard Demosthenes himself pronounce this oration!" The statement of Photius, however, is different from this, and certainly more probable. The auditors of Æschines at Rhodes expressed, as he informs us, their surprise that a man of so much ability should have been overcome by Demosthenes: "Had you heard that *wild beast* (*τοῦ θηρίου ἐκείνου*)," exclaimed Æschines, "you would have ceased to be at a loss on this head." (*εἰ ἠκούσατε τοῦ θηρίου ἐκείνου οὐκ ἂν ὑμῖν τοῦτο ἠπόρητο. Phot. Biblioth.*, vol. 1, p. 20, *ed. Bekker.*) He subsequently transferred his school from Rhodes to Samos, where he died at the age of 75 years. We have only three orations of Æschines, and it would seem that these were his sole remaining productions, even at an early period, since Photius states, that it was customary to designate these speeches by the name of "the Graces of Æschines." The most celebrated of these harangues is the one ostensibly directed against Ctesiphon, but in reality against Demosthenes. It is remarkable for order, clearness, and precision, and was selected by Cicero to be translated into Latin.—The Abbé Barthelemy makes the eloquence of Æschines to be distinguished by a happy flow of words, by an abundance and clearness of ideas, and by an air of great ease, which arose less from art than nature. The ancient writers appear to agree in this, that the manner of Æschines is softer, more insinuating, and more delicate than that of Demosthenes, but that the latter is more grave, forcible, and convincing. The one has more of address, and the other more of strength and energy. The one endeavours to steal, the other to force, the assent of his auditors. In the harmony and elegance, the strength and beauty of their language, both are deserving of high commendation, but the figures of the one are finer, of the other bolder. In Demosthenes we see a more sustained effort, in Æschines vivid, though momentary, flashes of oratory.—Besides the speeches above mentioned, twelve epistles are attributed to Æschines, which he is supposed to have written from Rhodes. Photius makes the number only nine, and states that they were called, from this circumstance, the Muses of Æschines. One of the best editions of Æschines is that of Wolf, containing also the orations of Demosthenes. It was first printed at Basle by Oporinus, afterward at the same place in 1549 and 1572, at Venice in 1550, and at Frankfort in 1604. The orations of Æschines are also contained in Reiske's excellent edition of the Greek Orators, *Lips.*, 1770, &c., 12 vols. 8vo, and in the valuable London edition, recently published, of the works of Demosthenes and Æschines, 10 vols. 8vo, 1827. To these may be added the edition of Foulkes and Friend, *Ozon.*, 1696, 8vo, and that of Stock, *Dublin*, 1769, 2 vols. 8vo. These last two editions, however, contain merely the orations of Æschines and Demosthenes respecting the crown. The epistles were published separately by Sammet, *Lips.*, 1771, 8vo.—III. The author of a harangue entitled *Deliaca*, which some have attributed to the orator Æschines. (*Diog. Laert.*)—IV. An Arcadian, a disciple of Isocrates. (*Id.*)—V. A Mytilenean, surnamed the scourge of orators, *ῥητορομάστιξ*. (*Id.*)—VI. A native of Neapolis, and member of the Academic sect. (*Cic. Or.*, 1, 11.)—VII. A native of Miletus, and orator, whose style of speaking is represented by Cicero as of the florid and Asiatic kind. (*Cic. Brut.*, c. 95.)—VIII. An Athenian physician who cured the quinsy, affections of the palate, cancers, &c., by employing the cinders of excrements. (*Plin.*, 28, 4.)—IX. A distinguished individual among the Eretrians, who disclosed to the Athenians the treacherous designs of some of his countrymen, when the former had marched to their aid against the Persians. (*Herod.*, 6, 100.)

Æschrion, I. a Mytilenean poet, intimate with Aristotle. He accompanied Alexander in his Asiatic expedition. Consult *Vossius de Poet. Græc.*—II. An Iambic poet of Samos. He is mentioned by Athenæus (7, 296, *e*, and 8, 335, *c*), and also by Tzetzes, in his scholia on Lycophron (v. 688–9). Some of his verses are preserved by Athenæus and in the Anthology. (Compare *Jacobs, ad Anthol.*, vol. 1, part 1, p. 385.)—III. A physician, preceptor to Galen, and of whom the latter speaks with high eulogium. He composed a work on husbandry, &c., which is cited by Pliny, and also by Varro, *R. R.*, 1, 1.

Æschylus, a celebrated tragic writer, son of Euphorion, born of a noble family at Eleusis in Attica, in the fourth year of the sixty-third Olympiad, B.C. 525. (Compare *Vit. Anonym.* given in *Stanley's ed.*,

and the *Arundel Marbles*.) Pausanias (1, 14) records a story of his boyhood, professedly on the authority of the poet himself, that, having fallen asleep while watching the clusters of grapes in a vineyard, Bacchus appeared to him, and bade him turn his attention to tragic composition. This account, if true, shows that his mind was, at a very early period, enthusiastically struck with the exhibitions of the infant drama. An impression like this, acting upon his fervid imagination, would naturally produce such a dream as is described. To this same origin must, no doubt, be traced the common account relative to Æschylus, that he was accustomed to write under the influence of wine; and in confirmation of which Lucian (*Demosth. Encom.—ed. Bip.*—vol. 9, p. 144) cites the authority of Callisthenes, and Athenæus (10, 33) that of Chameleon. The inspiration of Bacchus, in such a case, can mean nothing more than the true inspiration of poetry. (*Mohnike, Litt. der Gr. und Röm.*, vol. 1, p. 359.) At the age of twenty-five, Æschylus made his first public attempt as a tragic author, in the 70th Olympiad, B.C. 499. (*Suid. in Αἰσχ.—Clinton's Fasti Hellenici*, p. 21, 2d *ed.*) The next notice which we have of him is in the third year of the 72d Olympiad, B.C. 490, when, along with his two celebrated brothers Cynægirus and Aminias, he was graced at Marathon with the praises due to pre-eminent bravery, being then in his 35th year. (*Marm. Arund., No.* 49.—*Vit. Anonym.*) Six years after that memorable battle, he gained his first tragic victory. Four years after this was fought the battle of Salamis, in which Æschylus took part with his brother Aminias, to whose extraordinary valour the ἀριστεῖα were decreed. (*Herod.*, 8, 93.—*Ælian, Var. Hist.*, 5, 19) In the following year he served in the Athenian troops at Platæa. Eight years afterward (*Argument. ad Pers.*) he gained the prize with a tetralogy, composed of the *Persæ*, the *Phineus*, the *Glaucus Potniensis*, and the *Prometheus Ignifer*, a satyric drama (or, to give their Greek titles, the Πέρσαι, Φινεύς, Γλαῦκος Ποτνιεύς, and Προμηθεὺς πυρφόρος). The latter part of the poet's life is involved in much obscurity. (Compare *Blomfield, ad Pers. præf.*, p. xxii.—*Id. ad Arg. in Agamem.*, p. xix. *et* xx.—*Böckh, de Græc. Trag. Princip.*, c. 4, *seqq.*) That he quitted Athens and died in Sicily, is agreed on all hands, but the time and cause of his departure are points of doubt and conjecture. It seems that Æschylus had laid himself open to a charge of profanation, by too boldly introducing on the stage something connected with the mysteries. According to Clemens Alexandrinus, he was tried and acquitted of the charge (*ἐν Ἀρείῳ πάγῳ κριθεὶς, οὕτως ἀφείσθη, ἐπιδείξας αὑτὸν μὴ μεμνημένον.—Clem. Alex. Strom.*, 2). The more romantic narrative of Ælian (*Var. Hist.*, 5, 19) informs us, that the Athenians stood ready to stone him to death, when his brother Aminias, who interceded for him, dexterously dropped his robe and showed the stump of his own arm lost at the battle of Salamis. This act of fraternal affection and presence of mind had the desired effect on the quick and impulsive temper of the Athenians, and Æschylus was pardoned. But the peril which he had encountered, the dread of a multitude ever merciless in their superstitions, indignation at the treatment which he had received, joined, in all likelihood, to feelings of vexation and jealousy at witnessing the preference occasionally given to young and aspiring rivals, were motives sufficiently powerful to induce the proud-spirited poet to abandon his native city, and seek a retreat in the court of the munificent and literary Hiero, prince of Syracuse. (*Vit. Anonym.—Pausan.*, 1, 2.—*Plut. de Exil.*, Op., vol. 8, p. 385, *ed. Reiske.*) This must have been before the second year of the 78th Olympiad, B.C. 467, for in that year Hiero died. The author of the anonymous life of Æschylus, which has come down to us, mentions, among other reasons for his voluntary banishment, a victory obtained over him by Simonides, in an elegiac contest; and, what is more probable, the success of Sophocles, who carried off from him the tragic prize, according to the common account, in the 78th Olympiad, B.C. 468. Plutarch, in his life of Cimon, confirms the latter statement. If so, Æschylus could not have been more than a year in Sicily before Hiero's death. The common account, relative to the cause which drove the poet from his country, is grounded upon an obscure allusion in Aristotle's Ethics, explained by Clemens Alexandrinus and Ælian. In Sicily, Æschylus composed a drama, entitled *Ætna*, to gratify his royal host, who had recently founded a city of that name. During the remainder of his life, it is doubtful whether he ever returned to Athens. If he did not, those pieces of his, which were composed in the interval, might be exhibited on the Athenian stage under the care of some friend or relation, as was not unfrequently the case. Among these dramas was the Orestean tetralogy (*Argument. ad Agamem.—Schol. ad Aristoph. Ran.*, 1155), which won the prize in the second year of the 80th Olympiad, B.C. 458, two years before his death. At any rate, his residence in Sicily must have been of considerable length, as it was sufficient to affect the purity of his language. We are told by Athenæus, that many Sicilian words are to be found in his later plays. Æschylus certainly has some Sicilian forms in his extant dramas: thus πεδάρσιος, πεδαίχμιοι, πεδάοροι, μάσσων, μᾶ, &c., for μετάρσιος, μεταίχμιοι, μετέωροι, μείζων, μῆτερ, &c. (Comp. *Blomfield, Prom. Vinct.*, 277, *Gloss.*, and *Böckh, de Trag. Græc.*, c. 5.) The poet died at Gela, in the 69th year of his age, in the 81st Olympiad, B.C. 456. His death, if the common accounts be true, was of a most singular nature. Sitting motionless, in silence and meditation, in the fields, his head, now bald, was mistaken for a stone by an eagle, which happened to be flying over him with a tortoise in her claws. The bird dropped the tortoise to break the shell; and the poet was killed by the blow. It is more than probable, however, that this statement is purely fabulous, and that it was invented in order to meet a supposed prophecy, that he would receive his death from on high. The Geloans, to show their respect for so illustrious a sojourner, interred him with much pomp in the public cemetery.—Æschylus is said to have composed seventy dramas, of which five were satyric, and to have been thirteen times victor. The account of Pausanias, however, would almost imply a larger proportion of satyric dramas. In fact, considerable discrepance exists respecting the number of plays ascribed to Æschylus. Only seven of his tragedies remain, together with fragments of others preserved in the citations of the grammarians, and two epigrams in the Anthology. The titles of the dramas which have reached us are as follows: 1. Προμηθεὺς δεσμώτης (*Prometheus Vinctus*). 2. Ἑπτὰ ἐπὶ Θήβας (*Septem contra Thebas*). 3. Πέρσαι (*Persæ*). 4. Ἀγαμέμνων (*Agamemnon*). 5. Χοηφόροι (*Choëphoræ*). 6. Εὐμενίδες (*Eumenides*). 7. Ἱκέτιδες (*Supplices*). A short account of each of these will be given towards the close of the present article. This great dramatist was the author of the *fifth* form of tragedy. (*Vid.* Theatrum.) He added a second actor to the locutor of Thespis and Phrynichus, and thus introduced the *dialogue*. He abridged the immoderate length of the choral odes, making them more subservient to the main interest of the plot, and expanded the short episodes into scenes of competent extent. To these improvements in the economy of the drama, he added the decorations of art in its exhibition. A regular stage (*Vitruv. Præf., lib.* 7), with appropriate scenery, was erected; the actors were furnished with becoming dresses, and raised to the stature of the heroes represented by the thick-soled cothurnus (*Horat., Ep. ad Pis.*, 280); while the face was brought to the heroic cast by a mask of proportionate size and strongly-

marked character, which was also so contrived as to give power and distinctness to the voice. He paid great attention to the choral dances, and invented several figure-dances himself. Among his other improvements, is mentioned the introduction of a practice, which subsequently became established as a fixed and essential rule, the removal of all deeds of bloodshed and murder from the public view (*Philostr., Vit. Apollon.*, 6, 11), a rule only violated on one occasion, namely, by Sophocles in his play of the Ajax. In short, so many and so important were the alterations and additions of Æschylus, that he was considered by the Athenians as the *Father of Tragedy* (*Philostr., l. c.*), and, as a mark of distinguished honour paid to his merits, they passed a decree, after his death, that a chorus should be allowed to any poet who chose to re-exhibit the dramas of Æschylus. (*Philostr., l. c.*) Aristophanes alludes to this custom of re-exhibiting the plays of Æschylus in the opening of the Acharnians (*v.* 9, *seqq.*). Quintilian, however (10, 1), assigns a very different reason for this practice, and makes it to have been adopted for the purpose of presenting these dramas in a more correct form than that in which they were left by the author himself. What authority he had for such an assertion, does not now appear. In philosophical sentiments, Æschylus is said to have been a Pythagorean. (*Cic. Tusc. Disp.*, 2, 9.) In his extant dramas the tenets of this sect may occasionally be traced; as, deep veneration in what concerns the gods (*Agamem.*, 371), high regard for the sanctity of an oath and the nuptial bond (*Eumen.*, 217), the immortality of the soul (*Choëph.*, 321), the origin of names from imposition and not from nature (*Agamem.*, 682.—*Prom. Vinct.*, 84, 742), the importance of numbers (*Prom. Vinct.*, 468), the science of physiognomy (*Agamem.*, 797), the sacred character of suppliants (*Suppl.*, 351.—*Eumen.*, 233), &c. Æschylus, observes Schlegel (*Dram. Lit.*, p. 135, *seqq.*), must be considered as the creator of tragedy; it sprang forth from his head in complete armour, like Minerva from the brain of Jove. He clothed it as became its dignity, and not only instructed the chorus in the song and the dance, but came forward himself as an actor. (*Athenæus*, 1, 22.) He sketches characters with a few bold and powerful strokes. His plots are extremely simple. He had not yet arrived at the art of splitting an action into parts numerous and rich, and distributing their complication and denouement into well-proportioned steps. Hence in his writings there often arises a cessation of action, which he makes us feel still more by his unreasonably long choruses. But, on the other hand, all his poetry displays a lofty and grave disposition. No soft emotions, but terror alone remains in him; the head of Medusa is held up before the petrified spectators. His method of considering destiny is extremely harsh; it hovers over mortals in all its gloomy magnificence. The buskin of Æschylus has, as it were, the weight of brass; on it none but gigantic forms stalk before us. It almost seems to cost him an effort to paint mere men; he frequently brings gods on the stage, particularly the Titans, those ancient deities who shadow forth the dark primeval powers of nature, and who had long been driven into Tartarus, beneath a world governed in tranquillity. In conformity with the standard of his dramatis personæ, he seeks to swell out the language which they employ to a colossal size; hence there arise rugged compound words, an over-multitude of epithets, and often an extreme intricacy of syntax in the choruses, which is the cause of great obscurity. He is similar to Dante and Shakspeare in the peculiar strangeness of his imaginations and expressions, yet these images are not deficient in that terrible grace which the ancients particularly praise in Æschylus. The poet flourished exactly when the freedom of Greece, rescued from its enemies, was in its first strength, with a consciousness of which he seems to be proudly penetrated. He had lived to be an eyewitness of the greatest and most glorious event of which Greece could boast, the defeat and destruction of the enormous hosts of the Persians under Darius and Xerxes, and had fought with distinguished valour in the combats of Marathon and Salamis. In the *Persæ*, and the *Seven against Thebes*, he pours forth a warlike strain; the personal inclination of the poet for the life of a hero beams forth in a manner which cannot be mistaken. The tragedies of Æschylus are, on the whole, one proof among many, that in art, as in nature, gigantic proportions precede those of the ordinary standard, which then grow less and less, till they reach meanness and insignificance; and also that poetry, on its first appearance, is always next to religion in estimation, whatever form the latter may take among the race of men then existing. The tragic style of Æschylus is far from perfect (compare *Porson, Prælect. in Eurip.*, p. 6), and frequently deviates into the Epic and the Lyric, elements not qualified to harmonize with the drama. He is often abrupt, disproportioned, and harsh. It was very possible that more skilful tragic writers might compose after him, but he must always remain unsurpassed in his almost superhuman vastness, since even Sophocles, his more fortunate and more youthful rival, could not equal him in this. The latter uttered a sentiment concerning him by which he showed himself to have reflected on the art in which he excelled. "Æschylus does what is right, but without knowing it." Simple words, which, however, exhaust all that we understand by a genius which produces its effects unconsciously. (*Theatre of the Greeks*, p. 114, *seqq.*, *2d ed.*)—It only remains to give a brief account of the tragedies of Æschylus which have reached us entire. 1. Προμηθεὺς δεσμώτης ("Prometheus in chains"). All the personages of this tragedy are divinities, and yet the piece, notwithstanding, carries with it an air of general interest, for it involves the well-being of the human race. The subject is Prometheus, punished for having been the benefactor of men in stealing for them the fire from the skies; or, to express the same idea in a moral point of view, it is strength and decision of character struggling against injustice and adversity. In this drama, which stands alone of its kind, we recognise, amid strength and sublimity of conception, a wild and untutored daring, which betrays the rudeness of early tragedy, and the infancy of the art. The scenery is awfully terrific: the lonely rock frowning over the waves, the stern and imperious sons of Pallas and Styx holding up Prometheus to its rifted side while Vulcan fixes his chains, Oceanus on his hippogriff, the fury of the whirlwind, the pealing thunder, and Prometheus himself undismayed amid the warfare of the elements, and bidding defiance even to the monarch of the skies, present a picture pregnant with fearful interest, and worthy the genius of Æschylus. This drama was translated into Latin by the poet Attius, some fragments of whose version are preserved for us by Cicero (*Tusc. Quæst.*, 2, 10). The question relative to the remaining pieces of the Tetralogy, of which this play formed a part, may be seen discussed in Schütz's edition of Æschylus (vol. 5, p. 120, *seqq.*).—2. Ἑπτὰ ἐπὶ Θήβας ("The Seven Chiefs against Thebes"). The subject of the piece is the siege of Thebes, by the seven confederate chieftains, who had espoused the cause of Polynices against his brother Eteocles. It is said that Æschylus particularly valued himself on this tragedy, and certainly not without reason, both as regards the animation of the scenes that are portrayed, the sublimity of the dialogue, and the strong delineations of character which it contains. This drama has the additional merit of having given birth to the Antigone of Sophocles, the Phœnissæ of Euripides, and the Thebaid of Statius. Besides the Siege of Thebes, Æschylus wrote three tragedies also

on the events which preceded it, viz., the "Laius," the "Œdipus," and the "Sphinx." Some critics, however, make the last to have been a satyric drama.—3. Πέρσαι ("The Persians"). This piece is so called because the chorus is composed of aged Persians. The subject is purely an historical one: it is the defeat of the naval armament of Xerxes. This play was performed eight years after the battle of Salamis, and it has been considered by some a defect that so recent an event should have been represented on the stage. But, as Racine has remarked in the preface to Bajazet, distance of place supplies the want of distance of time. The scene is laid at Susa, before the ancient structure appropriated to the great council of state, and near the tomb of Darius. The shade of this monarch comes forth from the sepulchre, for the purpose of counselling Xerxes to cease from the war against a people whom the gods protect. The piece contains great beauties; every instant the trouble of the Persians increases, and the interest augments. By some it has been supposed to have been written with a political intent, the poet endeavouring, by an animated description of the pernicious effects of an obstinate pride, and by filling the spectators with a malignant compassion for the vanquished Xerxes, indirectly disposing them to break off the war which Themistocles wished to prolong.—4. Ἀγαμέμνων ("Agamemnon"). This prince, returning from the siege of Troy with his female captive Cassandra, is assassinated by Clytemnestra and Ægisthus. The part of Cassandra, who predicts the woes that are about to fall upon the house of Agamemnon, forms the chief interest of the piece, and is one of the finest that has ever been conceived. The commencement of this tragedy is somewhat languid, but as the play proceeds all is movement and feeling.—5. Χοηφόροι ("The Choëphoræ"). This drama is so entitled, because the chorus, composed of female Trojan captives, slaves of Clytemnestra, are charged with the office of bringing the liquor for making libations at the tomb of Agamemnon (*χοή, a libation*, and *φέρω, to bring*). The subject of the piece is Orestes avenging the death of Agamemnon on Clytemnestra and her paramour. When this horrible deed has been accomplished, the parricide is delivered over to the Furies, who disturb his reason. "The spirit of Æschylus," observes Potter, "shines through this tragedy; but a certain softening of grief hangs over it, and gives it an air of solemn magnificence." The characters of Orestes and Electra are finely supported.—6. Εὐμενίδες ("The Eumenides," or "Furies"). This play derives its name from the circumstance of the chorus being composed of Furies who pursue Orestes. The latter pleads his cause before the Areopagus, and is acquitted by the vote of Minerva. This drama is remarkable for its violation of the unity of place, the scene being first laid at Delphi and afterward at Athens. Müller has written a very able work on the scope and character of this production, in which he discusses incidentally some of the most important points connected with the Greek drama. As regards the object which the poet had in view when composing the piece, he considers it to be a political one. Æschylus was a zealous partisan of Aristides, and opponent of Themistocles, and evident symptoms of this partiality are to be found in some of his plays. As an Athenian citizen and patriot, the poet on every occasion recommends to his countrymen temperance and moderation in their enjoyment of democratic liberty, and in their ambitious schemes against the rest of Greece. The party of Themistocles had made themselves obnoxious, in these respects, to the patriotic feelings of Æschylus; and a demagogue named Ephialtes, having attacked the authority of the venerable court of the Areopagus, the poet in this play of the Eumenides appeared in its defence, and strove to save this excellent institution, though ineffectually, from the levelling doctrines of the day. Pollux informs us, that the tragic chorus, up to the time when this play was first represented, consisted of fifty persons, but that the terror occasioned by a chorus of fifty furies caused a law to be passed, fixing the tragic chorus, for the time to come, at fifteen, and the comic chorus at twenty-four. (*Iul. Pol.*, 4, 110.) Pollux evidently is in error here. The number of choreutæ for the whole tetralogy consisted of fifty (originally, as Müller thinks, of forty-eight), and these choreutæ it was the poet's business to distribute into choruses for the individual tragedies and satyric drama composing the tetralogy. Pollux, therefore, in all probability, misconceived something which he had learned relative to the number of choreutæ for the whole tetralogy, of which number at least three fourths were on the stage at the end of the Eumenides. But this was done in order to afford the people a splendid and expressive spectacle; neither were the choreutæ thus combined all habited as furies. (*Müller, Eumenides*, p. 52, *seqq.*)—With regard to the number of the tragic chorus in each particular play, it may be remarked, that Sophocles first brought in fifteen, the previous number having been twelve, and that Æschylus employed only twelve in more than one of his dramas, although in others very possibly he adopted the number so extended by Sophocles. (Consult the remarks of *Müller, Eumen.*, p. 58.)—This play did not prove, at first, very successful. It was altered by the poet, and reproduced some years after, during his residence in Sicily, when it carried off the prize.—7. Ἱκέτιδες ("The Female Suppliants"). Danaüs and his daughters solicit and obtain the protection of the Argives against Ægyptus and his sons. This play forms one of the feeblest productions of Æschylus. It possesses one remarkable feature, that the chorus acts the principal part. The scene is near the shore, in an open grove, close to the altar and the images of the gods presiding over the sacred games, with a view of the sea and the ships of Ægyptus on one side, and of the towers of Argos on the other; with hills, and woods, and vales, a river flowing between them.—We have no good edition, as yet, of all the plays of Æschylus. That of Schütz, *Halæ*, 1808–21, 5 vols. 8vo, although useful in some respects, is not held in very high estimation; neither is that of Butler, *Cantab.*, 1809, 8 vols. 8vo, regarded with a very favourable eye by European scholars. Wellauer's edition, also, *Lips.*, 1823–1831, 3 vols. 8vo, though highly lauded by some, is far from being satisfactory to all. The edition by Scholefield, *Cantab.*, 1828, 8vo, is useful, but unpretending, being designed principally for college-lectures. The best editions of the separate plays are those of Blomfield, as far as they extend, comprising, namely, the *Prometheus, Septem contra Thebas, Agamemnon, Persæ*, and *Choëphoræ*. His edition of the *Persæ*, however, was very severely handled by Seidler, in one of the German reviews, though the edge of the critique was in a great measure blunted by the personal feeling visible throughout. The editions of Dr. Blomfield appeared originally from the Cambridge press, but afterward from that of London. The first of the series, the *Prometheus*, came forth in 1810. Müller's edition of the *Eumenides*, appended to the dissertations above alluded to, is an excellent and scholar-like performance, though it provoked the ire of Hermann and his school, having been severely criticised by him and one of his disciples. A translation of it appeared from the Cambridge press in 1835.

Æsculapius, son of Apollo and the nymph Coronis, and god of the healing art. Pausanias (2, 26) gives three different accounts of his origin, on which our limits forbid us to dwell. The one of these that has been followed by Ovid, makes Coronis to have been unfaithful to Apollo, and to have been, in consequence, put to death by him, the offspring of her womb having been first taken from her and spared. Apollo received the

information respecting the unfaithfulness of Coronis, from a raven, and the angry deity is said by Apollodorus to have changed the colour of the raven from white to black, as a punishment for his unwelcome officiousness. As Coronis, in Greek, signifies a crow, hence another fable arose that Æsculapius had sprung from an egg of that bird, under the figure of a serpent. The first of the accounts given by Pausanias makes the birthplace of Æsculapius to have been on the borders of the Epidaurian territory; the second lays the scene in Thessaly; the third in Messenia. Æsculapius was placed, at an early age, under the care of the centaur Chiron. Being of a quick and lively genius, he made such progress as soon to become not only a great physician, but at length to be reckoned the god and inventor of medicine, though the Greeks, not very careful of consistency in the history of those early ages, gave to Apis, son of Phoroneus, the glory of having invented the healing art. Æsculapius accompanied Jason in his expedition to Colchis, and in his medical capacity was of great service to the Argonauts. He married Epione, whom some call Lampetia, by whom he had two sons, Machaon and Podalirius, and four daughters, Hygiea, Ægle, Panacea, and Iaso, of whom Hygiea, goddess of health, was the most celebrated. In the fabulous traditions of antiquity, Æsculapius is said to have restored many to life. According to Apollodorus (3, 10, 3), he received from Minerva the blood that flowed from the veins of Medusa, and with that which proceeded from the veins on the left, he operated to the destruction of men, while he used that which was obtained from the veins on the right for the benefit of his fellow-creatures. (Compare *Heyne, ad Apollod., l. c.*) With this last he brought back to the light of day Capaneus and Lycurgus, according to some, or Eriphyle and Hippolytus according to others, or, as other ancient authorities state, Hymenæus, and Glaucus the son of Minos. Jupiter, alarmed at this, and fearing, says Apollodorus, lest men, being put in possession of the means of triumphing over death, might cease to render honour to the gods, struck Æsculapius with thunder. The common account makes this to have been done on the complaint of Pluto. Apollo, enraged at the loss of his son, destroyed the Cyclopes who had forged the thunderbolts of Jove, for which offence the monarch of the skies was about to hurl him into Tartarus, but, on the supplication of Latona, banished him for a season from Olympus, and compelled him to serve with a mortal (*vid.* Admetus and Amphrysus).—Thus far we have traced the Greek accounts respecting Æsculapius. If, however, a careful inquiry be instituted, the result will be a decided conviction that the legend of Æsculapius is one of Oriental origin. According to Sanchoniatho, Æsculapius was the same with the Phœnician Esmun, the son of Sydyk, called "the just," and the brother of the seven Cabiri. (*Sanchon., frag., ap. Euseb., Præp. Evang.*, p. 39.—*Cory's Ancient Fragments*, p. 13.) Hence the meaning of Esmun, which signifies "the eighth." (Compare the *Schmoun*, or *Mendes*, of Egypt.) The seven Cabiri are the seven planets; and, in the Egyptian mythology, Phtha is added to them as the eighth. Phtha and Æsculapius, then, are identical, and the latter, like the former, though added to the number of the Cabiri, becomes in a mysterious sense their parent and guide. (*Creuzer's Symbolik*, vol. 2, p. 285 and 336.) In Esmun-Æsculapius, then, we have a solar deity, personified in his beauty and his weakness, for he is the same with the youth of Berytus, who mutilated himself and was placed in the number of the gods, and in this quality he receives the name of Pæan or Pæon, "the physician." He becomes identified also with the beauteous Apollo, for whose son he passes among the Greeks; while, as a mutilated deity, he is the same with the Phrygian Atys, the fair Adonis, and the chained Hercules of the Tyrians, all varied forms of the same idea. He is the sun, without strength at the close of autumn. In all these different points of view, we find Æsculapius corresponding to the Egyptian divinities; to Horus, to Harpocrates, to Sem, and to the god of the earth, Serapis. Egypt was always famed for the knowledge possessed by its priests of the healing art; and it always represented its great deities, the symbols of the power of nature, as endued with a healing influence. (*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 337 and 170, *seqq.*) Isis receives, in inscriptions, the epithet of "salutary." (*Gruter*, p. 83. —*Fabrett.*, p. 470.—*Reines, col.* 1, *n.* 132.) Serapis, whose name frequently occurs by the side of that of his spouse, had, at Canopus, a city already famous by its temple of Hercules, a sanctuary no less renowned for the wonderful cures performed within it, and of which a register was carefully preserved. (*Strabo*, 801.—Compare *Creuzer, Dionys.*, 1, p. 122, and *Guigniaut's* dissertation on the god Serapis, "*Sur le Dieu Serapis et son origine*," p. 20 and 22.) Both of these divinities, in the scenes figured on the monuments, bear serpents, or agathodemons, as the emblems of health: they carry also the chalice, or salutary cup of nature, surrounded by serpents, and which formed, perhaps, the most ancient idol connected with their worship. (*Creuzer's Symbolik, par Guigniaut*, vol. 1, p. 818, *seqq.*) One thing at least is certain, that these sacred serpents were nourished in their temples as living images of these deities of health. (*Guigniaut's Serapis*, p. 19, *seqq.*) The nurture of these national fetichs consisted in cakes of honey, and such was also the food of the serpents consecrated to the powers beneath the earth, the divinities of the dead. In fact, the god of medicine is, at the same time, a telluric power; and it is he that causes the mineral waters, the sources of health, to spring from the bosom of the earth. Æsculapius, then, is identical, in his essence, with the Canopic Serapis: like him, he has for a symbol a vase surrounded by serpents, and he was originally this same vase, the sacred Canopus. (Compare *Creuzer, Dionys.*, p. 220.—*Symbolik, par Guigniaut*, vol. 1, p. 415 and 818, *seqq.*) It is curious to observe the strong analogy that exists between the Oriental worship of Serapis, and the Grecian ideas, rites, and usages in the case of Æsculapius. At Ægium, in Achaia, near the ancient temple of Ilithyia, were to be seen the statues of the god and goddess of health, Asclepius (Æsculapius) and Hygiea. (*Pausan.*, 7, 23.) At Titane, a city of Sicyonia, the first settler of which was, according to tradition, Titan, brother of the Sun, Alexanor, the son of Machaon and grandson of Æsculapius, had erected a temple to this deity. His statue, at this place, was almost entirely enveloped in a tunic of white wool, with a mantle thrown over it, so that the face, and the extremities of the hands and feet, alone appeared to view. Æsculapius was carried, it is said, from Epidaurus to Pergamus; and we are also told that, in this Asiatic city, the Acesius of Epidaurus took the name of Telesphorus. (*Pausan.*, 2, 11.) Now Telesphorus indicates the autumnal season, the sun that has come to his maturity together with the productions of the earth, and, consequently, verging to his decline. Hence the Arcadians gave to Æsculapius a nurse named *Trygon*, an appellation derived probably from the Greek τρύγη or τρυγάω, and referring to the labours of harvest. Æsculapius, moreover, according to a tradition preserved in Attica, offered himself on the *eighth* day for admission into the Eleusinian mysteries, and was accordingly initiated. (*Philostrat., Vit. Apollon.*, 4, 18.) He is, in this point of view, the tardy one, the last comer assisting at the festival of autumn and the harvest. The subterranean powers and the deities of death, are also the divinities of sleep. Such, too, is the case with Æsculapius. He gives slumber and repose, and by their means bestows health. (*Lyd. de Mens.*, p. 78, *ed. Schow.*) Hence the custom of going to his

temple at Epidaurus for the purpose of sleeping therein, and recovering health by the means which the god of health would indicate in a dream to the invalids. (Compare *Sprengel, Gesch. der Medicin.*, vol. 1, p. 107, *seqq.*) The ancient Æsculapius, introduced at an early period into the religion of Samothrace, appeared at first in Greece under a form closely assimilated to that of the vase-gods, dwarfs, or pigmies, that were accustomed to be enveloped in garments, and to which was attributed a magic influence. (*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 310, *seqq.*) In these mysterious idols, the richness of hidden meaning was as great as the mode of decking the exterior was whimsical. The spirit of the old Pelasgic belief would seem, however, to have been continually employed in decomposing, as it were, this body of ideas united in one particular symbol, and in individualizing each for itself. It was thus that, by degrees, there arose round the god of medicine a cortége of genii, of both sexes, regarded either as his wives, or as his sons and daughters, or even as his grandchildren. In the sculptured representations of Æsculapius, to which the developement of Grecian art had subsequently given birth, we find the figure of Jove, a little modified, becoming the model of this deity. And yet, though the Grecian perception of the beautiful led them to deviate, in general, from the grosser representations of the Pelasgic worship, we find them, in the present case, still retaining an attachment for the ancient, and, at the same time, more significant and mysterious images. Hence, by the side of the new deity is placed one of his personified attributes, under the figure of an enveloped dwarf. In every quarter, where the Asclepiades (*vid.* that article) taught the principles of the healing art, or cured diseases in the temples of their master and reputed father, Æsculapius and his good genii were celebrated as saving divinities, on votive tablets, inscriptions, medals, and gems. The Romans, too, in the year of their city 461, in order to be delivered from a pestilence, sent a solemn embassy to Epidaurus to obtain the sacred serpent nourished at that place in the temple of Æsculapius. A temple was likewise erected to this deity on an island in the Tiber, where the sacred reptile had disappeared among the reeds. (*Val. Max.*, 1, 8, 2.) Not content with this, however, they resolved to have also a family of Asclepiades, and they pretended to have found it in the house of Acilius.—The principal and most ancient temples of Æsculapius (Ἀσκληπίεια), were those at Titane in Sicyonia (*Pausan.*, 2, 11); at Tricca in Thessaly (*Strabo*, 438); at Tithorea in Phocis, where he was revered under the name of Archegetes (*Pausan.*, 10, 32); at Epidaurus (*Pausan.*, 2, 26); in the island of Cos (*Strabo*, 657); at Megalopolis (*Pausan.*, 8, 32); at Cyllene in Elis (*Pausan.*, 6, 26); and at Pergamus in Asia Minor (*Pausan.*, 2, 26). Among all these temples, that of Epidaurus was at first the most celebrated, for it was from this city that the worship of Æsculapius was carried into Sicyonia, and also to Pergamus and Cyllene. (*Pausan.*, 2, 10.) It appears, however, that the temple of Cos became in time the most famous of all, since the Epidaurians, on one occasion, sent deputies thither. (*Pausan.*, 3, 23.) At a more recent period, Ægea, in Cilicia, could boast of a temple of Æsculapius which was held in high repute. It was here that Apollonius of Tyana practised many of his impostures. (*Philostr., Vit. Apollon.*, 1, 7.) Constantine destroyed this temple in his zeal for Christianity. (*Euseb., Vit. Constant., ed. Reading*, 3, 56.) Almost all these edifices were regarded as sanctuaries, which none of the profane could approach except after repeated purifications. Epidaurus was called the sacred country (*Pausan.*, 2, 26), a name which also appears on its medals. (*Eckhel, Doctr. Num. Vet.*, vol. 2, p. 290.—*Villoison, Prolegom.*, p. LII.) The temple at Asopus took the appellation of *Hyperteleaton*, as if it concealed within its walls the most sacred mysteries. (*Pausan.*, 3, 22.) The statue of Hygiea, at Ægium in Achaia, could only be viewed by the priests. (*Pausan.*, 7, 24.) No female was allowed to be delivered, and no sick persons were permitted to die, within the environs of the temple at Epidaurus. (*Pausan.*, 2, 27.) The temple at Tithorea was surrounded by a hedge, in the vicinity of which no edifice could be erected. The hedge was forty stadia from the building itself. (*Pausan.*, 10, 32.) Most of these temples stood in healthy situations. That of Cyllene, for example, was situate on Cape Hyrmine, in one of the most fertile and smiling countries of the Peloponnesus; while that of Epidaurus, erected, like the former, in the immediate neighbourhood of the sea, was surrounded by hills covered with the thick foliage of groves. (*Pausan.*, 2, 27.—Compare *Villoison, Prolegom.*, p. LIII., and *Chandler's Travels, ch.* 53, p. 223.) Others again were built near rivers, or in the vicinity of mineral springs; and it would appear from Xenophon (*Mem.*, 3, 13), that the temple of Æsculapius at Athens contained within it a source of warm water. The worship rendered to Æsculapius had for its object the occupying the imaginations of the sick by the ceremonies of which they were witnesses, and the exciting them to a sufficient degree in order to produce the desired result. For an account of these ceremonies, and the mode of curing that was generally adopted, consult *Sprengel, Hist. de la Médicine*, vol. 1, p. 154, *seqq.*—Æsculapius was sometimes represented either standing, or sitting on a throne, holding in one hand a staff, and grasping with the other the head of a serpent: at his feet a dog lay extended. (*Pausan.*, 2, 27.—Compare *Montfaucon, Antiquité expliq.*, vol. 1, pt. 2, pl. 187, 188.) At Corinth, Megalopolis, and Ladon, the god was represented under the form of an infant, or rather, perhaps, a dwarf, holding in one hand a sceptre, and in the other a pine-cone. (*Pausan.*, 2, 10.) Most generally, however, he appeared as an old man with a flowing beard. (*Pausan.*, 10, 32.) On some ancient monuments we see him with one hand applied to his beard, and having in the other a knotted staff encircled by a serpent. (*Minucius Felix, ed. Elmenhorst.*, p. 14.) He oftentimes bears a crown of laurel (*Antichità d'Ercol.*, vol. 5, p. 264, 271.—*Maffei, Gemm. ant.*, 2, *n.* 55), while at his feet are placed, on one side, a cock, and, on the other, the head of a ram; on other occasions, a vulture or an owl. Frequently a vase of circular form is seen below his statues (*Eriszo, Discorso, &c.*, p. 620), or, according to others, a serpent coiled up. (*Buonarotti, Osservazioni, &c.*, p. 201.) At other times he has his body encircled by an enormous serpent. (*Theodoret. affect. curat. disp.—Op. ed. Shulze*, vol. 4 and 8, p. 906.) Among all the symbols with which Æsculapius is adorned, the serpent plays the principal part. The gems, medals, and other monuments of antiquity, connected with the worship of this deity, most commonly bear such an emblem upon them. (*Spanheim, Epist. 4, ad Morell.*, p. 217, 218, *ed. Lips.*, 1695.—Compare *Knight's Inquiry into the Symbolical language of Ancient Art and Mythology*, § 25.—*Class. Journ.*, vol. 23, p. 13.)

Æsēpus, a river of Mysia, in Asia Minor, rising in Mount Cotylus, and falling, after a course of 500 stadia, into the Propontis, to the east of the Granicus. Strabo (582) conceives, that Homer extended the boundaries of Priam's kingdom to this river. Chishull (*Travels in Turkey*, p. 59) makes the modern name to be the *Bokla*, but Gossellin gives it as the *Satalders*. (*French Strabo*, vol. 4, p. 187, *not.*)

Æsernĭa, a city of Samnium, in the northern part of the country, and not far from the western confines. It was situate about twelve miles northwest of Bovianum, and is mentioned by Livy (*Epit.*, 16) as having been colonized about the beginning of the first Punic war. The same writer (27, 10) speaks of it as one of those colonies which distinguished themselves by

their firm adherence to the Roman power during the war with Hannibal. It was subsequently recolonized by Augustus and Nero (*Front. de Col.*), but Strabo (239 and 249) makes it a very inconsiderable place, having suffered materially in the Marsic war. The modern *Isernia* is supposed to represent the ancient Æsernia. (*Cramer's Anct. Italy*, vol. 2, p. 230.)

Æson, son of Cretheus and Tyro. He succeeded his father in the kingdom of Iolchos, but was dethroned by his half-brother Pelias. Æson became the father, by Alcimede, of the celebrated Jason, the leader of the Argonauts. Through fear of the usurper, Jason was intrusted to the care of the centaur Chiron, and brought up at a distance from the court of Pelias. On his arriving at manhood, however, he came to Iolchos, according to one account, to claim his inheritance; but, according to another, he was invited by Pelias to attend a sacrifice to Neptune on the seashore. The result of the interview, whatever may have been the cause of it, was an order from Pelias to go in quest of the golden fleece. (*Vid.* Jason.) During the absence of Jason on this well-known expedition, the tyranny of Pelias, according to one version of the story, drove Æson and Alcimede to self-destruction; an act of cruelty, to which he was prompted by intelligence having been received, that all the Argonauts had perished, and by a consequent wish on his part to make himself doubly secure, by destroying the parents of Jason. He put to death also their remaining child. (*Apollod.*, 1, 9, 16, *seqq.*—*Diod. Sic.*, 4, 50.—*Hygin.*, 24.) Ovid, however, gives a quite different account of the latter days of Æson. According to the poet (*Met.*, 7, 297, *seqq.*), Jason, on his return with Medea, found his father Æson still alive, but enfeebled by age; and the Colchian enchantress, by drawing the blood from his veins and then filling them with the juices of certain herbs which she had gathered for the purpose, restored him to a manhood of forty years. The daughters of Pelias having entreated Medea to perform the same operation on their aged father, she embraced this opportunity of avenging the wrongs inflicted on Jason and his parents by the death of the usurper. (*Vid.* Pelias.)

Æsonides, a patronymic of Jason, as being descended from Æson.

Æsōpus, I. a celebrated fabulist, who is supposed to have flourished about 620 B.C. (*Larcher, Hist. d'Herod.*, *Table Chronol.*, vol. 7, p. 539.) Much uncertainty, however, prevails both on this point, as well as in relation to the country that gave him birth. Some ancient writers make him to have been a Thracian. (Compare *Mohnike, Gesch. Litt. Gr. und R.*, vol. 1, p. 291.) Suidas states that he was either of Samos or Sardis; but most authorities are in favour of his having been a Phrygian, and born at Cotyæum. All appear to agree, however, in representing him as of servile origin, and owned in succession by several masters. The first of these was Demarchus, or, according to the reading of the Florence MS., Timarchus, who resided at Athens, where Æsop, consequently, must have had many means of improvement within his reach. From Demarchus he came into the possession of Xanthus, a Samian, who sold him to Iadmon, a philosopher of the same island, under whose roof he had for a fellow-slave the famous courtesan Rhodope. (*Herod.*, 2, 134.) Iadmon subsequently gave him his freedom, on account of the talents which he displayed, and Æsop now turned his attention to foreign travel, partly to extend the sphere of his own knowledge, and partly to communicate instruction to others. The vehicles in which this instruction was conveyed were fables, the peculiar excellence of which has caused his name to be associated with this pleasing branch of composition through every succeeding period. Æsop is said to have visited Persia, Egypt, Asia Minor, and Greece, in the last of which countries his name was rendered peculiarly famous. The reputation for wisdom which he enjoyed, induced Crœsus, king of Lydia, to invite him to his court. The fabulist obeyed the call, but, after residing some time at Sardis, again journeyed into Greece. At the period of his second visit, the Athenians are said to have been oppressed by the usurpation of Pisistratus, and to console them under this state of things, Æsop is related to have invented for them the fable of the frogs petitioning Jupiter for a king. The residence of Æsop in Greece at this time would seem to have been a long one, if any argument for such an opinion may be drawn from a line of Phædrus (3, 14), in which the epithet *senex* is applied to the fabulist during the period of this his stay at Athens. He returned, however, eventually to the court of the Lydian monarch. Whether the well-known conversation between Æsop and Solon occurred after the return of the former from his second journey into Greece, or during his previous residence with Crœsus, cannot be satisfactorily ascertained: the latter opinion is most probably the more correct one, if we can believe that the interview between Solon and Crœsus, as mentioned by Herodotus (1, 30, *seqq.*), ever took place. It seems that Solon had offended Crœsus by the low estimation in which he held riches as an ingredient of happiness, and was, in consequence, treated with cold indifference. (*Herod.*, 1, 33.) Æsop, concerned at the unkind treatment which Solon had encountered, gave him the following advice: "A wise man should resolve either not to converse with kings at all, or to converse with them agreeably." To which Solon replied, "Nay, he should either not converse with them at all, or converse with them usefully." (*Plut., Vit. Sol.*, 28.) The particulars of Æsop's death are stated as follows by Plutarch (*de sera numinis vindicta*, p. 556.—*Op. ed. Reiske*, vol. 8, p. 203.) Crœsus sent him to Delphi with a large amount of gold, in order to offer a magnificent sacrifice to Apollo, and also to present four *minæ* to each inhabitant of the sacred city. Having had some difference, however, with the people of Delphi, he offered the sacrifice, but sent back the money to Sardis, regarding the intended objects of the king's bounty as totally unworthy of it. The irritated Delphians, with one accord, accused him of sacrilege, and he was thrown down the rock Hyampea. Suidas makes him to have been hurled from the rocks called Phædriades, but the remark is an erroneous one, since these rocks were too far from Delphi, and the one from which he was thrown was, according to Lucian, in the neighbourhood of that city. (*Phalaris prior.*—*Op. ed. Bip.*, vol. 5, p. 46.—Compare *Larcher, Hist. d'Herod.*, vol. 7, p. 539.) Apollo, offended at this deed, sent all kinds of maladies upon the Delphians, who, in order to free themselves, caused proclamation to be made at all the great celebrations of Greece, that if there was any one entitled so to do, who would demand satisfaction from them for the death of Æsop, they would render it unto him. In the third generation came a Samian, named Iadmon, a descendant of one of the former masters of the fabulist, and the Delphians, having made atonement, were delivered from the evils under which they had been suffering. Such is the narrative of Plutarch. And we are also informed, that, to evince the sincerity of their repentance, they transferred the punishment of sacrilege, for the time to come, from the rock Hyampea to that named Nauplia. Other accounts, however, inform us, that Æsop offended the people of Delphi by comparing them to floating sticks, which appear at a distance to be something great, but, on a near approach, dwindle away into insignificance, and that he was accused, in consequence, of having carried off one of the vases consecrated to Apollo. The scholiast on Aristophanes (*Vesp.*, 1486) informs us, that Æsop had irritated the Delphians by remarking of them, that they

had no land, like other people, on the produce of which to support themselves, but were compelled to depend for subsistence on the remains of the sacrifices. Determined to be revenged on him, they concealed a consecrated cup amid his baggage, and, when he was some distance from their city, pursued and arrested him. The production of the cup sealed his fate, and he was thrown from the rock Hyampea, as already mentioned. As they were leading him away to execution, he is said to have recited to them the fable of the eagle and beetle, but without producing any effect. The memory of Æsop was highly honoured throughout Greece, and the Athenians erected a statue to him (*Phædrus*, 2, *Epil.*, 2, *seqq.*), the work of the celebrated Lysippus, which was placed opposite those of the seven sages. It must be candidly confessed, however, that little, if anything, is known with certainty respecting the life of the fabulist, and what we have thus detailed of him appears to rest on little more than mere tradition, and the life which Planudes, a monk of the fourteenth century, is supposed to have given to the world; a piece of biography possessing few intrinsic claims to our belief. Hence some writers have doubted whether such an individual as Æsop ever existed. (Compare *Visconti, Iconografia Greca*, vol. 1, p. 154, where the common opinion is advocated.) But, whatever we may think on this head, one point at least is certain, that none of the fables which at present go under the name of Æsop were ever *written* by him. They appear to have been preserved for a long time in oral tradition, and only collected and reduced to writing at a comparatively late period. Plato (*Phædon.—Op.*, pt. 2, vol. 3, p. 9, *ed. Bekker*) informs us, that Socrates amused himself in prison, towards the close of his life, with versifying some of these fables. (Compare *Plut. de Aud. Poet.*, p. 16, *c.*, and *Wyttenbach, ad loc.*) His example found numerous imitators. A collection of the fables of Æsop, as they were called, was also made by Demetrius Phalereus (*Diog. Laert.*, 5, 80), and another, between 150 and 50 B.C., by a certain Babrius. (Compare *Tyrwhitt, Dissert. de Babrio, Lond.*, 1776, 8vo.) The former of these was probably in prose; the latter was in choliambic verse (*vid.* Babrius). But the bad taste of the grammarians, in a subsequent age, destroyed the metrical form of the fables of Babrius, and reduced them to prose. To them we owe the loss of a large portion of this collection. Various collections of Æsopian fables have reached our times, among which six have attained to a certain degree of celebrity. Of these the most ancient is not older than the thirteenth century; the author is unknown. It is called the collection of Florence, and contains one hundred and ninety-nine fables, together with a puerile life of the fabulist by Planudes, a Greek monk of the fourteenth century. The second collection was made by an unknown hand in the thirteenth or fourteenth century. The monk Planudes formed the third collection. The fourth, called the Heidelberg collection, together with the fifth and sixth, styled, the former the Augsburg collection, the latter that of the Vatican, are the work of anonymous compilers. These last three contain many of the fables of Babrius reduced to bad prose. Besides the collections which have just been enumerated, we possess one of a character totally distinct from the rest. It is a Greek translation, executed in the fifteenth century by Michael Andreopulus, from a Syriac original, which would appear itself to have been nothing more than a translation from the Greek, by a Persian named Syntifa. (*Schöll, Hist. Litt. Gr.*, vol. 1, p. 253.)—As regards the question, whether the fables of the Arabian Lokman have served as a prototype for those of Æsop, or otherwise, it may be remarked, that, in the opinion of De Sacy (*Biographie Universelle*, vol. 24, p. 631, *s. v. Lokman*), the apologues of the Arabian fabulist are nothing more than an imitation of some of those ascribed to Æsop, and that they in no respect bear the marks of an Arabian invention. (Compare the observations of Erpenius, in the preface to his edition of Lokman, 1615.)—With respect to the person of Æsop, it has been generally supposed that the statement of Planudes, which makes him to have been exceedingly deformed, his head of a conical shape, his belly protuberant, his limbs distorted, &c., was unworthy of credit. Visconti, however, supports the assertions of Planudes in this particular, from the remains of ancient sculpture. (*Iconografia Greca*, vol. 1, p. 155.)—The best editions of Æsop are the following: that of Heusinger, *Lips.*, 1741, 8vo; that of Ernesti, *Lips.*, 1781, 8vo; that of Coray, *Paris*, 1810, 8vo; and that of De Furia, *Lips.*, 1810, 8vo.—II. An eminent Roman tragedian, and the most formidable rival of the celebrated Roscius, though in a different line. Hence Quintilian (11, 3) remarks, "*Roscius citatior, Æsopus gravior fuit, quod ille comœdias, hic tragœdias egit.*" His surname was Clodius, probably from his being a freedman of the Clodian or Claudian family. He is supposed to have been born in the first half of the seventh century of Rome, since Cicero, in a letter written A.U.C. 699 (*Ep. ad Fam.*, 7, 1), speaks of him as advanced in years. Some idea of the energy with which he acted his parts on the stage may be formed from the anecdote related by Plutarch (*Vit. Cic.*, 5), who informs us, that on one occasion, as Æsopus was performing the part of Atreus, at the moment when he is meditating vengeance, he gave so violent a blow with his sceptre to a slave who approached, as to strike him lifeless to the earth. A circumstance mentioned by Valerius Maximus (8, 10, 2), shows with what care Æsopus and Roscius studied the characters which they represented on the stage. Whenever a cause of any importance was to be tried, and an orator of any eminence was to plead therein, these two actors were accustomed to mix with the spectators, and carefully observe the movements of the speakers as well as the expression of their countenances. Æsopus, like Roscius, lived in great intimacy with Cicero, as may be seen in various passages in the correspondence of the latter. He appeared for the last time in public on the day when the theatre of Pompey was dedicated, A.U.C. 699, but his physical powers were unequal to the effort, and his voice failed him at the very beginning of an adjuration, "*Si sciens fallo.*" (*Cic., Ep. ad Fam.*, 7, 1.) He amassed a very large fortune, which his son squandered in a career of the most ridiculous extravagance. It is this son of whom Horace (*Sat.*, 2, 3, 239) relates, that he dissolved a costly pearl in vinegar, and drank it off. Compare the statement of Pliny (9, 59).—III. An engraver, most probably of Sigæum. The time when he lived is uncertain. In connexion with some brother-artist, he made a large cup, with a stand and strainer, dedicated by Phanodicus, son of Hermocrates, in the Prytaneum at Sigæum. (Consult the remarks of *Hermann, über Böckh's Behandlung der Grieck. Inschrift.*, p. 216–219.)

Æstĭi, a nation of Germany, dwelling along the southeastern shores of the Baltic Sea. Hence the origin of their name, from the Teutonic *Est*, "east," as indicating a community dwelling in the eastern part of Germany. (Compare the English *Essex*, i. e., *Æstsexia.*) They carried on a traffic in amber, which was found in great abundance along their shores. This circumstance alone would lead us to place them in a part of modern *Prussia*, in the country probably beyond *Dantzic*. Tacitus calls their position "the right side of the Suevic" or Baltic "Sea." It is incorrect to assign them to modern *Esthonia*. Either this last is a general name for any country lying to the east, or else the Esthians of Esthonia came originally from what is now *Prussia*. The Æstii worshipped,

according to Tacitus, the mother of the gods, Hertha, and the symbol of her worship was a wild boar. Now, as this animal was sacred to Freya, the Scandinavian Venus, and as Freya is often confounded with Frigga, the mother of the gods in the Scandinavian mythology, Tacitus evidently fell into a similar error, and misunderstood his informers. (*Tacit., M. G.*, 45.—*Pinkerton, Diss. on Scythians, &c.*, p. 168.)

Æsŭla, a town of Latium, the site of which remains undiscovered. Horace (*Od.*, 3, 29, 6) speaks of it in the same line with Tibur, whence it is naturally supposed to have stood in the vicinity of that place. Pliny (3, 5) enumerates Æsula among the Latin towns, which no longer existed in his time. Velleius Paterculus (1, 14) calls the place Æsulum, and reckons it among the colonies of Rome. (*Cramer's Anc. Italy*, vol. 2, p. 66.)

Æsyētes, a Trojan prince, supposed by some to have been the parent of Antenor and Ucalegon, while others make him to have been descended from a more ancient Ucalegon, who had married Ilios, the daughter of Laomedon. Homer (*Il.*, 13, 427) mentions Alcathous as the son of Æsyetes, and the son-in-law of Anchises, who had given him his eldest daughter Hippodamia in marriage. (*Heyne, ad Il.*, 2, 793.) The tomb of Æsyetes is alluded to by Homer (*Il.*, 2, 793), and is said by Strabo (599) to have been five stadia distant from Troy, and on the road leading to Alexandrea Troas. It afforded a very convenient post of observation in the Trojan war. Dr. Clarke gives the following account of it (*Travels*, &c., vol. 3, p. 92, *seqq.*, *Eng. ed.*): "Coming opposite to the bay, which has been considered as the naval station used by the Greeks during the Trojan war, and which is situate on the eastern side of the embouchure of the *Mender*, the eye of the spectator is attracted by an object predominating over every other, and admirably adapted, by the singularity of its form, as well as by the peculiarity of its situation, to overlook that station, together with the whole of the low coast near the mouth of the river. This object is a conical mound, rising from a line of elevated territory behind the bay and the mouth of the river. It has, therefore, been pointed out as the tomb of Æsyetes, and is now called *Udjek Tépe*. If we had never heard or read a single syllable concerning the war of Troy, or the works of Homer, it would have been impossible not to notice the remarkable appearance presented by this *tumulus*, so peculiarly placed as a post of observation commanding all approach to the harbour and river." In another part (p. 198), the same intelligent traveller observes: "The tumulus of Æsyetes is, of all others, the spot most remarkably adapted for viewing the Plain of Troy, and it is visible in almost all parts of Troas. From its top may be traced the course of the Scamander; the whole chain of Ida, stretching towards Lectum; the snowy heights of Gargarus, and all the shores of the Hellespont near the mouth of the river, with Sigæum, and the other tumuli upon the coast." Bryant endeavours to show, that what the Greeks regarded as the tombs of princes and warriors, were not so in reality, but were, for the most part, connected with old religious rites and customs, and used for religious purposes. (*Mythology*, vol. 2, p. 167, *seqq.*) Lechevalier, however, successfully refutes this. (*Beschreibung der Ebene von Troja*, &c., German transl. by *Heyne*, p. 129, *seqq.*)

Æthalĭa. *vid.* Ilva.

Æthalĭdes, a son of Mercury, and herald of the Argonauts, who obtained from his father the privilege of being among the dead and the living at stated times. Hence he was called ἐτερήμερος κήρυξ, from his spending one day in Hades, and the next upon earth, alternately. It is said also that his soul underwent various transmigrations, and that he appeared successively as Euphorbus, son of Panthûs, Pyrus the Cretan, an Elean whose name is not known, and Pythagoras. (*Schol. ad Apollon., Arg.*, 1, 644, *ex cod. Paris.*—Vol. 2, p. 51, *ed. Brunck.*)

Æthĭces, a Thessalian tribe of uncertain but ancient origin, since they are mentioned by Homer (*Il.*, 2, 744), who states that the Centaurs, expelled by Pirithous from Mount Pelion, withdrew to the Æthices. Strabo (327 and 434) says, that they inhabited the Thessalian side of Pindus, near the sources of the Peneus, but that their possession of the latter was disputed by the Tymphæi, who were contiguous to them on the Epirotic side of the mountain. Marsyas, a writer cited by Stephanus Byzantinus (*s. v.* Αἰθικία), described the Æthices as a most daring race of barbarians, whose sole object was robbery and plunder. Lycophron (*v.* 802) calls Polysperchon Αἰθίκων πρόμος. Scarcely any trace of this people remained in the time of Strabo. (*Cramer's Ancient Greece*, vol. 1, p. 352.)

Æthiopĭa, an extensive country of Africa, to the south of Egypt, lying along the Sinus Arabicus and Mare Erythræum, and extending also far inland. An idea of its actual limits will best be formed from a view of the gradual progress of Grecian discovery in relation to this region. Æthiops (Αἰθίοψ) was the expression used by the Greeks for everything which had contracted a dark or swarthy colour from exposure to the heat of the sun (*αἴθω*, "*to burn*," and *ὤψ*, "*the visage*"). The term was applied also to men of a dark complexion, and the early Greeks named all of such a colour Æthiopes, and their country Æthiopia, wherever situated. It is more than probable that the Greeks obtained their knowledge of the existence of such a race of men from the Phœnicians and Egyptians, and that this knowledge, founded originally on mere report, was subsequently confirmed by actual inspection, when the Greek colonists along the shores of Asia Minor, in their commercial intercourse with Sidon and Egypt, beheld there the caravans which had come in from Southern Africa. Homer makes express mention of the Æthiopians in many parts of his poems, and speaks of two divisions of them, the Eastern and Western. The explanation given by Eustathius and other Greek writers respecting these two classes of men, as described by the poet, cannot be the true one. They make the Nile to have been the dividing line (*Eustath.*, p. 1386, *ad Hom., Od.*, 1, 23); but this is too refined for Homer's geographical acquaintance with the interior of Africa. By the Eastern Æthiopians he means merely the imbrowned natives of Southern Arabia, who brought their wares to Sidon, and who were believed to dwell in the immediate vicinity of the rising sun. The Egyptians were acquainted with another dark-coloured nation, the Libyans. These, although the poet carefully distinguishes their country from that of the Æthiopians (*Od.*, 4, 84), still become, in opposition to the Eastern, the poet's Western Æthiopians, the more especially as it remained unknown how far the latter extended to the west and south. This idea, originating thus in early antiquity, respecting the existence of two distinct classes of dark-coloured men, gained new strength at a later period. In the immense army of Xerxes were to be seen men of a swarthy complexion from the Persian provinces in the vicinity of India, and others again, of similar visage, from the countries lying to the south of Egypt. With the exception of colour, they had nothing in common with each other. Their language, manners, physical make, armour, &c., were entirely different. Notwithstanding this, however, they were both regarded as Æthiopians. (Compare *Herodotus*, 7, 69, *seqq.*, and 8, 94, *seqq.*) The Æthiopians of the farther east disappeared gradually from remembrance, while a more intimate intercourse with Egypt brought the Æthiopians of Africa more frequently into view, and it is to these, therefore, that we now turn our attention.—Æthiopia, according to Herodotus, includes the countries above Egypt, the present Nubia and Abyssinia. Immediately above Syene and Elephantine, remarks this writer

(2, 29), the Æthiopian races begin. As far as the town and island of Tachompso, seventy or eighty miles above Syene, these are mixed with Egyptians, and higher up dwell Æthiopians alone. The Æthiopians he distinguishes into the inhabitants of Meroë and the Macrobii. In Strabo (800) and Pliny (6, 29) we find other tribes and towns referred to, but the most careful division is that by Agatharchides, whose work on the Red Sea is unfortunately lost, with the exception of some fragments. Agatharchides divides them according to their way of life. Some carried on agriculture, cultivating the millet; others were herdsmen; while some lived by the chase and on vegetables, and others, again, along the sea-shore, on fish and marine animals. The rude tribes who lived on the coast and fed on fish are called by Agatharchides the *Ichthyophăgi*. Along both banks of the Astaboras dwelt another nation, who lived on the roots of reeds growing in the neighbouring swamps: these roots they cut to pieces with stones, formed them into a tenacious mass, and dried them in the sun. Close to these dwelt the *Hylophăgi*, who lived on the fruits of trees, vegetables growing in the valleys, &c. To the west of these were the hunting nations, who fed on wild beasts, which they killed with the arrow. There were also other tribes, who lived on the flesh of the elephant and the ostrich, the *Elephantophăgi* and *Struthophăgi*. Besides these, he mentions another and less populous tribe, who fed on locusts, which came in swarms from the southern and unknown districts. (*Agatharch., de Rubr. Mar.—Geograph. Gr. Min., ed. Hudson*, vol. 1, p. 37, *seqq.*) The accuracy with which Agatharchides has pointed out the situation of these tribes, does not occasion much difficulty in assimilating them to the modern inhabitants of Æthiopia. According to him, they dwelt along the banks of the Astaboras, which separated them from Meroë; this river is the *Atbar*, or, as it is also called, the *Tacazze*; they must, consequently, have dwelt in the present *Shangalla*. The mode of life with these people has not in the least varied for 2000 years; although cultivated nations are situate around them, they have made no progress in improvement themselves. Their land being unfavourable both to agriculture and the rearing of cattle, they are compelled to remain mere hunters. Most of the different tribes mentioned by Agatharchides subsist in a similar manner. The *Dobenahs*, the most powerful tribe among the *Shangallas*, still live on the elephant and the rhinoceros. The *Baasa*, in the plains of *Sire*, yet eat the flesh of the lion, the wild hog, and even serpents: and farther to the west dwells a tribe, who subsist in the summer on the locust, and at other seasons on the crocodile, hippopotamus, and fish. Diodorus Siculus (3, 28) remarks, that almost all these people die of verminous diseases produced by this food; and Bruce (*Travels*, 2d *ed.*, vol. 5, p. 83) makes the same observation with respect to the *Waito*, on the Lake *Dambea*, who live on crocodiles and other Nile animals. Besides these inhabitants of the plains, Æthiopia was peopled by a more powerful, and somewhat more civilized, shepherd-nation, who dwelt in the caves of the neighbouring mountains, namely, the *Troglodytæ*. A chain of high mountains runs along the African shore of the Arabian Gulf, which in Egypt are composed of granite, marble, and alabaster, but farther south of a softer kind of stone. At the foot of the gulf these mountains turn inward, and bound the southern portion of Abyssinia. This chain was, in the most ancient times, inhabited by these *Troglodytæ*, in the holes and grottoes formed by nature but enlarged by human labour. These people were not hunters; they were herdsmen, and had their chiefs or princes of the race. Remains of the *Troglodytæ* still exist in the *Shipe*, *Hazorta*, &c., mentioned by Bruce (vol. 4, p. 266). A still more celebrated Æthiopian nation, and one which has been particularly described to us by Herodotus (3, 17, *seqq.*), was the *Macrobii*, for an account of whom, and of the state and city of Meroë, the student is referred to these articles respectively. Under the latter of these heads some remarks will also be offered respecting the trade of Æthiopia.—The early and curious belief respecting the Æthiopian race, that they stood highest in the favour of the gods, and that the deities of Olympus, at stated seasons, enjoyed among them the festive hospitality of the banquet, would seem to have arisen from the peculiar relation in which Meroë stood to the adjacent countries as the parent city of civilization and religion. Piety and rectitude were the first virtues with a nation whose dominion was founded on religion and commerce, not on oppression. The active imagination, however, of the early Greeks, gave a different turn to this feature in the Æthiopian character, and, losing sight of the true cause, or, perhaps, never having been acquainted with it, they supposed that a race of men, who could endure such intense heat as they were thought to encounter, must be a nobler order of beings than the human family in general; and that they who dwelt so near the rising and setting of the orb of day, could not but be in closer union than the rest of their species with the inhabitants of the skies. (Compare *Mannert*, 10, 103.)—The Æthiopians were intimately connected with the Egyptians in the early ages of their monarchy, and Æthiopian princes, and whole dynasties, occupied the throne of the Pharaohs at various times, even to a late period before the Persian conquest. The Æthiopians had the same religion, the same sacerdotal order, the same hieroglyphic writing, the same rites of sepulture and ceremonies as the Egyptians. Religious pomps and processions were celebrated in common between the two nations. The images of the gods were at certain times conveyed up the Nile, from their Egyptian temples to others in Æthiopia; and, after the conclusion of a festival, were brought back again into Egypt. (*Diod. Sic.*, 1, 33.—*Eustath., ad Il.*, 1, 423.) The ruins of temples found of late in the countries above Egypt (*vid.* Meroë), and which are quite in the Egyptian style, confirm these accounts; they were, doubtless, the temples of the ancient Æthiopians. It is nowhere asserted that the Æthiopians and Egyptians used the same language, but this seems to be implied, and is extremely probable. We learn from Diodorus, that the Æthiopians claimed the first invention of the arts and philosophy of Egypt, and even pretended to have planted the first colonies in Egypt, soon after that country had emerged from the waters of the Nile, or rather of the Mediterranean, by which it was traditionally reported to have been covered. The Æthiopians, in later times, had political relations with the Ptolemies, and Diodorus saw ambassadors of this nation in Egypt in the time of Cæsar, or Augustus. An Æthiopian queen, named Candace, made a treaty with Augustus, and a princess of the same name is mentioned by St. Luke in the Acts of the Apostles. How far the dominion of the Æthiopian princes extended is unknown, but they probably had at one period possessions on the coast of the Red Sea, and relations with Arabia. After this we find no farther mention of the ancient Æthiopian empire. Other names occur in the countries intervening between Egypt and Abyssinia; and when the term Æthiopian is again met with in a later age, it is found to have been transferred to the princes and people of Habesh. Such is the history of Æthiopia among the profane writers. By the Hebrews the same people are mentioned frequently under the name of Cush, which by the Septuagint translators is always rendered Αἰθίοπες, or Æthiopians. The Hebrew term is, however, applied sometimes to nations dwelling on the eastern shore of the Red Sea, and hence a degree of ambiguity respecting its meaning in some instances. This subject has been amply discussed by Bochart and Michaëlis. Among the Hebrews of later times, the term Cush clearly belongs to

the Æthiopians. The Æthiopians, who were connected with the Egyptians by affinity and intimate political relations, are by the later Hebrew historians termed Cush. Thus Tirhakah, the Cushite invader of Judah, is evidently Tearchon the Æthiopian leader mentioned by Strabo, and the same who is termed Tarakos, and is set down by Manetho, in the well-known tables of dynasties, as an Æthiopian king of Egypt. In the earlier ages the term Cush belonged apparently to the same nation or race; though it would appear that the Cush or Æthiopians of those times occupied both sides of the Red Sea. The Cush mentioned by Moses are pointed out by him to be a nation of kindred origin with the Egyptians. In the Toldoth Beni Noach, or Archives of the sons of Noah, which Michaëlis (*Spicileg. Geogr. Hebr. Ext.*) has proved to contain a digest of the historical and geographical knowledge of the ancient world, it is said, that the Cush and the Misraim were brothers, which means, as it is generally allowed, nations nearly allied by kindred. It is very probable, that the first people who settled in Arabia were Cushite nations, who were afterward expelled or succeeded by the Beni Yoktan or true Arabs. In the enumeration of the descendants of Cush in the Toldoth Beni Noach, several tribes or settlements are mentioned in Arabia, as Saba and Havila. When the author afterward proceeds to the descendants of Yoktan, the very same places are enumerated among their settlements. That the Cush had in remote times possessions in Asia, is evident from the history of Nimrod, a Cushite chieftain, who is said to have possessed several cities of the Assyrians, among which was Babel, or Babylon, in Shinar. Long after their departure the name of the Cush remained behind them on the coast of the Red Sea. It is probable that the name of Cush continued to be given to tribes which had succeeded the genuine Cushites in the possession of their ancient territories in Arabia, after the whole of that people had passed into Africa, just as the English are termed Britons, and the Dutch race of modern times Belgians. In this way it happened, that people, remote in race from the family of Ham, are yet named Cush, as the Midianites, who were descended from Abraham. The daughter of Jethro, the Midianite, is termed a Cushite woman. Even in this instance, the correspondence of Cush and Æthiopia has been preserved. We find the word rendered *Æthiopissa* by the Septuagint translators, and in the verses of Ezekiel, the Jewish Hellenistic poet, Jethro is placed in Africa, and his people are termed Æthiopians. On the whole, it may be considered as clearly established, that the Cush are the genuine Æthiopian race, and that the country of the Cush is generally in Scripture that part of Africa which lies above Egypt. In support of these positions may be cited, not only the authority of the Septuagint, and the writers already mentioned, but the concurring testimony of the Vulgate, and all other ancient versions, with that of Philo, Josephus, Eupolemus, and all the Jewish commentators and Christian fathers. There is only one writer of antiquity on the other side, and he was probably misled by the facts which we have already considered. This single dissentient is the writer of Jonathan's Targum, and on this authority the learned Bochart, supported by some doubtful passages, maintains that the land of Cush was situated on the eastern side of the Arabian Gulf. It has been satisfactorily shown, however, by the authors of the Universal History, and by Michaëlis, that many of these passages require a different version, and prove that the land of Cush was Æthiopia. (*Prichard's Physical History of Man, 2d ed.*, vol. 1, p. 289, *seqq.*)—As regards the physical character of the ancient Æthiopians, it may be remarked, that the Greeks commonly used the term Æthiopian nearly as we use that of negro: they constantly spoke of the Æthiopians, as we speak of the negroes, as if they were the blackest people known in the world. "To wash the Æthiopian white," was a proverbial expression applied to a hopeless attempt. It may be thought that the term Æthiopian was perhaps used vaguely, to signify all or many African nations of dark colour, and that the genuine Æthiopians may not have been quite so black as others. But it must be observed, that though other black nations may be called by that name when taken in a wider sense, this can only have happened in consequence of their resemblance to those from whom the term originated. It is improbable that the Æthiopians were destitute of a particular character, the possession of which was the very reason why other nations participated in their name, and came to be confounded with them. And the most accurate writers, as Strabo, for example, apply the term Æthiopian in the same way. Strabo, in the 15th book (686), cites the opinion of Theodectes, who attributed to the vicinity of the sun the black colour and woolly hair of the Æthiopians. Herodotus expressly affirms (7, 70), that the Æthiopians of the west, that is, of Africa, have the most woolly hair of all nations: in this respect, he says, they differed from the Indians and Eastern Æthiopians, who were likewise black, but had straight hair. Moreover, the Hebrews, who, in consequence of their intercourse with Egypt under the Pharaohs, could not fail to know the proper application of the national term Cush, seem to have had a proverbial expression similar to that of the Greeks, "Can the Cush change his colour, or the leopard his spots?" (*Jeremiah*, 13, 23.) This is sufficient to prove, that the Æthiopian was the darkest race of people known to the Greeks, and, in earlier times, to the Hebrews. The only way of avoiding the inference, that the Æthiopians were genuine negroes, must be by the supposition, that the ancients, among whom the foregoing expressions were current, were not acquainted with any people exactly resembling the people of Guinea, and therefore applied the terms woolly-haired, flat-nosed, &c., to nations who had these characters in a much less degree than those people whom we now term negroes. It seems possible, that the people termed Æthiopians by the Greeks, and Cush by the Hebrew writers, may either of them have been of the race of the Shangalla, Shilluk, or other negro tribes, who now inhabit the countries bordering on the Nile, to the southward of Sennaar; or they may have been the ancestors of the present Nouba or Barabra, or of people resembling them in description. The chief obstacle to our adopting the supposition that these Æthiopians were of the Shangalla race, or of any stock resembling them, is the circumstance, that so near a connexion appears to have subsisted between the former and the Egyptians; and we know that the Egyptians were not genuine negroes. Perhaps, after all, however, we would be more correct in considering the Bedjas, and their descendants the Abadbé and Bisharein, as the posterity of the ancient Æthiopians. Both the Ababdé and Bisharein belong to the class of red, or copper-coloured people. The former are described by Belzoni (*Travels*, p. 310), and the latter by Burckhardt (*Travels in Nubia*, p. 372).

ÆTHRA, daughter of Pittheus, king of Trœzene, and mother of Theseus by Ægeus. (*Vid.* Ægeus.) She was betrothed, in the first instance, to Bellerophon; but this individual being compelled to fly, in consequence of having accidentally killed his brother, Æthra remained under her father's roof. When Ægeus came to consult Pittheus respecting an obscure oracle which the former had received from the Delphic shrine, Pittheus managed to intoxicate him, and give him the company of his daughter. From this intercourse sprang Theseus. (*Vid.* Ægeus.) Æthra was afterward taken captive by Castor and Pollux, when these two came in quest of Helen, whom Theseus had carried off, and made themselves masters of Athens. She accompa-

nied Helen to Troy when the latter was abducted by Paris, and, on the fall of Troy, she was restored to her home by Acamas and Demophoon, her grandsons, and the sons of Theseus. (*Apollod.*, 3, 15, 4.—*Id.*, 3, 10, 7.—*Heyne, ad Apollod.*, *l. c.*)

Aetion, I. a famous painter, who lived in the time of Alexander the Great. He executed a painting of the nuptials of Alexander and Roxana; and the piece was so much admired at the Olympic Games, whither the artist had carried it for exhibition, that the president of the games gave him his daughter in marriage. Such is Lucian's account (*Her.*, 5), who saw this painting in Italy. In another passage, likewise, he refers to this production of Aëtion's, and bestows the highest praises on the lips of Roxana. (*Imag.*, 7.) Raphael is said to have traced, from Lucian's description of this work of art, one of his most brilliant compositions.—II. A sculptor, who flourished about the middle of the third century before the Christian era, and who is known from Theocritus (*Epigr.*, 7.) At the request of Nicias, then a celebrated physician at Miletus, he made a statue of Æsculapius out of cedar. (As regards the reading Ἀετίωνι, for the common Ἡετίωνι, consult *Kiessling, ad loc.*)—III. An engraver on precious stones, whose age is uncertain. (*Bracci*, 18.—*Sillig, Dict. Art., s. v.*)

Aetius, I. an heresiarch of the fourth century, surnamed by his adversaries *the Atheist*. He was the son of a common soldier, and born at Antioch. His poverty compelling him to live by the labour of his hands, he commenced by being a vine-dresser, and was afterward, in succession, a coppersmith and jeweller. Being forced to abandon this latter calling, for having substituted a bracelet of gilt-copper for one of gold, he followed the trade of an empiric, or charlatan, with some success, but was at last driven from Antioch, and went to study logic at Alexandrea. As he never attained any great skill in this latter science, and was, at the same time, but little versed in the sacred writings, he easily fell into the new religious errors of the day, to which he added many others of his own. Epiphanius has preserved forty-seven erroneous propositions, selected from his works, which contained more than three hundred. The principal ones consisted in teaching, that the Son of God was not like the Father; in pretending to know God by himself; in regarding the most culpable actions as the wants of nature; in rejecting the authority of the prophets and apostles; in rebaptizing in the name of the uncreated God, and of the Holy Spirit procreated by the created Son; in asserting that faith is sufficient without works, &c. His other errors were nothing more than mere sophisms founded on verbal equivocations. He was ordained deacon by Leontius, an Arian bishop, who was soon compelled to forbid him the exercise of his ministerial functions. After a succession of stormy conflicts, he was exiled by Constantius to Cilicia. Julian recalled him, and assigned him lands near Mytilene, in the island of Lesbos. He was even ordained bishop; and, having escaped punishment, which he was afterward on the point of undergoing for his attachment to the cause of the Emperor Valens, he died at Constantinople A.D. 366, and was honoured with a splendid funeral. (*S. Athanas., de Synod.—Socrat., Hist. Eccles.*, 1, 28.—*August. Hær.—Baron., Annal. Ann.*, 356.)—II. A celebrated Roman general, born at Dorostolus, in Mœsia. His father Gaudentius, a Scythian, attained to the highest military employments, and was killed in Gaul during a mutiny of the soldiers. Aëtius, brought up among the imperial body-guards, and given at an early period as a hostage to the formidable Alaric, learned the art of war under this conqueror, and profited by his stay among the barbarians to secure the attachment of a people whom he was destined to have alternately as enemies and allies. In A.D. 424, the usurper John wishing to seize the sceptre of the west, Aëtius undertook to procure for him the assistance of the Huns. John, however, was conquered, and Aëtius immediately submitted to Valentinian, who reigned in the west under the guardianship of his mother Placidia. Eagerly desirous of the imperial favours, and jealous of the credit of Count Boniface, Aëtius formed a treacherous scheme against him, the result of which was the revolt of Boniface, who invited Genseric and the Vandals into Africa. A subsequent explanation between Boniface and Placidia came too late to save Africa, but it served to expose the intrigues of Aëtius, who at this time was crushing the Franks and Burgundians in Gaul. Placidia did not dare to punish him, but she bestowed new honours upon Boniface. Rendered furious by this, Aëtius flew back to Italy with a few troops, encountered and gave battle to his rival, was conquered, but with his own hand wounded Boniface, who died shortly after, A.D. 432. Placidia was desirous of avenging his death, but Aëtius retired among the Huns, and reappeared subsequently at the head of sixty thousand barbarians to demand his pardon. Placidia restored to him his charges and honours, and Aëtius returned to Gaul to serve the empire, which he defended with great valour as long as his own ambitious views permitted this to be done. His most brilliant feat in this quarter was the overthrow of Attila, who had crossed the Rhine and Seine with his Huns, and laid siege to Orleans. Aëtius marched against him with a powerful army, and met his adversary, who had raised the siege of Orleans and recrossed the Seine, in the Catalaunian plains, near the modern *Châlons*. The contest was bloody but decisive, and three hundred thousand men fell on both sides. Notwithstanding, however, this brilliant achievement, Aëtius, in his turn, became the victim of court intrigue, and being sent for by Valentinian, and having approached him without distrust, was on a sudden stabbed to the heart by that suspicious and cowardly emperor. His death happened A.D. 454. (*Procop., de Reb. Goth.*, 5.—*Jornandes, de Regn. Success.*, c. 19.—*Paul Diacon., Hist. Miscell.*, 19, 16.—*Biographie Universelle*, vol. 1, p. 267.)—III. A physician of Amida, in Mesopotamia, who flourished at the close of the fifth century and the beginning of the sixth. The works of Aëtius are a valuable collection of medical facts and opinions, being deficient only in arrangement; since on several subjects their merit is transcendent. For example, the principles of the *Materia Medica* are delivered with admirable precision in the beginning of the first book. Of all the ancient treatises on fever, that contained in the fifth book of Aëtius may be instanced as being the most complete; and it would not be easy perhaps, at the present day, to point out a work so full on all points, and so correct in practice. Of contagion, as an exciting cause of fever, he makes no mention; and as his silence, and that of the other medical authors of antiquity, has often been thought unaccountable, it may be proper to say a few words in explanation. Palladius, who has given a most comprehensive abstract of the doctrines of Galen and his successors on the subject of fever, enumerates the following exciting causes of fevers: 1st. The application of a suitable *material*; as when things of a caleficient nature, such as pepper, mustard, and the like, are taken immoderately by a person of a hot temperament: 2d. Motion; which may be either mental or corporeal: 3d. Constriction of the pores of the skin, occasioned either by the thickness of the humours, or the coldness and dryness of the surrounding atmosphere. (This, by-the-by, accords with Dr. Cullen's Theory of spasm of the extreme vessels): 4th. Putrefaction of the fluids: 5th. The application of heat, such as by exposure of the head to the sun.—Epidemical fevers the ancients considered as being occasioned by a depraved state of the atmosphere, arising from putrid *miasmata*, or similar causes. With-

out doubt, in cases of malignant fevers, they were aware that the effluvia from the bodies of those afflicted with them contaminated the surrounding atmosphere, and that the fevers were propagated in this manner. Hence Galen, Cælius Aurelianus, Rhazes, and Avicenna, rank the plague among those complaints which pass from one person to another: and Isidorus defines the plague thus: "*Pestilentia est contagium, quod, dum unum apprehenderit, celeriter ad plures transit.*" At the same time, as they did not ascribe the origin and propagation of these disorders to a peculiar virus, they did not think it necessary to treat of contagion as a distinct cause of fever, because, in this view of the matter, it is clearly referrible to some one of the general causes enumerated above. Thus, the atmosphere of the ill-ventilated apartment of a patient in fever becoming vitiated, and being inhaled by a person in health, might occasion fever, either by producing constriction of the pores of the skin, or putrefaction of the fluids, and accordingly would be referred either to the 3d or the 4th class of general causes. In a word, the opinions of the ancients upon this subject seem to have corresponded very much with those of the more reasonable Macleanites of the present day, who, although they deny that fever, strictly speaking, is contagious, admit that it is contaminative.—Aëtius is the first medical author who has given a distinct account of the *Dracunculus*, or *Vermis Medinensis*, now commonly known by the name of Guinea-worm. He treats of this disease so fully, that Rhazes and Avicenna have supplied but little additional information, nor have the moderns, in any considerable degree, improved upon the knowledge of the ancients. The method of treating Aneurism at the elbow-joint is deserving of attention, as being a near approximation to the improved method of operating introduced by John Hunter and Abernethy. He directs the operator to make a longitudinal incision along the inner side of the arm, three or four fingers' breadth below the armpit, and having laid bare the artery, and dissected it from the surrounding parts, to raise it up with a blind hook, and, introducing two threads, to tie them separately and divide the artery in the middle. Had he stopped here, his method would have been a complete anticipation of the plan of proceeding now practised; but, unfortunately, not having sufficient confidence in the absorbing powers of the system, he gives directions to open the tumour and evacuate its contents. Many nice operations upon the eye and surrounding parts are accurately described by him.—On the obstetrical department of surgery he is fuller than any other ancient writer.—He has also given an account of many pharmaceutical preparations which are not noticed elsewhere. The work of Aëtius, divided by the copyists into four *Tetrabibli*, and each *Tetrabiblus* into four discourses, consisted originally of sixteen books. The first eight only were printed in Greek at Venice, by the heirs of Aldus Manutius, fol., 1534. The others have remained in MS., in the libraries of Vienna and Paris. Various editions have been published of the Latin translation of the entire work by Janus Cornarius, under the title of *Contractæ ex veteribus Medicinæ tetrabiblis*, at Venice, 1543, in 8vo; at Basle, 1542, 1549, in fol.; another at Basle, 1535, fol., of which the first seven and the last three books were translated by Montanus; two at Lyons, 1549, fol., and 1560, 4 vols. 12mo, with notes of but little value, by Hugo de Soleriis; and one at Paris, 1567, fol., among the *Medicæ Artis Principes*.—IV. Sicanus, or Siculus, a physician, and native of Sicily, as is commonly supposed, to whom is ascribed a treatise on *Melancholy*. The truth is, however, that the treatise in question is nothing more than a selection from the second discourse of the second Tetrabiblus of Aëtius of Amida; so that Aëtius the Sicilian becomes a mere nonentity. (*Schöll, Hist. Lit. Gr.*, 7, p. 253.)

ÆTNA, I. a celebrated volcano of Sicily, now *Etna*, or *Monte Gibello* (shortened into *Mongibello*), the latter of these modern appellations being adopted from the Arabic *Gibel*, "a mountain," given to Ætna on account of its vast size, and recalling the remembrance of the Arabian conquests in Sicily. (Compare the Map of Southern Italy and Sicily, accompanying the "*Histoire des Conquêtes des Normands*," by *D'Arc*, where the Arabic names are given.) This volcano, so immense in size, that Vesuvius, in comparison, seems merely a hill, rises on the eastern side of Sicily. It is 180 miles in circumference at the base, and attains by a gradual ascent to the height of 10,954 feet above the level of the sea. From *Catania* (the ancient Catana), which stands at the foot, to the summit, is 30 miles, and the traveller passes through three distinct zones, called the cultivated, the woody, and the desert. The lowest, or *cultivated* zone, extends through an interval of ascent of 16 miles, and it contains numerous small mountains of a conical form, about 300 or 400 feet high, each having a crater at the top, from which the lava flows over the surrounding country. The fertility of this region is wonderful, and its fruits are the finest in the island. The *woody* region forms a zone of the brightest green all around the mountain, and reaches up the side about eight miles. In the *desert* region vegetation entirely disappears, and the surface presents a dreary expanse of snow and ice. The summit of the mountain consists of a conical hill, containing a crater above two miles in circumference. —The silence of Homer respecting the fires of Ætna has given rise to the opinion, that the mountain in his time was in the same state of repose as Vesuvius in the days of Strabo. The earliest writers who make mention of Ætna, and its eruptions, are the author of the Orphic poems (*Argonaut.*, v. 12), and more particularly Pindar (*Pyth.*, 1, 21, *seqq.*, *ed. Boeckh.* Compare *Aulus Gellius*, 17, 10), whose description, in its fearful sublimity, bears with it all the marks of truth, and points evidently to some accurate accounts of the volcano, as received by the bard, perhaps from King Hiero. Thucydides (3, 116) is next in order. He speaks of the stream of lava, which, in his time (*Ol.* 88, 3, B.C. 426), desolated the territory of Catana; he asserts, that, fifty years before, a similar flow of lava had taken place, and, without any farther chronological reference, makes mention also of a third. These were the only three eruptions with which the Greeks had become acquainted since their settlement in Sicily. That Ætna, however, had, at a much earlier period, given proof of its volcanic character, is evident from the narrative of Diodorus Siculus (5, 6), where we are informed, that the Sicani were compelled to retire to the western parts of the island, by reason of the devastation and terror which the fiery eruptions from the mountain had occasioned. The account which Strabo gives (274) of the state of things on the summit of Ætna, accords pretty accurately with the narratives of modern travellers. The geographer informs us, that those who had lately ascended the mountain found on the top a crater, or, as he terms it, a level plain (*πεδίον ὁμαλόν*), about twenty stadia in circumference, enclosed by a bank of cinders having the height of a wall. In the middle of the plain was a hill of an ashy colour, like the surface of the plain. Over the hill a column of smoke hung suspended, extending about two hundred feet in height. Two of the party from whom Strabo received his information undertook to descend the banks and enter upon the plain, but the hot and deep sand soon compelled them to retrace their steps. The geographer, after this statement, then proceeds to contradict the common story respecting the fate of Empedocles, the party assuring him that the crater, or opening into the bowels of the mountain, could neither be seen nor approached. —The whole number of eruptions on record, in the

case of Ætna, is said to be eighty-one, of which the following may be regarded as an accurate enumeration. Those mentioned by Thucydides amount to *three*. In 122 B.C. there was *one*. In 44 A.D. *one*. In 252 A.D. *one*. During the 12th century, *two* happened. During the 13th, *one*. During the 14th, *two*. During the 15th, *four*. During the 16th, *four*. During the 17th, *twenty-two*. During the 18th, *thirty-two*. Since the commencement of the 19th, *nine*. (*Malte-Brun, Geogr.*, vol. 4, p. 293, *Brussels ed.*) That the Greeks did not suffer this mountain to remain unemployed in their mythological legends may easily be imagined, and hence the fable that Ætna lay on part of the giant form of Typhon, enemy of the gods. (*Pindar, Pyth., l. c.*—Compare *Æschylus, Prom. Vinct.*, v. 365.—*Hyginus*, c. 152.—*Apollod.*, 1, 6, 3, and *Heyne, ad loc.*, where the different traditions respecting Typhon are collected.) According to Virgil (*Æn.*, 3, 578), Enceladus lay beneath this mountain. Another class of mythographers placed the Cyclopes of Homeric fable on Ætna, though the poet never dreamed of assigning the island Thrinakia as an abode for his giant creations. (*Mannert*, vol. 3, p. 9, *seqq.*) When the Cyclopes were regarded as the aids of Vulcan in the labours of the forge, they were translated, by the wand of fable, from the surface to the bowels of the mountain, though the Lipari islands were more commonly regarded as the scene of Vulcan's art. (*Mannert*, 9, pt. 2, p. 297.)—II. A small city on the southern declivity of Ætna. The first name of the place was Inessa, or Inessos, and Thucydides (6, 94) speaks of the inhabitants under the appellation of Inessæi (Ἰνησσαῖοι). The form of the name, therefore, as given by Strabo (268), namely, Innesa (Ἴννησα), as well as that found in Diodorus Siculus (14, 14), Ennesia (Ἐννησία), are clearly erroneous. The name of the place was changed to Ætna by the remains of the colony which Hiero had settled at Catana, and which the Siculi had driven out from that place. Hiero had called Catana by the name of Ætna, and the new-comers applied it to the city which now furnished them with an abode. This migration to Inessa happened *Ol.* 79, 4. At a subsequent period (*Ol.* 94, 2) we find the elder Dionysius master of the place, a possession of much importance to him, since it commanded the road from Catana to the western parts of the island. The ancient site is now marked by ruins, and the place bears the name of *Castro*. (*Mannert*, 10, pt. 2, p. 291, *seqq.*)

Ætolia, a country of Greece, situate to the east of Acarnania. The most ancient accounts which can be traced respecting this region, represent it as formerly possessed by the Curetes, and from them it first received the name of Curetis. (*Strab.*, 465.) A change was subsequently effected by Ætolus, the son of Endymion, who arrived from Elis in the Peloponnesus, at the head of a band of followers, and, having defeated the Curetes in several actions, forced them to abandon their country (*vid.* Acarnania), and gave the territories which they had left the name of Ætolia. (*Ephor., ap. Strab.*, 463.—*Pausan.*, 5, 1.) Homer represents the Ætolians as a hardy and warlike race, engaged in frequent conflicts with the Curetes. He informs us, also, that they took part in the siege of Troy, under the command of Thoas their chief, and often alludes to their prowess in the field. (*Il.*, 9, 527.—2, 638, &c.) Mythology has conferred a degree of celebrity and interest on this portion of Greece, from the story of the Calydonian boar, and the exploits of Meleager and Tydeus, with those of other Ætolian warriors of the heroic age; but, whatever may have contributed to give renown to this province, Thucydides (1, 5) assures us, that the Ætolians, in general, like most of the northwestern clans of the Grecian continent, long preserved the wild and uncivilized habits of a barbarous age. The more remote tribes were especially distinguished for the uncouthness of their language and the ferocity of their habits. (*Thucyd.*, 3, 94.) In this historian's time they had as yet made no figure among the leading republics of Greece, and are seldom mentioned in the course of the war which he undertook to narrate. From him we learn that the Ætolians favoured the interests of the Lacedæmonians, probably more from jealousy of the Athenians, whom they wished to dislodge from Naupactus, than from any friendship they bore to the former. The possession of that important place held out inducements to the Athenians, in the sixth year of the war, to attempt the occupation, if not the ultimate conquest, of all Ætolia: the expedition, however, though ably planned, and conducted by Demosthenes himself, proved signally disastrous. We scarcely find any subsequent mention of the Ætolians during the more important transactions which, for upward of a century, occupied the different states of Greece. We may collect, however, that they were at that time engaged in perpetual hostilities with their neighbours the Acarnanians. On the death of Philip and the accession of Alexander, the Ætolians exhibited symptoms of hostile feelings towards the young monarch (*Diod. Sic.*, 17, 3), which, together with the assistance they afforded to the confederate Greeks in the Lamiac war, drew upon them the vengeance of Antipater and Craterus, who, with a powerful army, invaded their country, which they laid waste with fire and sword. The Ætolians, on this occasion, retired to their mountain-fastnesses, where they intrenched themselves until the ambitious designs of Perdiccas forced the Macedonian generals to evacuate their territory. (*Diod. Sic.*, 18, 25.) If the accounts Pausanias has followed are correct, Greece was afterward mainly indebted to the Ætolians for her deliverance from a formidable irruption of the Gauls, who had penetrated into Phocis and Ætolia. On being at length compelled to retreat, these barbarians were so vigorously pursued by the Ætolians, that scarcely any of them escaped. (*Pausan.*, 10, 23.—*Polyb.*, 9, 30.) From this time we find Ætolia acquiring a degree of importance among the other states of Greece, to which it had never aspired during the brilliant days of Sparta and Athens; but these republics were now on the decline, while northern Greece, after the example of Macedonia, was training up a numerous and hardy population to the practice of war. It is rarely, however, that history has to record achievements or acts of policy honourable to the Ætolians: unjust, rapacious, and without faith or religion, they attached themselves to whatever side the hope of gain and plunder allured them, which they again forsook in favour of a richer prize whenever the temptation presented itself. (*Polyb.*, 2, 45 and 46.—*Id.*, 4, 67.) We thus find them leagued with Alexander of Epirus, the son of Pyrrhus, for the purpose of dismembering Acarnania, and seizing upon its cities and territory. (*Polyb*, 2, 45.—*Id.*, 9, 34.) Again with Cleomenes, in the hope of overthrowing the Achæan confederacy. (*Polyb.*, 2, 45.) Frustrated, however, in these designs by the able counsels of Aratus, and the judicious and liberal policy of Antigonus Doson, they renewed their attempts on the death of that prince, and carried their arms into the Peloponnesus; which gave rise to the social war, so ably described by Polybius. This seems to have consisted rather in predatory incursions and sudden attacks on both sides, than in a regular and systematic plan of operations. The Ætolians suffered severely; for Philip, the Macedonian king, whose youth they had despised, advanced into the heart of Ætolia at the head of a considerable force, and avenged, by sacking and plundering Thermus, their chief city, the sacrilegious attack made by them on Dodona, and also the capture of Dium in Macedonia. (*Polyb.*, 5, 7, *seqq.*) When the Romans, already hard pressed by the second Pu-

nic war, then raging in Italy, found themselves threatened on the side of Greece by the secret treaty concluded by the King of Macedon with Hannibal, they saw the advantage of an alliance with the Ætolians in order to avert the storm; and, though it might reflect but little credit on their policy, in a moral point of view, to form a league with a people of such questionable character, the soundness of judgment which dictated the measure cannot be doubted; since they were thus enabled, with a small fleet and an army under the command of M. Valerius Lævinus, to keep in check the whole of the Macedonian force, and effectually to preclude Philip from affording aid to the Carthaginians in Italy. (*Livy*, 26, 24.) The Ætolians also proved very useful allies to the Romans in the Macedonian war, during which they displayed much zeal and activity, particularly in the battle of Cynoscephalæ, where their cavalry greatly distinguished itself, and contributed essentially to that decisive victory. (*Liv.*, 33, 7.) On the conclusion of peace, the Ætolians flattered themselves that their exertions in favour of the Romans would be rewarded with a share of the provinces taken from the enemy. But the crafty Romans considered Ætolia already sufficiently powerful to render any considerable addition to its territory impolitic, and even dangerous. The Ætolians were, at this time, no longer confined within the narrow limits which the early history of Greece assigns to them, but had extended their dominions on the west and northwest as far as Epirus, where they were in possession of Ambracia, leaving to Acarnania a few towns only on the coast: towards the north, they occupied the districts of Amphilochia and Aperantia, a great portion of Dolopia, and, from their connexion with Athamantia, their influence in that direction was felt even to the borders of Macedonia. On the side of Thessaly they had made themselves masters of the country of the Ænianes, a large portion of Phthiotis, with the cantons of the Melians and Trachinians. On the coast they had gained the whole of the Locrian shore to the Crissæan Gulf, including Naupactus. In short, they wanted but little to give them the dominion over the whole of Northern Greece. The Romans, therefore, satisfied with having humbled and weakened the Macedonian prince, still left him power enough to check and curb the arrogant and ambitious projects of this people. The Ætolians appear to have keenly felt the disappointment of their expectations. (*Liv.*, 33, 13 and 31.) They now saw all the consequences of the fault they had committed, in opening for the Romans a way to Greece; but, too weak of themselves to eject these formidable intruders, they turned their thoughts towards Antiochus, king of Syria, whom they induced to come over into that country, this monarch having been already urged to the same course by Hannibal. (*Liv.*, 35, 33.) With the assistance of this new ally, they made a bold attempt to seize at once the three important towns of Demetrias, Lacedæmon, and Chalcis, in which they partly succeeded; and, had Antiochus prosecuted the war as vigorously as it was commenced, Greece, in all probability, would have been saved, and Italy might again have seen Hannibal in her territories at the head of a victorious army; but a single defeat at Thermopylæ crushed the hopes of the coalition, and drove the feeble Antiochus back into Asia. (*Liv.*, 36, 19.) The Ætolians, deserted by their ally, remained alone exposed to the vengeance of the foe. Heraclea, Naupactus, and Ambracia were in turn besieged and taken; and no other resource being left, they were forced to sue for peace. This was granted A.U.C. 563; but on conditions that for ever humbled their pride, crippled their strength, and left them but the semblance of a republic. (*Liv.*, 38, 11. —*Polyb.*, *frag.*, 22, 13.)—The Ætolian polity appears to have consisted of a federal government, somewhat similar to the Achæan league. Deputies from the several states met in a common assembly, called Panætolium, and formed one republic under the administration of a prætor. This officer was chosen annually; and upon him devolved more especially the direction of military affairs, subject, however, to the authority of the national assembly. Besides this, there was also a more select council called Apocleti. In addition to the chief magistrate, we hear of other officers, such as a general of cavalry and a public secretary. (*Liv.*, 31, 29.—*Polyb.*, 4, 5.—*Id.*, *frag.*, 22, 15.—*Tittmann*, *Griechisch. Staatsverfass.*, p. 386, *seqq.*) —The following are the limits of Ætolia, according to Strabo (450). To the west it was separated from Acarnania by the Achelous; to the north it bordered on the mountain districts occupied by the Athamanes, Dolopes, and Ænianes; to the east it was contiguous to the country of the Locri Ozolæ, and, more to the north, to that of the Dorians; on the south it was washed by the Corinthian Gulf. The same geographer informs us, that it was usual to divide the country within these boundaries into Ætolia *Antiqua* and *Epictetus*. The former extended along the coast from the Achelous to Calydon; and included also a considerable tract of rich champaign country along the Achelous as far as Stratus. This appears to have been the situation chosen by Ætolus for his first settlement. The latter, as its name implies, was a territory subsequently acquired, and comprehended the most mountainous and least fertile parts of the province, stretching towards the Athamanes on the north side, and the Locri Ozolæ on the eastern. (*Cramer's Ancient Greece*, vol. 2, p. 60, *seqq.*) Ætolia was, in general, a rough and mountainous country. (Compare *Hobhouse*, *Journey*, &c., *Letter* 16, vol. 1, p. 189, *Am. ed.*—*Pouqueville*, *Voyage*, &c., vol 3, p. 231.) Some parts, however, were remarkable for their fertility; such as, 1. The large Ætolian field. (*Αἰτωλῶν πεδίον μέγα.—Dionys.*, *Perieg.*, v. 432.) 2. Parachelōïtis, or the fruitful region at the mouth of the Achelous, formed from the mud brought down by the river, and drained, or, according to the legend, torn by Hercules from the river-god. (*Vid.* Achelous). 3. The Lelantian field, at the mouth of the Evenus. (*Kruse*, *Hellas*, vol. 2, pt. 2, p. 189, *seqq.*)

Ætōlus, son of Endymion (the founder of Elis), and of Neïs, or, according to others, Iphianassa. Having accidentally killed Apis, son of Phoroneus, he fled with a band of followers into the country of the Curetes, which received from him the name of Ætolia. (*Apollod.*, 1, 7, 5.—*Vid.* Ætolia.)

Æx, I. a rocky island between Tenos and Chios, deriving its name from its resemblance to a goat (*αἴξ*). It is said by some to have given the appellation of "Ægean" (Αἰγαῖον) to the sea in which it stood. (*Plin.*, 4, 11.)—II. The goat that suckled Jupiter, changed into a constellation.

Afer, I. Cn. Domitius, an orator during the reigns of Tiberius, Caligula, Claudius, and Nero. He was born at Nemausus (*Nismes*), B.C. 15 or 16, of obscure parents, and not, as some maintain (*Faydit*, *Remarques sur Virgile*), of the Domitian line. After receiving a good education in his native city, he removed, at an early age, to Rome, where he subsequently distinguished himself by his talents at the bar, and rose to high honours under Tiberius. His services as an informer, however, most of all endeared him to the reigning prince, and in this infamous trade he numbered among his victims Claudia Pulchra, the cousin, and Quintilius Varus, the son, of Agrippina. A skilful flatterer, he managed to preserve all his favour under the three emperors who came after Tiberius, and finally died of intemperance under the last of the three, Nero, A.D. 59. He was the preceptor of Quintilian, who has left a very favourable account of his oratorical abilities. (*Tacitus*, *Ann.*, 4, 52.—*Id. ibid.*, 14, 19.—*Quintil.*, 5, 7.)—II. The surname of the

Emperor Hadrian's father, i. e., Ælius Hadrianus Afer.

Afrānius, I. a Latin comic poet, who flourished about 100 B.C. Cicero (*Brut.*, 45) says, that he imitated C. Titius, and praises him for acuteness of perception, as well as for an easy style. ("*Homo perargutus, in fabulis quidem etiam, ut scitis, disertus.*") Horace speaks of him as an imitator of Menander. (*Epist.*, 2, 1, 57.—Compare *Cic., de Fin.*, 1, 3.) Afranius himself admits, in his *Compitales*, that he derived many even of his plots from Menander and other Greek writers. In other instances, however, he made the manners and customs of his own country the basis of his pieces. Quintilian (10, 1, 100) praises the talents of Afranius, but censures him, at the same time, for his frequent and disgusting obscenities. Of all his works, only some titles, and 266 verses remain, which are to be found in the *Corpus Poëtarum* of Maittaire, *Lond.*, 1713, *fol.*, and also in the *Collectio Pisaurensis*. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 111.—*Schöll, Hist. Lit. Rom.*, vol. 1, p. 139.)—II. Nepos, a commander who had served under Pompey, and was named by him consul, A.U.C. 694, a period when Pompey was beginning to dread the power and ambition of Cæsar. Afranius, however, performed nothing remarkable at this particular time, having a distaste for public affairs. Fourteen years later, when Pompey and Cæsar had come to an open rupture, Afranius was in Spain, as the lieutenant of the former, along with Petreius, who held a similar appointment. Cæsar entered the country at this period, and the two lieutenants, uniting their forces, awaited his approach in an advantageous position near Ilerda (the modern *Lerida*). Cæsar was defeated in the first action, and two days afterward saw himself blockaded, as it were, in his very camp, by the sudden rise of the two rivers between which it was situate. His genius, however, triumphed over every obstacle, and he eventually compelled the two lieutenants of Pompey to submit without a second encounter. They disbanded their troops and returned to Italy, after having promised never to bear arms against Cæsar for the future. Afranius, however, either forgetful of his word, or having in some way released himself from the obligation he had assumed, took part with Pompey in the battle of Pharsalia, being intrusted with the command of the right wing, although his capitulation in Spain had laid him open to the charge of having betrayed the interests of his chief. After the battle of Thapsus, Afranius and Faustus Sylla moved along the coast of Africa, with a small body of troops, in the design of passing over to Spain, and joining the remains of Pompey's party in that quarter. They were encountered, however, by Sittius, one of the partisans of Cæsar, who defeated and made them prisoners. It was the intention of Sittius to have saved their lives, but they were both massacred by his soldiers. (*Cæs., Bell. Civ.*, 1, 38.—*Cic., ep. ad Att.*, 1, 18.—*Plut., Vit. Pomp.*—*Sueton., Vit. Cæs.*, 34.—*Florus*, 4, 2.)—III. Potitus, a plebeian, in the reign of Caligula, who, in a spirit of foolish flattery, bound himself by an oath, that he would depart from existence in case the emperor recovered from a dangerous malady under which he was labouring. Caligula was restored to health, and Potitus compelled to fulfil his oath. (*Dio Cass.*, 59, 8.—Compare the remarks of *Reimar, ad loc.*, on the belief prevalent throughout the ancient world, that the life of an individual could be prolonged, if another would lay down his own in its stead.)

Africa, one of the main divisions of the ancient world, known to history for upward of three thousand years; yet, notwithstanding its ancient celebrity, and notwithstanding its vicinity to Europe, still in a great measure eluding the examination of science. Modern observation and discoveries make it to be a vast peninsula, 5000 miles in length, and almost 4600 in breadth, presenting in an area of nearly 13,430,000 square miles, few long or easily-navigated rivers.—The Greeks would seem to have been acquainted, from a very early period, with the Mediterranean coast of this country, since every brisk north wind would carry their vessels to its shores. Hence we find Homer already evincing a knowledge of this portion of the continent. (*Od.*, 4, 84.) A tawny-coloured population roamed along this extensive region, to whom the name of *Libyans* (*Λίβυες*) was given by the Greeks, a corruption, probably, of some native term; while the country occupied by them was denominated *Libya* (*ἡ Λιβύη*). To this same coast belonged, in strictness, the lower portion of Egypt; but the name of this latter region had reached the Greeks as early as, if not earlier than, that of Libya, and the two therefore remained always disunited. Egypt, in consequence, was regarded as a separate country, until the now firmly-established idea of three continents superinduced the necessity of attaching it to one of the three. By some, therefore, it was considered as a part of Asia, while others made the Nile the dividing limit, and assigned part of Libya to Egypt, while the portion east of the Nile was made to belong to the Asiatic continent. As regarded the extent of Libya inland, but little was at that time known. Popular belief made the African continent of small dimensions, and supposed it to be washed on the south by the great river Oceanus, which encircled also the whole of what was then supposed to be the flat and circular disk of the earth. In this state, or very nearly so, Herodotus found the geographical knowledge and opinions of his contemporaries. The historian opposes many of the speculations of the day on this subject (4, 36, *seqq.*); he rejects the earth-encompassing Oceanus, as well as the idea that the earth was round as if made by a machine. He condemns also the division into Europe, Asia, and Africa, on account of the great disproportion of these regions. Compelled, however, to acquiesce in the more prevalent opinions of the day, he recognises Libya as distinct from Egypt, or, more properly speaking, makes the Nile the dividing line, though, from his own private conviction, it is easy to perceive that he himself takes for the eastern limit of Africa, what is regarded as such at the present day. None of the later geographers, down to the time of Ptolemy, appear to have disturbed this arrangement. Eratosthenes, Timosthenes, and Artemidorus, all adopt it; Strabo also does the same, though he considers the Arabian Gulf, with the isthmus to the north, as affording the far more natural boundary on the east. As Alexandrea, however, was built to the west of the mouths of the Nile, the canal which led off to this city was regarded as a part of the eastern boundary of the continent, and hence we find the city belonging on one side to Libya, and on the other to Asia. (*Hierocles, Bellum Alexandr., c.* 14.) The Romans, as in most of their other geographical views, followed here also the usages of the Greeks, and hence Mela (1, 1) remarks, "*Quod terrarum jacet a freto ad Nilum, Africam vocamus.*" As, however, in their subdivisions of territory, the district of Marmarica was added to the government of Africa, they began gradually to contract the limits of Libya, and to consider the Catabathmus Magnus as the dividing point. Hence we find the same Mela remarking (1, 8), "*Catabathmus, vallis devexa in Ægyptum, finit Africam.*" In consequence of this new arrangement, Egypt on both sides of the Nile began to be reckoned a part of the continent of Asia. ("*Ægyptus Asiæ prima pars, inter Catabathmum et Arabas.*"—*Mela*, 1, 9.) Ptolemy laid aside, in his day, all these arbitrary points of separation, and, assuming the Arabian Gulf as the true and natural dividing line on the east, made Egypt a part of Africa, and added to the same continent the whole western coast of the same gulf, which had before been regarded as an appendage of Arabia. (*Mannert*, 10, pt. 2, p. 1, *seqq.*)—The name of Africa seems to have been

originally applied by the Romans to the country around Carthage, the first part of the continent with which they became acquainted, and the appellation is said to have been derived from a small Carthaginian district on the northern coast, called *Frigi*. (*Ritter, Erdkunde*, 1, p. 955, 2d *ed.*) Hence, even when the name had become applied to the whole continent, there still remained, in Roman geography, the district of Africa Proper, on the Mediterranean coast, corresponding to the modern kingdom of *Tunis*, with part of that of *Tripoli*. The term Libya, on the other hand, though used by the Greeks to designate the entire country, became limited with the Romans to a part merely; and thus we have with the latter, the region of Libya, extending along the coast from the Greater Syrtis to Egypt, and stretching inland to the deserts.—The knowledge which Herodotus possessed of this continent was far from extensive. He considered Africa as terminating north of the equinoctial line; and, even in these narrow limits, Egypt alone, ranking it as a part of Africa in fact, is clearly described. If we exclude Egypt, the acquaintance possessed by the historian relative to the other parts of the continent, and which is founded on the information imparted by others, follows merely three lines of direction: one proceeds along the Nile, and reaches probably the limit of modern discoveries in that quarter; another, leaving the temple and Oasis of Ammon, loses itself in the great desert; while a third advances along the Mediterranean coast as far as the environs of Carthage. (*Malte-Brun*, 1, p. 26, *Brussels ed.*) The natives of Africa are divided by Herodotus into two races, the Africans, or, to adopt the Greek phraseology, Libyans, and the Æthiopians; one possessing the northern, the other the southern part (4, 197). By these appear to be meant the Moors, and the Negroes, or the darker-coloured nations of the interior. The common boundary of the Africans and Æthiopians in ancient times may be placed at the southern border of the Great Desert. Hanno found the Æthiopians in possession of the western coast, about the parallel of 19°; and Pliny (5, 31) places them at five journeys beyond Cerne. At present the negroes are not found higher up than the Senegal river, or about 17°, and that only in the inland parts. (*Rennell, Geography of Herodotus*, p. 427, *seqq.*) Nothing, however, can be more indeterminate than the terms Æthiopia and Æthiopian; and it is certain that many distinct races were included under the latter denomination. (*Vid.* Æthiopia.) The whole of Africa, except where it is joined to Asia, was known by the ancients in general to be surrounded by the sea; but of its general figure and extension towards the south they had no accurate knowledge. There is strong reason, however, to believe, that, at an era anterior to the earliest records of history, the circumnavigation of Africa was accomplished by the Phœnicians in the service of Necho, king of Egypt. Herodotus, to whom we are indebted for the knowledge of this interesting fact, speaking of the peninsular figure of the continent of Africa, says (4, 42): "This discovery was first made by Necho, king of Egypt, as far as we are able to judge. When he had desisted from opening the canal that leads from the Nile to the Arabian Gulf, he sent certain Phœnicians in ships, with orders to pass by the Columns of Hercules into the sea that lies to the north of Africa, and then to return to Egypt. These Phœnicians thereupon set sail from the Red Sea, and entered into the Southern Ocean. On the approach of autumn, they landed in Africa, and planted some grain in the quarter to which they had come: when this was ripe and they had cut it down, they put to sea again. Having spent two years in this way, they in the third passed the Columns of Hercules, and returned to Egypt. Their relation may obtain credit from others, but to me it seems impossible to be believed; for they affirmed, that, as they sailed around the coast of Africa, they had the sun on their right hand." The report which Herodotus thought so strange as to throw discredit on the whole narrative, namely, that in passing round Africa the navigators had the sun to the right, affords to us, as has been well remarked, the strongest presumption in favour of its truth, since this never could have been imagined in an age when astronomy was yet in its infancy. The Phœnicians must of course have had the sun on their right after having passed the line. (*Larcher, ad Herod., l. c.*—vol. 3, p. 458.—Compare *Rennell, Geography of Herodotus*, p. 718.) Many writers, however, have laboured to prove that the voyage, in all probability, never took place; that the time in which it is said to have been performed was too short for such an enterprise at that early day; in a word, that the undertaking was altogether beyond any means which navigation at that era could command. (*Gossellin, Recherches*, &c., vol. 1, p. 199, *seqq.*—*Mannert*, 1, p. 21, *seqq.*—*Malte-Brun*, 1, p. 30.) But the learned arguments of Rennell impart to the tradition a strong aspect of probability. (*Rennell, Geography of Herodotus*, p. 672, *seqq.*—Compare *Larcher, ad Herod., l. c.*, vol. 3, p. 458, *seqq.*—*Murray, Account of discoveries in Africa*, 1, p. 10, *seqq.*) The date of this first circumnavigation of Africa is supposed to be about 600 B.C. In that rude stage of the art of navigation, however, the knowledge of a passage by the Southern Ocean was as unavailable for any mercantile or practical purposes, as the discovery of a north-west passage in modern days. The precarious and tardy nature of the voyage, as well as the great expense attending it, would necessarily preclude its being made the channel of a regular commerce; nor was there any sufficient inducement for repeating the attempt, as the articles of merchandise most in request were to be had much nearer home. Exaggerated representations, moreover, of the frightful coast, and of the stormy and boundless ocean into which it projected, would naturally concur in intimidating future adventurers. Accordingly, we are informed by Herodotus (4, 43), that Sataspes, a Persian nobleman, who was condemned by Xerxes to be impaled, had his sentence commuted for the task of sailing round the African continent. He made the attempt from the west, passing the Columns of Hercules, and sailing southward along the western coast for several months; till baffled probably by the adverse winds and currents, or finding himself carried out into an immense and apparently boundless sea, he in despair abandoned the enterprise as impracticable, and returned by the way of the Straits to Egypt; upon which the monarch ordered the original sentence to be executed upon him. These attempts to circumnavigate Africa were made under the direction of the most powerful monarchs of the age; the next was undertaken by a private adventurer. We are informed by Strabo (98), who cites Posidonius as his authority, that a certain Eudoxus, a native of Cyzicus, having been deputed by his fellow-citizens to convey their solemn offering to the Isthmian celebration at Corinth, went, after having executed this commission, to Egypt, and had several conferences with the reigning monarch, Euergetes II., and also with his ministers, respecting various topics, but particularly concerning the navigation of the Nile in the upper part of its course. This man was an enthusiast in topographical researches, and not wanting in erudition. It happened that, about this same time, the guard-vessels on the coast of the Arabian Gulf picked up an Indian, whom they found alone in a bark and half dead. He was brought to the king; but no one understanding his language, the monarch ordered him to be instructed in Greek; and when he could speak that tongue, the Indian stated that, having set sail from the coast of India, he had lost his way, and had seen all his companions perish through famine. He promised, if the king would send him back, to show

the way to India to those whom the monarch should charge with this commission. Euergetes assented, and Eudoxus was one of those directed to go on this errand. He sailed with a cargo of various articles calculated for presents, and brought back in exchange aromatics and precious stones. He was disappointed, however, in the expectations of profit which he had entertained, since the king appropriated all the return-cargo to himself. After the death of Euergetes, Cleopatra, his widow, assumed the reins of government, and sent Eudoxus on a second voyage to India with a richer supply of merchandise than before. On his return, he was carried by the winds to the coast of Æthiopia, where, landing at several points, he conciliated the natives by distributing among them corn, wine, and dried figs, things of which until then they had been ignorant. He received in exchange water and guides. He noted down also some words of their language; and found, moreover, in this quarter, the extremity of a ship's prow, carved in the shape of a horse's head. This fragment, he was told, had belonged to a shipwrecked vessel that came from the west. Having reached Egypt, he found the son of Cleopatra on the throne, and he was again despoiled of the fruits of his voyage, being charged with having converted many things to his own use. As regards the fragment of the shipwrecked vessel brought home with him, he exposed it in the market-place for the examination of pilots and masters of vessels, who informed him that it must have belonged to a ship from Gades (*Cadiz*). The grounds of their belief were as follows: the traders of Gades, according to them, had large vessels; but the less wealthy, smaller ones, which they called horses, from the ornament on their prows, and which they used in fishing along the coasts of Mauritania as far as the river Lixus. Some shipmasters even recognised the fragment as having belonged to a certain vessel of this class, which, with many others, had attempted to advance beyond the Lixus, and had never after been heard of. From these statements Eudoxus conceived the possibility of circumnavigating Africa. He returned home, disposed of all his effects, and put to sea again with the money thus obtained, intending to attempt the enterprise in question. Having visited Dicearchia, Massilia, and other commercial cities, he everywhere announced his project, and collected funds and adventurers. He was at length enabled to equip one large and two small vessels, well-stored with provisions and merchandise, manned chiefly by volunteers, and carrying, moreover, a pompous train of artisans, physicians, and young slaves skilled in music. Having set sail, he was carried on his way at first by favourable breezes from the west. The crews, however, became fatigued, and he was compelled, though reluctantly, to keep nearer the shore, and soon experienced the disaster which he had dreaded, his ship grounding on a sandbank. As the vessel did not immediately go to pieces, he was enabled to save the cargo and great part of her timbers. With the latter he constructed another vessel of the size of one of fifty oars. Resuming his route, he came to a part inhabited by nations who spoke the same language, as he thought, with those on the eastern coast whom he had visited in his second voyage from India, and of whose tongue he had noted down some words. Hence he inferred that these were a part of the great Æthiopian race. The smallness of his vessels, however, induced him at length to return, and he remarked on his way back a deserted island, well supplied with wood and water. Having reached Mauritania, he sold his vessels and repaired to the court of Bocchus, and advised that king to send out a fleet of discovery along the coast of Africa. The monarch's friends, however, inspired him with the fear that his kingdom might, in this way, become gradually exposed to the visits and incursions of strangers. He made fair promises, therefore, to Eudoxus, but secretly intended to have him left on some desert island; and the latter, having discovered this, escaped into the Roman province, and thence passed over into Spain. Here he constructed two vessels, one intended to keep near the coast, the other to sail in deep water; and, having taken on board agricultural implements, various kinds of grain, and skilful artificers, he set sail on a second voyage, resolving, if the navigation became too long, to winter in the island which he had previously discovered. At this point, unfortunately, the narrative of Posidonius, as detailed by Strabo, stops short, leaving us totally in the dark as to the result. Pomponius Mela (3, 9, 10) tells us, on the alleged authority of Cornelius Nepos, that Eudoxus actually made the circuit of Africa, adding some particulars of the most fabulous description respecting the nations whom he saw. But no dependance can be placed on this doubtful authority; whereas the narrative of Posidonius bears every mark of authenticity. (Compare *Murray*, 1, p. 13, *seqq.*, and *Malte-Brun*, 1, p. 68, where the voyage of Eudoxus is defended against the remarks of Gossellin in his *Recherches*, &c., 1, p. 217, *seqq.*) These are the only instances on record in which the circumnavigation of Africa was either performed or attempted by the ancients. Other voyages were, however, undertaken with a view to the exploration of certain parts of its unknown coasts. The most memorable is that performed along the western coast by Hanno, about 570 years before the Christian era. The Carthaginians fitted out this expedition with a view partly to colonization and partly to discovery. The armament consisted of sixty ships, of fifty oars each, on board of which were embarked persons of both sexes to the number of 30,000. After two days' sail from the Columns of Hercules, they founded, in the midst of an extensive plain, the city of Thymiaterium. In two days more they came to a wooded promontory, and, after sailing round a bay, founded successively four other cities. They then passed the mouth of a great river, called the Lixus, flowing from lofty mountains inhabited by inhospitable Æthiopians, who lived in caves. Thence they proceeded for three days along a desert coast to a small island, to which they gave the name of Cerne, and where they founded another colony; and afterward sailed southward along the coast, till their farther progress was arrested by the failure of provisions. (*Hann. Peripl., in Geogr. Gr. Min., ed. Gail.*, 1, p. 113, *seqq.*) With regard to the extent of coast actually explored by this expedition, the brief and indistinct narrative affords ample room for learned speculation and controversy. According to Rennell (*Geogr. of Herod.*, p. 719, *seqq.*), the island of Cerne is the modern *Arguin*, the Lixus is the *Senegal*, and the voyage extended a little beyond *Sierra Leone*. M. Gossellin, on the other hand (*Recherches*, &c., 1, p. 61, *seqq.*), contends that the whole course was along the coast of Mauritania; that the Lixus was the modern *Lucos*, Cerne was *Fedala*, and the voyage extended little beyond Cape *Nun*. Malte-Brun (1, p. 33, *Brussels ed.*) carries Hanno as far as the bays called the Gulf *dos Medaios*, and the Gulf of *Gonzalo de Cintra*, on the shore of the desert: and he is induced to assume this distance, in some degree, from the fact of Himilco, another Carthaginian, having advanced in the same direction as far to the north as the coasts of Britain, a voyage much longer and more perilous than that said to have been performed by Hanno along the African coast. (*Plin.*, 7, 67.—*Fest. Avien. Ora Marit.*, *v.* 80, *seqq.*) A translation of the Periplus, however, will be found under the article *Hanno*, from which the student may draw his own conclusions.—At a much later period this part of the coast excited the curiosity of the Roman conquerors. Polybius, the celebrated historian, was sent out by Scipio on an exploratory voyage in the same direction; but, from the meager account preserved by Pliny, M. Gossellin infers that he did not

sail quite so far as the Carthaginian navigator had done. —Let us now turn our attention, for a moment, to the interior of the country. We have already alluded in general terms to the knowledge possessed by Herodotus of Africa. To what we have stated on this subject may be added the following curious narrative, which we receive from the historian himself (2, 32). "I was also informed," says Herodotus, "by some Cyreneans, that in a journey they took to the oracle of Ammon, they had conferred with Etearchus, king of the Ammonians; and that, among other things, discoursing with him concerning the sources of the Nile, as of a thing altogether unknown, Etearchus acquainted them, that certain Nasamones, a nation of Libya inhabiting the Syrtis, and a tract of land of no great extent eastward of the Syrtis, came into his country, and, being asked by him if they had learned anything touching the Libyan deserts, answered that some petulant young men, sons to divers persons of great power among them, had, after many extravagant actions, resolved to send five of their number to the coast of Libya, to see if they could make any farther discoveries than others had done. The young men chosen by their companions to make this expedition, having furnished themselves with water and other necessary provisions, first passed through the inhabited country; and when they had likewise traversed that region which abounds in wild beasts, they entered the deserts, making their way towards the west. After they had travelled many days through the sands, they at length saw some trees growing in a plain, and they approached, and began to gather the fruit which was on them; and while they were gathering, several little men, less than men of middle size, came up, and, having seized them, carried them away. The Nasamones did not at all understand what they said, neither did they understand the speech of the Nasamones. However, they conducted them over vast morasses to a city built on a great river running from the west to the east, and abounding in crocodiles; where the Nasamones found all the inhabitants black, and of no larger size than their guides. To this relation Etearchus added, as the Cyreneans assured me, that the Nasamones returned safe to their own country, and that the men to whom they had thus come were all enchanters." (Compare the remarks under the article Nasamones.) Rennell (*Geogr. of Herod.*, p. 432) observes, that it is extremely probable that the river seen by the Nasamones was that which, according to the present state of our geography, is known to pass by *Tombuctoo*, and thence eastward through the centre of Africa (in effect, the river commonly known by the name of *Niger*). What is called the inhabited country in this narrative, he makes the same with the modern *Fezzan*, in which also he finds the sandy and desert region traversed by the Nasamones. It appears certain to him, as well as to Larcher, that the city in question was the modern *Tombuctoo*. Malte-Brun, however (1, p. 28, *Brussels ed.*), thinks it impossible that Tombuctoo can be the place alluded to, since it is separated from the country of the Nasamones by so many deserts, rivers, and mountains.—In the days of Strabo, the knowledge possessed by the ancients of Africa was little, if at all, improved. The Mediterranean coast and the banks of the Nile were the only parts frequented by the Greeks. Their opinion respecting the continent itself was that it formed a trapezium, or else that the coast from the Columns of Hercules to Pelusium might be considered as the base of a right-angled triangle (*Strabo*, 17, p. 825, *ed. Casaub.*), of which the Nile formed the perpendicular side, extending to Æthiopia and the ocean, while the hypothenuse was the coast comprehended between the extremity of this line and the straits. The apex of the triangle reached beyond the limits of the habitable world, and was consequently regarded as inaccessible: hence Strabo declares his inability to assign any precise length to the continent in question. His knowledge of the western coast is far from extensive or accurate. In passing the straits, we find, according to him, a mountain called by the Greeks Atlas, and by the barbarians Dyris: advancing thence towards the west, we see Cape Cotes, and afterward the city of Tinga, situate opposite to Gades in Spain. To the south of Tinga is the Sinus Emporicus, where the Phœnicians used to have establishments. After this the coast bends in, and proceeds to meet the extremity of the perpendicular line on the opposite side. We may pardon Strabo for too lightly rejecting the discoveries of the Carthaginians along the western coast, since nothing proves him to have read the periplus of Hanno. An error, however, which cannot be excused, is that of placing Mount Atlas directly on the straits, since he might have learned from the account of Polybius, that this mountain was situate far beyond, on the western coast, and giving name to the adjacent ocean. With regard to the eastern shores of Africa, Strabo cites a periplus of Artemidorus, from the Straits of Dirse (*Bab-el-Mandeb*) to the Southern Horn, which, from a comparison of distances as given by Ptolemy and Marinus of Tyre, answers to Cape *Bandellans*, to the south of Cape *Gardafui*. (*Gossellin, Recherches*, vol. 1, p. 177, *seqq.*) Here a desert coast for a long time arrested the progress of maritime discovery on the part of the Greeks.—The knowledge of the day then, respecting the eastern and western coasts of Africa, appears to have extended no farther than 12° north latitude, or perhaps 12° 30′. The two sides were supposed to approximate, and between the *Hesperii Æthiopes* to the west, and the *Cinnamomifera regio*, to the east, the distance was supposed to be comparatively small. (*Strabo*, 119.) This intervening space was exposed to excessive heats, according to the common belief, and which forbade the traveller's penetrating within its precincts; while, at a little distance beyond, the Atlantic and Indian Oceans were thought to unite. The hypothesis which we have here stated made Africa terminate at about one half of its true length, and represented this continent as much smaller than Europe. (*Plin.*, 2, 108.—*Id.*, 6, 33.—*Pomp. Mela*, 1, 4.) Still it was the one generally adopted by the Alexandrean school. (*Eratosthenes, ap. Strab., passim.—Crates, ap. Gemin., Elem. Astron.*, c. 13.—*Aratus, Phænom.*, v. 537.—*Cleanthes, ap. Gemin., l. c.—Cleomedes, Meteor.*, 1, 6, &c.) On the other hand, the opinion of Hipparchus, which united eastern Africa to India (*Hipp., ap Strab.*, 6), remained for a long period contemned, until Marinus of Tyre and Ptolemy had adopted it. This adoption, however, did not prevent the previous hypothesis from keeping its ground, in some measure, in the west of Europe (*Macrob., Somn. Scip.*, 2, 9.—*Isidor., Orig.*, 14, 5), where it contributed to the discovery of the route by the Cape of Good Hope. (*Malte-Brun*, 1, p. 67, *seqq., Brussels ed.*)—Africa, according to Pliny (6, 33), is three thousand six hundred and forty-eight Roman miles from east to west. This measure, estimated in stadia of seven hundred to a degree, would seem to represent the length of the coast from the valley of the Catabathmus to Cape *Nun*, which was also the limit of the voyage of Polybius, according to Gossellin. (*Recherches*, 1, p. 117, *seqq.*) The length of the inhabited part of Africa was supposed nowhere to exceed two hundred and fifty Roman miles. In passing, however, from the frontiers of Cyrenaica across the deserts and the country of the Garamantes, Agrippa (*Plin., l. c.*) gave to this part of the world nine hundred and ten miles of extent. This measure, which we owe, without doubt, to the expedition against the Garamantes, conducts us beyond the Agades and Bornou, but does not reach the Niger. Whatever may be the discussions to which the very corrupt state of the Roman numerals in the pages of Pliny are calculated

to give rise, one thing is sufficiently evident, that the Romans knew only a third part of Africa. Pliny, moreover, gives us an account of two Roman expeditions into the interior of Africa. The first is that of Suetonius Paulinus. (*Plin.*, 5, 1.) This officer, having set out from the river Lixus with some Roman troops, arrived in ten days at Mount Atlas, passed over some miles of the chain, and met, in a desert of black sand, with a river called Ger. This appears to have been the *Gyr* of *Segelmessa*. The second expedition was that of Cornelius Balbus. "We have subdued," says Pliny (5, 5), "the nation of the Phazanii, together with their cities Alele and Cillaba: and likewise Cydamus. From these a chain of mountains, called the Black by reason of their colour, extends in a direction from east to west. Then come deserts, and afterward Mateigæ, a town of the Garamantes, the celebrated fountain of Debris, whose waters are hot from midday to midnight, and cold from midnight to midday; and also Garama, the capital of the nation. All these countries have been subjugated by the Roman arms, and over them did Cornelius Balbus triumph." Pliny then enumerates a large crowd of cities and tribes, whose names were said to have adorned the triumph. Malte-Brun, after a fair discussion of this subject, is of opinion that Balbus must have penetrated as far as *Bornou* and *Dongala*, which appear to coincide with the Boin and Daunagi of Pliny. The black mountains were probably those of *Tibesti*. (*Malte-Brun*, 1, p. 85, *Brussels ed.*)—Marinus of Tyre, who came before Ptolemy, pretended to have read the itinerary of a Roman expedition under Septimius Flaccus and Julius Maternus. (*Ptol.*, 1, 8, *seqq.*) These officers set out from Leptis Magna for Garama, the capital of the Garamantes, which they found to be 5400 stadia from the former city. Septimius, after this, marched directly south for the space of three months, and came to a country called Agyzimba, inhabited by negroes. Marinus, after some reasoning, fixes the position of this country at 24° south of the equator. A strict application of the laws of historical criticism will consign to the regions of fable this Roman expedition, unknown even to the Romans themselves. How can we possibly admit, that a general executed a march more astonishing than even that of Alexander, and that no contemporary writer has preserved the least mention of it! At what epoch, or under what reign, are we to place this event? How, moreover, could an army, in three months, traverse a space equal to eleven hundred French leagues? (*Malte-Brun*, 1, p. 128, *Brussels ed.*)—The form of Africa was totally changed by Ptolemy. We have seen that Strabo and Pliny regarded this part of the world as an island, terminating within the equinoctial line. The Atlantic Ocean was thought to join the Indian Sea under the torrid zone, the heats of which were regarded as the most powerful barrier to the circumnavigation of Africa. Ptolemy, who did not admit the communication of the Atlantic with the Erythrean or Indian Sea, thought, on the contrary, that the western coast of Africa, after having formed a gulf of moderate depth, which he calls *Hespericus* (Ἑσπερικός), extended indefinitely between south and west, while he believed that the eastern coast, after Cape Prasum, proceeded to join the coast of Asia below Catigara. (*Ptol.*, 7, 3.) This opinion, which made the Atlantic and Indian Oceans only large basins, separated the one from the other, had been supported by Hipparchus. The interior of Africa presents, in the pages of Ptolemy, a mass of confused notions. And yet he is the first ancient writer that announces with certainty the existence of the Niger, obscurely indicated by Pliny. The most difficult point to explain in the Central Africa of Ptolemy, is to know what river he means by the *Gyr*. (*Ptol.*, 4, 6.) Some are in favour of the river of Bornou, or the *Bahr-al-Gazel*. (*D'Anville, Mem. sur les fleuves de l'interieur de l'Afrique, Acad. des Inscr.*, vol. 26, p. 64.) Others declare for the *Bahr-el-Misselad*. (*Rennell, Geogr. of Herod.*, p. 418.) Neither, however, of these rivers suits the description of Claudian (*Laud. Stilich.*, 1, v. 253), reproducing the image of the Nile by the abundance of its waters: "*simili mentitus gurgite Nilum.*" In the midst of so many contradictions, and in a region still almost unknown, the boldness of ignorance may hazard any assertion, and pretend to decide any point, while the modesty of true science resigns itself to doubt.

Africānus, I. Sextus Julius, a native of Palestine, belonging to a family that had come originally from Africa. He lived under the Emperor Heliogabalus, and fixed his residence at Emmaüs. This city having been ruined, he was deputed to wait on the emperor and obtain an order for rebuilding it, in which mission he succeeded, and the new city took the name of Nicopolis. (*Chron. Paschale, ann.* 223.) About A.D. 231, Julius Africanus visited Alexandrea to hear the public discourses of Heraclas. He had been brought up in paganism, but he subsequently embraced the Christian faith, attained the priesthood, and died at an advanced age. He was acquainted with the Hebrew tongue, applied himself to various branches of scientific study, but devoted himself particularly to the perusal and investigation of the sacred writings, on which he published a commentary. The work, however, that most contributed to his reputation, was a *Chronography* in five books (Πενταβίβλιον χρονολογικόν), commencing with the Creation, which he fixes at 5499 B.C., and continued down to A.D. 221. This calculation forms the basis of a particular era, of which use is made in the Eastern Church, and which is styled the Historical Era, or that of the Historians of Alexandrea. Fragments of this work are preserved by Eusebius, Syncellus, Joannes Malala, Theophanes, Cedrenus, and in the Chronicon Paschale. Photius says of this production, that, though concise, it omits nothing important. (*Biblioth.*, vol. 1, p. 7, *ed. Bekker.*) Eusebius has most profited by it, and, in his Chronography, often copies him. He has preserved for us also a letter of Africanus, addressed to Aristides, the object of which is to reconcile the discrepance between St. Matthew and St. Luke on the question of our Saviour's genealogy. We have also another letter of his, addressed to Origen, in which he contests the authenticity of the story of Susanna. Africanus likewise composed a large work in nine, or, according to others, in fourteen, or even twenty-four books, entitled Κεστοί, "Cestuses." This name was given it by the author, because, like the Cestus of Venus, his collection contained a mingled variety of pleasing things selected from numerous works. In it were discussed questions of natural history, medicine, agriculture, chemistry, &c. In the part that principally remains to us, and which appears to have been extracted from the main work in the eighth century, the art of war forms the topic of consideration. It is printed in the *Mathematici veteres*, Paris, 1693, fol., and also in the seventh volume of the works of Meursius, Florence, 1746. It has also been translated by Guischardt in his *Mémoires Militaires des Grecs et des Romains*, 1758, 4*to*. From some scattered fragments of other portions of the same work, it would appear to have been, in general, of no very valuable character. For example, in order to prevent wine from turning, we are directed to write on the bottom of the vessel the words of the psalmist, "Taste and see how sweet is the Lord!" Again, in order to drink a good deal of wine with impunity, we must repeat, on taking the first glass, the 170th verse of the 8th book of the Iliad, "Jove thundered thrice from the summits of Olympus." He gives us also other precepts for things less useful than curious in their natures, and which may serve to amuse an agriculturist; as, for example, how to force fruits to as-

sume the shape of any animal, or even the form of the human visage; how to produce pomegranates without seeds, figs of two colours, &c. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 205, and 5, 269.—*Biographie Universelle*, vol. 1, p. 274.)—II. The surname of the Scipios, from their victories in Africa over the Carthaginian power. (*Vid.* Scipio.)

Africum mare, a name given to that part of the Mediterranean which lay along the coast of Africa. (*Tac. Ann.*, 1, 53.)

Agamēdes and Trophonius, two architects and brothers, who built the temple of Apollo at Delphi, when erected for the fourth time. (*Böckh, ad Pind., fragm.*, vol. 3, p. 570.) According to Plutarch, they were informed by the god, when asking him for a recompense, that they would receive one on the seventh day from that time, and were ordered to spend the intervening period in festive indulgence. They did so, and on the seventh night were found dead in their beds. (*Plut., Consol., ad Ap.—Op., ed. Reiske*, vol. 6, p. 413, *seq.*) Cicero relates the same story, but makes the two brothers ask Apollo for that which was best for man ("*quod esset optimum homini*," where Plutarch merely has *αἰτεῖν μισθόν*), and also gives the prescribed time as three days. (*Cic., Tusc. Quæst.*, 1, 47.) A very different version, however, is found in Pausanias. This writer informs us, that Agamedes and Trophonius were the sons of Erginus, monarch of Orchomenus, or rather that Trophonius was the son of Apollo, and Agamedes of the king. When they had attained to manhood, they became very skilful in building temples for the gods, and palaces for kings. Among other labours, they constructed a temple for Apollo at Delphi, and a treasury for Hyrieus. (*Vid. Hyrieus.*) In the wall of this building they placed a stone in such a manner that they could take it out whenever they pleased; and, in consequence of this, they carried away from time to time portions of the deposited treasure. Agamedes was at last caught in a trap placed so as to secure the robber, whereupon his brother cut off his head in order to prevent discovery. After this, Trophonius was swallowed up in an opening of the earth, in the grove of Lebedea. The whole story appears to wear a figurative character. Erginus is the protector of labour (*ἐργῖνος, ἔργον*); Trophonius is the "*nourisher*" (*τρέφω, τροφός*); and Agamedes is the "*very prudent one*" (*ἄγαν* and *μῆδος*). Trophonius, even after he has descended to the lower world, makes his voice to be heard from those profound depths. He rules over the powers of the abyss, becomes Jupiter-Trophonius, and gives counsel to those who have the courage to descend into the cave at Lebedea. He is Hades, the wise and good deity, as Plato calls him (*Phædon*, § 68). He is therefore, also, the supreme intelligence that rules in the lower world, which serves as a guide to the souls of the departed, and accompanies them in their migrations. In the name Hyrieus, moreover, we see "a keeper of bees," a "bee-master" ("Υριεύς, from *ὄρον, ὄριον*, "a beehive"), and the bee was connected with the mysteries of Ceres, and also the transmigration of souls. There is, moreover, a strong analogy between the story as here told, and that related of the Egyptian monarch Rhampsinitus. Both fables appear to be allegorical illustrations, connected with agriculture. (*Creuzer, Symbolik*, vol. 2, p. 381.—*Guigniaut*, vol. 2, p. 330.)

Agamemnon, king of Mycenæ and commander of the Grecian forces against Troy. He was brother to Menelaus, and was, according to most authorities, the son of Plisthenes. As, however, Plisthenes died young, and his widow Aërope was taken in marriage by Atreus, the sons of Plisthenes, Agamemnon and Menelaus namely, were brought up by their grandfather, now become their stepfather, and were called Atridæ, as if they had been his own sons. (*Apollod.*, 3, 2, 2.—*Heyne, ad loc.—Schol., ad Il.*, 2, 249.) On the murder of Atreus, (*vid.* Atreus, Ægisthus) and the accession of his uncle Thyestes to the vacant throne, Agamemnon fled to Sparta, accompanied by his brother Menelaus, after having previously found an asylum, first with Polyphides, king of Sicyon, and then with Oeneus, king of Calydon. Tyndarus was reigning at Sparta, and had married his daughter Clytemnestra to a son of Thyestes; but, being dissatisfied with the alliance, he stipulated with Agamemnon to aid him in recovering the kingdom of Atreus, provided he would carry off Clytemnestra and make her his queen. This stipulation was agreed to; and the plan having succeeded, Agamemnon married the daughter of Tyndarus, and became the father of Orestes, Iphigenia (or Iphianassa), Laodice (or Electra), and Chrysothemis. Agamemnon was one of the most powerful princes of his time, and on this account was chosen commander-in-chief of the Greeks in their expedition against Troy. The Grecian fleet being detained by contrary winds at Aulis, owing to the wrath of Diana, whom Agamemnon had offended by killing one of her favourite deer, Calchas, the soothsayer, was consulted, and he declared, that, to appease the goddess, Iphigenia, the monarch's eldest daughter, must be sacrificed. She was accordingly led to the altar, and was about to be offered as a victim, when (contrary to the statement of Virgil that she was actually immolated) she is generally said to have suddenly disappeared, and a stag to have been substituted by the goddess herself. (*Vid.* Iphigenia.)—The dispute of Agamemnon with Achilles, before the walls of Troy, respecting the captive Chryseis; the consequent loss to the Greeks of the services of Achilles; his return to the war, in order to avenge the death of Patroclus; and his victory over Hector, form the principal subject of the Iliad.—In the division of the captives after the taking of Troy, Cassandra, one of the daughters of Priam, fell to the lot of Agamemnon. She was endued with the gift of prophecy, and warned Agamemnon not to return to Mycenæ; but from the disregard with which her predictions were generally treated (*vid.* Cassandra), he was deaf to her admonitory voice, and was consequently, upon his arrival in the city, assassinated, with her and their two children, by his queen Clytemnestra and her paramour Ægisthus. (*Vid.* Clytemnestra, Ægisthus.) The manner of Agamemnon's death is variously given. According to the Homeric account, the monarch, on his return from Troy, was carried by a storm to that part of the coast of Argolis where Ægisthus, the son of Thyestes, resided. During his absence, Ægisthus had carried on an adulterous intercourse with Clytemnestra, and he had set a watchman, with a promise of a large reward, to give him the earliest tidings of the return of the king. As soon as he learned that he was on the coast, he went out to welcome him, and invited him to his mansion. At the banquet in the evening, however, he placed, with the participation of Clytemnestra, twenty men in concealment, who fell on and slaughtered him, together with Cassandra and all his companions. They died not, however, unavenged, for Ægisthus alone was left alive. (*Od.*, 4, 512, *seqq.*—*Od.*, 11, 405, *seqq.*) The post-homeric account, followed by the Tragic writers, makes Agamemnon to have fallen by the hands of his wife, after he had just come forth from the bath, and while he was endeavouring to put on a garment, the sleeves of which had been sewed together, as well as the opening for the head, and by which, of course, all his movements were obstructed, and, as it were, fettered. (*Schol. ad Eurip., Hec.*, 1277.—Compare *Eurip., Orest.*, 25.—*Æsch., Agam.*, 1353.—*Id., Eumen.*, 631.) His death was avenged by his son Orestes. (*Vid.* Orestes.) Before concluding this article, it may not be amiss to remark, that Homer knows nothing of Plisthenes as the father of Agamemnon and Menelaus: he calls them simply the offspring of Atreus. Accord-

ing to this view of the case, Atreus, who, as eldest son, had succeeded Pelops, left on his deathbed Agamemnon and Menelaus, still under age, to the guardianship of his brother Thyestes, who resigned the kingdom to his nephews when they had reached maturity. The variations introduced into this story, therefore, would seem to be the work of later poets, especially of the Tragic writers, from whom the grammarians and scholiasts borrowed. (*Heyne, ad Il.*, 2, v. 106.—*Suppl. et Emend.*—vol. 4, p. 685.) With respect to the extent of Agamemnon's sway, we are informed by Homer (*Il.*, 2, 108) that he ruled over many islands and over all Argos (*πολλῇσι νήσοισι καὶ Ἀργεῖ παντί*). By *Argos* appears to be here meant, not the city of that name, for this was under the sway of Diomede, but a large portion of the Peloponnesus, including particularly the cities of Mycenæ and Tiryns. (*Heyne, Excurs.* 1, *ad Il.*, 2.) The islands to which the poet alludes can hardly be those of the Sinus Argolicus, which are few in number and small. Homer himself says, that Agamemnon possessed the most powerful fleet, and from this it would appear that he held many islands under his sway, though we are unacquainted with their names. (*Heyne, l. c.—Thucyd.*, 1, 9.)—Thus much for Agamemnon, on the supposition that such an individual once actually existed. If we follow, however, the theory advocated by Hermann and others, and make not only the Trojan war itself to have been originally a mere allegory, but the names of the leading personages to be also allegorical, and indicative of their respective stations or characters, Agamemnon becomes the "*permanent*," or "general *leader* of the host" (*ἄγω* and *μίμνω*), the termination *ων* strengthening the idea implied by the two component words from which the appellation is derived, and denoting collection or aggregation. The name *Agamemnon* is also connected with the early religion of Greece, for we find mention made of a *Ζεὺς Ἀγαμέμνων*. (*Meurs. Miscell. Lacon.*, 1, 4.—*Eustath., ad Il.*, 2, p. 168.—Consult *Hermann und Creuzer, Briefe über Hom. und Hes.*, p. 20, and *Creuzer, Symbolik*, vol. 2, p. 450.)

Agamemnonĭus, an epithet applied to Orestes, a son of Agamemnon. (*Virg., Æn.*, 4, v. 471.)

Aganippe, a celebrated fountain of Bœotia, on Mount Helicon. The grove of the Muses stood on the summit of the mountain, and a little below was Aganippe. The source Hippocrene was some distance above. These two springs supplied the small rivers Olmius and Permessus, which, after uniting their waters, flowed into the Copaic lake near Haliartus. (*Strabo*, 407 and 411.) Pausanias (9, 31) calls the former Lemnus. Aganippe was sacred to the Muses, who from it were called Aganippides. Ovid (*Fast.*, 5, 7) has the expression "*fontes Aganippidos Hippocrenes*," whence some are led to imagine that he makes Aganippe and Hippocrene the same. This, however, is incorrect: the epithet *Aganippis*, as used by the poet, being equivalent here merely to "*Musis sacra*." (*Gierig, ad Ov., l. c.*)

Agapēnor, the son of Ancæus, and grandson of Lycurgus, who led the Arcadian forces in the expedition against Troy, and, after the fall of that city, was carried by a storm, on his return home, to the island of Cyprus, where he founded the city of Paphos. (*Pausan.*, 8, 5, and *Siebelis, ad loc.*)

Agar, a town of Africa Propria, in the district of Byzacium, and probably not far from Zella. (*Hist. Bell. Afr.*, 79.)

Agăra, a city of India intra Gangem, on the southern bank of the Iomanes (*Dschumna*), and northwest of Palibothra. It is now *Agra*. (*Bischoff und Möller, Wörterb. der Geogr., s. v.*)

Agări (*Ἀγάρου πόλις*, or *Ἀργείρου πόλις, Ptol.*—*Argari Urbs, Tab. Peut.*), a city of India intra Gangem, on the Sinus Argaricus. It is thought to correspond to the modern *Artingari*. (*Bischoff und Möller, Wörterb. der Geogr., s. v.*)

Agarista, a daughter of Hippocrates, who married Xanthippus. She dreamed that she had brought forth a lion, and a few days after was delivered of Pericles. (*Plut., Vit. Pericl.*, 3.—*Herod.*, 6, 131.)

Agasĭas, or Hegesias, I. a sculptor of Ephesus, to whose chisel we owe the celebrated work of art called the Borghese Gladiator. This is indicated by an inscription on the pedestal of the statue. This statue was found, together with the Apollo Belvidere, on the site of ancient Antium, the birthplace of Nero, and where that emperor had collected a large number of *chefs-d'œuvre*, which had been carried off from Greece by his freedman Acratus. It is maintained by more recent antiquarians, that the statue in question does not represent a gladiator; it appears to have belonged to a group, and the attention and action of the figure are directed towards some object more elevated than itself, such, for example, as a horseman whose attack it is sustaining. With regard to the form of the name, it may be remarked, that the Æolic and vulgar form was *Agesias*; the Doric, *Agasias*; and the Ionic, *Hegesias*. This Ionic form was adopted by the Attic writers.—II. Another Ephesian sculptor, who exercised his art in the island of Delos, while it was under the Roman sway. (*Sillig, Dict. Art., s. v.*)

Agassæ, a city of Thessaly, supposed by Mannert (7, 479) to be the same with the Ægæa of Ptolemy, which he places to the south of Berœa. (*Ptol.*, p. 84.) It was given up to plunder by Paulus Æmilius, for having revolted to Perseus after its surrender. (*Liv.*, 45, 27.) There are ruins near the modern *Cojani*, which, in all probability, mark the site of the ancient place.

Agăsus, a harbour of Apulia, near the Promontorium Garganum. (*Plin.*, 3, 11.) It is supposed to answer to the modern *Porto Greco*. (*Cluver, Ital. Ant.*, vol. 2, p. 1212.)

Agatharchĭdes, I. or Agatharchus, a native of Cnidus, in the time of Ptolemy VI. (Philomētor) and his successor. Photius states (*Biblioth.*, vol. 1, p. 171, *ed. Bekker*), that he had read or was acquainted with the following geographical productions of this writer. 1. A work on Asia (*Τὰ κατὰ τὴν Ἀσίαν*), in ten books: 2. A work on Europe (*Τὰ κατὰ τὴν Εὐρώπην*), in forty books: and, 3. A work on the Erythræan Sea (*Περὶ τῆς Ἐρυθρᾶς θαλάσσης*). The patriarch adds, that there existed the following other works of the same writer. 1. An abridged description of the Erythræan Sea (*Ἐπιτομὴ τῶν περὶ τῆς Ἐρυθρᾶς θαλάσσης*), in one book; 2. An account of the Troglodytes (*Περὶ Τρωγλοδυτῶν*), in five books: 3. An abridgment of the poem of Antimachus, entitled Lyde (*Ἐπιτομὴ τῆς Ἀντιμάχου Λύδης*): 4. An abridgment of a work on extraordinary winds (*Ἐπιτομὴ τῶν περὶ συναγωγῆς θαυμασίων ἀνέμων*): 5. An abridged history (*Ἐκλογαὶ ἱστοριῶν*): and, 6. A treatise on the art of living happily with one's friends. Photius passes a high eulogium on this writer, and makes him to have imitated the manner of Thucydides. The patriarch has also preserved for us some extracts from the first and fifth books of the work of Agatharchides on the Erythræan Sea, in which some curious particulars are found respecting the Sabæans and other nations dwelling along the coasts. Here also we have an account of the mode of hunting elephants, of the method employed by the Egyptians in extracting gold from marble, where nature had concealed it; while the whole is intermingled with details appertaining to natural history. The valuable information furnished by Agatharchides respecting the people of Æthiopia, has already been alluded to under that article. The fragments of Agatharchides were published, along with those of Ctesias and Memnon, by H. Stephens, *Paris*, 1557, 8vo. They are given, however, in a more complete form by

Hudson, in his edition of the minor Greek geographers. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 391.)—II. A native of Samos, whose Περσικά is cited by Plutarch in his Parallels. He is otherwise entirely unknown, and hence some have supposed him to be identical with Agatharchides of Onidus, and the Περσικά to be merely a section of the work on Asia by this writer. (*Schöll, Hist. Lit. Gr., l. c.*)

AGATHARCHUS, I. an Athenian artist, mentioned by Vitruvius (*lib.* 7, *præf.*), and said by him to have invented scene-painting. He was contemporary with Æschylus, and prepared the scenery and decorations for his theatre. Sillig (*Dict. Art., s. v.*) maintains, that the words of Vitruvius, in the passage just referred to, namely, "*scenam fecit*," merely mean, that Agatharchus constructed a stage for Æschylus, since, according to Aristotle (*Poët.*, 4), Sophocles first brought in the decorations of scenery (*σκηνογραφία*). But the language of Vitruvius, taken in connexion with what follows, evidently refers to perspective and scene-painting, and Bentley also understands them in this sense. (*Diss. Phal.*, p. 286.) Nor do the words of Aristotle present any serious obstacle to this opinion, since Sophocles may have completed what Agatharchus began.—II. A painter, a native of Samos, and contemporary with Zeuxis. We have no certain statement respecting the degree of talent which he possessed. Sillig (*Dict. Art., s. v.*) thinks it was small, and cites in support of his opinion the language of Andocides (*Orat., c. Alcib.*, § 17). Plutarch, however, informs us, that Alcibiades confined Agatharchus in his mansion until he had decorated it with paintings, and then sent him home with a handsome present. (*Vit. Alcib.*, 16.) Andocides charges Alcibiades with detaining Agatharchus three whole months, and compelling him during that period to adorn his mansion with the pencil. And he states that the painter escaped to his house only in the fourth month of his duress. Sillig thinks that this was done in order to cast ridicule upon the artist, an inference far from probable, though it would seem to derive some support from the remark of the scholiast on Demosthenes (*c. Mid.*, p. 360), as to the nature of the provocation which Agatharchus had given to Alcibiades. Bentley makes only one artist of the name of Agatharchus, but is silent as to the difficulty which would then arise in relation to this artist's being contemporaneous with both Æschylus and Zeuxis. Agatharchus prided himself upon his rapidity of execution, and received the famous retort from Zeuxis, that if the former executed his works in a short time, he, Zeuxis, painted "for a long time," i. e., for posterity.

AGATHEMĔRUS, a Greek geographer. The period when he flourished is not known; it is certain, however, that he came after Ptolemy; and very probably he lived during the third century of our era. The only work by which he is known is an abridgment of geography, entitled Ὑποτύπωσις τῆς γεωγραφίας, ἐν ἐπιτομῇ, in two books. This little production appears to have reached us in a very imperfect state. It is a series of lessons dictated to a disciple named Philo, to serve him as an outline for a course of mathematical and physical geography. In the first chapter he gives a sketch of history and geography, and names the most useful writers in these departments. He gives us here some particulars worthy of notice that we might search in vain for in Strabo. In the chapters that follow, Agathemerus treats of the divisions of the earth, of winds, seas, islands, &c. After the sixteenth chapter comes an extract from Ptolemy. The second book is only a confused repetition of the first, and is the work, probably, of some ignorant disciple. The first edition of Agathemerus is that of Tennulius, in Greek and Latin, *Amst.*, 1671, 8vo. It is to be found also in the collection of ancient geographical writers, by Gronovius, *Lugd. Bat.*, 1679 and 1700, 4to, and in Hudson's collection. (*Schöll, Hist. Litt. Gr.*, vol. 5, p. 324.—*Malte-Brun, Bibl. Univ.*, vol. 1, p. 279.)

AGATHĪAS, a poet and historian, born at Myrina, in Æolis, on the coast of Asia Minor, probably about 536 A.D. He studied at Alexandrea, and went in the year 554 to Constantinople. He possessed some talent for poetry, and wrote a variety of amorous effusions, which he collected in nine books, under the title of "Daphniaca." A collection of epigrams, in seven books, was also made by him, of which a great number are still extant, and to be found in the Anthology. His principal production, however, is an historical work, which he probably wrote after the death of the Emperor Justinian. It contains, in five books, an account of his own times, from the wars of Narses to the death of Chosroes, king of Persia. His work is of great importance for the history of Persia. According to his own account, he would appear to have been conversant with the Persian language, since he states that he compiled his narrative from Persian authorities (*ἐκ τῶν παρὰ σφίσιν ἐγγεγραμμένων*, p. 125). He writes, perhaps, with more regard for the truth than poets are wont to do; but his style is pompous and full of affectation, and his narrative continually interspersed with commonplace reflections. The mediocrity of a bastard time is clinging fast to him, and the highest stretch of his ambition seems to have been to imitate the ancient writers. By faith he was undoubtedly a Christian, and probably prided himself upon his orthodoxy; for when he mentions that the Franks were Christians, he adds, *καὶ τῇ ὀρθοτάτῃ χρώμενοι δόξῃ*. His reminiscences of the Homeric poems supplied him with a large stock of epic words, which swim on the smooth surface of his narrative like heavy logs upon stagnant water. The work of Agathias may be regarded, in point of learning and diction, as a fair specimen of the age in which he lived; few men at Alexandrea or Constantinople may have surpassed him as a writer. (*Foreign Review, No.* 2, p. 575.) The best edition is that published in 1828, as Part III. in the collection of Byzantine historians, at present in a course of appearance from the press in Germany.

AGĪTHO, an Athenian tragic writer, the contemporary and friend of Euripides. At his house Plato lays the scene of his *Symposium*, given in honour of a tragic victory won by the poet. Agatho was no mean dramatist. He is called Ἀγάθων ὁ κλεινός by Aristophanes. (*Thesmoph.*, 29.) The same writer pays a handsome tribute to his memory as a poet and a man, in the *Ranæ* (*v.* 84), where Bacchus calls him *ἀγαθὸς ποιητὴς καὶ ποθεινὸς τοῖς φίλοις*. In the *Thesmophoriazusæ*, however, which was exhibited six years before the *Ranæ*, Agatho, then alive, is introduced as the friend of Euripides, and ridiculed for his effeminacy. His poetry seems to have corresponded with his personal appearance; profuse in trope, inflexion, and metaphor; glittering with sparkling ideas, and flowing softly on with harmonious words and nice construction, but deficient in manly thought and vigour. Agatho may, in some degree, be charged with having begun the decline of true tragedy. It was he who first commenced the practice of inserting choruses between the acts of the drama, which had no reference whatever to the circumstances of the piece; thus infringing the law by which the chorus was made one of the actors. (*Aristot., Poët.*, 18, 22.) He is blamed also by Aristotle (*Poët.*, 18, 17) for want of judgment, in selecting too extensive subjects. He occasionally wrote pieces with fictitious names (a transition towards the new comedy), one of which was called the *Flower*, and was probably, therefore, neither seriously affecting nor terrible, but in the style of the Idyl. (*Schlegel, Dram. Litt.*, vol. 1, p. 189.) One of Agatho's tragic victories is recorded, Ol. 91, 2, B.C. 416. He too, like Euripides, left Athens for the court of Archelaus. (*Theatre of the Greeks*, 2d ed., p. 154, *seqq.*)

Agathŏcles, I. one of the boldest adventurers of antiquity. His history is principally drawn from Diodorus Siculus (books nineteen and twenty, and fragments of book twenty-one), and from Justin (books twenty-two and twenty-three). They derived their accounts from different sources, and differ, therefore, especially in the history of his youth. Agathocles was the son of Carcinus, who, having been expelled from Rhegium, resided at Thermæ in Sicily. On account of a mysterious oracle, he was exposed in his infancy, but was secretly brought up by his mother. At the age of seven years the boy was again received by his repentant father, and sent to Syracuse to learn the trade of a potter, where he continued to reside, being admitted by Timoleon into the number of the citizens. He was drawn from obscurity by Damas, a noble Syracusan, to whom his beauty recommended him, and was soon placed at the head of an army sent against Agrigentum. By a marriage with the widow of Damas he became one of the most wealthy men of Syracuse. Under the dominion of Sosistratus, he was obliged to fly to Tarentum, but returned after the death of the latter, usurped the sovereignty, in which he established himself by the murder of several thousand of the principal inhabitants, and conquered the greater part of Sicily (317 B.C.). He maintained his power twenty-eight years, till 289 B.C. To strengthen his authority in his native country, and to give employment to the people, he endeavoured, like Dionysius, to drive the Carthaginians from Sicily. Having been defeated by them, and besieged in Syracuse, he boldly resolved to pass over into Africa with a portion of his army. Here he fought for four years, till 307, generally with success. Disturbances in Sicily compelled him to leave his army twice, and at his second return into Africa he found it in rebellion against his son Archagathus. He appeased the commotion by promising the troops the booty they should win; but, being defeated, he did not hesitate to give up his own sons to the vengeance of his exasperated soldiery, and expose these latter, without a leader, to the enemy. His sons were murdered; the army surrendered to the Carthaginians. He himself restored quiet to Sicily, and concluded a peace 306 B.C., which secured to both parties their former possessions. He then engaged in several hostile expeditions to Italy, where he vanquished the Bruttii and sacked Crotona. His latter days were saddened by domestic strife. His intention was, that his youngest son, Agathocles, should inherit the throne. This stimulated his grandson Archagathus to rebellion. He murdered the intended heir, and persuaded Mænon, a favourite of the king's, to poison him. This was done by means of a feather, with which the king cleaned his teeth after a meal. His mouth, and soon his whole body, became a mass of corruption. Before he was entirely dead he was thrown upon a funeral pile. According to some authors, he died at the age of seventy-two years; according to others, at that of ninety-five. Before his death, his wife Texena and two sons were sent to Egypt. His son-in-law, Pyrrhus, king of Epirus, inherited his influence in Sicily and Southern Italy. Agathocles possessed the talents of a general and a sovereign. He was proud of his ignoble descent. His cruelty, luxury, and insatiable ambition, however, accelerated his ruin. (*Justin*, 22, 1, *seqq.*—*Id.*, 23, 1, *seqq.*—*Polyb.*, 12, 15.—*Id.*, 15, 35.—*Id.*, 9, 23, &c.)—II. A son of Lysimachus, taken prisoner by the Getæ. He was ransomed, and married Lysandra, daughter of Ptolemy Lagus. His father, in his old age, married Arsinoë, the eldest sister of Lysandra, who, fearful lest her offspring by Lysimachus might, on the death of the latter, come under the power of Agathocles and be destroyed, planned, and succeeded in bringing about, the death of this prince. After the destruction of Agathocles she fled to Seleucus. Another account makes Agathocles to have lost his life through the resentment of Arsinoë, in consequence of his refusing to listen to certain dishonourable proposals made by her. (*Pausan.*, 1, 9.—*Id.*, 1, 10.)—III. A Greek historian, a native of Babylon, who wrote an account of Cyzicus. (*Cic.*, *de Div.*, 1, 24.)—IV. A Greek historian, a native of Samos, who wrote a work on the government of Pessinus. (*Vossius*, *de Hist. Græc.*, 3, p. 158.—*Ernesti*, *Clav. Cic. Ind. Hist.*, *s. v.*)—V. An archon at Athens, Ol. 105, at the period when the Phocians undertook to plunder Delphi. (*Pausan.*, 10, 2.)

Agathodæmon, or the *Good Genius*, I. a name applied by the Greeks to the Egyptian Cneph, as indicative of the qualities and attributes assigned to him in the mythology of that nation. (Compare *Eusebius*, *Præp. Ev.*, 1, 10, p. 41.—*Jablonski*, *Panth. Ægypt.*, 1, p. 86.) It is the same with the Νοῦς, and Pœmander, of the Alexandrean school; and the hieroglyphic which represents this deity is the circle, or disk, having in the centre a serpent with a hawk's head, or else a globe encircled by a serpent, the symbol of the spirit, or eternal principle, male and female, that animates and controls the world, as well as of the light, which illumines all things. (*Creuzer's Symbolik*, *par Guigniaut*, vol. 1, p. 824.)—II. A name applied by the Greeks to the serpent, as an image of Cneph, the good genius. (*Plut.*, *de Is. et Os.*, p. 418.) The serpent here meant is of a harmless kind, and was also called *Uræus* (Οὐραῖος), or the royal serpent (*Zoega*, *Num. Ægypt.*, p. 400.—*Id.*, *de Obelisc.*, p. 431, *n.* 41), and hence it is also the symbol of royalty, and appears on the heads of kings as well as of gods. (Compare remarks under the article Cleopatra.) The term Agathodæmon is said to be nothing more than a translation of the Egyptian term Cneph. (*Jablonski*, *Vocc.*, p. 112.—*Ouvaroff*, *Essai sur les Myst. d'Eleusis*, p. 106, *seqq.*—*Creuzer's Symbolik*, vol. 1, p. 505, of the German work.—*Champollion*, *Precis*, &c., p. 91.)—III. A name given by the Greek residents in Egypt to the Canopic arm of the Nile. (*Ptol.*, 4, 5.) The native appellation was *Schetnouphi*, i. e., "the good arm of the river;" from *Schet*, "the arm of a river," and *nouphi*, "good," and was used in opposition to the Phatnetic, or evil arm of the Nile. (*Champollion*, *l'Egypte sous les Pharaons*, vol. 2, p. 23.) The words Cneph (Cnuphi) and Canobus (Canopus) were, in fact, the same; and we have in the following, also, merely different forms of the same appellation; *Chnophi*, *Chnubis*, *Chnumis*, *Chonuphis*, *Onuphis*, *Anubis*, *Anabis*, *Mnevis*, &c. (*Creuzer's Symbolik*, vol. 1, p. 523.)

Agăthon. *Vid.* Agatho.

Agathyrna, or Agathyrnum, a city of Sicily, on the northern coast, between Tyndaris and Calacta. It appears to have been originally a settlement of the Siculi, and, owing to this circumstance probably, as well as to its remote position, would seem to have escaped the notice of the Greek geographers. Its name appears, for the first time, in the history of the second Punic war, where Livy (26, 40) states, that the Roman consul Lævinus carried away from the place a motley rabble, four thousand in number, consisting of abandoned characters, and brought them to the coast of Italy near Rhegium, the people of which place wanted a band trained to robberies, for the purpose of ravaging Bruttium. Livy writes the name Agathyrna, of the first declension: the more common form is Agathyrnum (Ἀγάθυρνον). The modern *St. Agatha* stands near the site of the ancient city. (*Mannert*, *Geogr.*, vol. 9, pt. 2, p. 411.)

Agathyrsi, a nation respecting whom the accounts of ancient writers are greatly at variance. (Compare *Vossius*, *Annot.* in *Hudson*, *Geog. Min.*, vol. 1, p. 79.) Herodotus (4, 49) places them in the vicinity of the Maris, the modern *Marosch*, in what is now *Transylvania*, and most writers agree in placing them

in this country and in upper *Hungary*. (Compare *Rennell, Geogr. of Herod.*, p. 83, *seqq.*—*Mannert*, 4, p. 102.—*Niebuhr, Verm. Schrift.*, 1, p. 377, &c.) Scymnus of Chios, however, makes them to have dwelt on the Palus Mæotis. The name perhaps, after all, is a mere appellative, and may have been applied by different authors to different tribes. What serves to strengthen this opinion is the fact, that the latter half of the term Agathyrsi frequently occurs in other national designations, such as *Idanthyrsi*, *Thyrsagetæ*, *Thyssagetæ*, *Thyrsi*, &c. The reference probably is to the god *Tyr*, another name for the sun. What Herodotus (4, 104) states respecting this race, that they were accustomed to array themselves in very handsome attire, to wear a great number of golden ornaments, to have their women in common, and to live, in consequence of this last-mentioned arrangement, like brethren and members of one family, is received with great incredulity by many. (Compare *Valckenaer, Herod., ed. Wessel.*, p. 328, *n.* 31.) All this, however, clearly shows their Asiatic origin, and connects them with the nations in the interior of the eastern continent. The community of wives seems to have been a remnant, in some degree, of an early Buddhistic system. The civilized habits of the Agathyrsi are, at all events, worthy of notice, and favour the theory of those who see in them a fragment of early civilization, emanating from some highly cultivated race, and subsequently shattered by the inroads of the Scythians and other barbarous tribes. (*Ritter, Vorhal.*, 286, *seqq.*)

Agaue (Ἀγαυή), or, with the Reuchlinian pronunciation, Agāve, I. daughter of Cadmus, and wife of Echion, by whom she had Pentheus. Her son succeeded his grandfather in the government of Thebes. While he was reigning, Bacchus came from the east, and sought to introduce his orgies into his native city. The women all gave enthusiastically into the new religion, and Mount Cithæron rang to the frantic yells of the Bacchantes. Pentheus sought to check their fury; but, deceived by the god, he went secretly and ascended a tree on Cithæron, to be an ocular witness of their revels. While here, he was descried by his mother and aunts, to whom Bacchus made him appear to be a wild beast, and he was torn to pieces by them. This adventure of Pentheus has furnished the groundwork of one of the finest dramas of Euripides, his Bacchæ. (*Apollod.*, 3, 4, 4.—*Id.*, 3, 5, 1.—*Ovid, Met.*, 3, 514, *seqq.*—*Hygin., f*, 184.—*Keightley's Mythology*, p. 298.)—II. A tragedy of Statius, now lost. (*Juv.*, 7, 87.)—III. A daughter of Danaus. She slew her husband Lycus, in obedience to her father's orders. (*Apollod.*, 2, 1, 5.)—IV. A Nereid. (*Apollod.*, 1, 2, 7.)

Agdestis, I. a genius or deity mentioned in the legends of Phrygia, and connected with the mythus of Cybele and Atys. An account of his origin, as well as other particulars respecting him, may be obtained from Pausanias (7, 17). He was an androgynous deity, and appears to be the same with the Adagoüs of the ancient writers. (*Creuzer, Symbolik*, vol. 2, p. 48.—Compare the note of *Guigniaut.*)—II. One of the summits of Mount Dindymus in Phrygia, on which Atys was said to have been buried. (*Pausan.*, 1, 4.)

Agelādas, I. an excellent statuary, and illustrious also as having been the instructer of Phidias, Polycletus, and Myron. His parents were inhabitants of Argos, according to Pausanias (34, 8), and he himself was born there, probably about B.C. 540. The particular time, however, when he lived, has given rise to much discussion. Sillig, after a long and able argument, comes to the conclusion that Ageladas, the instructer of Phidias, attained the height of his renown about Olymp. 70, or 500 B.C. (*Dict. Art., s. v.*)—II. Another artist, probably a nephew of the former, assigned by Pliny to Olymp. 87, or 432 B.C., which can hardly be correct. He was thinking, perhaps, of the elder Ageladas. (*Sillig, Dict. Art., s. v.*)

Agelastus (Ἀγέλαστος), an appellation given to M. Crassus, father of the celebrated orator, and grandfather of Crassus the rich, from his extraordinary gravity. Lucilius said of him, that he laughed only once in the course of his life, while Pliny informs us that he was reported never to have laughed at all. Hence the name Ἀγέλαστος, "one that does not laugh," or "that never laughs." (*Cic., de Fin.*, 5, 30.—*Douza, ad Lucil., fragm.*, p. 20.—*Plin.*, 7, 18.)

Agelāus, I. a king of Corinth, son of Ixion.—II. A son of Hercules and Omphale, from whom Crœsus was descended. (*Apollod.*, 2, 7, 8.) Diodorus Siculus (4, 31) gives the name of this son as Lamus. Herodotus, on the other hand, deduces the royal line of Lydia from a son of Hercules and a female slave belonging to Jardanus, the father of Omphale. (*Herod.*, 1, 7.) This last is generally considered to be the more correct opinion. (Consult *Bähr, ad Herod., l. c.* —*Creuzer, Hist. Græc. antiquiss.*, &c., p. 186.)—III. A servant of Priam, who preserved Paris when exposed on Mount Ida. (*Vid.* Paris.—*Apollod.*, 3, 12, 5, and *Heyne, ad loc., not. cr.*)

Agendĭcum, Agedincum, or Agedĭcum (Ἀγήδικον, *Ptol.*), a city of Gaul, the metropolis of Senonia, or Lugdunensis Quarta. Its later name was Senones, now *Sens.* (*Cæs., B. G.*, 6, *extr.*—*Eutrop.*, 10, 7.—*Amm. Marcell.*, 15, 27.)

Agēnor, I. king of Phœnicia, son of Neptune and Libya, and brother to Belus. He married Telephassa, by whom he had Cadmus, Phœnix, Cilix, and Europa. (*Apollod.*, 3, 1, 1.) Others make him to have wedded Argiope, daughter of Nilus. (*Hygin., fab.*, 6.)—II. A son of Iasus, and father of Argus. (*Apollod.*, 2, 1, 2.)—III. A son of Pleuron, and father to Phineus. (*Id.*, 1, 9, 20.)—IV. A king of Argos, father of Crotopus, and the eighth of his line.—V. A son of Antenor, slain before Troy. (*Il.*, 21, 579.)—VI. Father of Python, one of the generals of Philip and Alexander. (*Justin.*, 13, 4.)—VII. A native of Mytilene, who wrote a treatise on music, according to Aristoxenus (*de Mus., lib.* 2.—Consult *Vossius, de Mathem.*, 59, 19).

Agenorĭdes, a patronymic applied to Cadmus, and the other descendants of Agenor. (*Ovid, Met.*, 3, v. 8.)

Agesander, a sculptor of Rhodes, celebrated for the Laocoon group, which he executed in connexion with Athenodorus his son, and Polydorus. As Pliny has not distinctly stated the era of these three artists, his silence has opened the way to a great difference of opinion on this point among the learned. Winckelmann (*Op., P.* 7, p. 189) assigns the production in question to the age of Lysippus. Meyer, on the other hand, conjectures that the three artists adverted to flourished soon after the death of Alexander the Great. (*ad Winck., Op.*, vol. 6, *P.* 2, p. 204.—*Hist. Art.*, vol. 1, p. 208.) But Lessing, who is followed by Thiersch (*Epoch.* 3, *Adnot.*, p. 110), has discovered, with great acuteness, from a passage in Pliny (36, 5, 4), that they lived during the reign of the Emperor Titus. (*Sillig, Dict. Art., s. v.*) The name of Agesander stands first on the plinth of the group.

Agesilāus, I. king of Sparta, of the family of the Agidæ, was son of Doryssus, and father of Archelaus. During his reign, Lycurgus instituted his famous laws. (*Herodot.*, 7, 204.—*Paus.*, 3, 2.)—II. A son of Archidamus, of the family of the Proclidæ, made king in preference to his nephew Leotychides, whom he succeeded, by the aid of Lysander, in getting declared illegitimate. (*Vid.* Leotychides, II.) Called by the Ionians to their assistance against Artaxerxes, he commenced his glorious career; defeated the Persians, and would, in all probability, have completely humbled, if not subverted, their power; when the gold of Persia occasioned a diversion, and he was recalled home for the purpose of opposing the Thebans, Corinthians, &c., who had united against Sparta. On his return he passed, in thirty days, over that tract of country which

had taken up a whole year of Xerxes' expedition. He defeated his enemies at Coronea; but, after various campaigns, having returned to Sparta in order to be cured of wounds he had received, Cleombrotus was left in command of the Lacedæmonian forces, and the fatal battle of Leuctra was the result. Having once more taken the field, Agesilaus was beginning to repair his country's losses, when the battle of Mantinea humbled for ever the pride of the Spartans. In his 80th year he went to assist Tachos, king of Egypt, who was at war with Artaxerxes, and the courtiers of that monarch could hardly be persuaded that it was the famous Lacedæmonian general, whom they saw eating with his soldiers on the ground, bareheaded, and without any covering to recline upon. Being overtaken by a storm on his return from Egypt, he was compelled to put into a small harbour on the coast of Africa, in Marmarica, called the port of Menelaus, and there ended his days, after a reign of 44 years, and in the 84th year of his age. Agesilaus was, next to Epaminondas, the most eminent commander of his time. He was deformed of person, small of stature, and lame, but great military talent, cool judgment, genuine bravery, and true greatness of soul, made ample amends for all the imperfections of nature. He was fortunate also in having for a biographer his friend Xenophon, although it must be confessed that the claims of friendship have occasionally led the latter to disguise in some degree the truth, and to withhold praises, that were justly his due, from Epaminondas, the great antagonist and rival in fame of the Spartan king. (*Plut. et C. Nep. in Vit.—Xen. Ages.*)—III. A brother of Themistocles, who went into the Persian camp, and stabbed one of the body-guards instead of Xerxes, whom he intended to assassinate but knew not. Upon being arraigned before Xerxes, he thrust his hand into the fire, and informed the monarch that all his countrymen were prepared to do the same. Plutarch cites this incident on the authority of Agatharchides, in his Parallels. (*Op., ed. Reiske*, vol. 7, p. 217.) If the story be true, it shows the source whence the Roman fable of Mucius Scævola was borrowed. (*Vid.* Agatharchides, II.)

Agesipŏlis, I. king of Lacedæmon, son of Pausanias, B.C. 394. He signalized himself by ravaging the territory of the Argives, by a great victory over the Mantineans, and the destruction of their city, &c. He died B.C. 380, after a reign of 14 years. (*Pausan.*, 3, 5.—*Id.*, 8, 8.)—II. Son of Cleombrotus, king of Sparta, performed nothing worthy of mention. Was succeeded by Cleomenes II. B.C. 370. (*Pausan.*, 3, 6.)—III. One of the royal line of the Agidæ, was raised to the throne of Lacedæmon while still young (B.C. 219), and was placed under the guardianship of Cleomenes and Lycurgus. This latter dispossessed him of the kingdom, and forced him to seek an asylum in the camp of the Romans (B.C. 195).

Agĭdæ, or Eurysthenidæ, descendants of Agis, king of Sparta and son of Eurysthenes. This family shared the throne of Lacedæmon along with the Proclidæ, or, as they were more commonly called, the Eurypontidæ. According to Pausanias, the line of the Agidæ became extinct in the person of Leonidas, son of Cleomenes. (*Pausan.*, 3, 2.—*Id.*, 3, 6.—*Id.*, 3, 7.)

Agis, I. a name common to several Spartan kings, and other individuals more or less distinguished. The Spartan monarchs of this name were the following: Agis I. succeeded his father Eurysthenes, A.M. 3004, B.C. 1000. According to Pausanias (3, 2), he was the founder of the family of the Agidæ. (*Pausan.*, 3, 2.)—II. succeeded his father Archidamus, and did much mischief to the Athenians in the Peloponnesian war. He died B.C. 397, and was succeeded by Agesilaus the Great. (*Thucyd.*, 3, 89.—*Justin*, 5, 2.)—III. son of Archidamus, who was killed in Italy, succeeded his father, and, after a reign of nine years, was killed in battle by Antipater, one of Alexander's generals, B.C. 329. In this battle there fell of the Lacedæmonians and their allies not less than 5300 men. (*Diod. Sic.*, 17, 63.—*Quint. Curt.*, 6, 1.—*Justin*, 12, 1.)—IV. of the family of the Eurypontidæ, succeeded his father Eudamidas. He was a lineal descendant of Agesilaus. Historians affirm, that he was, in youth, of singular promise, and that, in maturer age, he prepared, by the introduction of new laws, to correct the abuses which had crept into the Spartan government. This he found a measure of peculiar difficulty; but he was supported by his maternal uncle Agesilaus, though with a selfish design, and likewise by many of the citizens. They obtained a law for the equalization of property, and Agis himself shared a valuable estate with the community. In consequence of his exertions, Leonidas, his colleague on the throne, was deposed and banished. The people, however, soon became dissatisfied with the projected reform, and while Agis was leading an army to aid the Achæans, the indiscretion of his uncle Agesilaus, during his absence, occasioned a conspiracy for the restoration of Leonidas. The conspirators, having succeeded, forced Agis to take refuge in a temple, which he never left but for the purpose of bathing. On one of these occasions, he was surprised and dragged to prison. The ephori having there questioned him respecting his views in altering the laws, he answered that it was for the purpose of restoring those of Lycurgus. Sentence of death was passed upon him; but the ministers of the law, until forced by Demochares, refused to conduct him to a chamber reserved for the execution of criminals. He was there strangled, and submitted to his sentence with heroic firmness. The grandmother and mother of Agis shared the same fate. (*Plut., Vit. Agid.*)—II. The other individuals of this name deserving of mention are, 1. A king of the Paronians, who died B.C. 359.—2. A general of Ptolemy I., who defeated the revolted Cyreneans.—3. A poet of Argos, who attended Alexander in his Asiatic expedition, and loaded him with fulsome flattery. (*Quint. Curt.*, 8, 5.)

Agisimba, a district of Æthiopia, the most southern with which the ancients were acquainted. It is supposed to correspond to *Asbea* in Nigritia. (*Bischoff und Möller, Wörterb. der Geogr., s. v.*)

Aglaia, one of the Graces, called sometimes Pasiphaë. (*Pausan.*, 9, 35.—*Vid.* Charites.)

Aglaonĭce, a Thessalian female, who prided herself on her skill in predicting eclipses, &c. She boasted even of her power to draw down the moon to earth. Hence the Greek adage, *τὴν σελήνην καταιστῇ*, "*She draws down the moon*," applied to a boastful person. (*Erasm. Chil., col.*, 853.)

Aglaŏphon, I. a painter of the isle of Thasos, who flourished in the 70th Olympiad, 500 B.C. He was the father and master of Polygnotus and Aristophon. Quintilian (12, 10) speaks of his style in common with that of Polygnotus, as indicating, by its simplicity of colouring, the early stages of the art, and yet being preferable, by its air of nature and truth, to the efforts of the great masters that succeeded.—II. A son of Aristophon, and grandson of the preceding, also distinguished as a painter. He celebrated, by his productions, the victories of Alcibiades. (*Sillig, Dict. Art., s. v.*)

Aglauros. *Vid.* Agraulos.

Aglĭus, a native of Psophis, and the poorest man in all Arcadia, but still pronounced, by the Delphic oracle, a happier man than Gyges, monarch of Lydia. (*Val. Max.*, 7, 1.)

Agna, or Hagna, a female in the time of Horace, who, though troubled with a polypus in the nose, and having her visage, in consequence, greatly deformed, yet found, on this very account, an admirer in one Balbinus. The commentators make her to have been a freed-woman and a native of Greece. (*Horat., Serm.*, 1, 3, 40.)

Agnodĭce, an Athenian virgin, who disguised her sex to learn medicine, it being ordained by the Athenian laws, that no slave or female should learn the healing art. She was taught by Hierophilus the art of midwifery, and when employed, always discovered her sex to her patients. This brought her into so much practice, that the males of her profession, who were now out of employment, accused her before the Areopagus of corrupt conduct, "*quod dicerent eum glabrum esse, et corruptorem earum, et illas simulare imbecillitatem.*" Agnodice was about to be condemned, when she discovered her sex to the judges. A law was immediately passed authorizing all freeborn women to learn the healing art. (*Hygin., fab.*, 274.)

Agnon, son of Nicias, was present at the taking of Samos by Pericles, having brought re-enforcements from Athens. After the Peloponnesian war had broken out, he and Cleopompus, both colleagues of Pericles, were despatched with the forces which the last-mentioned commander had previously led, to aid in the reduction of Potidæa. The expedition was frustrated, however, by sickness among the troops. Agnon was also the founder of Amphipolis; but the citizens of that place, forgetful of past services, opened their gates to Brasidas, the Spartan general, and when the body of this commander was subsequently interred within Amphipolis, they threw down every memorial of Agnon. (*Thucyd.*, 1, 117.—*Id.*, 2, 58.—*Id.*, 5, 11, &c.)

Agnonĭdes, an orator, and popular leader at Athens, who accused Phocion of treason for not having opposed with more activity the movements of Nicanor. After the death of Phocion, and when the people, repenting of their conduct towards him, were doing everything to honour his memory, Agnonides suffered capital punishment, by a decree passed for that special purpose. (*Plut., Vit. Phoc., c.* 33, 38.)

Agōnālia and Agonĭa, a festival at Rome in honour of Janus, celebrated on the ninth of January. According, however, to an ancient calendar, the Agonalia fell on the fifth of the month, and according to others, on the day previous. (Compare the remarks of the commentators, *ad Ovid, Fast.*, 1, 317). Antias, an old writer cited by Macrobius (*Sat.*, 1, 4), ascribed the establishment of this festival to Numa. Ovid assigns various etymologies for the name, not worth mentioning.

Agōnes Capitolīni, contests instituted by Domitian in honour of Jupiter Capitolinus, and celebrated every fifth year on the Capitoline Hill. According to Suetonius (*Domit.*, 4), they were of a threefold character: musical, which included poetic contests, equestrian, and gymnastic. Prizes were awarded also for the best specimens of Greek and Latin prose composition. Censorinus informs us, that they were instituted in the twelfth consulship of Domitian and Dolabella (A.U.C. 839). It was at these contests that the poet Statius was defeated. (*Cens., c.* 18.—*Crusius, ad Suet., l. c.*) Games similar to these had been previously instituted by Nero. (*Suet., Ner.*, 12.)

Agoracrītus, a statuary of Paros, and the favourite pupil of Phidias, who, according to Pliny (36, 5), carried his attachment so far as even to have inscribed on some of his own works the name of his young disciple. The same writer informs us, that Agoracritus contended with Alcamenes, another pupil of Phidias, and a native of Athens, in making a statue of Venus, and had the mortification to see his rival crowned as victorious, in consequence of the prejudice of the Athenians in favour of their countryman. Full of resentment, he sold his statue to the inhabitants of Rhamnus, a borough of Attica, on condition that it should never re-enter within the walls of Athens. Pliny adds, that Agoracritus named this statue Nemesis, and that Varro regarded it as the finest specimen of sculpture that he had ever seen. Pausanias (1, 33) gives an entirely different account; for, without mentioning the name of Agoracritus, he says that the statue of the Rhamnusian Nemesis was the work of Phidias. Strabo, again, differs from both Pliny and Pausanias, for he asserts that the celebrated statue in question was ascribed to both Agoracritus and Diodotus (the latter of whom is not mentioned in any other passage), and that it was not at all inferior to the works of Phidias. (*Strab.*, 396.) It is difficult to reconcile these conflicting statements. Perhaps the statue was by Phidias, and the name of his favourite pupil was inscribed upon it by the artist. Equally difficult is it to conceive how a statue of Venus could be so modified as to be transformed into one of the goddess of Vengeance, for such was Nemesis. Sillig endeavours to explain this, but with little success. (*Dict. Art., s. v.*)

Agoranŏmi, Ἀγορανόμοι, sometimes called Ἀστυνόμοι, ten Athenian magistrates, five of whom officiated in the city, and five in the Piræus. To them a certain toll or tribute was paid by those who brought anything into the market to sell. They had the care of all saleable commodities in the market except corn, and they were employed in maintaining order, and in seeing that no one defrauded another, or took any unreasonable advantage in buying and selling. (*Wachsmuth, Alterthums.*, vol. 2, p. 65.)

Agrăgas, or Acragas, I. a small river of Sicily, running near Agrigentum. It is now the *San Blasio*. (*Mannert*, 9, pt. 2, p. 354.)—II. The Greek name of Agrigentum. (*Vid.* Agrigentum.)

Agragiānæ, or Acragiānæ, Portæ, gates of Syracuse. There were in this quarter a great number of sepulchres, and here Cicero discovered the tomb of Archimedes. (*Tusc. Quæst.*, 5, 23.) The name of these gates has given great trouble to the commentators. Dorville (*ad Charit.*, p. 193) reads *Agragantinas* in the passage of Cicero just referred to, because the gates in question looked towards Agrigentum and the south, according to the *Antonin. Itin.*, p. 95. Schütz gives *Achradinas* in his edition of Cicero, which is superior to *Acradinas*, the reading of H. Stephens and Davis, though the last is adopted by Göller. (*Syracus.*, p. 64.) The argument in its favour turns upon the circumstance of a *porta Achradina* being mentioned among the gates of Syracuse, but not a *porta Agragantina*. Thus we have in Diodorus Siculus, (13, 75), τῷ κατὰ τὴν Ἀχραδινὴν πυλῶνι, and (13, 113), πρὸς τὴν πύλην τῆς Ἀχραδινῆς. The preferable reading, therefore, in Cicero (*l. c.*) is *portas Achradinas*, as indicating gates in that quarter of Syracuse termed *Achradina*. (*Vid.* Achradina.)

Agrarĭæ leges, laws enacted in Rome for the division of public lands. In the valuable work on Roman history by Niebuhr (vol. 2, p. 129, *seqq., Cambr. transl.*), it is satisfactorily shown, that these laws, which have so long been considered as unjust attacks upon private property, had for their object only the distribution of lands which were the property of the state, and that the troubles to which they gave rise were occasioned by the opposition of persons who had settled on these lands without having acquired any title to them. These laws of the Romans were so intimately connected with their system of establishing colonies in the different parts of their territories, that, to attain a proper understanding of them, it is necessary to bestow a moment's consideration on that system.—According to Dionysius of Halicarnassus, their plan of sending out colonies or settlers began as early as the time of Romulus, who generally placed colonists from the city of Rome on the lands taken in war. The same policy was pursued by the kings who succeeded him; and, when the kings were expelled, it was adopted by the senate and the people, and then by the dictators. There were several reasons inducing the Roman government to pursue this policy, which was continued for a long period without any intermission; first, to have a check on the conquered people; secondly, to have

a protection against the incursions of an enemy; thirdly, to augment their population; fourthly, to free the city of Rome from an excess of inhabitants; fifthly, to quiet seditions; and, sixthly, to reward their veteran soldiers. These reasons abundantly appear in all the best ancient authorities. In the later periods of the republic, a principal motive for establishing colonies was to have the means of disposing of soldiers, and rewarding them with dopations of lands; and such colonies were, on this account, denominated *military* colonies. Now, for whichever of these causes a colony was to be established, it was necessary that some law respecting it should be passed either by the senate or people. This law in either case was called *lex agraria*, an agrarian law, which will now be explained.—An agrarian law contained various provisions; it described the land which was to be divided, and the classes of people among whom, and their numbers, and by whom, and in what manner, and by what bounds, the territory was to be parcelled out. The mode of dividing the lands, as far as we now understand it, was twofold; either a Roman population was distributed over the particular territory, without any formal erection of a colony, or general grants of land were made to such citizens as were willing to form a colony there. The lands which were thus distributed were of different descriptions, which we must keep in mind in order to have a just conception of the operation of the agrarian laws. They were either lands taken from an enemy, and not actually treated by the government as public property; or public lands which had been artfully and clandestinely taken possession of by rich and powerful individuals; or, lastly, lands which were bought with money from the public treasury, for the purpose of being distributed. Now all such agrarian laws as comprehended either lands of the enemy, or those which were treated and occupied as public property, or those which had been bought with the public money, were carried into effect without any public commotions; but those which operated to disturb the rich and powerful citizens in the possession of the lands which they unjustly occupied, and to place colonists (or settlers) on them, were never promulgated without creating great disturbances. The first law of this kind was proposed by Spurius Cassius; and the same measure was afterward attempted by the tribunes of the commons almost every year, but was as constantly defeated by various artifices of the nobles; it was, however, at length passed. It appears, both from Dionysius and Varro, that, at first, Romulus allotted two *jugera* (about 1¼ acres) of the public lands to each man; then Numa divided the lands which Romulus had taken in war, and also a portion of the other public lands; afterward Tullus divided those lands which Romulus and Numa had appropriated to the private expenses of the regal government; then Servius distributed among those who had recently become citizens, certain lands which had been taken from the Veientes, the Cærites and Tarquinii; and, upon the expulsion of the kings, it appears that the lands of Tarquinius Superbus, with the exception of the Campus Martius, were, by a decree of the senate, granted to the people. After this period, as the republic, by means of its continual wars, received continual accessions of conquered lands, those lands were either occupied by colonists or remained public property, until the period when Spurius Cassius, twenty-four years after the expulsion of the kings, proposed a law (already mentioned) by which one part of the land taken from the Hernici was allotted to the Latins, and the other part to the Roman people; but as this law comprehended certain lands which he accused private persons of having taken from the public, and as the senate also opposed him, he could not accomplish the passage of it. This, according to Livy, was the first proposal of an agrarian law, of which, he adds, not one was ever proposed, down to the period of his remembrance, without very great public commotions Dionysius informs us, farther, that this public land, by the negligence of the magistrates, had been suffered to fall into the possession of rich men; but that, notwithstanding this, a division of the lands would have taken place under this law, if Cassius had not included among the receivers of the bounty the Latins and the Hernici, whom he had but a little while before made citizens. After much debate in the senate on this subject, a decree was passed to the following effect: that commissioners, called *decemvirs* (*ten* in number), appointed from among the persons of consular rank, should mark out, by boundaries, the public lands, and should designate how much was to be let out, and how much was to be distributed among the common people; that, if any land had been acquired by joint services in war, it should be divided, according to treaty, with those allies who had been admitted to citizenship; and that the choice of the commissioners, the appointment of the lands, and all other things relating to this subject, should be committed to the care of the succeeding consuls. Seventeen years after this, there was a vehement contest about the division, which the tribunes proposed to make, of lands then unjustly occupied by the rich men; and, three years after that, a similar attempt on the part of the tribunes, would, according to Livy, have produced a ferocious controversy, had it not been for Quintus Fabius. Some years after this, the tribunes proposed another law of the same kind, by which the estates of a great part of the nobles would have been seized to the public use; but it was stopped in its progress. Appian says, that the nobles and rich men, partly by getting possession of the public lands, partly by buying out the shares of indigent owners, had made themselves owners of all the lands in Italy, and had thus, by degrees, accomplished the removal of the common people from their possessions. This abuse stimulated Tiberius Gracchus to revive the Licinian law, which prohibited any individual from holding more than 500 *jugera*, or about 350 acres of land; and would, consequently, compel the owners to relinquish all the surplus to the use of the public; but Gracchus proposed that the owners should be paid the value of the lands relinquished. The law, however, did not operate to any great extent, and, after having cost the Gracchi their lives, was by degrees rendered wholly inoperative. After this period, various other Agrarian laws were attempted, and with various success, according to the nature of their provisions and the temper of the times in which they were proposed. One of the most remarkable was that of Rullus, which gave occasion to the celebrated oration against him by Cicero, who prevailed upon the people to reject the law.—From a careful consideration of these laws, and the others of the same kind, on which we have not commented, it is apparent that the whole object of the Roman agrarian laws was, the lands belonging to the state, the public lands or national domains, which, as already observed, were acquired by conquest or treaty, and, we may add also, by confiscations or direct seizures of private estates by different factions, either for lawful or unlawful causes; of the last of which we have a well-known example in the time of Sylla's proscriptions. The lands thus claimed by the public became naturally a subject of extensive speculation with the wealthy capitalists, both among the nobles and other classes. In our own times, we have seen, during the revolution in France, the confiscation of the lands belonging to the clergy, the nobility, and emigrants, lead to similar results. The sales and purchases of lands by virtue of the agrarian laws of Rome, under the various complicated circumstances which must ever exist in such cases, and the attempts by the government to resume or regrant such as had been sold, whether by right or by wrong, especially after a purchaser had been long in possession, under a title

which he supposed the existing laws gave him, naturally occasioned great heat and agitation; the subject itself being intrinsically one of great difficulty, even when the passions and interests of the parties concerned would permit a calm and deliberate examination of their respective rights.—From the commotions which usually attended the proposal of agrarian laws, and from a want of exact attention to their true object, there has been a general impression, among readers of the Roman history, that those laws were always a direct and violent infringement of the rights of private property. Even such men, it has been observed, as Machiavelli, Montesquieu, and Adam Smith, have shared in this misconception of them. This erroneous opinion, however, has lately been exposed by the genius and learning of Niebuhr in his Roman history above mentioned, a work which may be said to make an era in that department of learning, and in which he has clearly shown that the original and professed object of the agrarian laws was the distribution of the *public* lands only, and not those of private citizens. Of the Licinian law, enacted about 376 B.C., on which all subsequent agrarian laws were modelled, Niebuhr enumerates the following as among the chief provisions: 1. The limits of the public land shall be accurately defined. Portions of it, which have been encroached on by individuals, shall be restored to the state. 2. Every estate in the public land, not greater than this law allows, which has not been acquired by violence or fraud, and which is not on lease, shall be good against any third person. 3. Every Roman citizen shall be competent to occupy a portion of newly-acquired public land, within the limits prescribed by this law, provided this land be not divided by law among the citizens, nor granted to a colony. 4. No one shall occupy of the public land more than five hundred *jugera*, nor pasture on the public commons more than a hundred head of large, nor more than five hundred head of small, stock. 5. Those who occupy the public land shall pay to the state the tithe of the produce of the field, the fifth of the produce of the fruit-tree and the vineyard, and for every head of large stock, and for every head of small stock yearly. 6. The public lands shall be farmed by the censors to those willing to take them on these terms. The funds hence arising are to be applied to pay the army.—The foregoing were the most important permanent provisions of the Licinian law, and, for its immediate effect, it provided that all the public land occupied by individuals, over five hundred *jugera*, should be divided by lot in portions of seven *jugera* to the plebeians.—But we must not hastily infer, as some readers of Niebuhr's works have done, that these agrarian laws did not in any manner violate private rights. This would be quite as far from the truth as the prevailing opinion already mentioned, which is now exploded. Besides the argument we might derive from the very nature of the case, we have the direct testimony of ancient writers to the injustice of such laws, and their violation of private rights. It will suffice to refer to that of Cicero alone, who says in his *De Officiis* (2, 21), "Those men who wish to make themselves popular, and who, for that purpose, either attempt agrarian laws, in order to drive people from their possessions, or who maintain that creditors ought to forgive debtors what they owe, undermine the foundations of the state; they destroy all concord, which cannot exist when money is taken from one man to be given to another; and they set aside justice, which is always violated when every man is not suffered to retain what is his own;" which reflections would not have been called forth, unless the laws in question had directly and plainly violated private rights. (*Encyclopædia Americana*, vol. 1, p. 100, *seqq.*)

Agraulia, a festival celebrated at Athens in honour of Agraulos, the daughter of Cecrops, and priestess of Minerva. The Cyprians also honoured her with an annual festival, in the month Aphrodisius, at which they offered human victims. (*Robinson's Antiquities of Greece, 2d ed.*, p. 276.)

Agraulos, I. the daughter of Actæus, king of Attica, and the wife of Cecrops.—II. A daughter of Cecrops, and sister of Herse and Pandrosos. Mercury transformed her into a black stone, for endeavouring to prevent his entrance into the apartment of Herse. (*Ovid, Met.*, 2, 702, *seqq.*) The true form of the name is the one here given, and not Aglauros. (Consult *Siebelis, ad Pausan.*, 1, 2.) Larcher is wrong in maintaining, that by Agraulos is meant the daughter of Cecrops, and by Aglauros a daughter of Erectheus. (*Larcher, ad Herod.*, 7, 53.)—III. An appellation often given to Minerva. (*Meursii Lect. Attic.*, 2, 13.)

Agrianes, I. a small river of Thrace, running into the Hebrus. It is now the *Ergene*.—II. A Thracian tribe dwelling in the vicinity of the river Agrianes. (*Herod.*, 5, 16.)—III. A people of Illyria, on the frontiers of lower Mœsia. They were originally from Thrace, and very probably a branch of the Thracian Agrianes.

Agriaspæ, a nation of Asia, mentioned by Quintus Curtius (7, 3). Some differences of opinion, however, exists with regard to the true reading in this passage. Most editors prefer *Arimaspæ*, while others, and evidently with more correctness, consider *Ariaspæ* the proper lection. (Compare *Schmieder, ad Quint. Curt., l. c.*, and *vid.* Ariaspæ.)

Agricŏla, Cneius Julius, an eminent Roman commander, born A.D. 40, in the reign of Caligula, by whom his father Julius Græcinus was put to death for nobly refusing to plead against Marcus Silanus. His mother, to whom he owed his excellent education, was Julia Procilla, unhappily murdered on her estate in Liguria by a descent of freebooters from the piratical fleet of Otho. The first military service of Agricola was under Suetonius Paulinus in Britain; and, on his return to Rome, he married a lady of rank, and was made quæstor in Asia, where, in a rich province, peculiarly open to official exactions, he maintained the strictest integrity. He was chosen tribune of the people, and prætor, under Nero, and, unhappily, in the commotion which followed the accession of Galba, lost his mother as above mentioned. By Vespasian, whose cause he espoused, he was made a patrician, and governor of Aquitania, which post he held for three years. The dignity of consul followed, and in the same year he married his daughter to the historian Tacitus. He was soon afterward made governor of Britain, where he subjugated the Ordovices, in *North Wales*, and reduced the island of Mona, or *Anglesea*. He adopted the most wise and generous plans for civilizing the Britons, by inducing the nobles to assume the Roman habit, and have their children instructed in the Latin language. He also gradually adorned the country with magnificent temples, porticoes, baths, and public edifices, of a nature to excite the admiration and emulation of the rude people whom he governed. With these cares, however, he indulged the usual ambition of a Roman commander, to add to the limits of the Roman territory, by extending his arms northward; and in the succeeding three years he passed the river Tuesis, or *Tweed*, subdued the country as far as the Frith of Tay, and erected a chain of protective fortresses from the Clota, or *Clyde*, to the Boderia Æstuarium, or Frith of Forth. He also stationed troops on the coast of Scotland opposite to Ireland, on which island he entertained views of conquest; and, in an expedition to the eastern part of Scotland, beyond the Frith of Forth, was accompanied by his fleet, which explored the inlets and harbours, and hemmed in the natives on every side. His seventh summer was passed in the same parts of Scotland, and the Grampian Hills became the scene of a decisive en-

gagement with the Caledonians under their most able leader Galgacus. The latter made a noble stand, but was at last obliged to yield to Roman valour and discipline; and, having taken hostages, Agricola gradually withdrew his forces into the Roman limits. In the mean time, Domitian had succeeded to the empire, to whose mean and jealous nature the brilliant character and successes of Agricola gave secret uneasiness. Artfully spreading a rumour that he intended to make the latter governor of Syria, he recalled him, received him coldly, and allowed him to descend into private life. The jealousy of the tyrant still pursued him; and as, after he had been induced to resign his pretension to the proconsulship of Asia or Africa, he was soon seized with an illness of which he died, Domitian, possibly without reason, has been suspected of a recourse to poison. Agricola died A.D. 93, in his fifty-fourth year, leaving a widow, and one daughter, the wife of Tacitus. It is this historian who has so admirably written his life, and preserved his high character for the respect of posterity. (*Tac., Vit. Agric.*)

Agrigentum, a celebrated city of Sicily, about three miles from the southern coast, in what is now called the valley of *Mazara*. The Greek form of the name was *Acragas* (Ἀκραγας), derived from that of a small stream in the neighbourhood. The primitive name was Camicus, or, to speak more correctly, this was the appellation of an old city of the Sicani, situate on the summit of a mountain, which afterward was regarded merely as the citadel of Agrigentum. The founding of Camicus is ascribed to Dædalus, who is said to have built it, after his flight from Crete, for the Sicanian prince, Cocalus. In the first year of the 56th Olympiad, 556 B.C., a colony was sent from Gela to this quarter, which founded Agrigentum, on a neighbouring height, to the southeast. Its situation was, indeed, peculiarly strong and imposing, standing as it did on a bare and precipitous rock, 1100 feet above the level of the sea. To this advantage the city added others of a commercial nature, being near to the sea, which afforded the means of an easy intercourse with the ports of Africa and the south of Europe. The adjacent country, moreover, was very fertile. From the combined operation of all these causes, Agrigentum soon became a wealthy and powerful city, and was considered inferior to Syracuse alone. According to Diodorus Siculus (13, 81, *seqq.*), it drew on itself the enmity of the Carthaginians (406 B.C.), by refusing to embrace their alliance, or even to remain neutral. It was accordingly besieged by their generals Hannibal and Hamilcar. The former, with many of his troops, died of a pestilential disorder, derived from the putrid effluvia of the tombs, which were opened and destroyed for the sake of the stone. But, from want of timely assistance and scarcity of provisions, the Agrigentines were obliged to abandon their city, and fly for protection to Gela, whence they were transferred to the city of the Leontines, which was allotted to them by the republic of Syracuse. The conqueror Hamilcar despoiled Agrigentum of all its riches, valuable pictures, and statues. Among the trophies sent to Carthage was the celebrated bull of Phalaris, which, two hundred and sixty years afterward, on the destruction of Carthage, was restored to the Agrigentines by Scipio. At a subsequent period, when a general peace had taken place *Ol.* 96, 1. (*Diod. Sic.*, 14, 78), we find the Agrigentines returning to their native city; though, from a passage in Diodorus (13, 113), it would seem that the place had not been entirely destroyed by the foe, and that many of its previous inhabitants might have come back at an earlier date. (*Ol.* 93, 4.) Agrigentum soon recovered its importance, but the tyranny of Phintias having induced the inhabitants to call in the aid of Carthage, the city once more fell under that power. Not long after, it revolted to Pyrrhus (*Diod. Sic.*, 22, *exc.*, 14), but, on his departure from the island, was compelled to return to its former masters. On the commencement of the Punic wars, Agrigentum was one of the most important strongholds which the Carthaginians possessed in the island. It suffered severely during these conflicts, being alternately in the hands of either party (*Diod. Sic.*, 23, 7.—*Polyb.*, 1, 17, *seqq.*—*Diod. Sic.*, 23, 9. —*Id.*, 23, 14), but it eventually fell under the Roman power, and, notwithstanding its losses, continued for a long period a flourishing place, though it is supposed to have been confined, after it came permanently under the Romans, to the limits of the ancient Camicus, with which the modern *Girgenti* nearly corresponds. Diodorus states the population, in its best days, to have been not less than 120,000 persons. (*Mannert*, 9, pt. 2, p. 353, *seqq.*—*Hoare's Classical Tour*, vol. 2, p. 90, *seqq.*)

Agrionia, annual festivals in honour of Bacchus, generally celebrated in the night. They were instituted, as some suppose, because the god was attended with wild beasts. The appellation, however, should rather be viewed as referring back to an early period, when human sacrifices were offered to Bacchus. Hence the terms Ὠμηστής and Ἀγριώνιος applied to this deity. (*Creuzer's Symbolik*, vol. 3, p. 334.) Plutarch even speaks of a human sacrifice to this god as late as the days of Themistocles (*Vit.*, 13), when three Persian prisoners were offered up by him to Bacchus, at the instigation of the diviner Eurantides. The same writer elsewhere (*Vit. Ant.*, 24) uses both Ὠμηστής and Ἀγριώνιος, in speaking of Bacchus; where Reiske, without any necessity, proposes Ἀγριώλιος (from ὄλλυμι) as an emendation.—In celebrating this festival, the Grecian women, being assembled, sought eagerly for Bacchus, who, they pretended, had fled from them; but, finding their labour ineffectual, they said that he had retired to the Muses and concealed himself among them. The ceremony being thus ended, they regaled themselves with an entertainment. (*Plut., Sympos.*, 8, 1.) Has this a figurative reference to the suspension of human sacrifices, and the consequent introduction of a milder form of worship? Castellanus, however (*Syntagm. de Festis Græcor., s. v. Agrionia*), makes the festival in question to have been a general symbol of the progress of civilization and refinement. (Compare *Rolle, Recherches sur le Culte de Bacchus*, vol. 3, p. 251.)

Agrippa, I. M. Vipsanius, a celebrated Roman commander, born B.C. 63. Though sprung from an obscure family, he raised himself by his civil and military talents, and by the virtue and integrity of his character, to the highest offices under the Emperor Augustus. He had embraced the party of the latter before his accession to imperial power, and rendered him the most signal services. It was Agrippa who ensured, by the skill and promptness of his manœuvres, the success of the battles of Philippi, Mylæ, and Actium, the last of which procured for Augustus the empire of the world. Nor did Augustus show himself ungrateful. He heaped the most ample favours on Agrippa, and admitted him to terms of the most familiar intimacy. It is said that he even consulted him and Mæcenas on the question, whether he should retain or abdicate imperial power. Agrippa advised him to re-establish the republic; but the monarch acquiesced in the opinion of Mæcenas, who preferred a monarchical government. When Augustus was dangerously ill (B.C. 23), he intrusted his signet-ring to Agrippa, which, being considered as a preference of him for his successor, offended Marcellus, and rendered it necessary, on the recovery of Augustus, to remove Agrippa from court by an honourable exile to the rich government of Syria. Upon the death of Marcellus he was recalled to Rome, where he was married to Julia, the daughter of the emperor and Marcellus's widow. Augustus confided to him the administration of the empire during the two years which the former devoted to visiting the provinces of Greece

and Asia. Having been sent after this into Gaul and Germany, Agrippa performed there the most important services, and gained many victories, but declined, on his return, the honours of a triumph. He governed, after this, the provinces of the east for the space of four years, and on his return to Rome was reinvested with tribunitian power for five years longer. At length, on coming back from an expedition against the Pannonians, he was attacked by a fever, of which he soon died, in the 51st year of his age, B.C. 12. His death was the signal for universal mourning, so much had he endeared himself to all by his excellent qualities, and his body was placed in the tomb which Augustus had caused to be prepared for himself. He had been married three times: to Pompeia, daughter of Atticus; to Marcella, daughter of Octavia; and to Julia, by which last he had five children, Caius and Lucius Cæsares, Posthumus Agrippa, Agrippina, and Julia. Agrippa employed his noble fortune in the embellishment of Rome, where, among other magnificent edifices, he erected the famous Pantheon, the present *Rotunda*. (*Suet., Vit. Aug.*—*Plut., Vit. Ant.*, 67, 88.)—II. Caius Cæsar, son of Agrippa and Julia, was adopted, together with his two brothers Lucius and Posthumus, by the Emperor Augustus. He was still in his boyhood when the Roman people, by an excess of flattery, named him and his brother Lucius, *Principes Juventutis*, and bestowed upon them also the title of consuls elect. (*Tac., Ann.*, 1, 3.—Consult *Lips., ad loc.*) From the language of Dio Cassius (55, 9), it would seem that in early life they were both somewhat dissolute and petulant. Having been sent at a subsequent period to the Armenian war, he was enticed to a conference by Addo, governor of Artagera, and treacherously wounded. He died of this wound, as he was on his return to Italy, in Limyra, a city of Lycia. (*Zonaras*, p. 539. —*Vell. Paterc.*, 2, 102.—*Lips., ad Vell., l. c.*)—III. Lucius Cæsar, brother of the preceding, and son of Vipsanius Agrippa. He was adopted along with his two brothers by Augustus, and, like Caius, received in boyhood the title of *Princeps Juventutis* and consul elect. He died suddenly at Massilia, while proceeding to join the army in Spain. Tacitus appears to hint at his death's having probably been occasioned by the arts of the empress Livia, in order to clear the way to the throne for her son Tiberius. (*Ann.*, 1, 3.)—IV. M. Posthumus, brother of the preceding two, and called Posthumus, because born after his father's death. He was adopted, together with his brothers, by Augustus; but was soon after exiled through the intrigues of Livia and Tiberius, having been falsely charged with speaking ill of the emperor. He was about to be recalled, after seven years' banishment, when Livia and Tiberius, fearing lest he might be nominated by Augustus as his successor, caused him to be assassinated, at the age of 26. Historians represent him as of a gloomy and ferocious spirit. (*Tac., Ann.*, 1, 3, &c.) —V. Herōdes, a son of Aristobulus, grandson of the Great Herod. He was brought up at Rome with Drusus the son of Tiberius; but, having reduced himself to penury by his profusion, he, upon the death of Drusus, retired to Judæa. After having lived here for some time in great misery, he returned to Rome, and attached himself to the young prince Caligula; but, having offended Tiberius by some unguarded expressions, in which he had uttered the wish that the emperor might soon end his existence, he was thrown into prison, and loaded with chains. When Caligula ascended the throne, he was immediately released from prison, and received a chain of gold as heavy as that which had lately confined him, together with the title of king, and two tetrarchies attached to it. He afterward obtained the tetrarchy and all the treasures of Herod Antipas, having accused him of taking part in the conspiracy of Sejanus, and caused him to be banished. He was afterward in imminent danger of incurring the anger of Caligula, for avoiding to obey that monarch's order, requiring his statue to be set up and adored in the very sanctuary of the temple of Jerusalem, when the assassination of Caligula saved him. Claudius favoured him, and not only confirmed all the gifts which Caligula had bestowed upon him, but even made his kingdom as extensive as it had been under Herod the Great. Having returned home, he offended his Jewish subjects by his Roman tastes and innovations, but soon after found means to please them by a persecution of the Christians. His end was a painful one. Being at Cæsarea with his court, for the purpose of celebrating games in honour of Claudius, he was publicly addressed by some deputies from Tyre and Sidon, who came to sue for some favour. These deputies, and the other vile flatterers who were present, cried out that his voice was that of a god, not of a man; and almost at the same moment Herod was attacked by a disorder of the stomach (*κοιλίας ἄλγημα*), which, after five days of extreme suffering, put an end to his existence, in the 54th year of his age, and the seventh of his reign. (*Josephus, Antiq. Jud.*, 18, 5, *seqq.*)—VI. A son of the preceding, named also Herod Agrippa. He was only 17 years of age when his father died, and, as he was deemed too young to reign, Judæa again became a Roman province. However, on the death of his uncle Herod, king of Chalcis, he obtained the superintendence of the temple, the privilege of naming the high-priest, and eventually the kingdom of Chalcis. At the commencement of the revolt, which proved so fatal to the Jewish nation, he was driven from Jerusalem, and was present with Titus at the siege and capture of that city. He afterward went to Rome with his sister Berenice, and died there at the age of about 70 years. He was the last of the race of Herod that bore the title of king. It was before this Agrippa and the Roman governor Festus that St. Paul made his memorable defence. (*Josephus, Bell. Jud.*, 2, 12, *seqq.* —*Tac., Hist.*, 2, 81.)—VII. Menenius. (*Vid.* Menenius Agrippa.)

Agrippīna, I. daughter of M. Vipsanius Agrippa, by Julia, and grand-daughter of Augustus. She married Germanicus, and made him the father of nine children, among others of Caligula, and Agrippina the mother of Nero. Her attachment to her husband, and her high and inflexible spirit, soon excited against her the hatred of Livia and Tiberius; and the courage and energy which she displayed on several occasions, when with the forces of her husband in Pannonia and along the Rhine, could not but prove displeasing to both the mother and her son. Tiberius, in fact, then on the throne, suspected or pretended to suspect her of ambitious views, and the infamous Sejanus, his prime minister, did everything to make her odious to him. When Germanicus departed for the east, Agrippina accompanied him, and after he had died at Antioch, of poison, as was generally supposed, she brought home his ashes in an urn, amid universal sorrow, and, proceeding to the Capitol, demanded justice against Piso, his alleged murderer. Tiberius, jealous of the popular favour that continually attended her, treated her with constant and increasing harshness, and at last had her banished, by a pliant and corrupt senate, to the island of Pandataria, off the coast of Campania, where she remained four years, and died at last either by voluntary starvation, or having been refused all nourishment by the orders of Tiberius. (*Tac., Ann.*, 1, 2, &c.—*Suet., Vit. Tib.*, 52, &c.)—II. Daughter of Germanicus and Agrippina, born in the chief town of the Ubii (afterward Colonia Agrippina), on the banks of the Rhine. She was only 14 years of age when Tiberius gave her in marriage to Cn. Domitius Ænobarbus, by whom she became the mother of Nero. After the death of Domitius, Agrippina led a scandalous life, and was banished by Caligula, though not from any love of virtue on his part. When Caligula was cut

off, and Claudius, her uncle, had ascended the throne, Agrippina was recalled, and continued to exercise the most unbounded influence over the feeble emperor, until finally she was united to him in marriage with the consent of the senate. Her son Nero was now adopted by Claudius, and the accession of the former was soon facilitated by the poisoning of the latter. On the attainment of Nero to the empire, Agrippina gave loose to all her worst passions, and especially to the gratification of her vengeance against numerous individuals, who interfered more or less with her ambitious views, but was at length checked in her career by her own son Nero, after she had adopted the most infamous means for preserving her authority over him, and she was assassinated in her bed by his orders. Agrippina was put to death A.D. 59. She is said to have left behind her memoirs of her own times, of which Tacitus availed himself in the composition of his Annals. (*Tac., Ann.*, 4, 75.—*Id. ib.*, 12, 7, &c.—*Suet., Vit. Ner.*)—III. Colonia, originally the chief town of the Ubii, on the banks of the Rhine. Here Agrippina, daughter of Vipsanius Agrippa, was born; and when, in after life, she attained to power, a military colony was planted here by her orders, and what before this was called *Ubiorum Oppidum*, now became *Colonia Agrippina*. It answers to the modern *Koln* or *Cologne*. (*Tac., Ann.*, 12, 27.)

Agrius, I. son of Parthaon, drove his brother Œneus from the throne, in Ætolia. He was afterward expelled by Diomedes, the grandson of Œneus, on his return from the Trojan war, upon which he killed himself. (*Hygin., fab.*, 175.)—II. The father of Thersites. (*Ovid, ex Pont.*, 3, *el.* 9, 9.)—The old reading was *Accius*. (Consult *Heinsius, ad loc.*)—In the mythic history of the Greeks we find several Agrii, and in almost all, the allusion appears to be a symbolical one. Thus, for example, in the case of the one first mentioned, Agrius is the "Wild man," the "Man of the fields," while Œneus, on the other hand, is the "Wine-man," the "cultivator of the vine." (Compare *Creuzer, Symbolik*, vol. 4, p. 372.—*Apollod.*, 1, 8, 6.—*Anton. Lib., fab.*, 37.—*Verheyk, ad Anton. Lib., fab.*, 21, p. 136.) In the case of the father of Thersites, the name *Agrius* may be intended as a figurative allusion to the rude and lawless manners of the son.

Agrŏlas, surrounded the citadel of Athens with walls, except that part which was afterward repaired by Cimon. (*Pausan.*, 1, 28.) We have here one of the old traditions respecting the Pelasgic race. Agrolas was aided in the work by his brother Hyperbius, both of them Pelasgi. According to Pausanias (*l. c.*), they came originally from Sicily. It is more than probable, however, that the names in question are those of two leaders or two tribes, and that the work was executed under their orders. The wall erected on this occasion was styled Pelargicon, and the builders of it would seem to have erected also a town or small settlement for themselves, which afterward became part of the Acropolis. (Compare *Siebelis, ad Pausan.*, 1, 28.—*Müller, Gesch. Hellen. Stämme*, &c., vol. 1, p. 440.)

Agrotĕra, I. an annual festival, celebrated at Athens to *Diana Agrotera* (Ἀρτέμιδι Ἀγροτέρᾳ). It was instituted by Callimachus the polemarch, in consequence of a vow made by him before the battle of Marathon, that he would sacrifice to the goddess as many yearling she-goats (χιμαίρας) as there might be enemies slain in the approaching conflict. (*Schol., ad Aristoph., Equit.*, 657.—*Xen., Anab.*, 3, 2, 11.) The number of the Persians who fell was so great, that a sufficient amount of victims could not be obtained. Every year, therefore, 500 goats were slain, in order to make up the requisite number, until, at last, the whole thing grew into a regular custom. Ælian (*V. H.*, 2, 25) makes the vow in question to have been offered up by Miltiades, and the number of annual victims 300.—II. The name Agrotera (Ἀγροτέρα) is also sometimes applied to Diana herself. In this usage it is equivalent to κυνηγετική, θηρευτική, "the huntress." Its primitive meaning, however, is the same as ἡ ὄρεια, "she that frequents the mountains." (Compare *Heyne, ad Hom., Il.*, 21, 471.)

Agyieus, an appellation given to Apollo. The term is of Greek origin (Ἀγυιεύς), and, if the common derivation be correct, denotes "*the guardian deity of streets*" (from ἀγυιά, "*a street*"), it being the custom at Athens to erect small conical cippi, in honour of Apollo, in the vestibules and before the doors of their houses. Here he was invoked as the Averter of evil (θεὸς ἀποτρόπαιος, "*Deus averruncus*"), and the worship here offered him consisted in burning perfumes before these pillars, in adorning them with myrtle garlands, hanging fillets upon them, &c. We must not suppose, however, that this custom originated in Athens. It appears to have been borrowed from the Dorians, and introduced into this city in obedience to an oracle. (*Schol., in Aristoph. Vesp.*, 870.—*Pausan.*, 8, 53.—*Müller, Gesch. Hellen. Stämme*, &c., vol. 2, p. 299, *seqq.*) As respects the pillars erected at Athens, the ancients seem to have been at a loss whether to regard them as altars, or as a species of statues. (Compare, on this point, the scholiast on Aristophanes, *Vesp.*, 870, and *Therm.*, 496.—*Harpocration, s. v.*—*Suidas, s. v.*—*Helladius, ap. Phot., cod.*, 279, vol. 2, p. 535, *ed. Bekker.*—*Plautus, Merc.*, 4, 1, 9.—*Zoega, de Obeliscis*, p. 210.) Müller states, that this emblem of Apollo appears on coins of Apollonia in Epirus, Aptera in Crete, Megara, Byzantium, Oricum, Ambracia, &c. (*Müller, Gesch. Hellen. Stämme, l. c.*)

Agylla. *Vid.* Cære.

Agyrium, a city of Sicily, northeast of Enna, and in the vicinity of the river Symæthus. It would seem to have been one of the oldest settlements of the Siculi, and was remarkable for the worship of a hero, whom a later age confounded with the Grecian Hercules. (*Diod. Sic.*, 4, 25.) The place is noted as having given birth to Diodorus Siculus. The modern town of *San Filippo d'Argiro* is supposed to correspond to the ancient city; the site of the latter, however, would appear to have been two miles farther east. (*Mannert*, vol. 9, pt. 2, p. 418.—*Cellarius, Geog. Ant.*, vol. 1, p. 806, *ed. Schwartz.*)

Ahāla, the surname of the Servilii at Rome.

Ahenobarbus. *Vid.* Ænobarbus.

Ajax (Αἴας), I. son of Telamon by Peribœa, daughter of Alcathous, was, next to Achilles, the bravest of all the Greeks in the Trojan war, but, like him, of an imperious and ungovernable spirit. In other peculiarities of their history, there was also a striking resemblance. At the birth of Ajax, Hercules is said to have wrapped him in the skin of the Nemean lion, and to have thus rendered him invulnerable in every part of his body, except that which was left exposed by the aperture in the skin, caused by the wound which the animal had received from Hercules. This vulnerable part was in his breast, or, as others say, behind the neck. (*Lycophr.*, 454.—*Tzetz., ad loc.*—*Schol., ad Il.*, 23, 821.) To Ajax fell the lot of opposing Hector, when that hero, at the instigation of Apollo and Minerva, had challenged the bravest of the Greeks to single combat. The glory of the antagonists was equal in the engagement; and, at parting, they exchanged arms, the baldric of Ajax serving, most singularly, as the instrument by which Hector was, after his fall, attached to the car of Achilles. In the games celebrated by Achilles in honour of Patroclus, Ajax (as commentators have remarked) was unsuccessful, although he was a competitor on not less than three occasions: in hurling the quoit; in wrestling; and in single combat with arms. After the death of Achilles,

Ajax and Ulysses disputed their claim to the arms of the hero. When they were given to the latter, Ajax became so infuriated, that, in a fit of delirium, he slaughtered all the sheep in the camp, under the delusion that his rival and the Atridæ, who had favoured the cause of the former, were the objects of his attack. When reason returned, Ajax, from mortification and despair, put an end to his existence, by stabbing himself to the heart. The sword which he used as the instrument of his death had been received by him from Hector in exchange for the baldric, and thus, by a singular fatality, the present mutually conferred contributed to their mutual destruction. The blood which ran to the ground from the wound produced the flower *hyacinthus*, of a red colour, and on the petal of which may be traced lines, imitating the form of the letters AI, the first and second of the Greek name AIAΣ (*Ajax*). The flower here meant appears to be identical with the *Lilium Martagon* ("Imperial Martagon"), and not the ordinary hyacinth. (Fée, *Flore de Virgile*, p. lxvii.)—Some authorities give a different account of the cause of his death, and make the Palladium to have been the subject of dispute between Ajax and Ulysses, and state also that Ulysses, in concert with Agamemnon, caused Ajax to be assassinated. The Greeks erected a tomb over his remains on the promontory of Rhœteum, which was visited in a later age by Alexander the Great. Sophocles has made the death of Ajax the subject of one of his tragedies. According to the plot of this piece, the rites of sepulture are at first refused to the corpse of Ajax, but afterward allowed through the intercession of Ulysses. Ajax is the Homeric type of great valour, unaccompanied by any corresponding powers of intellect. Ulysses, on the other hand, typifies great intellect, unaccompanied by an equal degree of heroic valour, although he is far, at the same time, from being a coward. (*Hom., Il., passim.—Apollod.*, 3, 12, 7.—*Ovid, Met.*, 13, 1, *seqq.*)—II. The son of Oileus, king of Locris, was surnamed *Locrian*, in contradistinction to the son of Telamon. The term *Narycian* was also applied to him from his birthplace, the Locrian town Narycium, or Naryx. He went with 40 ships to the Trojan war, as being one of Helen's suiters. Homer describes him as small of size, particularly dexterous in the use of the lance, but as remarkable for brutality and cruelty. The night that Troy was taken, he offered violence to Cassandra, who had fled into Minerva's temple; and for this offence, as he returned home, the goddess, who had obtained the thunders of Jupiter, and the power of tempests from Neptune, destroyed his ship in a storm. Ajax swam to a rock, and said that he was safe in spite of all the gods. Such impiety offended Neptune, who struck the rock with his trident, and Ajax tumbled into the sea with part of the rock, and was drowned. His body was afterward found by the Greeks, and black sheep offered on his tomb. According to Virgil's account, Minerva seized him in a whirlwind, and dashed him against a rock, where he expired consumed by the flame of the lightning. (*Hom., Il.*, 2, 527, &c.—*Virg., Æn.*, 1, 43, *seqq.—Hygin., fab.*, 116, &c.)

Aidōneus (Ἀϊδωνεύς), I. a surname of Pluto. It is only another form for Ἀϊδής, "*the invisible one.*"—II. A king of the Thesprotians in Epirus, who defeated the forces of Theseus and Pirithous, when the two latter had marched against him for the purpose of carrying off his wife Proserpina. Pirithous was torn to pieces by Cerberus, the monarch's dog, while Theseus was made prisoner and loaded with fetters. Hence, according to Pausanias (1, 17), who relates this story, arose the fable of the descent of Theseus and Pirithous to the lower world. This explanation has met with the approbation of many of the learned, and, among the rest, of Wesseling and Perizonius. But it is quite untenable. (Consult *Creuzer, Symbolik*, vol. 4, p. 168.) Plutarch calls Aidoneus king of the Molossians in Epirus. (*Vit. Thes.*, 30.)

Aius Locutius, a deity to whom the Romans erected an altar from the following circumstance: one of the common people, called Ceditius, informed the tribunes, that, as he passed one night through one of the streets of the city, a voice more than human, issuing from above Vesta's temple, told him that Rome would soon be attacked by the Gauls. His information was neglected, but, as its truth was subsequently confirmed by the event itself, Camillus, after the departure of the Gauls, built a temple to that supernatural voice which had given Rome warning of the approaching calamity, under the name of Aius Locutius. (*Liv.*, 5, 50.—*Plut., Vit. Camill.*, 30.) Thus much for the story itself. We have here an instance of the imposition practised by the patricians, the depositaries of religion, upon the lower orders of the state. The commonly-received narrative respecting the Gallic invasion and the taking of Rome, is abundantly supplied with the decorations of fable, the work of the higher classes. The object of the patricians, in the various legends which they invented on this point, seems to have been a wish to impress on the minds of the people the conviction, that divine vengeance had armed itself against them, for having dared to injure an individual of senatorian rank. It was to avenge the banishment of Camillus that the gods had brought the Gauls to Rome, and to Camillus alone did they assign the honour of removing these formidable visitants. (Compare *Levesque, Hist. Crit. de la Rep. Romaine*, vol. 1, p. 287.)

Alabanda, a city of Caria, one of the most important of those in the interior of the country. It was situate a short distance to the south of the Mæander. Strabo (14, p. 660, *ed. Casaub.*) describes its position between two hills, and compares the appearance thus presented to that of a loaded ass. He speaks of the inhabitants as addicted to the pleasures of the table and a luxurious life. From Pliny (5, 29) we learn that it was a free city, and the seat also of a *Conventus Juridicus*. Hierocles incorrectly names the place *Alaponda*. This city was said to have obtained its appellation from the hero Alabandus, its founder, who was deified after death, and worshipped within its walls. (*Cic., N. D.*, 3, 19.) Stephanus Byzantinus, however, speaks of another Alabanda, commonly called *Antiochia ad Mæandrum*, and makes this one to have been founded by Alabandus, son of Enippus; while he assigns as a founder to the other city, Car, a son of whose received the name of Hipponicus, from his having conquered in an equestrian conflict; which appellation, according to Stephanus, was the same with *Alabandus* in the Carian tongue, *Ala* denoting "a horse," and *Banda* "a victory." From this son, Alabanda, as he states, took its name. (Compare the remarks of *Berkel, ad loc.*, p. 86, and *Adelung, Gloss. Man.*, vol. 1, p. 555.) The remains of Alabanda were discovered by Pococke (vol. 3, book 2, c. 5,) and, after him, by Chandler (c. 59), in the neighbourhood of the village of *Karpuseler* or *Karpuseli*. The inhabitants of this place were called Ἀλαβανδεῖς, and by the Roman writers *Alabandenses*. The name of the city is given by the latter as neuter, but by Strabo and Stephanus as feminine. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 278, *seqq.*)

Alabandus, I. a son of Enippus, and the founder of *Antiochia ad Mæandrum*. (*Vid.* Alabanda.)—II. A son of Car, who was otherwise called Hipponicus, and who gave name to Alabanda. (*Vid.* Alabanda.)

Alæa (Ἄλαια or Ἄλεια), a surname of Minerva, by which she was worshipped at Tegea in Arcadia. There was also a festival celebrated here in honour of the goddess, and called by the same name. (*Pausan.*, 8, 46.) Creuzer traces a connexion between the festival termed Alæa and the solar worship. (*Symbolik*, vol. 2, p. 779.)

ALAGONIA, a town of Messenia, distant about thirty stadia from Gerenia. Pausanias (3, 26) notices its temples of Bacchus and Diana.

ALALA, an appellation given to Bellona, the goddess of war and sister of Mars. It appears to be nothing more than the battle-cry personified, and occurs in what appears to be a fragment of an old war-song. (*Plut., de Frat. Am.*, p. 483, *c.*)

ALALCOMENÆ, I. a city of Bœotia, near the Lake Copaïs, and to the southeast of Chærones. It was celebrated for the worship of Minerva, thence surnamed Alalcomeneis. (*Strab.*, 410 and 413.—Compare *Heyne, ad Hom., Il.*, 4, 8, and *Müller, Gesch. Hellen. Stämme*, &c., vol. 1, p. 70.) The temple of the goddess was plundered and stripped of its statues by Sylla. (*Pausan.*, 9, 33.) It is said, that when Thebes was taken by the Epigoni, many of the inhabitants retired to Alalcomenæ, as being held sacred and inviolable. (*Strab.*, 413.—*Steph. Byz., s. v.* Ἀλαλκομένιον.) The ruins of this place, according to Sir W. Gell (*Itin.*, p. 162), are observable near the village of *Sulinara*, on a projecting knoll, on which there is some little appearance of a small ancient establishment or town; and higher up may be discovered a wall or peribolus, of ancient and massive polygons, founded upon the solid rock. This is probably the site of the temple of the Alalcomenian Minerva. (*Cramer's Anc. Greece*, vol. 2, p. 236.)—II. A town, situate on a small island off the coast of Acarnania, between Ithaca and Cephallenia. The name of the island was Asteria, and it is the place where Homer describes the suiters as lying in wait for Telemachus on his return from Sparta and Pylos. (*Hom., Od.*, 4, 844.—Compare *Strabo*, 456.) Plutarch, however, speaks of Alalcomenæ as being in Ithaca. (*Istr. Alex., ap. Plut., Quæst. Græc.*) Stephanus Byzantinus writes it Alcomenæ. (*Cramer's Ancient Greece*, vol. 2, p. 48, *seqq.*)

ALALIA, a city of Corsica. *Vid.* Aleria.

ALAMANNI. *Vid.* Alemanni.

ALANI, a Scythian race, occupying the regions between the Rha and the Tanais. Their name and manners, however, would appear to have been also diffused over the wide extent of their conquests. (Compare *Balbi, Introduction à l'Atlas Ethnographique*, vol. 1, p. 116.) The Agathyrsi and Geloni were numbered among their vassals. Towards the north their power extended into the regions of Siberia, and their southern inroads were pushed as far as the confines of Persia and India. They were conquered eventually by the Huns. A part of the vanquished nation thereupon took refuge in the mountains of Caucasus. Another band advanced towards the shores of the Baltic, associated themselves with the northern tribes of Germany, and shared the spoil of the Roman provinces of Gaul and Spain. But the greatest part of the Alani united with their conquerors, the Huns, and proceeded along with them to invade the limits of the Gothic empire. (*Amm. Marcell.*, 21, 19.—*Id.*, 23, 4.—*Ptol.*, 6, 14.)

ALARICUS, I. the celebrated leader of the Visigoths, crossed the Danube, A.D. 376, with the remains of his countrymen who were driven forward by the Huns. He fought with great valour against the Romans until the year 382, when, with his followers, he was allowed by the Emperor Theodosius to settle in Thrace, on condition of serving the empire when required. This peace was preserved during the life of Theodosius; but, under his weak successor Arcadius, being refused preferment, Alaric revolted and committed great ravages in Greece. The renowned general Stilicho checked his career, but —as it was suspected, by connivance—allowed him to escape. He was soon after made formal master of the provinces he had so mercilessly oppressed, by the timid Emperor of the East, and also chosen king by his own tribe. He then turned his arms into Italy, and carried away vast plunder and many captives; and although checked in a second attempt by Stilicho, was, by the advice of that general, taken into the service of the Emperor Honorius. Owing, however, to bad faith on both sides, Alaric soon broke his engagements, and, at length, after a seeming truce, entered Rome in August, 410, when a great portion of the wealth of the metropolis became the property of these Gothic spoilers. From Rome he proceeded to the extremity of Italy, with a view to the invasion of Sicily, where a short illness put a period to his life in the vicinity of Rhegium, A.D. 410. Alaric had great qualities and abilities, and his apparent want of faith is thought by some historians to have arisen from the little trust to be placed in the unwilling engagements of the weak emperors with whom he treated. He was buried in the bed of the Bisentium, a small river which flows beneath the walls of Consentia (the modern *Cosenza*). The course of the river was changed, his grave was dug in its bed, and the stream was then led back to its former place. All this was the work of captives, who were massacred the moment it was done, that no one might be able to reveal the spot where reposed the body of the conqueror of Rome. (*Biogr. Universelle*, vol. 1, p. 377.)—II. A king of the Visigoths, son of Euric, succeeded his father in A.D. 484, and reigned like him, not only in Spain, but also in Aquitania, from the Pyrenees to the Rhone. He was defeated and slain by Clovis, who would have annihilated the power of the Visigoths, had not Theodoric, king of the Ostrogoths, put a limit to his successes near Arles. (*Biogr. Universelle*, vol. 1, p. 381.)

ALAUDÆ, the soldiers of one of Cæsar's legions in Gaul. Suetonius (*Vit. Cæs.*, 24) makes them to have been raised at Cæsar's own expense from the natives of Transalpine Gaul. The same writer informs us, that the term *Alauda* is one of Gallic origin. This name was given to the lark (called also *galerita* and *cassita*), from its having a tuft of feathers on the head resembling a helmet. Hence the same appellation was bestowed on the troops in question, from the large crests with which their helmets were adorned. (Compare *Crusius, ad Sueton., l. c.*—*Hardouin, ad Plin.*, 11, 44.)

ALAZON, a river of Albania, rising in Mount Caucasus, and flowing into the Cyrus. Now the *Alazon* or *Alason*. (*Plin.*, 6, 10.)

ALBA, I. Sylvius, one of the pretended kings of Alba, said to have succeeded his father Latinus, and to have reigned 36 years.—II. LONGA, one of the most ancient cities of Latium, the origin of which is lost in conjecture. According to the common account, the place was built by Ascanius, B.C. 1152, on the spot where Æneas found, in conformity with the prediction of Helenus (*Virg., Æn.*, 3, 390, *seqq.*) and of the god of the river (*Æn.*, 8, 43), a *white* sow with thirty young ones. Many, however, have been led to conjecture, that Alba was founded by the Siculi, and, after the migration of that people, was occupied by the Aborigines and Pelasgi. (Compare *Dion. Hal.*, 2, 2.) The word Alba appears to be of Celtic origin, for we find several places of that name in Liguria and ancient Spain; and it is observed, that all were situated on elevated spots; from which circumstance it is inferred that *Alba* is derived from *Alp*. (*Bardetti dell. Ling. des Prim. Abit*, &c., p. 109.) As Alba was entirely destroyed by Tullus Hostilius (*Liv.*, 1, 29), and no vestiges of it are now remaining, its exact position has been much discussed by modern topographers. If we take Strabo for our guide, we shall look for Alba on the slope of the Mount Albanus, and at a distance of twenty miles from Rome. (*Strab.*, 229.) This position cannot evidently agree with the modern town of *Albano*, which is at the foot of the mountain, and only twelve miles from Rome. Dionysius also informs us (1, 66), that it was situated on the declivity of the Alban Mount, midway between the summit and the lake of the same name, which protected it as a wall. This description and that of Strabo agree sufficiently well with the position of

Palazzolo, a village belonging to the Colonna family, on the eastern side of the lake, and some distance above its margin. (*Cramer's Anc. Italy*, vol. 2, p. 37, *seqq.*) "The site," observes Niebuhr, "where Alba stretched, in a long street, between the upper part of the mountain and the lake, is still distinctly marked: along this whole extent the rock is cut away under it down to the lake. These traces of man's ordering hand are more ancient than Rome. The surface of the lake, as it has been determined by the tunnel, now lies far beyond the ancient city: when Alba was standing, and before the lake swelled to a ruinous height in consequence of obstructions in clefts of the rock, it must have lain yet lower; for in the age of Diodorus and Dionysius, during extraordinary droughts, the remains of spacious buildings might be seen at the bottom, taken by the common people for the palace of an impious king which had been swallowed up." (*Niebuhr's Rom. Hist.*, vol. 1, p. 168, *seqq.*, *Cambridge transl.*)—The line of the Alban kings is given as follows: 1. Ascanius, reigned 8 years; 2. Sylvius Posthumus, 29 years; 3. Æneas Sylvius, 31 years; 4. Latinus, 5 years; 5. Alba Sylvius, 39 years; 6. Atys or Capetus, 26 years; 7. Capys, 28 years; 8. Calpetus, 13 years; 9. Tiberinus, 8 years; 10. Agrippa, 33 years; 11. Remulus, 19 years; 12. Aventinus, 37 years; 13. Procas, 13 years; 14. Numitor and Amulius. The destruction of Alba took place, according to the common account, 665 B.C., when the inhabitants were carried to Rome. "The list of the Alban kings," remarks Niebuhr, "is a very late and extremely clumsy fabrication; a medley of names, in part quite unItalian, some of them repeated from earlier or later times, others framed out of geographical names; and having scarcely anything of a story connected with them. We are told that Livy took this list from L. Cornelius Alexander the Polyhistor (*Serv.*, *ad Virg.*, *Æn.*, 8, 330); hence it is probable that this client of the dictator Sylla introduced the imposture into history. Even the variations in the lists are not very important, and do not at all prove that there were several ancient sources. Some names may have occurred in older traditions: kings of the Aborigines were also mentioned by name (Stercenius, for instance, unless it be a false reading.—*Serv.*, *ad Virg.*, *Æn.*, 11, 850), entirely different from those of Alba. In the case of the latter, even the years of each reign are numbered; and the number so exactly fills up the interval between the fall of Troy and the founding of Rome, according to the canon of Eratosthenes, as of itself to prove the lateness of the imposture." (*Niebuhr's Rom. Hist.*, vol. 1, p. 170, *Cambridge transl.*)—III. Docilia, a city of Liguria, now *Albizzola*.—IV. Fucentia or Fucensis, a city of the Marsi, near the northern shore of the Lake Fucinus, whence its name. It was a strong and secluded place, and appears to have been selected by the Roman senate, after it became a colony of Rome, A.U.C. 450, as a fit place of residence for captives of rank and consequence, as well as for notorious offenders. (*Strab.*, 241.—Compare *Liv.*, 10, 1, and *Vell. Paterc.*, 1, 14.) Syphax was long detained here, though finally he was removed to Tibur (*Liv.*, 30, 45); as were also Perses, king of Macedon, and his son Alexander. (*Liv.*, 45, 52.—*Vell. Paterc.*, 1, 11.—*Val. Max.*, 5, 1.) At the time of Cæsar's invasion of his country, we find Alba adhering to the cause of Pompey (*Cæs.*, *Bell. Civ.*, 1, 15), and subsequently repelling the attack of Antony; on which occasion it obtained a warm and eloquent eulogium from Cicero. (*Phil.*, 3, 3.—*Appian*, *Bell. Civ.*, 3, 45.) The ruins of this city, which are said to be considerable (*Romanelli*, vol. 3, p. 211), stand about a mile from the modern *Alba* (*Cramer's Anc. Italy*, vol. 1, p. 330.)—V. Pompeia, a city of Liguria, on the river Tanarus, now *Alba*. It probably owed its surname to Pompeius Strabo, who colonized several towns in the north of Italy. It was the birthplace of the Emperor Pertinax. (*Dio Cass.*, 83.—*Zon. Ann.*, 2.)—VI. A city of Spain, in the territory of the Varduli, eight geographical miles to the west of Pamplona, and as many to the east of the Iberus. It was about two geographical miles, therefore, to the west of the modern *Estella*. (*Mannert*, vol. 1, p. 375.)—VII. Augusta, a city of the Helvii, in Gaul, near the Rhone, and answering to the modern *Aps*. Pliny (14, 3) names the place Alba Helvorum, and praises the skill of the inhabitants in the cultivation of the vine.—VIII. Græca, a city of Dacia Ripensis, at the confluence of the Danube and the Saavus, or *Saave*. It is now *Belgrade*.

ALBANIA, a country of Asia, between the Caspian Sea and Iberia, bounded on the north by the chain of Caucasus, and on the south by the Cyrus and an arm of the Araxes. The Romans were best acquainted with the southern part, which Strabo describes as a kind of paradise, and in fertility and mildness of climate gives it the preference to Egypt. Trajan's expeditions made the northern and mountainous part better known. The inhabitants approached nearer a barbarous than a civilized race. They cultivated the soil, it is true, but with great carelessness, and yet it afforded them more than sufficed for their wants. The forces of the nation were respectable, and they brought into the field against Pompey an army of 60,000 infantry and 22,000 horse. As regards the origin of this people, all is uncertainty. The common account is unworthy of a moment's attention, according to which they were from Alba in Latium, having left that place, under the conduct of Hercules, after the defeat of Geryon. (*Dion. Hal.*, 1, 15.—*Justin*, 42, 3, 4.) It is more likely that they belonged to the great race which occupied the whole extent of the Tauric range along the southern shores of the Caspian. Mannert makes them Alani, and progenitors of the European Alani. (Vol. 4, p. 410.)—What was ancient Albania is now divided into innumerable cantons, but which modern geography comprehends under two denominations, *Daghestan*, which includes all the declivities of Caucasus towards the Caspian Sea, and *Lesghistan*, containing the more elevated valleys towards Georgia and the country of the Kistes. (*Malte-Brun*, vol. 2, p. 23, *Brussels ed.*) The Lesghians appear to be the same with the Legæ of the ancients. (*Malte-Brun*, *l. c.*—*Reineggs*, 1, 183.)

ALBANIÆ PORTÆ. *Vid.* PYLÆ, I.

ALBĀNUS, I. Mons, a mountain of Latium, about twelve miles from Rome, on the slope of which stood Alba Longa. It is now called *Monte Cavo*. This mountain is celebrated in history, from the circumstance of its being peculiarly dedicated to Jove, under the title of Latialis. (*Lucan*, 1, 198.—*Cic. pro Mil.*, 31.) It was on the Alban Mount that the Feriæ Latinæ, or holydays kept by all the cities of the Latin name, were celebrated. The Roman generals also occasionally performed sacrifices on this mountain, and received there the honours of a triumph when refused one at home. This appears, however, to have occurred only five times, if we may credit the Fasti Capitolini, in which the names of the generals are recorded. (*Vulp. Vet. Lat.*, 12, 4.) Some vestiges of the road which led to the summit of the mountain are still to be traced a little beyond *Albano*.—II. Lacus, a lake at the foot of the Alban Mount. (Compare remarks under the article *Alba*.) This lake, which is doubtless the crater of an extinct volcano, is well known in history from the prodigious rise of its waters, to such an extent, indeed, as to threaten the whole surrounding country, and Rome itself, with an overwhelming inundation. The oracle of Delphi, being consulted on that occasion, declared, that unless the Romans contrived to carry off the waters of the lake, they would never take Veii, the siege of which had already lasted for nearly ten years. This led to the construction of

that wonderful subterraneous canal, or *emissario*, as the Italians call it, which is to be seen at this very day, in remarkable preservation, below the town of *Castel Gandolfo*. This channel is said to be carried through the rock for the space of a mile and a half, and the water which it discharges unites with the Tiber about five miles below Rome. (*Cic., de Div.*, 1, 44.—*Liv.*, 5, 15.—*Val. Max.*, 1, 6.—*Plut., Vit. Camill.*) Near this opening are to be seen considerable ruins and various foundations of buildings, supposed by some to have belonged to the palace of Domitian, to which Martial and Statius frequently allude. (*Cramer's Anc. Italy*, vol. 2, p. 40.)—III. A river of Albania, falling into the Caspian, to the north of the mouth of the Cyrus, or *Kur*. It is supposed by some to be the same with the *Samure*. Mannert, however, is in favour of the *Bilbana*.

ALBĬCI, a people of Gaul, of warlike character, occupying the mountains above Massilia, or *Marseilles*. Strabo places them to the north of the Salyes, and there Ptolemy also makes them to have resided, on the southeast side of the Druentia, or *Durance*. This latter writer is blamed, without any reason, by those who suppose, that he here means the Helvii, and, consequently, places them too far to the east. Strabo calls the Albici, Ἀλβιεῖς and Ἀλβίοικοι, Ptolemy Ἑλίκωκοι, and Pliny *Alebeci*. Their capital, according to Pliny, was named Alebece, now *Riez*. (*Cæs., Bell. Civ.*, 1, 57 and 34.—*Strabo*, 203.—*Plin.*, 3, 4.—Compare *Mannert*, vol. 2, p. 105.)

ALBIGAUNUM. *Vid.* Albium Ingaunum.

ALBINOVĀNUS, I. Celsus, a young Roman, and acquaintance of Horace. He formed one of the retinue of Tiberius Claudius Nero, when the latter was marching to Armenia, under the orders of Augustus, in order to replace Tigranes on the throne. Horace alludes to him in *Epist.*, 1, 3, 15, and addresses to him *Epist.*, 1, 8. He appears to have been of a literary turn, but addicted to habits of plagiarism.—II. Pedo, a Roman poet, the friend of Ovid, who has inscribed to him one of the Epistles from Pontus (10th of 4th book). He distinguished himself in heroic versification, but only a few fragments of his labours in this department of poetry have reached our times. In epigram also he would appear to have done something. (*Martial*, 5, 5.) As an elegiac poet, he composed, according to Joseph Scaliger and many others, the three following pieces which have descended to us: 1. "Consolatio ad Liviam Augustam de morte Drusi." (*Fabric., Bibl. Lat.*, 1, 12, § 11, 8, p. 376, *seqq.*) 2. "De Obitu Mæcenatis." (*Fabric., l. c.*, 1, 12, § 11, 7, p. 376.—*Burmann, Anthol. Lat.*, 2, *ep.* 119.—*Lion, Mæcenatiana, Götting.*, 1824, *c.* 1.) 3. "De Mæcenate moribundo." (*Burmann, l. c.*, 2, *ep.* 120.) Of these elegies, the first has been ascribed by many to Ovid, even on MS. authority, and printed in the works of that poet. (Compare *Fabric., l. c.*—*Passerat. in Præfat.*, vol. 4, p. 220, *ed. Burm.*—*Amar, ad Ov. Carm., ed. Lemaire*, vol. 1, p. 399, *seqq.*, and on the opposite side, *Jos. Scaliger*, and *Burmann*, vol. 1, p. 796.) The grounds on which the claim of Pedo rests are not by any means satisfactory: the piece in question, however, would seem to have been the production of the Augustan age. Still weaker are the arguments which seek to establish the claim of Pedo to the other two elegies, which, according to Wernsdorff (*Poet. Lat. Min.*, vol. 3, p. 112, *seqq.*), are unworthy of him, and must be regarded as the productions of some late scholastic poet. (*Bähr, Gesch. der Röm. Lit.*, p. 217, *seqq.*)

ALBINTEMĔLIUM. *Vid.* Albium Intemelium.

ALBĪNUS, I. Decimus Claudius, a Roman general, born at Adrumetum in Africa, and surnamed Albinus from the extreme whiteness of his skin when brought into the world. He made at first some progress in literary pursuits, and wrote a Treatise on Agriculture, together with some Tales after the manner of those denominated Milesian. An invincible attachment to arms, however, caused him to embrace, at an early period, the military profession, in which he soon attained distinction. In the year 175 of the present era, and the 15th of the reign of Marcus Aurelius, he prevented the army, which he commanded in Bithynia, from joining the rebel Avidius Cassius. For this, according to some, he was rewarded with the consulship; though his name does not appear at this epoch in the *Fasti Consulares*. Governor of Gaul under Commodus, he defeated the Frisii, and afterward had intrusted to him the command of Britain. The death of Commodus brought forward Severus, Julian, and Pescennius Niger, as candidates for the vacant throne. The first of these competitors made overtures to Albinus, and offered him the title of Cæsar, which the latter accepted, and declared for his cause. But Severus had only contributed to the elevation of Albinus in order to diminish the number of his own opponents. When he had conquered his other rivals, he resolved to rid himself of Albinus by the aid of assassins. The latter, however, suspected his odious projects, and his suspicions were confirmed by the arrest and confession of Severus's emissaries. Albinus immediately took up arms to dispute the imperial power with his enemy. He gained several successes in Gaul, but was at last defeated in a decisive battle in the same country, near Lugdunum (*Lyons*), A.D. 198. Finding himself on the point of falling into the hands of the foe, he put an end to his own existence. His head was brought to Severus, who ordered it to be cast into the Rhone. The details of this last-mentioned conflict are variously given. The armies are said to have consisted each of 150,000 men; and the victory is reported to have been for a long time doubtful: at last the left wing of Albinus was totally defeated and his camp pillaged; while his right wing, on the other hand, proved so decidedly superior to the foe, that Severus, according to Herodian (3, 7, 7), was compelled to fly, after having thrown aside the badges of his rank. Spartianus (c. 11) adds, that Severus was wounded, and that his army, believing him to have been slain, were on the point of proclaiming a new emperor. Dio Cassius (75, 21) states, that he had his horse killed under him, and that, having thrown himself, sword in hand, into the midst of his flying soldiers, he succeeded in bringing them back to the fight and gaining the day. Some writers inform us that Albinus was slain by his own troops; others relate that he was dragged, mortally wounded, into the presence of Severus, who beheld him expire. The account of his death, which we have given above, is from Dio Cassius, and seems entitled to the most credit. According to Capitolinus (*c.* 10, *seqq.*), Albinus was severe, gloomy, and unsocial, intemperate in wine, and remarkable for his voracious gluttony. This account, however, must be received with caution. If we form an idea of Albinus from his life and actions, we must pronounce him a brave warrior, a talented man, but deficient in stratagem and address. (*Biographie Universelle*, vol. 1, p. 431, *seqq.*—Compare *Crevier, Hist. des Emp. Rom.*, vol. 5, p. 153, *seqq.*)—II. A Platonic philosopher, who resided at Smyrna, in the reign of Antoninus Pius, and was the preceptor of Galen. He is the author of an Introduction to the Dialogues of Plato, which Fabricius has inserted in the second volume of his *Bibliotheca Græca*. It is also given in Etwal's edition of three of the dialogues of Plato, *Oxon.*, 1771, 8vo.—III. The name of Albinus was common to a great number of individuals belonging to the *Gens Postumia*, of whom, however, little, if anything, important is known.

ALBION, I. a giant, the son of Neptune, who, together with his brother Bergion, endeavoured to prevent Hercules from passing the Rhone. When the weapons of the latter failed him in this conflict, he prayed

to Jove for aid, and that deity destroyed the two brothers by a shower of stones. The battle-ground was called, from the appearance which it presented, the *Campus Lapideus*, or "Stony plain" (*Mela*, 2, 5), and lay between Massilia and the Rhone. Apollodorus (2, 5, 10) calls the brothers Alebion and Dercynus (Ἀλεβίων τε καὶ Δέρκυνος), and lays the scene in Liguria (Λιγύη). This, however, as Vossius (*ad Mel., l. c.*) remarks, should not have misled Salmasius (Saumaise), since Liguria and the Ligures once extended even to the Rhone. (Compare *Heyne, ad Apollod., l. c.*) To Albion is ascribed by some, if indeed so ridiculous an etymology be worth mentioning, one of the names of Britain.—II. The earlier name of the island of Great Britain, called by the Romans Britannia Major, from which they distinguished Britannia Minor, the modern French province of Bretagne. Agathemerus (11, 4), speaking of the British islands, uses the names Hibernia and Albion for the two largest; Ptolemy (2, 3) calls Albion a British island; and Pliny (4, 16) says, that the island of Britain was formerly called Albion, the name of Britain being common to all the islands around it. ("*Britannia insula.....Albion ipsi nomen fuit, cum Britannicæ vocarentur omnes.*") The etymology of the name is uncertain. Some writers derive it from the Greek ἀλφόν (the neuter of ἀλφός), "white," in reference to the chalky cliffs on the coasts; others have recourse to the Hebrew *alben*, "white;" and others again to the Phœnician *alp* or *ælpin*, "high," and "high mountain;" from the height of the coast. Sprengel thinks it of Gallic origin, the same with *Albin*, the name of the Scotch highlands. It appears to him the plural of *Alp* or *Ailp*, which signifies "Rocky Mountains," and to have been given to the island, because the shore, which looks towards France, appears like a long row of rocks. The term evidently comes from the same source with the word *Alpes*, and conveys the associate ideas of a high and chalky, or whitish, coast. (*Vid.* Alpes, and compare *Adelung, Mithradates*, vol. 2, p. 42, *seqq.*) The ancient British poets call Britain *Inis Wen*, "the white island." (*Mannert, Geogr.*, vol. 2, p. 32, *seqq.*)

Albis, a river of Germany, now the *Elbe*. It is called Albios by Dio Cassius (55, 1). This was the easternmost stream in Germany with which the Romans became acquainted in the course of their expeditions: and they knew it, moreover, only in the northern part of its course. Tacitus learned that the Hermunduri dwelt near its sources. (*Germ.*, 41.) Ptolemy also was acquainted with the quarter where it rose, on the east side of his Sudetes, near the confines of the modern Moravia. The only Roman who passed this stream with an army was L. Domitius Ahenobarbus, A.U.C. 744; and though he made no farther progress, the passage of the Albis was deemed worthy of a triumph. (*Plin.*, 4, 14.—*Vell. Paterc.*, 2, 106.—*Tacit., Ann.*, 1, 59.—*Id. ib.*, 12, *sub fin.*—*Flav. Vopisc. Prob.*, 13.)

Albium, I. Ingaunum, a city of Liguria, on the coast, some distance to the southwest of Genua. It was the capital of the Ingauni, and answers to the modern *Albenga*. (*Strab.*, 202.—*Plin.*, 3, 5.)—II. Intemelium, a city of Liguria, on the coast, to the southwest of the preceding. It was the capital of the Intemelii, and corresponds to the modern *Vintimiglia*. (*Strabo*, 202.—*Plin.*, 3, 5.) From Tacitus (*Hist.*, 2, 13), we learn that it was a municipium.

Albula, the more ancient name of the Tiber. Mannert considers Albula the Latin, and Tiberis the Etrurian, name for the stream; which last became in the course of time the prevailing one. *Vid.* Tiberis. (*Geogr.*, vol. 9, p. 607.)

Albulæ aquæ, a name given to some cold mephitic springs, about sixteen miles from Rome, which issued from a small but deep lake, and flowed into the neighbouring river Anio. They were highly esteemed by the Romans for their medicinal properties, and were used both for drinking and bathing. (*Vitruv.*, 8, 3.—*Plin.*, 31, 11.)

Albunea, the largest of the springs or fountains which formed the Albulæ Aquæ. It proceeded, like the rest, from a small but deep lake, and flowed with them into the Anio. In the immediate vicinity of the fountain was a thick grove, in which were a temple and oracle of Faunus. (*Virg., Æn.*, 7, 82, *seqq.*—*Heyne, ad Virg., l. c.*) Both the grove and fountain were sacred to the nymph or sibyl Albunea, who was worshipped at Tibur, and whose temple still remains on the summit of the cliff, and overhanging the cascade. "This beautiful temple," observes a recent traveller, "which stands on the very spot where the eye of taste would have placed it, and on which it ever reposes with delight, is one of the most attractive features of the scene, and perhaps gives to Tivoli its greatest charm." (*Rome in the Nineteenth Century*, vol. 2, p. 398, *Am. ed.*) Varro, as cited by Lactantius (*de Falsa Rel.*, 1, 6), gives a list of the ancient sibyls, and among them enumerates the one at Tibur, surnamed Albunea, as the tenth and last. Suidas also says, Δεκάτη ἡ Τιβουρτία, ὀνόματι Ἀλβουναία. (Compare *Hor., Od.*, 1, 7, 12, and *Mitscherlich* and *Fea, ad loc.*—Consult also *Creuzer, Symbolik*, vol. 2, p. 975, and vol. 4, p. 27.)

Albunus, a ridge of mountains in Lucania, near the junction of the Silarus and Tanager, and between the latter river and the Calor. It is now called *Monte di Postiglione*, and sometimes *Alburno*. Near a part of the ridge, and on the shores of the Sinus Pæstanus, was a harbour of the same name (Alburnus Portus), where the Silarus emptied into the sea. (*Virg., Georg.*, 3, 146.—*Cramer's Anc. Italy*, vol. 2, p. 376.)

Albus, I. Portus, a harbour on the coast of Syria, supposed by Gail to be the harbour of Laodicea to which Appian alludes (καὶ ἐς τὸ πέλαγος ἔχουσα ὅρμον. *Bell. Civ.*, 4, 60), and placed by him to the west of the promontory of *Ziaret*. (*Gail, ad Anon. Stadiasm. Maris Mag.—Geogr. Gr. Min.*, vol. 2, p. 538.)—II. Vicus (ἡ Λευκὴ Κώμη), a harbour in Arabia, from which Gallus set out on his expedition into the interior. (*Strab.*, 781.) It is supposed by Mannert to be the same with the modern harbour of *Iambo*. (*Geogr.*, vol. 6, pt. 1, p. 50.—Compare *Peripl. Mar. Erythr.*, p. 11.—*Geogr. Gr. Min., ed. Hudson*, vol. 1.)

Albutius, I. a wealthy Roman, remarkable for his severity towards his slaves. According to an ancient scholiast, he even punished them sometimes before they had committed any offence, "lest," said he, "I should have no time to punish them when they do offend." (*Horat., Serm.*, 2, 2, 67.—*Schol., ad Horat., l. c.*) Porphyrion (*ad Hor., l. c.*) styles him, "*et avarus, et elegans conviviorum apparator.*" The epithet *avarus*, however, must evidently be thrown out, as contradicting what follows.—II. T., a Roman of the Epicurean school. He was educated at Athens, and rendered himself ridiculous, on his return home, by his excessive attachment to the language and manners of Greece. About A.U.C. 648, he was sent as prætor to Sardinia. For some unimportant services rendered here, he believed himself entitled to a triumph. The senate, however, rejected his application, and he was accused, on his return, by the augur Mucius Scævola, of extortion in his government. Being condemned, he went into exile at Athens, where he consoled himself, amid his disgrace, by philosophical investigations, and by composing satires in the style of Lucilius. (*Cic., Brut.*, 35.—*Id., de Fin.*, 1, 3.—*Id., Orat.*, 44.—*Id., in Pis.*, 38.—*Id., Brut.*, 2 6.—*Id., Tusc. Quæst.*, 5, 37.)—III. C. Silus, a rhetorician in the age of Augustus. He was a native of Novaria in Cisalpine Gaul, where he exercised for a time the functions of edile. Being grossly insulted, however, by some individuals against whom he was pronouncing a

decision, and being dragged by the feet from his tribunal, he left his native city and came to Rome, where he soon attained to distinction as a pleader. A singular adventure induced him to leave the bar. Intending, on one occasion, merely to employ a rhetorical figure, he said to the opposite party, who was accused of impiety towards his parents, "Swear by the ashes of thy father and mother" (and thou shalt gain thy cause). The defendant immediately accepted the condition, and, though Albutius protested that he merely employed a figure of rhetoric, the judges admitted the oath, and the defendant was acquitted. In his old age Albutius returned to Novaria, where he assembled his fellow-citizens, and represented to them that his age and the maladies under which he was labouring rendered life insupportable. When he had finished his harangue he retired to his dwelling, and starved himself to death. (*Sueton., de Clar. Rhet.*, 6.)

ALCÆUS, I. a celebrated poet of Mytilene, in Lesbos, and the contemporary of Sappho, Pittacus, and Stesichorus. (*Clinton's Fast. Hell.*, vol. 1, p. 5, 2*d ed.*) He was famed as well for his resistance to tyranny and his unsettled life, as for his lyric productions. Having aided Pittacus to deliver his country from the tyrants which oppressed it, he quarrelled with this friend, when the people of Mytilene had placed uncontrolled power in the hands of the latter, and some injurious verses, which he composed against Pittacus, caused himself and his adherents to be driven into exile. An endeavour to return by force of arms proved unsuccessful, and Alcæus fell into the power of his former friend, who, forgetting all that had passed, generously granted him both life and freedom. In his odes Alcæus treated of various topics. At one time he inveighed against tyrants; at another he deplored the misfortunes which had attended him, and the pains of exile: while, on other occasions, he celebrated the praises of Bacchus and the goddess of love. He wrote in the Æolic dialect. Dionysius of Halicarnassus speaks in high commendation of the lofty character of his compositions, the conciseness of his style, and the clearness of his images. His productions, indeed, breathed the same spirit with his life. A strong, manly enthusiasm for freedom and justice pervaded even those in which he sang the pleasures of love and wine. But the sublimity of his nature shone brightest when he praised valour, chastised tyrants, described the blessings of liberty, and the misery and hardships of exile. His lyric muse was versed in all the forms and subjects of poetry, and antiquity attributes to him hymns, odes, and songs. A few fragments only are left of all of them, and a distant echo of his poetry reaches us in some of the odes of Horace. Alcæus was the inventor of the metre that bears his name, one of the most beautiful and melodious of all the lyric measures. Horace has employed it in many of his odes. As regards the personal character of the poet, it may be remarked, that the charge of cowardice which some have endeavoured to fasten upon him, for his misfortune in having lost his shield during a conflict between the Mytileneans and Athenians for the possession of Sigæum, would seem to be anything but just. Equally unjust is the same charge, as brought against Horace for his conduct at Philippi. (Consult the work of Van Ommeren, *Horaz als Mensch und Bürger von Rom.*, &c., *Aus dem Holländ., von L. Walch.*)—The fragments that remain to us of the poetry of Alcæus, are to be found in the collections of H. Stephens and Fulvius Ursinus. Jani, one of the editors of Horace, published, from 1780 to 1782, three *Prolusiones*, containing those fragments of Alcæus which the Latin poet had imitated. In 1812, Stange united these *opuscula* in a volume which appeared at Halle, under the title of "*Alcæi poetæ lyrici fragmenta.*" The most complete and accurate collection, however, is that by Blomfield, in the *Museum Criticum*, vol. 1, p. 492, *seqq.* (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 204.)—II. A native of Messenia, who applied himself to epigrammatic poetry. Twenty-two of his epigrams remain, many of which breathe a feeling of bitter hatred against Philip, the son of Demetrius, and king of Macedon. This poet is, perhaps, the Epicurean Alcæus, who was driven from Rome by a decree of the senate, A.U.C. 580. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 132.)—III. A comic poet of Athens, contemporary with Aristophanes. Some of his contemporaries are cited by Athenæus (3, p. 107.—Vol. 1, p. 418, *ed. Schweigh.*), and others. (Compare *Casaubon, ad Athen., l. c.*—*Clinton's Fasti Hellenici*, vol. 1, p. 101.)—IV. An Athenian tragic poet, whom some, according to Suidas, made to have been the first writer in tragedy. (Compare *Casaubon, ad Athen.*, 3, p. 107, and the remarks of *Schweighæuser*, vol. 9, p. 14.)—V. A son of Perseus, and father of Amphitryon, from whom Hercules has been called Alcides. (*Apollod.*, 2, 4, 12.—Compare *Heyne, ad loc.*)

ALCAMĔNES, I. ninth king of Sparta, and one of the Agidæ (*vid.* Agidæ), succeeded his father A.M. 3235, B.C. 769, and reigned thirty-seven years, in which time there was a rebellion of the Helots. Plutarch cites some of his apophthegms. (*Plut., Apoph. Lacon.*, 32.—*Pausan.*, 3, 2.—*Meursius, de Reg. Lacon.*, 9.)—II. A statuary and sculptor of Athens, who flourished about 448 B.C. He was the pupil of Phidias, and adorned his country with numerous specimens of his superior skill, a skill which almost equalled that of his master. (*Quintil.*, 12, 10.—*Dionys. Hal., de Demosth. Acum.*, pt. 6, p. 1108, *ed. Reiske.*) The most celebrated of his productions was his statue of Venus, commonly styled ἡ Ἀφροδίτη ἐν τοῖς κήποις, and sometimes simply κήποι. It is said to have received its last polish from the hand of Phidias himself, and is spoken of in high terms by Lucian and others. (*Luc. Imag.*, 4 *et* 6.) Whether this was the statue of Venus, by which Alcamenes obtained his victory over Agoracritus (*vid.* Agoracritus), cannot be determined with certainty from the words of Pliny. If we suppose it to have been the same, we have this difficulty, that all ancient writers pronounce the Venus ἐν κήποις of Alcamenes, one of the highest productions of the art, while Pliny asserts, that the artist was indebted for his success, in the contest just mentioned, not to the superiority of his performance, but to the spirit of party which influenced the umpires. Another highly celebrated work of his was the rear pediment of the temple of Jupiter at Olympia, of which Pausanias has left us a description (5, 10). On it was represented the conflict between the Centaurs and Lapithæ. Cicero (*N. D.*, 1, 30) speaks of a statue of Vulcan by this artist, and Valerius Maximus (8, 11, 3) informs us, that although the god was exhibited as lame, yet the lameness was in a great measure concealed by the drapery and position. The distinguished merit of Alcamenes obtained for him the honour of being placed in a bas-relief on the temple at Eleusis. (*Plin.*, 34, 8.—*Id. ibid.*, 36, 5.—*Pausan.*, 1, 19.)—III. An artist whose name occurs on some Roman embossed work, described by Zoega. (*Bass. Ant., &c.*, tav. 23.—Consult *Sillig, Dict. Art., s. v.*) He is called a duumvir, and it has been conjectured that, besides being raised to civil honours in the municipal state to which he belonged, he also obtained his livelihood by exercising the art of modelling. (*Sillig, ubi supra.*)

ALCANDER, a Lacedæmonian youth, of hasty temper, but not otherwise ill-disposed, who, during a popular tumult, struck out one of the eyes of Lycurgus. The people were so moved with shame and sorrow at the outrage, that they surrendered Alcander into his hands, to do with him as he pleased. Lycurgus took him to his own home, and so won upon him by mild treatment, that Alcander became one of his warmest friends and an excellent citizen. (*Plut., Vit. Lyc.*, 11.)

ALCATHŎUS, I. a son of Pelops, who, being suspected of murdering his brother Chrysippus, came to Megara, where he killed a lion, which had destroyed the king's son. The monarch had promised the hand of his daughter, and the succession to the throne, unto him who should succeed in destroying the wild beast. Alcathous, therefore, gained both of these prizes, and succeeded in the course of time to the kingdom of Megara. In commemoration of him, festivals, called Alcathoia, were instituted at Megara. (*Pausan.*, 1, 41, &c.)—II. One of the two citadels of Megara, so called from its founder Alcathous. (*Pausan.*, 1, 40 and 42.)

ALCE, a town of the Celtiberi, in Hispania Tarraconensis, called also Alcaratium. It answers to the modern *Alcaraz*, in New Castile, on the river *Guardamena*. (*Liv.*, 40, 47, *seqq.*)

ALCĒNOR, an Argive, who, along with Chromius, survived on his side, the battle between 300 of his countrymen and 300 Lacedæmonians. (*Vid.* Othryades.—*Herodot.*, 1, 82.)

ALCESTIS, daughter of Pelias and wife of Admetus. Her father had offered to give her in marriage to this prince, on condition of his previously yoking lions and boars to a chariot, and Admetus successfully accomplished this through the aid of Apollo. This same deity, who was then serving with Admetus, in accordance with the sentence that had been passed against him (*vid.* Æsculapius, Amphrysus, and Cyclopes), obtained from the fates, that when Admetus should be about to end his existence, his life would be spared and prolonged, provided another willingly died in his stead. When the day came, Alcestis heroically devoted herself for her husband, but was rescued from the lower world and restored to the regions of day by Hercules. According to another version of the legend, she was sent back again to life by Proserpina. Euripides has founded upon this story of Alcestis one of his most beautiful tragedies. (*Apollod.*, 1, 9, 14.) This same legend is also given in a different and more historical form, as follows: when Medea had prevailed upon the daughters of Pelias to cut their father in pieces, in expectation of seeing him restored to youth, and they were pursued by their brother Acastus, Alcestis fled for protection to her cousin Admetus. This prince refusing to deliver her up, Acastus marched against him, took him prisoner, and threatened to put him to death, when Alcestis heroically surrendered herself into her brother's hands, and saved the life of Admetus. It happened, however, that, just at this time, Hercules came that way with the horses of Diomede, and was hospitably entertained by Admetus. On learning from him what had taken place, the hero was fired with indignation, attacked Acastus, destroyed his army, and rescued Alcestis, whom he restored in safety to his royal host. (*Eudocia, Ion. ap. Villoison., Anecd. Græc.*, vol. 1, 21, *seqq.*)

ALCĬTAS, I. a king of Epirus, descended from Pyrrhus, the son of Achilles, and an ancestor of Pyrrhus, king of Epirus. He was driven by his subjects from the throne, but regained his power by the aid of Dionysius the elder, of Syracuse.—II. King of Epirus, son of Arymbas, and grandson of the preceding. His subjects strangled him, together with his two sons, B.C. 312.—III. The eighth king of Macedonia, son of Æropus, and father of Amyntas I. He reigned 29 years, from 576 to 547 B.C.—IV. A general of Alexander the Great, and brother of Perdiccas. He slew himself after a defeat by Antigonus, during the contests that ensued after Alexander's decease.—V. An historian who wrote an account of the offerings at Delphi, περὶ τῶν ἐν Δελφοῖς ἀναθημάτων. (*Athenæus*, 13, p. 591, c.)

ALCIBĬADES, a celebrated Athenian commander, son of Clinias, nephew to Pericles, and lineally descended, as was said, from the Telamonian Ajax. He was born B.C. 450. Conspicuous for beauty, and for an insinuating and graceful demeanour, he made himself still more conspicuous for his extravagant expenditures, his contempt of order, and his dissolute mode of life. The lessons and the example of Socrates, who numbered him for some time among his disciples, operated but feebly in checking the vicious propensities of the young Athenian, or in restraining his bold and ambitious designs. He took Pericles as his model in public life, and resolved to tread in the footsteps of that illustrious statesman, and succeed, if possible, to the authority which he had enjoyed. The Athenians, in the time of Pericles, had entertained a strong desire of becoming masters of Sicily, and Alcibiades, after the death of his uncle, succeeded in prevailing upon them to send an armament for that purpose. This was during the Peloponnesian war. The expedition was directed against Syracuse, and Alcibiades, with Nicias and Lamachus, received the command. A short time, however, before the departure of the fleet, the Hermæ or images of Mercury, placed throughout Athens, were all mutilated in the course of one night, and suspicion fell upon Alcibiades, who was supposed to have been guilty of this act of profanation during a drunken carousal with some of his young friends. After having been allowed to sail with the expedition, he was soon sent for, and summoned to stand trial for this and other alleged acts of impiety. Avoiding, however, a return to Athens, he took refuge, first in Argos, and afterward at Sparta, at which latter place he excited very friendly feelings towards himself by the important advice he gave respecting the future movements of the war, and became an object of wonder by the ease with which he adopted the plain and austere manners of the Spartans, so directly at variance with his previous mode of life. Distrusting, however, at last, the sincerity of the Lacedæmonians, he betook himself to Tissaphernes, satrap of the King of Persia, and soon attained to great favour. Not long after this, he was restored, by a strange turn of fortune, to the good-will of his countrymen; the sentence of banishment that had been passed against him was revoked, he was appointed to a command, and, after a career of brilliant success, returned in triumph to Athens. His popularity, however, was of short continuance. Lysander, the Spartan admiral, defeated the Athenian fleet, and slew Antiochus, to whom Alcibiades had left it in charge, when departing for Caria, in order to raise money for the war; and Alcibiades soon found himself compelled to solicit once more the protection of the Persians. Pharnabazus, the satrap, allowed him for a while a safe residence in Phrygia, but finally, through the solicitations of Lysander, he caused Alcibiades to be slain, by an armed party, at his place of abode, in a small village. This remarkable man died in his 46th year, B.C. 404. If the Athenians had only known how to retain among them an individual of so rare merit both as a civilian and a soldier, they might easily have given the law to all Greece. And yet impartial history, while it awards him the highest praise for his talents as a statesman, and his skill and intrepidity as a commander, cannot but condemn, in the most unequivocal manner, the licentiousness of his private life, the versatility and chameleon-like character of his principles of action, and his traitorous conduct, on more than one occasion, to the best interests of his country. (*Plut., Vit. Alcib.—Corn. Nep., Vit. Alcib.*)

ALCIDĂMAS, a disciple of Gorgias the Leontine, who flourished about 424 B.C., and composed a treatise on music. He is supposed by some to be the same with the rhetorician mentioned by Cicero (*Tusc. Quæst.*, 1, 48), some of whose orations are preserved in the collection of Aldus, and who also wrote a eulogy on death. (*Quintil.*, 3, 1.)

ALCĪDES, I. a name of Hercules, either from his *strength*, ἀλκή, or from his grandfather Alcæus.—II. A surname of Minerva in Macedonia. (*Liv.*, 42, 51.)

For *Alcidem* in the passage of Livy here quoted, we should no doubt read, according to the conjectural emendation of Turnebus (*Advers.*, 30, 57), *Alcidemum*, "the people's strength."

ALCIMĔDON, I. a plain of Arcadia, thirty stadia above Mantinea, with a cave, the residence of Alcimedon, an ancient hero, and his daughter Phillo. (Consult *Pausan.*, 8, 12.)—II. A carver mentioned only by Virgil. (*Eclog.*, 3, 37, 44.) Sillig thinks he was a contemporary of the poet's. (*Dict. Art.*, *s. v.*)

ACLINŎUS, I. a son of Nausithous, king of Phæacia, praised for his love of agriculture. He kindly entertained Ulysses, who had been shipwrecked on his coast. The gardens of Alcinous are beautifully described by Homer, and have afforded also a favourite theme for succeeding poets. The island of the Phæacians is called by Homer *Scheria*. Its more ancient name was *Drepane*. After the days of Homer it was called *Corcyra*. Now *Corfu*. (*Vid.* Corcyra.—*Homer*, *Od.*, 7.—*Orph.*, *in Argon.*—*Virg.*, *G.*, 2, 87.—*Stat.*, 1.—*Sylv.*, 3, 81.)—II. A philosopher in the second century, who wrote a book, entitled, Ἐπιτομὴ ἢ Διδασκαλικὸν τῶν Πλάτωνος δογμάτων. It was printed at Oxford in 1667, 12mo; but this edition is now quite rare. Its place may be supplied by that of Fischer, who has joined the treatise of Alcinous to his edition of Plato's Euthyphro, *Lips.*, 1787, 8vo.

ALCĬPHRON, the most distinguished of the Greek epistolary writers. Nothing is known of his life, and even his era is uncertain. Some critics place him between Lucian, whom he has imitated, and Aristænetus, to whom he served as a model; in other words, between the years 170 and 350 of the present era. Others, however, are inclined to transfer him to the fifth century. Neither side have attended to the circumstance of there being among the letters of Aristænetus a kind of correspondence between Lucian and Alciphron. This correspondence, it is true, is fictitious; yet it indicates, at the same time, that Aristænetus regarded these two writers as contemporaries, and we have no good reason to accuse him of any error in this respect. Though a contemporary, Alciphron might still have imitated Lucian: it is much more probable, however, that the passages which appear to us to be imitations are borrowed by these two writers from some ancient comic poets. The letters of Alciphron are 116 in number, forming three books. They are distinguished for purity, clearness, and simplicity, and are important as giving us a representation of Athenian manners, drawn from dramatic poets whose writings are now lost. The best portion of the work is the 2d book, containing the letters of the hetæræ, or courtesans; and, among these, that of Menander to Glycerion, and that of Glycerion to Menander. The principal editions are, that of Bergler, *Lips.*, 1715, 8vo, with an excellent commentary; that of Wagner, *Lips.*, 1778, 2 vols. 8vo, containing a corrected text, a Latin version, the commentary of Bergler, and the editor's own notes; and that of Boissonade, *Paris*, 1822, 8vo. Wagner had been furnished by Bast with the readings of two Vienna MSS., but, according to the Critical Epistle of the last-mentioned scholar, did not make all the use of these collated readings which he might have done. Among the papers of Bast, after his decease, were found various readings of the Letters of Alciphron, derived from four Paris MSS., two of the Vatican, and one of Heidelberg. Many of these were preferable to the received readings. Along with them were found various unedited fragments, and even entire letters, which had never yet been printed. These papers are now in England, and were used by Boissonade in his edition. (*Schöll*, *Hist. Lit. Gr.*, vol. 4, p. 313, *seqq.*—*Wachler*, *Handbuch der Gesch. der Lit.*, vol. 1, p. 241.)

ALCIPPE, I. a daughter of the god Mars, by Agraulos. (*Apollod.*, 3, 14.—Consult *Heyne*, *ad loc.*)—II. The daughter of Œnomaus, and wife of Evenus, by whom she had Marpessa. (*Apollod.*, 1, 7.)

ALCITHŎE, a Theban female, who, together with her sisters, contemned and ridiculed the orgies of Bacchus, and, while these rites were getting celebrated without, employed themselves at home with the distaff, and beguiled the time by recounting poetic legends. They were changed into bats, and the spindles and yarn, with which they worked, into vines and ivy. (*Ov.*, *Met.*, 4, 1, *seqq.*—*Id. ib.*, 389, *seqq.*) As regards the terms *Minyeïas* and *Minyeïa proles*, which Ovid applies to the sisters, consult *Gierig*, *ad loc.*

ALCMÆON, I. a son of Amphiaraus and Eriphyle, and a native of Argos. When his father went to the Theban war, where he knew he was to perish, Alcmæon was directed by him, when he should hear of his death, to kill Eriphyle who had betrayed him. (*Vid.* Eriphyle.) The son obeyed the father's injunctions, and was pursued, in consequence, by the furies, the avengers of parricide. According to another account, being chosen chief of the seven Epigoni, he took and destroyed Thebes, and, after this event, put his mother to death, in obedience to an oracle of Apollo. (*Apollod.*, 3, 7, 5.) While in the state of phrensy which was sent upon him as a punishment for this deed, he came first to Arcadia, to Oicleus, and, from the residence of this his paternal grandfather, went subsequently to the city of Psophis, to Phegeus, its king. Being purified of the murder by Phegeus, he married Arsinoë, the daughter of the latter, and gave to her, as a bridal present, the fatal collar and robe (τόν τε ὅρμον καὶ τὸν πέπλον) which his mother Eriphyle had received to betray his father. The country, however, becoming barren, in consequence of his residing in it (δι' αὐτόν), he was directed by an oracle, as the only means of escaping the vengeance of the furies, to find, and dwell in, a land which was not in existence when he slew his parent. (*Pausan.*, 8, 24.—Compare *Heyne*, *ad Apollod.*, *l. c.*) He at last found rest, for a short time, on an island at the mouth of the Achelous, formed by the alluvial deposites of that stream. (*Vid.* Echinades.) Here he married Callirhoë, the daughter of the river-god, after repudiating his former wife Arsinoë. But he did not long enjoy repose. At the request of his wife, he attempted to recover from his former father-in-law the collar and robe which he had presented to his daughter, and, as a pretext for obtaining them, stated that he had been directed by an oracle, as the only means of freeing himself from the furies, to consecrate the articles in question to Apollo at Delphi. Phegeus gave them up, but the imposition being made known to him by an attendant, he ordered his sons to waylay and destroy Alcmæon, which was accordingly done. Alcmæon's death was avenged by the two sons whom he had by Callirhoë. Their mother entreated of Jupiter that they might speedily attain to manhood, and retaliate on their father's murderers. The prayer was heard; they became on a sudden men in the prime of life, and slew not only the two sons of Phegeus, but the monarch himself and his wife. The sons of Alcmæon by Callirhoë were Amphoterus and Acarnan, and are said to have settled subsequently in Acarnania, the latter giving name to the country. (*Apollod.*, *l. c.*) Pausanias calls Arsinoë by the name of Alphesibœa (*vid.* Alphesibœa), and, in other parts of his narrative also, differs from Apollodorus. On these and other variations, consult *Heyne*, *ad Apollod.*, *l. c.*—II. The founder of an illustrious family at Athens, called after him Alcmæonidæ. He was the son of Sillus, and great grandson of Nestor; and, being driven from Messenia, with the rest of Nestor's family, by the Heraclidæ, settled at Athens. (*Pausan.*, 2, 18.—Compare the note of Clinton, *Fast. Hell.*, vol. 1, p. 299, 2*d ed.*, where he disproves the assertion of Larcher, *ad Herod.*, 6, 125, who makes the Alcmæonidæ to have been descended from Melanthus.)—III. A son of Megacles.

Having shown much kindness and attention to the persons whom Crœsus had sent to Delphi for the purpose of consulting the oracle, that monarch invited him to Sardis, and gave him permission to carry from the royal treasury as much gold as he could bear off with him at one visit. Herodotus (6, 125) gives an account of the mode in which he availed himself of the royal offer, filling with gold his arms, the folds of his habit, his large shoes worn expressly for the occasion, and having not only his hair powdered with gold-dust, but his mouth full of it. To these Crœsus even added other valuable presents; and to this source Herodotus traces the wealth of the family. We must not, however, regard this Alcmæon as the founder of the line. (Compare Alcmæon, II.)—IV. The last of the perpetual archons at Athens, was succeeded by Charops, the son of Æschylus, as decennial archon.—V. A native of Crotona and disciple of Pythagoras. He is said to have been the first that dissected animals for the purpose of studying comparative anatomy. He paid particular attention to the structure of the eye. (*Cic., N. D.*, 1, 11.—*Diog. Laert., in Vit.*)

ALCMÆONIDÆ, a noble family of Athens, descended from Alcmæon. (*Vid.* Alcmæon, II.) When driven from Athens by the tyranny of the Pisistratidæ, they first endeavoured to return by force of arms; but having met with a serious check at Lipsydrion, in the Pæonian borough of Attica, they turned their attention to a surer and more pacific mode of operation. The temple at Delphi having been burned, and having remained in ruins for some considerable time, the Alcmæonidæ, after their defeat, engaged with the Amphictyonic council to rebuild the structure for the sum of 300 talents. They finished the work, however, in a much more splendid manner than the terms of their contract required, and attained, in consequence, to great popularity. By dint of the favour with which they were now regarded, as well as by means of a large sum of money, they prevailed upon the Pythoness, whenever application of a public or private nature was made from Lacedæmon to the god at Delphi, to conclude the answer of the oracle, whatever it might be, with an admonition to the Lacedæmonians to give liberty to Athens. This artifice had the desired effect; and, though Sparta was in friendly relations with the Pisistratidæ, it was determined to invade Attica, which was accordingly done. But the enterprise proved unsuccessful. (*Herod.*, 5, 62, *seqq.*—*Larcher, ad loc.*—*Bähr, ad loc.*)

ALCMAN, an ancient poet, either born at Sardis in Lydia, or, what is more probable, at Sparta, of a Lydian slave, for he lived in this city (*Vell. Paterc.*, 1, 18), and he is called by Suidas a Lacedæmonian of Messoa, one of the cantons of Laconia. He flourished 670 B.C. Alcman was the parent, among the Greeks, of erotic or amatory poetry, and his various pieces, collected together in six books, were highly prized by the ancients. They were written in the Doric dialect, and the Spartans sang them along with the effusions of Terpander. The name of the poet was properly Alcmæon (Ἀλκμαίων), but it took the Doric termination, and was changed to Alcman. We have only a few fragments remaining of his productions. They are to be found in the collections of H. Stephens and Orsini. A more complete collection, however, is that of Welcker, *Giessen*, 1815, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 203, *seqq.*)

ALCMÊNA, was daughter of Electryon, king of Mycenæ, and Anaxo, whom Plutarch calls Lysidice, and Diodorus Siculus Eurymede. She was engaged in marriage to her cousin Amphitryon, son of Alcæus, when an unexpected event caused the nuptials to be deferred. Electryon had undertaken an expedition against the Teleboans, or subjects of Taphius, in order to avenge the death of his sons, whom the sons of Taphius had slain in a combat. Returning victorious, he was met by Amphitryon, and was killed by an accidental blow. This deed, though involuntary, lost Amphitryon the kingdom, which he would otherwise have enjoyed in right of his wife. Sthenelus, the brother of Alcmena, availing himself of the public odium against Amphitryon, drove him from Argolis, and seized upon the vacant throne, the possession of which devolved, at his death, upon his son Eurystheus. Amphitryon fled to Thebes, where he was purified by Creon; but when he expected that Alcmena, who had accompanied him hither, would have given him her hand, she declined, on the ground that she was not satisfied with the punishment inflicted by her father on the Teleboans, and intended to give her hand to him who should make war upon them. Amphitryon, in consequence of this, made an alliance with Creon and other neighbouring princes, and ravaged the isles of the Teleboans. While Amphitryon was absent on this expedition, Jupiter, who had become enamoured of Alcmena, assumed the form of Amphitryon, related to her all the events of the war, his success over the foe, and finally persuaded her to a union. Amphitryon, on his return, was surprised at the indifference with which he was regarded by Alcmena; but, on coming to an explanation with her, and consulting Tiresias, the famous diviner of Thebes, he discovered that it was no less a personage than Jove himself, who had assumed his form. Alcmena brought forth twins, Hercules the son of Jupiter, and Iphicles the progeny of her mortal lord. According to the ancient poets, Juno retarded the birth of Hercules until the mother of Eurystheus was delivered of a son, unto whom, by reason of a rash oath of Jupiter's, Hercules was made subject. It seems that the day on which Alcmena was to be delivered in Thebes, Jove, in exultation, announced to the gods that a man of his race was that day to see the light, who would rule over all his neighbours. Juno, pretending incredulity, exacted from him an oath that what he had said should be accomplished. Jupiter, unsuspicious of guile, gave it, and Juno hastened down to Argos, where the wife of Sthenelus, the son of Perseus, was seven months gone of a son. The goddess brought on a premature labour, and Eurystheus came to light that day, while she checked the parturition of Alcmena, and kept back Lucina. (*Vid.* Galanthis.) The oath of Jove was not to be recalled, and his son was fated to serve Eurystheus. (*Hom., Il.*, 19, 101, *seqq.*—*Ovid, Met.*, 9, 285, *seqq.*—*Anton. Lib.*, c. 29.—*Keightley's Mythology*, p. 310, *seqq.*) According to Pherecydes (*ap. Anton. Lib.*, c. 33), when Alcmena, who long survived her son, died, and the Heraclidæ were about to bury her at Thebes, Jove directed Mercury to steal her away, and convey her to the islands of the blessed, where she should espouse Rhadamanthus. Mercury obeyed, and placed a stone instead of her in the coffin. When the Heraclidæ went to carry her forth to be buried, they were surprised at the weight, and, on opening the coffin, found the stone, which they took out, and set it up in the grove where her *Heroïum* stood at Thebes: δθι περ ἐστιν τὸ ἡρῶον τὸ τῆς Ἀλκμήνης ἐν Θήβαις.

ALCON, I. a statuary, who made an iron statue of Hercules, kept at Thebes. Pliny assigns the reason for the choice of this metal, when he says, "*Laborum dei patientia inductus.*" (35, 14).—II. A surgeon under Claudius, who accumulated great wealth by curing hernias and fractures.

ALCYÓNE, or HALCYÓNE, I. daughter of Æolus, married Ceyx, who was drowned as he was going to consult the oracle. The gods apprized Alcyone in a dream of her husband's fate; and when she found, on the morrow, his body washed on the seashore, she threw herself into the sea. To reward their mutual affection, the gods metamorphosed them into halcyons, and, according to the poets, decreed that the sea should remain calm while these birds built their nests

upon it. The halcyon was, on this account, though a querulous, lamenting bird, regarded by the ancients as a symbol of tranquillity; and, from living principally on the water, was consecrated to Thetis. According to Pliny (10, 47), the halcyons only showed themselves at the setting of the Pleiades and towards the winter-solstice, and even then they were but rarely seen. They made their nests, according to the same writer, during the seven days immediately preceding the winter-solstice, and laid their eggs during the seven days that follow. These fourteen days are the "*dies halcyonii*," or "halcyon-days," of antiquity. He describes their nests as resembling, while they float upon the waters, a kind of ball, a little lengthened out at the top, with a very narrow opening, and the whole not unlike a large sponge. A great deal of this is pure fable. The only bird in modern times at all resembling either of the two kinds of halcyons described by Aristotle (8, 3), is the *Alcedo Ispida*, or what the French call *martin-pêcheur*. All that is said, too, about the nest floating on the water, and the days of calm, is untrue. What the ancients took for a nest of a bird, is in reality a zoophyte, of the class named *halcyonium* by Linnæus, and of the particular species called *géodie* by Lamarck. The *martin-pêcheur* makes its nest in holes along the shore, or, rather, it deposites its eggs in such holes as it finds there. Moreover, it lays its eggs in the spring, and has no connexion whatever with calm weather. (*G. Cuvier, ad Plin., l. c.*)—II. A daughter of Atlas, and one of the Pleiades. (*Vid.* Pleiades.—*Apollod.*, 3, 10.)—III. An appellation given to Cleopatra, daughter of Idas and Marpessa. The mother had been carried off, in her younger days, by Apollo, but had been rescued by her husband Idas, and from the plaintive cries which she uttered while being abducted, resembling the lament of the halcyon, the appellation *Alcyone* was given as a kind of surname to her daughter Cleopatra. (*Hom., Il.*, 9, 563, *seqq.*)

Alcyonĭa, Palus, a pool in Argolis, not far from the Lernean marsh. Nero attempted to measure it by means of a plummet several stadia in length, but could discover no bottom. (*Pausan.*, 2, 37.)

Alcyonĭum mare, a name given to an arm of the Sinus Corinthiacus, or *Gulf of Lepanto*, which stretched between the western coast of Bœotia, the northern coast of Megaris, and the northwestern extremity of Corinthia, as far as the promontory of Olmiæ. (*Strab.*, 336.)

Alduăbis. *Vid.* Dubis.

Alĕa, a town of Arcadia, near the eastern confines, and to the northeast of Orchomenus. It had three famous temples, that of the Ephesian Diana, of Minerva Alea, and of Bacchus. The feast of Bacchus, called *Skiria*, was celebrated here every third year, at which time, according to Pausanias, the women were scourged, in obedience to a command of the oracle at Delphi. (*Pausan.*, 8, 23.)

Alebĭon and Dercўnus, sons of Neptune. (*Vid.* Albion, I.)

Alecto, one of the Furies. The name is derived from *ἀ, priv.*, and *λήγω*, "*to cease*," from her never ceasing to pursue and punish the wicked. (*Vid.* Eumenides.)

Alectrўon, a youth whom Mars, during his meeting with Venus, stationed at the door to watch against the approach of the sun. He fell asleep, and Apollo came and discovered the guilty pair. Mars was so incensed that he changed Alectryon into a cock, who, still mindful of his neglect, announces, say the ancient writers, at early dawn, the approach of the sun. (*Lucian, Somn. seu. Gall.*, 3.)

Alectus, a military prefect and usurper in Britain, who slew Carausius, but was in turn slain by Asclepiodotus, a general under Constantius Chlorus. He died A.D. 296. (*Eumen. paneg. Const. Cæs.*—*Crevier, Hist. des Emp. Rom.*, 6, p. 202, *seqq.*)

Alēĭus Campus (*Ἀλήϊον πεδίον*), a tract in Cilicia Campestris, to the east of the river Sarus, between Adana and the sea. The poets fabled that Bellerophon wandered and perished here, after having been thrown from the horse Pegasus. The name comes from *ἀλάομαι*, "*to wander*." (*Homer, Il.*, 6, 201.—*Dionys. Perieg.*, 872.—*Ovid, Ibis*, 259.)

Alemanni, or Alamanni, a name assumed by a confederacy of German tribes situate between the Neckar and the Upper Rhine, who united to resist the encroachments of Roman power. According to Mannert (*Geogr.*, vol. 3, p. 235, *seqq.*), the shattered remains of the army of Ariovistus retired, after the defeat and death of their leader, to the mountainous country of the Upper Rhine. (Compare, however, *Pfister, Gesch. der Teutschen.*, vol. 1, p. 179, *seqq.*, where a different account is given of the origin of the Alemanni.) Their descendants in after days, in order to oppose a barrier to the continued advance of the Roman arms, united in a common league with the German tribes which had originally settled on the left bank of the Rhine, but had been driven across by their more powerful opponents. The members of this union styled themselves Alemanni or *all-men*, i. e., men of all tribes, to denote at once their various lineage and their common bravery. They first appeared in a hostile attitude on the banks of the Mayn, but were defeated by Caracalla, who was hence honoured with the surname of *Alemannicus*. In the succeeding reigns, we find them at one time ravaging the Roman territories, at another, defeated and driven back to their native forests. At last, after their overthrow by Clovis, king of the Salian Franks, they ceased to exist as one nation, and were dispersed over Gaul, Switzerland, and northern Italy.

Aleria, a city of Corsica, on the eastern coast. It was founded by the Phocæans, under the name of Alalia (*Ἀλαλία*), and about twenty years after its first settlement, was much enlarged by the addition of those of the inhabitants of Phocæa, who fled from the sway of Cyrus. (*Vid.* Phocæa.) Its rapid advance in maritime power, subsequent to this increase of numbers, excited the jealousy of the Etrurians and Carthaginians. A naval contest ensued, in which the people of Alalia, though victorious, suffered so severely, as to be convinced of the impossibility of long withstanding the united strength of their foes. They migrated, therefore, once more, and settled on the southwestern coast of Italy (*Herod.*, 1, 165), where they founded the city of Hyela, or Velia. A portion of them, however, went to the Phocæan colony of Massilia. (*Seneca, de Consol., ad Helv. matr.*, 8.) The history of Alalia, after this event, remains for a long period enveloped in obscurity. The Carthaginians, probably, took possession of the place. In the second Punic war, it fell, together with the whole island, under the Roman sway; at least Zonaras (8, 11) speaks of a place called Valeria as the most important city in the island, and as having been taken by Lucius Scipio. Alalia remained in obscurity under its new masters also, until Sylla sent thither a Roman colony, as Marius had done a short time previous to the same island, founding in it the colony of Marisna. From this period Alalia was known under the name of Aleria, and the earlier appellation fell into disuse. When, and under what circumstances, this city was finally destroyed, is not ascertained. Its ruins are to be found a short distance below the mouth of the river *Tarignano*. (*Mannert*, 9, pt. 2, p. 516, *seqq.*)

Ales, a small river of Ionia in Asia Minor, which empties into the Ægean near Colophon. (*Pausan.*, 8, 28.)

Alĕsa, Alaesa, or Halĕsa, a very ancient city of Sicily, built by Archonides, B.C. 403. It stood near the modern city of *Caronia*, on the river Alaesus, or *Fiume di Caronia*. The inhabitants were exempted by the Romans from taxes. (*Diod. Sic.*, 14, 16.)

ALESIA or ALEXIA, a famous and strongly fortified city of the Mandubii, in Gallia Celtica. It was so ancient a city, that Diodorus Siculus (4, 19) ascribes the building of it to Hercules. (Compare the learned and ingenious remarks of Ritter, in his *Vorhalle*, p. 378, on the subject of the Celtic Hercules.) It was situate on a high hill, supposed to be *Mount Auxois*, near the sources of the Sequana or *Seine*, and washed on two sides by the small rivers Lutosa and Ozera, now *Lose* and *Ozerain*. Alesia was taken and destroyed by Cæsar after a famous siege, but was rebuilt, and became a place of considerable consequence under the Roman emperors. It was laid in ruins in the 9th century by the Normans. At the foot of Mount Auxois is a village called *Alise* (Depart. *Côte d'Or*), with several hundred inhabitants. (*Flor.*, 3, 10.—*Cæs.*, *B. G.*, 7, 69.)

ALESIUM, a mountain in the vicinity of Mantinea, on which was a grove dedicated to Ceres; also the temple of the equestrian Neptune, an edifice of great antiquity, which had been originally built, according to tradition, by Agamedes and Trophonius, but was afterward enclosed within a new structure by order of Hadrian. The mountain was said to have taken its name from the wanderings of Rhea (τὸ ὄρος τὸ Ἀλήσιον, διὰ τὴν ἄλην, ὡς φασι, καλούμενον τὴν Ῥέας. *Pausan.* 8, 10).

ALETHES, a son of Hippotes, and one of the Heraclidæ. He was the first of this race that reigned at Corinth, and he also headed a Doric invasion of Attica in the time of Codrus. (*Pausan.*, 2, 4.)

ALEUADÆ, a royal family of Thessaly, reigning at Larissa (*Aristot.*, *Polit.*, 5, 6), and who were descended from Aleuas, monarch of the same country. The manner in which this individual attained to supreme power is related by Plutarch (*de Frat. Am.*, p. 492). The representatives of the family of the Aleuadæ, at the time of the Persian invasion of Greece, were Thorax, Thrasydeius, and Eurypylus. (*Herod.*, 9, 58) They forced the Thessalians to take part with Xerxes; though the latter, irritated subsequently at the conduct of the Phocians, followed from that time, of their own accord, the standard of the Persian king. (*Philostr.*, *Heroic.*, c. 19, § 15.)

ALEUAS, monarch of Thessaly, and founder of the family of the Aleuadæ. (*Plut.*, *de Frat. Am.*, p. 492.) He resided at Larissa, and hence the epithet *Larissæus* applied to him by Ovid. (*Ib.*, 323.)

ALEXAMENUS, an Ætolian, who, with a body of his countrymen, slew Nabis, tyrant of Sparta. He had been sent at the head of a band of auxiliaries, by the Ætolians, ostensibly to aid Nabis, but in reality to get possession of Lacedæmon. The inhabitants, however, rallied after the fall of the tyrant, defeated the Ætolians, who were scattered throughout the city and plundering it, and slew Alexamenus. (*Liv.*, 35, 34, *seqq.*)

ALEXANDER, a name of very common occurrence, as designating not only kings, but private individuals. We will classify the monarchs by countries, and then come to private or less conspicuous personages.

1. *Kings of Macedonia.*

ALEXANDER I., son of Amyntas, and tenth king of Macedon. He ascended the throne 497 B.C., and reigned 43 years. It was he who, while still a youth, slew, in company with a party of his young friends, habited in female attire, the Persian ambassadors at his father's court, having been provoked to the act by their immodest behaviour towards the females present at a banquet. With this prince the glory of Macedon may be said to have commenced. He enlarged his territories, partly by conquest, and partly by the gift which Xerxes bestowed upon him, of all the country from Mount Olympus to the range of Hæmus. (*Herod.*, 5, 18, *seqq.*—*Justin*, 7, 3.)

ALEXANDER II., son of Amyntas II. He was treacherously slain by Ptolemy Alorites, after having reigned from B.C. 369 to B.C. 367, and not, according to the common account, for one year merely. Ptolemy Alorites, however, who slew him, was neither king nor the son of Amyntas, although called so by Diodorus (15, 71). It seems probable, from a comparison of Æschines (*de Fals Leg.*, p. 32) with a fragment in Syncellus (*Dexippus*, *ap. Syncell.*, p. 263, B.), that Ptolemy was appointed regent in a regular way, during the minority of Perdiccas; that he afterward abused his trust, and was, in consequence, cut off by Perdiccas. The duration of his administration, three years, is mentioned by Diodorus (15, 77).

ALEXANDER III., surnamed the Great, son of Philip of Macedon, was born in the city of Pella, B.C. 356. His mother was Olympias, the daughter of Neoptolemus, king of Epirus. Leonnatus, a relation of his mother's, an austere man, and of great severity of manners, was his early governor, and at the age of eight years, Lysimachus, an Acarnanian, became his instructer. Plutarch gives this individual an unfavourable character, and insinuates that he was more desirous of ingratiating himself with the royal family, than of effectually discharging the duties of his office. It was his delight to call Philip, Peleus; Alexander, Achilles; and to claim for himself the honorary name of Phœnix. Early impressions are the strongest, and even the pedantic allusions of the Acarnanian might render the young prince more eager in after life to imitate the Homeric model. In his fifteenth year, Alexander was placed under the immediate tuition of the celebrated Aristotle. The philosopher joined his royal pupil B.C. 342, and did not finally quit him until he came to the throne. The master was worthy of the scholar, and the scholar of his master. The mental stores of Aristotle were vast, and all arranged with admirable accuracy and judgment; while, on the other hand, Alexander was gifted with great quickness of apprehension, an insatiable desire of knowledge, and an ambition not to be satisfied with the second place in any pursuit. At a distance from the court, this great philosopher instructed him in all the branches of human knowledge, especially those necessary for a ruler, and wrote, for his benefit, a work on the art of government, which is unfortunately lost. As Macedon was surrounded by dangerous neighbours, Aristotle sought to cultivate in his pupil the talents and virtues of a military commander. With this view he recommended to him the reading of the Iliad, and revised this poem himself. The poet, as Aristotle emphatically names Homer, was the philosopher's inseparable companion: from him he drew his precepts and maxims; from him he borrowed his models. The preceptor imparted his enthusiasm to his pupil, and the most accurate copy of the great poem was prepared by Aristotle, and placed by Alexander in a precious casket which he found among the spoils of Darius. The frame of the young prince was, at the same time, formed by gymnastic exercises. He gave several proofs of manly skill and courage while very young; one of which, the breaking in of his fiery courser Bucephalus, which had mastered every other rider, is mentioned by all his historians as an incident that convinced his father Philip of his future unconquerable spirit. When he was sixteen years old, Philip, setting out on an expedition against Byzantium, delegated the government to him during his absence. Two years later (B.C. 338), he performed prodigies of valour in the battle at Chæronea, where he obtained great reputation by conquering the sacred band of the Thebans. "My son," said Philip, after the battle, embracing him, "seek another empire, for that which I shall leave you is not worthy of you." The father and son, however, quarrelled when Philip repudiated Olympias. Alexander, who took the part of his mother, was obliged to flee to Epirus to escape the ven-

geance of his father, but he soon obtained pardon and returned. He afterward accompanied Philip on an expedition against the Triballi, and saved his life in a battle. Philip, having been elected chief commander of the Greeks, was preparing for a war against Persia, when he was assassinated, B.C. 336. This occurrence, at an eventful crisis, excited some suspicion against Alexander and Olympias; but as it was one of his first acts to execute justice on those of his father's assassins who fell into his hands, several of the nobility being implicated in the plot, this imputation rests on little beyond surmise. It is more than probable that the conspirators were in correspondence with the Persian court, and that ample promises of protection and support were given to men undertaking to deliver the empire from the impending invasion of the captain-general of Greece. Alexander, who succeeded without opposition, was at this time in his twentieth year; and his youth, in the first instance, excited several of the states of Greece to endeavour to set aside the Macedonian ascendency. By a sudden march into Thessaly he, however, soon overawed the most active; and when, on a report of his death, chiefly at the instigation of Demosthenes and his party, the various states were excited to great commotion, he punished the open revolt of Thebes with a severity which effectually prevented any imitation of its example. Induced to stand a siege, that unhappy city, after being mastered with dreadful slaughter, was razed to the ground, with the ostentatious exception of the house of the poet Pindar alone; while the unfortunate surviving inhabitants were stripped of all their possessions and sold indiscriminately into slavery. Intimidating by this cruel policy, the Macedonian party gained the ascendency in every state throughout Greece, and Athens particularly disgraced itself by the meanness of its submission. Alexander then proceeded to Corinth, where, in a general assembly of the states, his office of superior commander was recognised and defined; and in the twenty-second year of his age, leaving Antipater, his viceroy, in Macedon, he passed the Hellespont, to overturn the Persian empire, with an army not exceeding four thousand five hundred horse and thirty thousand foot. To secure the protection of Minerva, he sacrificed to her on the plain of Ilium, crowned the tomb of Achilles, and congratulated this hero, from whom he was descended through his mother, on his good fortune in having had such a friend as Patroclus, and such a poet as Homer to celebrate his fame. The rapid movements of Alexander had evidently taken the Persian satraps by surprise. They had, without making a single attempt to molest his passage, allowed him, with a far inferior fleet, to convey his troops into Asia. They now resolved to advance and contest the passage of the river Granicus. A force of twenty thousand cavalry was drawn up on the right bank of the stream, while an equal number of Greek mercenaries crowned the hills in the rear. Unintimidated, however, by this array, Alexander led his army across, and, after a severe conflict, gained a decisive victory. The loss on the Persian side was heavy, on that of their conquerors so extremely slight (only eighty-five horsemen and thirty foot-soldiers) as to lead at once to the belief, that the general, who wrote the account of Alexander's campaigns, mentioned the loss of only the native-born Macedonians. Splendid funeral obsequies were performed in honour of those of his army who had fallen; various privileges were granted to their fathers and children; and as twenty-five of the cavalry that had been slain on the Macedonian side belonged to the royal troop of the "Companions," these were honoured with monumental statues of bronze, the workmanship of the celebrated Lysippus. The immediate consequence of this victory was the freedom and restoration of all the Greek cities in Asia Minor, and its subsequent results were shown in the reduction of almost the whole of that country. A dangerous sickness, however, brought on by bathing in the Cydnus, checked for a time his career. He received a letter from Parmenio, saying that Philip, his physician, had been bribed by Darius to poison him. Alexander gave the letter to the physician, and at the same time drank the potion which the latter had prepared for him. Scarcely was he restored to health when he advanced towards the defiles of Cilicia, whither Darius had imprudently betaken himself with an immense army, instead of awaiting his adversary on the plains of Assyria. The second battle took place near Issus, between the sea and the mountains, and victory again declared for the Macedonian monarch. The Macedonians conquered on this day, not the Persians alone, but the united efforts of southern Greece and Persia; for the army of Darius, besides its eastern troops, contained thirty thousand Greek mercenaries, the largest Greek force of that denomination mentioned in history. It was this galling truth that, among other causes, rendered the republican Greeks so hostile to Alexander. All the active partisans of that faction were at Issus, nor were the survivers dispirited by their defeat. Agis, king of Sparta, gathered eight thousand who had returned to Greece by various ways, and fought with them a bloody battle against Antipater, who with difficulty defeated the Spartans and their allies. Without taking these facts into consideration, it is impossible duly to estimate the difficulties surmounted by Alexander. After the defeat at Issus, the treasures and family of Darius fell into the hands of the conqueror. The latter were treated most magnanimously. Alexander did not pursue the Persian monarch, who fled towards the Euphrates, but, in order to cut him off from the sea, turned towards Cœle-Syria and Phœnicia. Here he received a letter from Darius, proposing peace. Alexander answered, that if he would come to him he would restore, not only his mother, wife, and children, without ransom, but also his empire. This reply produced no effect. The victory at Issus had opened the whole country to the Macedonians. Alexander took possession of Damascus, which contained a large portion of the royal treasures, and secured all the towns along the Mediterranean Sea. Tyre, imboldened by the strength of its insular situation, resisted, but was taken, after seven months of incredible exertion, and destroyed. The capture of Tyre was perhaps the greatest military achievement of the Macedonian monarch; but it was tarnished by his cruel severity towards the conquered, thirty thousand of the inhabitants having been sold by him as slaves. Some excuse, however, may be found in the excited feelings of the Macedonian army, occasioned by numerous insults on the part of the Tyrians; by acts of cruelty towards some of their Macedonian captives; and also by the length and obstinacy of the siege; for more men were slain in winning Tyre, than in achieving the three great victories over Darius. Alexander continued his victorious march through Palestine, where all the towns surrendered except Gaza, which shared the fate of Tyre. Egypt, wearied of the Persian yoke, received him as a deliverer. In order to confirm his power, he restored the former customs and religious rites, and founded Alexandrea, which became one of the first cities of ancient times. Hence he went through the desert of Libya, to consult the oracle of Jupiter Ammon, an adventure resembling more the wildness of romance than the soberness of history, and which has on this very account been regarded by some with an eye of incredulity. It rests, however, on too firm a basis to be invalidated. After having been acknowledged, say the ancient writers, as the son of the god (*vid.* Ammon), Alexander, at the return of spring, marched against Darius, who in the mean time had collected an army in Assyria,

and rejected the proposals of Alexander for peace. A battle was fought at Gaugamela, not far from Arbela, B.C. 331. Arrian estimates the army of Darius at 1,000,000 of infantry and 40,000 cavalry; while that of Alexander consisted of only 40,000 infantry and 7000 horse. On the Persian side, moreover, were some of the bravest and hardiest tribes of upper Asia. Notwithstanding the immense numerical superiority of his enemy, Alexander was not a moment doubtful of victory. At the head of his cavalry he attacked the Persians, and routed them after a short conflict. One great object of his ambition was to capture the Persian monarch on the field of battle; and that object was at one time apparently within his grasp, when he received, at the instant, a message from Parmenio that the left wing, which that general commanded, was hard pressed by the Sacæ, Albanians, and Parthians, and he was compelled, of course, to hasten to its relief. Darius fled from the field of battle, leaving his army, baggage, and immense treasures to the victor. Babylon and Susa, where the riches of the East lay accumulated, opened their gates to Alexander, who directed his march to Persepolis, the capital of Persia. The only passage thither was defended by 40,000 men under Ariobarzanes. Alexander attacked them in the rear, routed them, and entered Persepolis triumphant. From this time the glory of Alexander began to decline. Master of the greatest empire in the world, he became a slave to his own passions; gave himself up to arrogance and dissipation; showed himself ungrateful and cruel, and in the arms of pleasure shed the blood of his bravest generals. Hitherto sober and moderate, this hero, who strove to equal the gods, and called himself a god, sunk to the level of vulgar men. Persepolis, the wonder of the world, he burned in a fit of intoxication. Ashamed of this act, he set out with his cavalry to pursue Darius. Learning that Bessus, satrap of Bactriana, kept the king prisoner, he hastened his march with the hope of saving him. But Bessus, when he saw himself closely pursued, caused Darius to be assassinated (B.C. 330), because he was an impediment to his flight. Alexander beheld on the frontiers of Bactriana a dying man, covered with wounds, lying on a chariot. It was Darius. The Macedonian hero could not restrain his tears. After interring him with all the honours usual among the Persians, he took possession of Hyrcania and Bactriana, and caused himself to be proclaimed King of Asia. He was forming still more gigantic plans, when a conspiracy broke out in his own camp. Philotas, the son of Parmenio, was implicated. Alexander, not satisfied with the blood of the son, caused the father also to be put to death. This act of injustice excited general displeasure. At the same time, his power in Greece was threatened; and it required all the energy of Antipater to dissolve, by force of arms, the league formed by the Greeks against the Macedonian authority. In the mean time, Alexander marched in the winter through the north of Asia as far as it was then known, checked neither by Mount Caucasus nor the Oxus, and reached the Caspian Sea, hitherto unknown to the Greeks. Insatiable of glory and thirsting for conquest, he spared not even the hordes of the Scythians. Returning to Bactriana, he hoped to gain the affections of the Persians by assuming their dress and manners; but this hope was not realized. The discontent of the army gave occasion to the scene which ended in the death of Clitus. Alexander, whose pride he had offended, killed him with his own hand at a banquet. Clitus had been one of his most faithful friends and brave officers, and Alexander was afterward a prey to the keenest remorse. In the following year he subdued the whole of Sogdiana. Oxyantes, one of the leaders of the enemy, had secured his family in a castle built on a lofty rock. The Macedonians stormed it. Roxana, the daughter of Oxyantes, one of the most beautiful virgins of Asia, was among the prisoners. Alexander fell in love with and married her. Upon the news of this, Oxyantes thought it best to submit, and came to Bactria, where Alexander received him with distinction. Here a new conspiracy was discovered, at the head of which was Hermolaus, and among the accomplices Callisthenes. All the conspirators were condemned to death except Callisthenes, who was mutilated and carried about with the army in an iron cage, until he terminated his torments by poison. Alexander now formed the idea of conquering India, the name of which was scarcely known. He passed the Indus, and formed an alliance with Taxilus, the ruler of the region beyond this river, who assisted him with troops and 130 elephants. Conducted by Taxilus, he marched towards the river Hydaspes, the passage of which, Porus, another king, defended at the head of his army. Alexander conquered him in a bloody battle, took him prisoner, but restored him to his kingdom. He then marched victoriously on, established Greek colonies, and built, according to Plutarch, seventy towns, one of which he called Bucephala, after his horse, which had been killed on the Hydaspes. Intoxicated by success, he intended to advance as far as the Ganges, and was preparing to pass the Hyphasis, when the discontent of his army obliged him to terminate his progress and return. Previous to turning back, however, he erected on the banks of the Hyphasis twelve towers, in the shape of altars; monuments of the extent of his career, and testimonials of his gratitude towards the gods. On these gigantic altars he offered sacrifices with all due solemnity, and horse-races and gymnastic contests closed the festivities. When he had reached the Hydaspes, he built a fleet, in which he sent a part of his troops down the river, while the rest of the army proceeded along the banks. On his march he encountered several Indian princes, and, during the siege of a town belonging to the Malli, was severely wounded. Having recovered, he continued his course down the Indus, and thus reached the sea. Having entered the Indian Ocean and performed some rites in honour of Neptune, he left his fleet; and, after ordering Nearchus, as soon as the season would permit, to sail to the Persian Gulf, and thence up the Tigris, he himself prepared to march to Babylon. He had to wander through immense deserts, in which the greater part of his army, destitute of water and food, perished in the sand. Only the fourth part of the troops with which he had set out returned to Persia. On his route he quelled several mutinies, and placed governors over various provinces. In Susa he married two Persian princesses, and rewarded those of his Macedonians who had married Persian women; because it was his intention to unite the two nations as closely as possible. He distributed rich rewards among his troops. At Opis, on the Tigris, he declared his intention of sending the invalids home with presents. The rest of the army mutinied; but he persisted, and effected his purpose. Soon after, his favourite, Hephæstion, died. His grief was unbounded, and he buried his body with royal splendour. On his return from Ecbatana to Babylon, the magicians are said to have predicted that this city would be fatal to him. The representations of his friends induced him to despise these warnings. He went to Babylon, where many foreign ambassadors waited for him, and was engaged in extensive plans for the future, when he became suddenly sick after a banquet, and died in a few days, B.C. 323. Such was the end of this conqueror, in his 32d year, after a reign of 12 years and 8 months. He left behind him an immense empire, which became the scene of continual wars. He had designated no heir, and being asked by his friends to whom he left the empire, answered, "To the worthiest." After many disturbances, the generals acknowledged Aridæus, a man of a very weak mind, the son

of Philip and the dancer Philinna, and Alexander the posthumous son of Alexander and Roxana, as kings, and divided the provinces among themselves, under the name of *satrapies*. They appointed Perdiccas, to whom Alexander, on his deathbed, had given his ring, prime minister of the two kings. The body of Alexander was interred by Ptolemy in Alexandrea, in a golden coffin, and divine honours were paid to him, not only in Egypt, but also in other countries. The sarcophagus in which the coffin was enclosed has been in the British Museum since 1802. The English nation owe the acquisition of this relic to the exertions of Dr. Clarke, the celebrated traveller, who found it in the possession of the French troops in Egypt, and was the means of its being surrendered to the English army. In 1805, the same individual published a dissertation on this sarcophagus, fully establishing its identity.—No character in history has afforded matter for more discussion than that of Alexander; and the exact quality of his ambition is to this day a subject of dispute. By some he is regarded as little more than a heroic madman, actuated by the mere desire of personal glory; others give him the honour of vast and enlightened views of policy, embracing the consolidation and establishment of an empire, in which commerce, learning, and the arts should flourish in common with energy and enterprise of every description. Each class of reasoners find facts to countenance their opinion of the mixed character and actions of Alexander. The former quote the wildness of his personal daring, the barren nature of much of his transient mastery, and his remorseless and unnecessary cruelty to the vanquished on some occasions, and capricious magnanimity and lenity on others. The latter advert to facts like the foundation of Alexandrea, and other acts indicative of large and prospective views of true policy; and regard his expeditions rather as schemes of discovery and exploration than mere enterprises for fruitless conquest. The truth appears to embrace a portion of both these opinions. Alexander was too much smitten with military glory, and the common self-engrossment of the mere conqueror, to be a great and consistent politician; while such was the strength of his intellect, and the light opened to him by success, that a glimpse of the genuine sources of lasting greatness could not but break in upon him. The fate of a not very dissimilar character in our days shows the nature of this mixture of lofty intellect and personal ambition, which has seldom effected much permanent good for mankind in any age. The fine qualities and defects of the man were, in Alexander, very similar to those of the ruler. His treatment of Parmenio and of Clitus, and various acts of capricious cruelty and ingratitude, are contrasted by many instances of extraordinary greatness of mind. He was also a lover and favourer of the arts and literature, and carried with him a train of poets, orators, and philosophers, although his choice of his attendants of this description did not always do honour to his judgment. He, however, encouraged and patronised the artists Praxiteles, Lysippus, and Apelles; and his munificent presents to Aristotle, to enable him to pursue his inquiries in natural history, were very serviceable to science. Alexander also exhibited that unequivocal test of strong intellect, a disposition to employ and reward men of talents in every department of knowledge. In person this extraordinary individual was of the middle size, with a neck somewhat awry, but possessed of a fierce and majestic countenance.—It may not be amiss, before concluding this sketch, to consider for a moment the circumstances connected with the death of this celebrated leader. His decease has usually been ascribed either to excess in drinking or to poison. Neither of these suppositions appears to be correct. The fever to which he fell a victim (for the Royal Diary whence Arrian has copied his account of the last illness of Alexander, speaks expressly of a violent fever having been the cause of his decease) was contracted very probably in his visit to the marshes of Assyria. The thirst which subsequently compelled him, on a public day, to quit his military duties, proves that this fever was raging in his veins before it absolutely overcame him. The carousals in which he afterward indulged must have seriously increased the disease. Strong men like Alexander have often warded off attacks of illness by increased excitement; but, if this fail to produce the desired effect, the reaction is terrible. It is curious to observe, in Arrian's account of Alexander's last illness, that no physician is mentioned. The king seems to have trusted to two simple remedies, abstinence and bathing. His removal to a summer-house, close to the large cold bath, shows how much he confided in the latter remedy. But the extraordinary fatigues which he had undergone, the exposure within the last three years to the rains of the *Pendjab*, the marshes of the Indus, the burning sands of Gedrosia, the hot vapours of Susiana, and the marsh miasma of the Babylonian Lakes, proved too much even for his iron constitution. The numerous wounds by which his body had been perforated, and especially the serious injury done to his lungs by an arrow among the Malli, must in some degree have impaired the vital functions, and enfeebled the powers of healthy reaction. (*Plut., Vit. Alex.—Arrian, Exp. Alex.—Quintus Curtius.—Diod. Sic.*, 17 *et* 18.—*Encyclop. Americ.*, vol. 1, p. 151, *seqq.*—*Biogr. Univ.*, vol. 1, p. 195.—*Williams's Life of Alexander the Great*, p. 346, &c., *Am. ed.*)—After many dissensions and bloody wars among themselves, the generals of Alexander laid the foundations of several great empires in the three quarters of the globe Ptolemy seized Egypt, where he firmly established himself, and where his successors were called Ptolemies, in honour of the founder of their empire, which subsisted till the time of Augustus. Seleucus and his posterity reigned in Babylon and Syria. Antigonus at first established himself in Asia Minor, and Antipater in Macedonia. The descendants of Antipater were conquered by the successors of Antigonus, who reigned in Macedonia till it was reduced by the Romans in the time of King Perseus. Lysimachus made himself master of Thrace; and Leonatus, who had taken possession of Phrygia, meditated for a while to drive Antipater from Macedonia. Eumenes established himself in Cappadocia, but was soon overpowered by his rival Antigonus, and starved to death. During his lifetime, Eumenes appeared so formidable to the successors of Alexander, that none of them dared to assume the title of king.

ALEXANDER IV., son of Alexander the Great and Roxana. He was born after his father's death, and was proclaimed king while yet an infant, along with Philip Aridæus, an illegitimate brother of Alexander the Great. Soon after, however, he was put to death, together with Roxane, by Cassander, who thereupon assumed the sovereign power. (*Justin*, 15, 2.)

ALEXANDER V., son of Cassander. He ascended the throne of Macedonia along with his brother Antipater, B.C. 298. Antipater, however, having put to death Thessalonica, their mother, Alexander, in order to avenge his parent, called in the aid of Demetrius, son of Antigonus. A reconciliation, however, having taken place between the brothers, Demetrius, who was apprehensive lest this might thwart his own views on the crown of Macedon, slew Alexander and seized upon the royal authority. (*Justin*, 16, 1.)

2. *Kings of Epirus.*

ALEXANDER I., surnamed Molossus, was brother of Olympias, and successor to Arybas. He came into Italy to aid the Tarentines against the Romans, and used to say, that while his nephew, Alexander the Great, was warring against women (meaning the ef-

feminate nations of the east), he was fighting against men. (*Justin*, 17, 3.—*Liv.*, 8, 17, et 27.) As regards the circumstances connected with his death, *vid.* Acheron, II.

ALEXANDER II., son of the celebrated Pyrrhus. To avenge the death of his father, who had been slain at Argos, fighting against Antigonus, he seized upon Macedonia, of which the latter was king. He was soon, however, driven out, not only from Macedonia, but also from his own dominions, by Demetrius, son of Antigonus. Taking refuge, on this, among the Acarnanians, he succeeded, by their aid, in regaining the throne of Epirus. (*Justin*, 26, 3.—*Id.*, 28, 1.—*Plut.*, *Vit. Pyrr.*, 34.)

3. *Kings of Syria.*

ALEXANDER I., surnamed Bala or Balas, a man of low origin, but of great talents and still greater audacity, who claimed to be the son of Antiochus Epiphanes, assumed the name of Alexander, and being acknowledged by Ptolemy Philometor, Ariarathes, and Attalus, seized upon the throne of Syria. He was defeated, however, and driven out by Demetrius Nicator, the lawful heir; and, having taken refuge with an Arabian prince, was put to death by the latter. (*Justin*, 35, 1, *seq.*)

ALEXANDER II., surnamed Zabina or Zebenna, a usurper of the throne of Syria. He was the son of a petty trader in Alexandrea, but claimed, at the instigation of Ptolemy Physcon, to be the offspring of Alexander Bala. Ptolemy aided him with troops, and Demetrius Nicator was defeated at Damascus, and driven out of his kingdom. A few years after, however, Alexander was himself defeated by Antiochus Grypus, aided in his turn by the same Ptolemy, and put to death. Grypus was son of Demetrius Nicator. (*Justin*, 39, 1, *seq.*)

4. *Princes of Judæa.*

ALEXANDER I., Jannæus, monarch of Judæa, son of Hyrcanus, and brother of Aristobulus, to whom he succeeded, B.C. 106. He was a warlike prince, and displayed great ability in the different wars in which he was engaged during his reign. Driven from his kingdom by his subjects, who detested him, he took up arms against them, and waged a cruel warfare for the space of six years, slaying upward of 50,000 of his foes. Having at last re-entered Jerusalem, he crucified, for the amusement of his concubines, 800 of his revolted subjects, and at the same time caused their wives and children to be massacred before their eyes. Being re-established on the throne, he made various conquests in Syria, Arabia, and Idumea, and finally died of intemperance at Jerusalem, B.C. 76, after a reign of 27 years. (*Josephus*, *Ant. Jud.*, 17, 22, &c.)

ALEXANDER II., son of Aristobulus II., was made prisoner, along with his father, by Pompey, but managed to escape while being conducted to Rome, raised an army, and made some conquests. Hyrcanus, son of Alexander Jannæus, being then on the throne, solicited the aid of the Romans, and Marc Antony being sent by Gabinius, defeated Alexander near Jerusalem. After standing a siege for some time in the city of Alexandrea, he obtained terms of peace; but not long after, having taken up arms for Cæsar, who had released his father, he fell into the hands of Metellus Scipio, and was beheaded at Antioch. (*Josephus*, *Antiq. Jud.*, 14, 13.)

ALEXANDER III., son of Herod the Great, put to death by his father, along with Aristobulus his brother, on false charges brought against them by Pheroras their uncle, and Salome their aunt. (*Josephus*, *Antiq. Jud.*, 16, 17.)

5. *Kings of Egypt.*

ALEXANDER I., II., III., *vid.* Ptolemæus IX., X., XI.

6. *Individuals.*

ALEXANDER, I. tyrant of Pheræ in Thessaly, who seized upon the sovereign power, B.C. 368. He was of a warlike spirit, but, at the same time, cruel and vindictive, and his oppressed subjects were induced to supplicate the aid of the Thebans, who sent Pelopidas with an army. The tyrant was compelled to yield; but, having subsequently escaped from the power of the Theban commander, he reassembled an army, and Pelopidas having been imprudent enough to come to him without an escort, the tyrant seized and threw him into prison, whence he was only released on the appearance of Epaminondas at the head of an armed force. By dint of negotiation, he now obtained a truce, but renewed his acts of violence and cruelty as soon as the Thebans had departed. Pelopidas marched against and defeated him, but lost his own life in the action. Stripped upon this of all his conquests, and restricted to the city of Pheræ, he no longer dared to carry on war by land, but turned his attention to piracy, and had even the audacity to pillage the Piræus or main harbour of Athens. He was assassinated at last by his wife Thebe. (*Val. Max.*, 9, 13.—*Corn. Nep.*, *Vit. Pelop.*—*Pausan.*, 6, 5.)—II. Lyncestes, was accused of being one of the conspirators in the plot against Philip of Macedon, which resulted in the death of that monarch. He was pardoned on account of his having been the first to salute Alexander, Philip's son, as king. Not long after, however, he was detected in a treacherous correspondence with Darius, and put to death. (*Justin*, 11, 2.)—III. Son of Polysperchon, at first a general on the side of Antigonus, after the death of Alexander the Great, and very active in driving out for him, from the Peloponnesus, the garrisons of Cassander. He afterward went over to Cassander, but was assassinated by some Sicyonians, after no long interval of time, at the siege of Dyme.—IV. A famous impostor of Paphlagonia, who lived in the time of Lucian, under the Emperor Marcus Aurelius. By his artifices he succeeded in passing himself for a person sent by Æsculapius, and prevailed upon the Paphlagonians to erect a temple to this deity. As the priest and prophet of the god, he ran a long career of deception, which is fully exposed by Lucian in his *Pseudomantis*.—V. Severus, a Roman emperor. *Vid.* Severus.—VI. An Athenian painter, whose portrait appears on a marble tablet found at Resina in 1746, and stating the name and country of the artist. The age in which he lived is not known.—VII. A native of Ætolia, known as a tragic, lyric, and epigrammatic poet. He formed one of the Tragic Pleiades. The remaining six were Philiscus of Corcyra, Sositheus, Homer the younger, Æantis or Æantias, Sosiphanes, and Lycophron. (*Schöll*, *Hist. Litt. Gr.*, vol. 3, p. 86.)—VIII. A native of Cotyæum, in Phrygia, or, according to Suidas, of Miletus, who flourished in the second century of our era. He took the name of Cornelius Alexander, from his having been a slave of Cornelius Lentulus, who gave him his freedom, and made him the instructer of his children. He was surnamed Polyhistor, from the variety and multiplicity of his knowledge. The ancient writers cite one of his works in forty books, each one of which appears to have contained the description of some particular country, and to have had a separate title, such as Αἰγυπτιακά, Καρικά, &c. Pliny often refers to him. It is probable that he was the author of a work entitled Θαυμασίων συναγωγή, "A collection of wonderful things," of which Photius speaks as the production of an individual named Alexander, without designating him any farther. This work contained accounts of animals, plants, rivers, &c. (*Schöll*, *Hist. Litt. Gr.*, vol. 5, p. 276, *seqq.*)—IX. A native of Ægæ in Achaia, the disciple of Xenocrates, and, as is thought, of Sosigenes. He was one of the instructers of the Emperor Nero. Some critics regard him as the author of the

commentary on Aristotle, which commonly passes under the name of Alexander of Aphrodisia. (*Schöll, Hist. Litt. Gr.*, vol. 5, p. 156.)—X. A native of Aphrodisia in Caria, who flourished in the beginning of the third century. He is regarded as the restorer of the true doctrine of Aristotle, and he is the principal peripatetic, after the founder of this school, who adopted the system of the latter in all its purity, without intermingling along with it, as Alexander of Ægæ and his disciples did, the precepts of other schools. He was surnamed, by way of compliment, Ἐξηγητής, *Exegetes* ("the interpreter," or "expounder"), and became the head of a particular class of Aristotelian commentators, styled "Alexandreans." He wrote, 1. A treatise on Destiny and Free Agency (Περὶ Εἱμαρμένης καὶ τοῦ ἐφ' ἡμῖν), a work held in high estimation, and which the author addressed to the emperors Septimius Severus and Antoninus Caracalla. In it he combats the Stoic dogma, as hostile to free agency, and destructive, in consequence, of all morality. The best edition of this work is that printed at London, in 1658, 12mo. It is inserted also, with new corrections, in the 3d vol. of Grotius's Theological Works, *Amst.*, 1679, fol. 2. A commentary on the first book of the first Analytics of Aristotle, Gr., fol., *Venet.*, 1489, and 4to., *Florent.*, 1521. Translated into Latin by Felicianus, fol., *Venet.*, 1542, 1546, and 1560. 3. A commentary on the eight books of the Topica, fol., *Venet.*, 1513 and 1526. A Latin translation by Dorotheus, which appeared for the first time in 1524, fol., *Venet.*, has been often reprinted. In 1563, a translation by Rasarius appeared, fol., *Venet.*, which is preferable to the other. 4. Commentaries on the Elenchi sophistici of Aristotle, Gr., fol., *Venet.*, 1520, and 4to, *Florent.*, 1552. Translated into Latin by Rasarius, *Venet.*, 1557. 5. A commentary on the twelve books of the metaphysics of Aristotle. The Greek text has never been printed, although there are many MS. copies in the Royal Library at Paris, and other libraries. A Latin translation, however, by Sepulveda, appeared at Rome, 1527, in fol., and has been often reprinted. 6. A commentary on Aristotle's work *De Sensu*, &c., Gr., at the end of Simplicius's commentary on the work of Aristotle respecting the Soul, fol., *Venet.*, 1527. 7. A commentary on the Meteorologica of Aristotle, Gr., fol., *Venet.*, 1527, and in the Latin of Alex. Picolomini, fol., 1540, 1548, 1575. 8. A treatise περὶ μίξεως (De Mistione), directed against the dogma of the Stoics respecting the penetrability of bodies, Gr., with the preceding. Two Latin translations have appeared, one by Caninius, *Venet.*, 1555, fol., and the other by Schegk, *Tubing.*, 1540, 4to. 9. A treatise on the Soul, in two books, or, more correctly speaking, two treatises on this subject, since there is little if any connexion between these books. Gr., at the end of Themistius; and in Latin by Donati, *Venet.*, 1502, fol. 10. Physica Scholia, &c. (Φυσικῶν σχολίων, ἀποριῶν, καὶ λύσεων, βιβλία δ'), Gr., fol., *Venet.*, 1536, and in Latin by Bagolinus, *Venet.*, 1541, 1549, 1555, 1589. 11. Problemata Medica, &c., the best Greek edition of which is in Sylburgius's works of Aristotle; this is attributed by some to Alexander Trallianus. 12. A treatise on Fevers; never published in Greek, but translated by Valla, and inserted in a collection of various works, *Venet.*, 1488. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 157, *seqq.*)—XI. A native of Myndus, quoted by Athenæus. (Compare *Meurs., Bibl., in Thes. Gronov.*, vol. 10, p. 1208, *seqq.*) He is supposed by some to be the same with the writer mentioned by Athenæus under the name of Alexon. (*Schweigh., Index Auct. ad Athen.—Op.*, vol. 9, p. 24, *seqq.*)—XII. A native of Tralles, who lived in the sixth century, and distinguished himself as a physician. He wrote several treatises on medicine, some of which are extant, and have been published at different times; namely, a Greek edition, fol., *Paris*, 1548; a Latin edition among the "Medicæ artis Principes," fol., *Paris*, 1567, &c. Alexander Trallianus is a most judicious, elegant, and original author. No medical writer, whether of ancient or modern times, has treated of diseases more methodically than he has done; for, after all the Nosological systems which have been proposed and tried, we can name none more advantageous to the student than the method adopted by him, of treating of diseases according to the part of the body which they affect, beginning with the head and proceeding downward. The same plan is pursued in the third book of Paulus Ægineta, who has copied freely from Alexander. Of the ancient medical writers subsequent to Galen, Alexander shows the least of that blind deference to his authority for which all have been censured: nay, in many instances he ventures to differ from him; not, however, apparently from a spirit of rivalship, but from a commendable love of truth. In his eleventh book, he has given the fullest account of the causes, symptoms, and treatment of gout which is to be met with in any ancient writer; and as it contains many things not to be met with elsewhere, it deserves to be carefully studied. He judiciously suits the treatment to the circumstances of the case, but his general plan of cure appears to have consisted in the administration of purgative medicines, either cathartic salts or drastic purgatives, such as scammony, aloes, and hermodactylus. The last-mentioned medicine was most probably a species of *Colchicum Autumnale*, which forms the active ingredient of a French patent medicine called *L'Eau Medicinale d'Hyssop*, much celebrated some years ago for the cure of gout and rheumatism. Dr. Haden lately published a small pamphlet, wherein *Colchicum* was strongly recommended as an antiphlogistic remedy of great powers. The writers, both Greek and Arabian, subsequent to Alexander Trallianus, repeat the praises bestowed by him upon the virtues of hermodactylus. Demetrius Pepagomenos has written a professed treatise to recommend this medicine in gout.—The style of Alexander, although less pointed than that of Celsus, and less brilliant than that of Aretæus, is remarkable for perspicuity and elegance. It must be mentioned with regret, however, as a lamentable instance of a sound judgment being blinded by superstition, that our author had great confidence in charms and amulets. Such weakness is to be bewailed, but need not be wondered at, when we recollect that Wiseman, one of the best English authorities on surgery, had great confidence in the royal touch for the cure of Scrofula. The use of amulets appears to have been very ancient, if we may credit Pindar (*Pyth.*, 3), who refers the invention of them to Æsculapius, the son of Apollo. On the use of amulets by the ancients, consult *Fabricius, Bibl. Gr.*, vol. 4, p. 305, and Bernard's notes on *Psellus, de Lapidum Virtutibus.*—XIII. Another name for Paris, son of Priam.

ALEXANDRĒA (less correctly Alexandria, *Burmann, ad Propert.*, 3, 9, 33.—*Ursin., ad Cic., Ep. ad Fam.*, 4, 2, 10.—*Fea, ad Horat., Od.*, 4, 14, 35), the name of eighteen cities, founded by Alexander during his conquests in Asia, among which the most deserving of mention are the following: I. The capital of Egypt, under the Ptolemies, built B.C. 332. It was situate about 12 miles to the west of the Canopic mouth of the Nile, between the Lake Mareotis and the beautiful harbour formed by the Isle of Pharos. It was the intention of its founder to make Alexandrea at once the seat of empire and the first commercial city in the world. The latter of these plans completely succeeded; and for a long period of years, from the time of the Ptolemies to the discovery of the Cape of Good Hope, the capital of Egypt was the link of connexion between the commerce of the east and west. The goods and other articles of traffic were brought up the Red Sea, and landed at one of three different points.

Of these, the first was at the head of the western gulf of the Red Sea, where the canal of Neco commenced, and where stood the city of Arsinoë or Cleopatris. This route, however, was not much used, on account of the dangerous navigation of the higher parts of the Red Sea. The second point was the harbour of Myos Hormus, in latitude 27°. The third was Berenice, south of Myos Hormus, in latitude 23° 30′. What the ships deposited at either of the last two places, the caravans brought to Coptos on the Nile, whence they were conveyed to Alexandrea by a canal connecting this capital with the Canopic branch. Between Coptos and Berenice a road was constructed by Ptolemy Philadelphus, 258 miles in length. Ptolemy, the son of Lagus, who received Egypt in the general division, improved what Alexander had begun. On the long, narrow island of Pharos, which is very near the coast, and formed a port with a double entrance, a magnificent tower of white marble was erected, to serve as a beacon and guide for navigators. The architect was Sostratus of Cnidus.—The first inhabitants of Alexandrea were a mixture of Egyptians and Greeks, to whom must be added numerous colonies of Jews, transplanted thither in 336, 320, and 312 B.C., to increase the population of the city. It was they who made the well-known Greek translation of the Old Testament, under the name of Septuaginta, or the Septuagint.—The most beautiful part of the city, near the great harbour, where stood the royal palaces, magnificently built, was called *Bruchion*. There was the large and splendid edifice, belonging to the academy and Museum, where the greater portion of the royal library (400,000 volumes) was placed; the rest, amounting to 300,000, were in the Serapion, or temple of Jupiter Serapis. The larger portion was burned during the siege of Alexandrea by Julius Cæsar, but was afterward in part replaced by the library of Pergamus, which Antony presented to Cleopatra. The Museum, where many scholars lived and were supported, ate together, studied, and instructed others, remained unhurt till the reign of Aurelian, when it was destroyed in a period of civil commotion. The library in the Serapion was preserved to the time of Theodosius the Great. He caused all the heathen temples throughout the Roman empire to be destroyed; and even the splendid temple of Jupiter Serapis was not spared. A crowd of fanatic Christians, headed by their archbishop, Theodosius, stormed and destroyed it. At that time, the library, it is said, was partly burned, partly dispersed; and the historian Orosius, towards the close of the fourth century, saw only the empty shelves. The common account, therefore, is an erroneous one, which makes the library in question to have been destroyed by the Saracens, at the command of the Calif Omar, A.D. 642, and to have furnished fuel during six months to the 4000 baths of Alexandrea. This narrative rests merely on the authority of the historian Abulpharagius, and has no other proof at all to support it. But, whatever may have been the cause of this disastrous event, the loss resulting to science was irreparable. The Alexandrean library, called by Livy "*Elegantiæ regum curæque egregium opus*," embraced the whole Greek and Latin literature, of which we possess but single fragments.—In the division of the Roman dominions, Alexandrea, with the rest of Egypt, was comprehended in the Eastern empire. The Arabs possessed themselves of it in 640; the Calif Motawakel, in 845, restored the library and academy; but the Turks took the city in 868, and it declined more and more, retaining, however, a flourishing commerce, until, as has already been remarked, the Portuguese, at the end of the 15th century, discovered a way to the East Indies by sea.—The modern city, called in Turkish *Scanderia*, does not occupy the site of the old town, of which nothing remains except a portico in the vicinity of the gate leading to Rosetta, the southwestern amphitheatre, the obelisk, or needle of Cleopatra, and Pompey's pillar, 88 feet 6 inches high, which, according to an English writer (*Walpole's Collection*, vol. 1, p. 390), was erected by Pompeius, governor of part of Lower Egypt, in honour of the Emperor Diocleaian. The equestrian statue on the top is no longer standing. (*Mannert*, 10, pt. 1, p. 611, *seqq.*—*Encyclop. Americ.*, vol. 1, p. 162, *seqq.*)—II. A city of Sogdiana, on the river Iaxartes, to the east of Cyropolis. It was founded by Alexander on the farthest limits of his Scythian expedition, and hence it was also called Alexandreschata (Ἀλεξανδρέσχατα, i. e., Ἀλεξάνδρεια ἐσχάτη· Alexandrea Ultima).—III. A city of Arachosia, near the confines of India; now *Scanderie of Arokhage*, or *Vaihend*.—IV. A city of India, at the junction of the Indus and Acesines; now, according to some, *Lahor*, but, according to others, *Veh*.—V. A city in the vicinity of the range of Paropamisus, on the east side of the Coas.—VI. A city of Aria, at the mouth of the river Arius; now *Corra*.—VII. A city of Carmania, near Sabis.—VIII. A city of Gedrosia; now *Hormoz*, or *Houz*.—There were several other cities of the same name, called after Alexander, though not founded by him. Among these may be mentioned the following.—IX. *Troas* (Ἀλεξάνδρεια ἡ Τρωάς), a city on the western coast of Mysia, above the promontory of Lectum. It was more commonly called Alexandrea; sometimes, however, Troas. (*Act. Apost.*, 16, 8.—*Itin. Ant.*, p. 334.) The place owed its origin to Antigonus, who gave it the name of Antigonia Troas. After the fall of Antigonus, the appellation was changed to Alexandrea Troas by Lysimachus, in honour of Alexander. Antigonus had already increased its population by sending thither the inhabitants of Cebrene, Neandria, and other towns; and it received a farther increase under Lysimachus. Under the Romans it acquired still greater prosperity, and became one of the most flourishing of their Asiatic colonies. (*Strab.*, 593.—*Pliny*, 5, 30.) In the Acts of the Apostles it is simply called Troas, and it was from its port that St. Paul and St. Luke set sail for Macedonia (16, 11). We are informed by Suetonius (*Vit. Cæs.*, 79), that Julius Cæsar once had it in contemplation to transfer the seat of empire to this quarter; a plan far from happy, since the port was not large, and the fertility of the surrounding country not at all such as to warrant the attempt. The same idea, however, is said to have been entertained by Augustus. (*Faber, Epist.*, 2, 43.—Compare the commentators on Horace, *Od.*, 3, 3.) In a later age, Constantine actually commenced building a new capital here, but the superior situation of Byzantium soon induced him to abandon the undertaking. (*Zosimus*, 2, 30, p. 151, *seqq.*, *ed. Reitemeier*.—Compare *Zonaras*, 13, 3.) Augustus, when he gave over the design just alluded to, still sent a Roman colony to this place, and hence the language used by Strabo (13, p. 594, *ed. Casaub.*), νῦν δὲ καὶ Ῥωμαίων ἀποικίαν δέδεκται. (Compare *Plin.*, 5, 30.—*Caius, in leg.* 7, *dig. de Cens.*) The ruins of this city are called by the Turks *Eski* (Old) *Stamboul*. (*Mannert*, 6, pt. 3, p. 473, *seqq.*)—X. *Ad Issum* (κατὰ Ἰσσόν), a city of Syria, on the coast of the Sinus Issicus, about sixteen miles from Issus in Cilicia. The founder is unknown. The Itin. Hieros. (p. 580) gives it the name of Alexandrea *Scabiosa*. (Compare *Chron. Alexandr.*, p. 170, where the appellation is given as *Gabiosa*.) The modern *Scanderoon*, or *Alexandretta*, occupies the site of the ancient city.

ALEXANDRĒA ULTĪMA. *Vid.* Alexandrea, II.

ALEXANDRI ARÆ, according to some, the limits of Alexander's victories near the Tanaïs. This, however, is all a mere fable of the ancients, who made Alexander to have crossed the Tanaïs, and approached what they considered the limits of the world in that quarter.

(*Mannert*, 4, p. 159 and 256.) For the true Alexandri Aræ, *vid.* Hyphasis.

ALEXANDRI CASTRA (ἡ Ἀλεξάνδρου παρεμβολή), a place in Marmarica, at the Oasis of Ammon, where the Macedonian forces were encamped while Alexander was consulting the oracle. (*Ptol.*)

ALEXANDRI INSULA, an island in the Sinus Persicus, on the Persian coast. (*Ptol.*—*Plin.*, 6, 25.)

ALEXANDRI PORTUS, a harbour of Gedrosia, where the fleet of Nearchus was detained four weeks by adverse winds. (*Arrian, Indic.*, 22.) It was in the immediate vicinity of Eirus Promontorium, or Cape *Monze*. (Compare *Vincent's Commerce of the Ancients*, vol. 1, p. 197.)

ALEXANDRĪNÆ AQUÆ, baths in Rome, built by the Emperor Alexander Severus.

ALEXANDRĪNA SCHOLA. When the flourishing period of Greek poetry was past, study was called in to supply what nature no longer furnished. Alexandrea in Egypt was made the seat of learning by the Ptolemies, admirers of the arts, whence this age of literature took the name of the *Alexandrean*. Ptolemy Philadelphus founded the famous library of Alexandrea, the largest and most valuable one of antiquity, which attracted many scholars from all countries; and also the Museum, which may justly be considered the first academy of sciences and arts. (*Vid.* Alexandrea.) The grammarians and poets are the most important among the scholars of Alexandrea. These grammarians were philologists and literati, who explained things as well as words, and may be considered a kind of encyclopedists. Such were Zenodotus the Ephesian, who established the first grammar-school in Alexandrea, Eratosthenes of Cyrene, Aristophanes of Byzantium, Aristarchus of Samothrace, Crates of Mallus, Dionysius the Thracian, Apollonius the Sophist, and Zoïlus. Their merit is to have collected, examined, reviewed, and preserved the existing monuments of intellectual culture. To them we are indebted for what is called the *Alexandrean Canon*, a list of the authors whose works were to be regarded as models in the respective departments of Grecian literature. The names composing this *Canon*, with some remarks upon its claims to attention, will be given at the close of the present article.—To the poets of the Alexandrean age belong Apollonius the Rhodian, Lycophron, Aratus, Nicander, Euphorion, Callimachus, Theocritus, Philetas, Phanocles, Timon the Phliasian, Scymnus, Dionysius, and seven tragic poets, who were called the Alexandrean Pleiades. The Alexandrean age of literature differed entirely, in spirit and character, from the one that preceded. Great attention was paid to the study of language; correctness, purity, and elegance were cultivated; and several writers of this period excel in these respects. But that which no study can give, the spirit which filled the earlier poetry of the Greeks, is not to be found in most of their works. Greater art in composition took its place; criticism was now to perform what genius had accomplished before. But this was impossible. Genius was the gift of only a few, and they soared far above their contemporaries. The rest did what may be done by criticism and study; but their works are tame, without soul and life, and those of their disciples, of course, still more so. Perceiving the want of originality, but appreciating its value, and striving after it, they arrived the sooner at the point where poetry is lost. Their criticism degenerated into a disposition to find fault, and their art into subtilty. They seized on what was strange and new, and endeavoured to adorn it with learning. The larger part of the Alexandreans, commonly grammarians and poets at the same time, are stiff and laborious versifiers, without genius.—Besides the Alexandrean school of poetry, one of philosophy is also spoken of, but the expression is not to be understood too strictly. Their distinguishing character arises from this circumstance, that, in Alexandrea, the eastern and western philosophy met, and an effort took place to unite the two systems; for which reason the Alexandrean philosophers have often been called Eclectics. This name, however, is not applicable to all. The New Platonists form a distinguished series of philosophers, who, renouncing the skepticism of the New Academy, endeavoured to reconcile the philosophy of Plato with that of the East. The Jew Philo, of Alexandrea, belongs to the earlier New Platonists. Plato and Aristotle were diligently interpreted and compared in the 1st and 2d centuries after Christ. Ammonius the Peripatetic belongs here, the teacher of Plutarch. But the real New Platonic school of Alexandrea was established at the close of the 2d century after Christ by Ammonius of Alexandrea (about 193 A.D.), whose disciples were Plotinus and Origen. Being for the most part Orientals, formed by the study of Greek learning, their writings are strikingly characterized, e. g., those of Ammonius Saccas, Plotinus, Iamblicus, Porphyrius, by a strange mixture of Asiatic and European elements, which had become amalgamated in Alexandrea, owing to the mingling of the eastern and western race in its population, as well as to its situation and commercial intercourse. Their philosophy had a great influence on the manner in which Christianity was received and taught in Egypt. The principal Gnostic systems had their origin in Alexandrea. The leading teachers of the Christian catechetical schools, which had risen and flourished together with the eclectic philosophy, had imbibed the spirit of this philosophy. The most violent religious controversies disturbed the Alexandrean church, until the orthodox tenets were established in it by Athanasius in the controversy with the Arians.—Among the scholars of Alexandrea are to be found great mathematicians, as Euclid, the father of scientific geometry; Apollonius of Perga in Pamphylia, whose work on Conic Sections still exists; Nicomachus, the first scientific arithmetician: astronomers, who employed the Egyptian hieroglyphics for marking the northern hemisphere, and fixed the images and names (still in use) of the constellations; who left astronomical writings (e. g., the *Phænomena* of Aratus, a didactic poem, the *Sphærica* of Menelaus, the astronomical works of Eratosthenes, and especially the *Magna Syntaxis* of the geographer Ptolemy), and made improvements in the theory of the calendar, which were afterward adopted into the Julian calendar: natural philosophers, anatomists, as Herophilus and Erasistratus: physicians and surgeons, as Demosthenes Philalethes, who wrote the first work on diseases of the eye; Zopyrus and Cratevas, who improved the art of pharmacy and invented antidotes: instructers in the art of medicine, to whom Asclepiades, Soranus, and Galen owed their education: medical theorists and empirics, of the sect founded by Philinus. All these belonged to the numerous associations of scholars continuing under the Roman dominion, and favoured by the Roman emperors, which rendered Alexandrea one of the most renowned and influential seats of science in antiquity.—The best work on the learning of Alexandrea is the prize-essay of Jacob Matter; *Essai Historique sur l'École d'Alexandrie*, Paris, 1819, 2 vols. (*Encyclop. Americ.*, vol. 1, p. 164, *seqq.*)—We alluded, near the commencement of the present article, to the literary *Canon*, settled by the grammarians of Alexandrea. We will now proceed to give its details, after some prefatory remarks respecting its merits. The canon of classical authors, as it has been called, was arranged by Aristophanes of Byzantium, curator of the Alexandrean library, in the reign of Ptolemy Euergetes; and his celebrated disciple Aristarchus. The daily increasing multitude of books of every kind had now become so great, that there was no expression, however faulty,

for which precedent might not be found; and as there were far more bad than good writers, the authority and weight of numbers was likely to prevail; and the language, consequently, to grow more and more corrupt. It was thought necessary, therefore, to draw a line between those classic writers, to whose authority an appeal in matter of language might be made, and the common herd of inferior authors. In the most cultivated modern tongues, it seems to have been found expedient to erect some such barrier against the inroads of corruption; and to this preservative caution are we indebted for the vocabulary of the Academicians della Crusca, and the list of authors therein cited as affording "*testi di lingua.*" To this we owe the Dictionaries of the Royal Academies of France and Spain, of their respective languages; and Johnson's Dictionary of our own. But, as for the example first set in this matter by the Alexandrean critics, its effects upon their own literature have been of a doubtful nature. In so far as the canon has contributed to preserve to us some of the best authors included in it, we cannot but rejoice. On the other hand, there is reason to believe, that the comparative neglect into which those not received into it were sure to fall, has been the occasion of the loss of a vast number of writers, who would have been, if not for their language, yet for their matter, very precious; and who, perhaps, in many cases, were not easily to be distinguished, even on the score of style, from those that were preferred. (*Moore's Lectures*, p. 55, *seqq.*) The details of the canon are as follows: 1. *Epic Poets.* Homer, Hesiod, Pisander, Panyasis, Antimachus. 2. *Iambic Poets.* Archilochus, Simonides, Hipponax. 3. *Lyric Poets.* Alcman, Alcæus, Sappho, Stesichorus, Pindar, Bacchylides, Ibycus, Anacreon, Simonides. 4. *Elegiac Poets.* Callinus, Mimnermus, Philetas, Callimachus. 5. *Tragic Poets.* (First Class): Æschylus, Sophocles, Euripides, Ion, Achæus, Agathon. (Second Class, or Tragic Pleiades): Alexander the Ætolian, Philiscus of Corcyra, Sositheus, Homer the younger, Æantides, Sosiphanes or Sosicles, Lycophron. 6. *Comic Poets.* (Old Comedy): Epicharmus, Cratinus, Eupolis, Aristophanes, Pherecrates, Plato. (Middle Comedy): Antiphanes, Alexis. (New Comedy): Menander Philippides, Diphilus, Philemon, Apollodorus. 7. *Historians.* Herodotus, Thucydides, Xenophon, Theopompus, Ephorus, Philistus, Anaximenes, Callisthenes. 8. *Orators.* (The ten Attic Orators) Antiphon, Andocides, Lysias, Isocrates, Isæus, Æschines, Lycurgus, Demosthenes, Hyperides, Dinarchus. 9. *Philosophers.* Plato, Xenophon, Æschines, Aristotle, Theophrastus. 10. *Poetic Pleiades.* (Seven poets of the same epoch with one another) Apollonius the Rhodian, Aratus, Philiscus, Homer the younger, Lycophron, Nicander, Theocritus. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 186, *seqq.*)

ALEXANDROPŎLIS, a city of Parthia, probably east of Nisæa, built by Alexander the Great. (*Plin.*, 6, 25.)

ALEXIA, or ALESIA. *Vid.* Alesia.

ALEXICĂCUS, an epithet applied to various deities, particularly to Jupiter, Apollo, Hercules, &c. It means "*an averter of evil,*" and is derived from ἀλεξῶ, "*to avert,*" or "*ward off,*" and κακόν, "*evil.*" Another Greek term of the same import is ἀποτρόπαιος, and analogous to both is the Latin *averruncus.* (Consult *Fischer, ad Aristoph., Plut.*, 359.—*Creuzer, Symbolik*, vol. 2, p. 255.)

ALEXĪNUS, a native of Elis, the disciple of Eubulides, and a member of the Megaric sect. He set himself in array against almost all of his contemporaries that were in any way distinguished for talent, such as Aristotle, Zeno, Menedemus, Stilpo, and the historian Ephorus, and from his habit of finding fault with others was nicknamed *Elenxinus* (Ἐλέγξινος), or "*the faultfinder.*" In particular, he vented the most calumnious imputations against Aristotle, and wrote a work containing pretended conversations between Philip and Alexander of Macedon, in which the character of the Stagirite was very rudely assailed. Full of vanity and self-conceit, he retired to Olympia for the purpose, as he gave out, of establishing a sect to which he wished to give the appellation of *Olympiac;* the unhealthy state of the neighbourhood, and its deserted condition, except at the period of the games, caused his disciples to abandon him. He died in consequence of being wounded in the foot by the point of a reed, as he was bathing in the Alpheus. (*Diog. Laert.*) Alexinus and his preceptor Eubulides are only known as the authors of certain captious questions (ἄλυτα) which they levelled at their antagonists. (*Diog. Laert.*, 2, 108, *seqq.*—*Cic., Acad.*, 4, 29.)

ALEXĬON, a physician, intimate with Cicero. (*Cic., ad Att.*, 13, *ep.* 25.)

ALEXIS, I. a comic poet of Thurium, uncle on the father's side to Menander, and his instructer in the drama. (*Proleg. Aristoph.*, p. XXX.) He flourished in the time of Alexander the Great, and, according to Suidas, wrote 245 pieces for the stage (ἐδίδαξε δράματα σμέ). Athenæus calls him ὁ χαρίεις, "*the gracefully sportive,*" and the extracts which he as well as Stobæus give from the productions of the poet appear to justify the appellation. If he did not invent the character of *the parasite,* he at least introduced it more frequently into his comedies, or portrayed it more successfully than any of his predecessors. The titles of several of his pieces have been preserved, besides the extracts which are given by Athenæus and Stobæus. (*Athen.*, 2, 59, f.—*Schweigh., ad Athen., l. c.*) The remains of this poet are also to be found in the *Excerpta ex Trag. et Comoed. Gr.* of Grotius, *Paris*, 1626, 4to.—II. An artist mentioned by Pliny as one of the pupils of Polycletus, but without any statement of his country or the works which he executed. (*Plin.*, 34, 8.)

ALFĒNUS, or PUBLIUS ALFĒNUS VARUS, a barber of Cremona, who, growing out of conceit with his line of business, quitted it and came to Rome. Here he attended the lectures of Servius Sulpicius, a celebrated lawyer of the day, and made so great proficiency in his studies as to become eventually the ablest lawyer of his time. His name often occurs in the Pandects. He was advanced to some of the highest offices in the empire, and was at last made consul, A.U.C. 755. (Compare the commentators on Horace, *Serm.*, 1, 3, 130.) In some editions of Horace, Alfenus is styled *Sutor,* "a shoemaker." Bentley, however, on the authority of two MSS., one of them a MS. copy of Acron, changes the lection to *tonsor,* "a barber." His emendation has been very generally adopted.

ALGĬDUM, a town of Latium, on the Via Latina, situate in a hollow about twelve miles from Rome. Antiquaries seem to agree in fixing its position at *l'Osteria dell' Aglio.* (*Holstein, Adnot.*, p. 158.—*Vulp. Lat. Vet.*, 15, 1, p. 248.—*Nibby, Viag. Antiq.*, vol. 2, p. 62.)

ALGĬDUS, a chain of mountains in Latium, stretching from the rear of the Alban Mount, and running parallel to the Tusculan Hills, being separated from them by the valley along which ran the Via Latina. The neighbourhood is remarkable for the numberless conflicts between the Roman armies and their unwearied antagonists the Æqui and Volsci. Mount Algidus, in fact, was advantageously placed for making inroads on the Roman territory, either by the Via Latina or the Via Lavicana. The woods of the bleak Algidus are a favourite theme with Horace. (*Od.*, 1, 21, 6.—2, 23, 9.—4, 4, 58.—*Cramer's Anct. Italy*, vol. 2, p. 48.) This mountainous range was sacred to Diana (*Hor. Carm. Sæc.*, 69) and to Fortune. (*Liv.*, 21, 62.)

ALIACMON. *Vid.* Haliacmon.

ALIARTUS. *Vid.* Haliartus.

ALIĒNUS CAECĪNA. *Vid.* Caecina.

ALIMENTUS, C., a Roman historian, who flourished during the period of the second Punic war, of which he wrote an account in Greek. He was the author also of a biographical sketch, in Latin, of the Sicilian rhetorician Gorgias of Leontini, and of a work *De Re Militari*. This last-mentioned production is cited by Aulus Gellius, and is acknowledged by Vegetius as the foundation of his more elaborate commentaries on the same subject. (*Dunlop's Roman Lit.*, vol. 2, p. 25, *in notis*.)

ALINDA, a city of Caria, southeast of Stratonicea. It was a place of some note and strength, and was held by Ada, queen of Caria, at the time that Alexander undertook the siege of Halicarnassus. (*Arrian, Exp. Al.*, 1, 23.—*Strab.*, 657.) The site has been identified by many antiquaries with the modern *Moglah*, the principal town of modern Caria, but on what authority is not apparent. Another traveller, from the similarity of names, places it at *Aleina*, between *Moglah* and *Tshina*. (*Rennell's Geogr. of Western Asia*, vol. 2, p. 53.—*Cramer's Asia Minor*, vol. 2, p. 208.)

ALIPĪUS. *Vid.* Alypius.

ALIRROTHĪUS. *Vid.* Halirrothius.

ALLECTUS, a prætorian prefect, who slew Carausius in Britain, and took possession of his throne, holding it for three years, from 294 to 297 A.D. He was at last defeated and slain by Asclepiodotus, a general of Constantius Chlorus, who landed on the coast of the island with an army. (*Aurel. Vict.*, 39.)

ALLĬA, a river of Italy, running down, according to Livy, from the mountains of Crustumium, at the eleventh milestone, and flowing into the Tiber. It was crossed by the Via Salaria, about four miles beyond the modern *Marcigliano*, and is now the *Aia*. Cluverius (*Ital. Ant.*, vol. 1, p. 707) is mistaken when he identifies the Allia with the *Rio di Mosso*, as that rivulet is much beyond the given distance from Rome. (*Nibby, delle Vie degli Antichi*, p. 87.) On its banks the Romans were defeated by the Gauls under Brennus, July 17th, B.C. 387. Forty thousand Romans were either killed or put to flight. Hence in the Roman calendar, "Alliensis dies" was marked as a most unlucky day. (*Liv.*, 5, 37.—*Flor.*, 1, 13.—*Plut., Vit. Cam.*) The true name of the river is Alia, with the first vowel short. Our mode of pronouncing and writing the name is derived from the poets, who lengthened the initial vowel by the duplication of the consonant. (*Niebuhr, Rom. Hist.*, vol. 2, p. 291, *Walter's transl., in notis*.)

ALLIĒNI FORUM. *Vid.* Forum, II.

ALLĬFÆ, a town of Samnium, northwest of the Vulturnus, the name of which often occurs in Livy. It was taken, according to that historian, by the consul Petilius, A.U.C. 429; and again by Rutilius. (*Liv.*, 8, 25.—*Id.*, 9, 38.) This place was famous for the large-sized drinking-cups made there. (*Horat., Serm.*, 2, 8, 39.) The ancient site is occupied by the modern *Allife*. For a description of the numerous antiquities existing at *Allife*, consult *Trutta, Diss. sopr. le Antich. Alif.* (*Cramer's Anc. Italy*, vol. 2, p. 233.)

ALLOBRŌGES, a people of Gallia, between the Isara or *Isere*, and the Rhodanus or *Rhone*, in the country answering to *Dauphiné, Piedmont*, and *Savoy*. Their chief city was Vienna, now *Vienne*, on the left bank of the Rhodanus, thirteen miles below Lugdunum or *Lyons*. They were finally reduced beneath the Roman power by Fabius Maximus, who hence was honoured with the surname of Allobrogicus. (For the particulars of this war, consult *Thierry, Histoire des Gaulois*, vol. 2, p. 168, *seqq.*, and the authorities there cited.) At a later day we find the ambassadors of this nation at Rome, tampered with by Catiline, but eventually remaining firm in their allegiance. (*Sallust, Cat.*, 40, *seqq.*—*Cic., in Cat.*, 3, 3, *seqq.*) The name *Allobroges* means "Highlanders," and is formed from *Al*, "high," and *Broga*, "land." (*Adelung's Mithridates*, vol. 2, p. 50.)

ALLUCĪUS, a prince of the Celtiberi in Spain, whose affianced bride having fallen into the hands of Scipio Africanus, was restored to him uninjured by the Roman commander; an act of self-control rendered still more illustrious by reason of the surpassing beauty of the maiden. (*Liv.*, 26, 50.)

ALMO, a small river near Rome, falling into the Tiber. It is now the *Dachia*, a corruption of *Aqua d'Acio*. At the junction of this stream with the Tiber, the priests of Cybele, every year, on the 25th March, washed the statue and sacred things of the goddess. *Vid.* Lara. (*Ovid, Fast.*, 4, 337.—*Lucan*, 1, 600. Compare *Vales. et Lindenbr., ad Ammian. Marcell.*, 23, 3.—*Lucan, ed. Cort. et Weber*, vol. 1, p. 157, *seqq.*)

ALŌA, a festival at Athens, in the month Posideon (a month including one third of December and two thirds of January), in honour of Ceres and Bacchus. These deities were propitiated on this occasion, as by their blessing the husbandmen received the recompense of their toil and labour. The oblations, therefore, consisted of nothing but the productions of the earth. Hence Ceres was called *Alōas* ('Αλωάς), *Aloïs* ('Αλωΐς), and *Eualosia* (Εὐαλωσία). All these names are derived from the Greek ἅλως, "*a threshing-floor*." According to Philochorus (p. 86, *Fragm.*), the Aloa was a united festival in honour of Bacchus, Ceres, and Proserpina. (Compare *Corsini, Fast. Att.*, 2, p. 302.) We have written 'Αλωάς, &c., with the lenis in place of the aspirate, although the root be ἅλως. The unaspirated form is, in fact, the earlier of the two, and the more likely, therefore, to be retained as a religious appellation. (Compare the remarks of *Bergler, ad Alciphron*, 1, *ep.* 33.) Reitz, however, favours the opposite form, though less correctly. (*Ad Luc., Dial. Meretr.*, 1.) Creuzer gives 'Αλῶα for the name of the festival, as we have done. (*Symbolik*, vol. 4, p. 306.)

ALOĔUS, I. son of Apollo and Circe. From him, through his son Epopeus, was descended the Marathon, after whom the famous plain in Attica was named. (*Suid., s. v.* Μαραθών.) Callimachus applied to this same Marathon, son of Apollo, the epithets of δίνυρος, "*all humid*," and ἔννδρος, "*dwelling in the water*" (*Suid., l. c.*), a remark that will serve as an introduction to the explanation given by Creuzer to the fable of the Aloïdæ. *Vid.* Aloïdæ.—II. Son of Neptune and Canace. He married Iphimedia, the daughter of his brother Triops; but Iphimedia having a stronger attachment for Neptune than for her own husband, became by the former the mother of two sons, Otus and Ephialtes, whom Aloeus, however, brought up as his own (Homer makes them to have been nurtured by Earth), and who were hence called *Aloïdæ*. *Vid.* Aloïdæ. (*Hom., Od.*, 11, 304, *seqq.*)

ALOĪDÆ ('Αλωεῖδαι), sons of Aloeus in name, but in reality the offspring of Neptune and Canace. (*Vid.* Aloeus, II.) They were two in number, Otus and Ephialtes, and, according to Homer (*Od.*, 11, 310, *seqq.*), were, in their ninth year, nine cubits in width and nine fathoms in height. At this early age, they undertook to make war upon heaven, with the intention of dethroning Jupiter; and, in order to reach the heavens, they strove to place Mount Ossa upon Olympus, and Pelion upon Ossa; but they were destroyed by Apollo before, to use the graphic language of Homer, "the down had bloomed beneath their temples, and had thickly covered their chin with a well-flowering beard." According to the animated narrative of the same bard, they would have accomplished their object had they made the attempt, not in childhood, but after having "reached the measure of youth." (*Od., l. c.*) Such is the Homeric legend respecting the Aloïdæ, as given in the Odyssey. In the Iliad (5, 385) they are said to have bound Mars, and kept him captive for three

space of thirteen months, until Mercury "stole him away" (ἐξέκλεψεν). Later writers add, of course, many other particulars. Apollodorus makes Ephialtes to have aspired to a union with Juno, and Otus with Diana. (Compare *Nonnus*, *Dionys.*, 48, 402.—*Hygin.*, *fab.*, 28.) He farther states, that Diana effected their destruction in the island of Naxos. She changed herself, it seems, into a hind, and bounded between the two brothers, who, in their eagerness each to slay the animal, pierced one another with their weapons (ἐφ' ἑαυτοὺς ἠκόντισαν). Diodorus Siculus (5, 51) gives an historical air to the narrative, making the two brothers to have held sway in Naxos, and to have fallen in a quarrel by each other's hand. (Compare *Pind.*, *Pyth.*, 4, 88, *ed. Böckh*, and the scholiast, *ad loc.*) Virgil assigns the Aloïdæ a place of punishment in Tartarus (*Æn.*, 6, 582), and some of the ancient fabulists make them to have been hurled thither by Jupiter, others by Apollo. So in the Odyssey (*l. c.*) they are spoken of as inhabiting the lower world, though no reason is assigned by the poet for their being there, except what we may infer from the legend itself, that they were cut off in early life, lest, if they had been allowed to attain their full growth, they might have obtained the empire of the skies. (*Heyne, ad Apollod.*, *l. c.*) Pausanias makes the Aloïdæ to have founded Ascra in Bœotia, and to have been the first that sacrificed to the Muses on Mount Helicon (9, 29). Müller regards the Aloïdæ as the mythic leaders of the old Thracian colonies, heroes by land and sea. They appear in Pieria (at Aloïum, near Tempe) and at Mount Helicon, and in both quarters have reference to the digging of canals and the draining of mountain-dales. (*Orchomenus*, p. 387.) Creuzer, on the other hand, sees in the fable of the Aloïdæ a figurative allusion to a contest, as it were, between the water and the land. Aloeus is "*the man of the threshing-floor*" (ἅλως), whose efforts are all useless on account of the infidelity of his spouse (the Earth, "*the very wise one*," ἰφι and μῆδος). She unites against him with Neptune, and the sea thereupon begets the mighty energies of the tempests (Otus and Ephialtes), which darken the day (Ὦτος, from ὠτός, "*the horned owl*," the bird of night), which brood heavily over the earth, and cause the waves of ocean to leap and dash upon the cultivated regions along the shore (Ἐφιάλτης, from ἐπί, and ἅλλομαι, "*to leap*," as indicating "the one that attacks" or "leaps upon," the spirit that oppresses and torments, "the nightmare"). At last the god of day (Apollo) comes forth, and the storm ceases, first along the mountain-tops, and at last even on the shore. (*Creuzer, Symbolik*, vol. 2, p. 386.) If we adopt the other version of the fable, that the Aloïdæ were destroyed by Diana, the storm will then be hushed by the influence and changing of the moon.

ALOĬUM, a town of Thessaly, near Tempe. (*Steph. Byz.*, *s. v.* Ἀλώιον.)

ALŌPE, I. daughter of Cercyon, king of Eleusis, and mother of Hippothoon by Neptune. She was put to death by her father, and her tomb is spoken of by Pausanias (1, 29). Hyginus says that Neptune, not being able to save her life, changed her corpse into a fountain (*fab.*, 187). The son, on having been exposed by order of its mother, was at first suckled by a mare (ἵππος), whence his name Hippothoon; and was afterward taken care of and brought up by some shepherds. When he had attained to manhood, he was placed on his grandfather's throne by Theseus, who had slain Cercyon. (*Pausan.*, 1, 5, et 39.—*Hygin.*, *l. c.*)—II. A town of Thessaly, situate, according to Steph. Byz. (*s. v.* Ἀλόπη), between Larissa Cremaste and Echinus. (Compare *Strabo*, 432.—*Pomp. Mel.*, 2, 3.) It is probably the same with the Alitrope noticed by Scylax (p. 24), and retains its name on the shore of the Melian Gulf, below *Makalla*.—III. A town of the Locri Ozolæ, according to Strabo (427). It is, perhaps, no other than the Olpæ of Thucydides (3, 101).—IV. A town of the Locri Opuntii, above Daphnus. It was here that, according to Thucydides, the Athenians obtained some advantages over the Locrians in a descent they made on this coast during the Peloponnesian war. (*Thucyd.*, 2, 26.)

ALOPĔCE, I. an island in the Palus Mæotis, near the mouth of the Tanais. Strabo and Ptolemy call it Alopecia (Ἀλωπεκία), but Pliny (4, 26) names it Alopece.—II. An island in the Cimmerian Bosporus, near Panticapæum. Constantine Porphyrogenitus (*de adm. imp.*, *c.* 42) calls it Atech (Ἀτέχ).—III. A borough of Attica, north of Hymettus, and near the Cynosarges, consequently close to Athens. According to Herodotus (5, 63), it contained the tomb of Anchimolius, a Spartan chief, who fell in the first expedition undertaken by the Spartans to expel the Pisistratidæ. According to Æschines (*in Timarch.*, p. 119), it was not more than eleven or twelve stadia from the walls of the city. This was the borough or demus of Socrates and Aristides. It was enrolled in the tribe Antiochis. (*Steph. Byz.*, *s. v.* Ἀλωπέκη). Chandler thought that he passed some vestiges belonging to it in his journey from Athens to Hymettus. (*Travels*, vol. 2, c. 30.)

ALOPECONNĒSUS, a town on the northern coast of the Thracian Chersonese. It was an Æolian colony, according to Scymnus (*v.* 705), and it is mentioned as one of the chief towns of the Chersonese by Demosthenes (*de Cor.*, p. 256). It was taken by Philip, king of Macedon, towards the commencement of his wars with the Romans (*Liv.*, 31, 16). According to Athenæus (2, 60), truffles of excellent quality grew near it. The site of the ancient town still retains the name of *Alexi*. (*Mannert*, 7, p. 197.)

ALOS, or Halos, I. a city in Thessaly, situate near the sea, on the river Amphrysus. It was founded by Athamas, whose memory was here held in the highest veneration. (*Strab.*, 432.—*Herodot.*, 7, 197.) This place was called the "Phthiotic" or "Achæan" Alos, to distinguish it from another city of the same name among the Locri.—II. A city of the Locri Opuntii.

ALPĒNUS, a town of the Locri Epicnemidii, south of Thermopylæ, whence, as Herodotus (7, 229) informs us, Leonidas and his little band drew their supplies. It is also called Alpeni (Ἀλπηνοί). This is probably the same town which Æschines names Alponus, since he describes it as being close to Thermopylæ. (*Æsch.*, *de Fals. Leg.*, p. 46.)

ALPES, a chain of mountains, separating Italia from Gallia, Helvetia, and Germania. Their name is derived from their height, *Alp* being the old Celtic appellation for a lofty mountain. (*Adelung, Mithridates*, vol. 2, p. 42.—Compare remarks under the article Albion, II.) They extend from the Sinus Flanaticus, or *Gulf of Carnero*, at the top of the Gulf of Venice, and the sources of the river Colapis, or *Kulpa*, to Vada Sabatia, or *Savona*, on the Gulf of Genoa. The whole extent, which is in a crescent form, Livy makes only 250 miles, Pliny 700 miles. The true amount is nearly 600 British miles. They have been divided by both ancient and modern geographers into various portions, of which the principal are, 1. The Maritime Alps (Alpes Maritimæ), beginning from the environs of *Nice* (Nicæa), and extending to Mons Vesulus, *Monte Viso*. 2. The Cottian Alps (Alpes Cottiæ), reaching from the last-mentioned point to *Mont Cenis*. (*Vid.* Cottius.) 3. The Grajan Alps (Alpes Graiæ), lying between *Mont Iseran* and the *Little St. Bernard* inclusively. The name *Graiæ* is said to refer to the tradition of Hercules having crossed over them on his return from Spain into Italy and Greece. 4. The Pennine Alps (Alpes Penninæ), extending from the *Great St. Bernard* to the sources of the Rhone and Rhine. The name is derived from the Celtic *Penn*, "a summit," and not, as Livy and other ancient writers, together with some modern ones, pretend, from Hannibal having crossed

into Italy by this path, and who, therefore, make the orthography *Poeninæ*, from *Poenus*. 5. The Rhætic or Tridentine Alps (Alpes Rhæticæ sive Tridentinæ), from the *St. Gothard*, whose numerous peaks bore the name of Adula, to *Mont Brenner* in the *Tyrol*. 6. The Noric Alps (Alpes Noricæ), from the latter point to the head of the river Plavis, or *la Piave*. 7. The Carnic or Julian Alps (Alpes Carnicæ sive Juliæ), terminating in the Mons Albius on the confines of Illyricum.—It was not till the reign of Augustus that the Alps became well known. That emperor finally subdued the numerous and savage clans which inhabited the Alpine valleys, and cleared the passes of the banditti that infested them. He improved the old roads and constructed new ones; and finally succeeded in establishing a free and easy communication through these mountains. (*Strab.*, 204.) It was then that the whole of this great chain was divided into the seven portions which have just been mentioned. Among the Pennine Alps is *Mont Blanc*, 14,676 feet high. The principal passes at the present day are, that over the Great St. Bernard, that over Mont Simplon, and that over Mont St. Gothard. The manner in which Hannibal is said to have effected his passage over these mountains is now generally regarded as a fiction. (*Vid.* Hannibal, under which article some remarks will also be offered upon the route of the Carthaginian commander in crossing the Alps.) Besides the divisions of the Alps already mentioned, we sometimes meet with others, such as the Lepontine Alps (Alpes Lepontiæ), between the sources of the Rhine and the Lacus Verbanus (*Lago Maggiore*); the Alpes Summæ (*Cæs., B. G.*, 3, 1, and 4, 10), running off from the Pennine Alps, and reaching as far as the Lake Verbanus, &c.

ALPHESIBŒA, daughter of Phygeus, or Phegeus, king of Psophis in Arcadia, married Alcmæon, son of Amphiaraus, who had fled to her father's court after the murder of his mother. She received, as a bridal present, the fatal collar and robe which had been given to Eriphyle, to induce her to betray her husband Amphiaraus. The ground, however, becoming barren on his account, Alcmæon left Arcadia and his newly-married wife, in obedience to an oracle, and came, first to Calydon unto king Œneus, then to the Thesprotii, and finally to the Achelous. Here he was purified by the river-god from the stain of his mother's blood, and married Callirrhoë, the daughter of the stream. Callirrhoë had two sons by him, and begged of him, as a present, the collar and robe, which were then in the hands of Alphesibœa. He endeavoured to obtain them, under the pretence that he wished to consecrate them at Delphi; but the deception being discovered, he was slain by the two brothers of Alphesibœa, who had lain in wait for him. Alphesibœa, showing too much sorrow for the loss of her former husband, was conveyed by her brothers to Tegea, and given into the hands of Agapenor. The more usual name by which Alphesibœa is known among the ancient fabulists, is Arsinoë. (*Apollod.*, 3, 7.—*Heyne, ad loc.*)

ALPHĒUS and ALPHĔUS (Ἀλφειός and Ἀλφεός, the short penult marking the earlier, the long one the later and more usual, pronunciation), I. a river of Peloponnesus, flowing through Arcadia and Elis. It rose in the Laconian border of Arcadia, about five stadia from Asea, and mingled its waters, at its source, with those of the Eurotas. The united streams continued their course for the space of twenty stadia, when they disappeared in a chasm. The Alpheus was seen to rise again at a place called Pēgæ (πηγαί) or "*the sources*," in the territory of Megalopolis, and the Eurotas in that of Belmina, in Laconia. Flowing onward from this quarter, the Alpheus passes through the intervening part of Arcadia, enters Elis, passes through the plain of Olympia, and discharges its waters, now swelled by numerous tributary streams, into the Sicilian Sea. The modern name of the river is the *Rouphia*.—There are few streams so celebrated in antiquity as the Alpheus. Its proximity to the scene of the Olympic contests connects its name continually with the mention of those memorable games, on the part of the ancient poets, and gives it, in particular, a conspicuous place in the verses of Pindar. There is also a pleasing legend connected with the stream. According to the poets, the god of the Alpheus became enamoured of and pursued the nymph Arethusa, who was only saved from him by the intervention of Diana, and changed for that purpose into a fountain. This fountain she placed in the island of Ortygia, near the coast of Sicily, and forming in a later age one of the quarters of the city of Syracuse. The ardent river-god, however, did not even then desist, but worked a passage for his stream amid the intervening ocean, and, rising up again in the Ortygian island, commingled its waters with those of the fountain of Arethusa. Hence, according to popular belief, if anything were thrown upon the Alpheus in Elis, it was sure to reappear, after a certain lapse of time, upon the bosom of the Ortygian fountain. (*Pausan.*, 5, 7.—*Id.*, 8, 54.—*Strab.*, 269. *et* 343.—*Pind., Nem.*, 1, 1, *seqq.*—*Moschus, Id.*, 8.—*Virg., Æn.*, 3, 692, *seqq.*—*Id., Georg.*, 3, 180.—*Nonnus, in Creuz., Melet.*, 1, p. 78.) According to another version, however, of the same legend, it was Diana herself, and not the nymph Arethusa, whom the river-god of the Alpheus pursued, and, when this pursuit had ended in the island of Ortygia, the fountain of Arethusa arose there. (*Schol. ad Pind., Nem.*, 1, 3.—vol. 2, p. 428, *ed. Böckh.*) The account last given will afford us a clew to the true meaning of the entire fable. The goddess Diana had, it seems, a common altar at Olympia with the god of the Alpheus. (*Herodotus, in Schol. ad Pind., Olymp.*, 5, 10.—*Pausan.*, 5, 14.) To the same Diana water was held sacred. (*Böckh, ad Pind., Nem.*, 1.—*Creuzer's Symbolik*, vol. 2, p. 182.) This part of the worship of Diana having passed from the Peloponnesus into Sicily, the worship of the Alpheus accompanied it; or, in other words, a common altar for the two divinities was erected by the Syracusans in Ortygia, similar in its attendant rites and ceremonies to the altar at Olympia. For in the island of Ortygia all water was held sacred, (*Schol. ad Pind., Nem.*, 1, 1.—2, p. 428, *ed. Böckh*), and Diana, besides, was worshipped at the fountain of Arethusa, under the titles of ποταμία and Ἀλφειώα. From this commingling of rites arose, therefore, the poetic legend, that the Alpheus had passed through the ocean to Ortygia, and blended its waters with those of Arethusa, or, in other words, its rites with those of Diana. (*Böckh, ad Pind., Nem., l. c.*)—II. An engraver on gems, who executed many works in connexion with Arethon, one of his contemporaries. A head of Caligula, engraved by him when a young man, is still extant. (*Bracci*, pt. 1, *tab.* 16.)

ALPHĪUS AVĪTUS, a Roman poet, who wrote an account of illustrious men, in two volumes. Terentianus Maurus has cited some verses of the work, having reference to the story of Camillus and the schoolmaster of Falisci. (Compare *Burmann, Anthol. Lat.*, vol. 1, p. 452.)

ALPĪNUS (CORNELIUS), a wretched poet, ridiculed by Horace (*Serm.*, 1, 10, 36, *seqq*). In describing Memnon slain by Achilles, he kills him, as it were, according to Horace, by the miserable character of his own description. So also the same poet is represented by the Venusian bard as giving the Rhine a head of mud. Who this Alpinus actually was cannot be exactly ascertained, and no wonder, since it would have been strange if any particulars of so contemptible a poet had escaped oblivion. Cruquius, without any authority, discovers in Alpinus the poet Cornelius Gallus, the friend of Virgil. Nor is Bentley's supposition of any great value. According to this latter critic, Horace

alludes, under the name of Alpinus, to Furius Bibaculus; and Bentley thinks that the appellation was given him by Horace, either on account of his being a native of Gaul, or because he described in verse the Gallic war, or else, and what Bentley considers most probable, in allusion to a foolish line of his composition, "*Jupiter hibernas cana nive conspuit Alpes.*" (*Bentl., ad Horat.*, 1, 10, 36.)

ALPUS, a river falling into the Danube. Mannert (*Geogr.*, vol. 3, p. 510) supposes this to have been the same with the Ænus, or *Inn*. It is mentioned by Herodotus (4, 29).

ALSIUM, a maritime town of Etruria, southeast from Cære, now *Palo*. (*Sil. Ital.*, 8, 475.)

ALTHÆA, daughter of Thestius and Eurythemis, married Œneus, king of Calydon, by whom she had many children, among whom was Meleager, considered by some to be the son of Mars. Seven days after the birth of Meleager, the Destinies came unto Althæa, and announced, that the life of Meleager depended upon a brand then burning on the hearth, and that he would die when it was consumed. The mother saved the brand from the flames, and kept it very carefully; but when Meleager killed his two uncles, Althæa's brothers, Althæa, to revenge their death, threw the piece of wood into the fire, and, as soon as it was burned, Meleager expired. She was afterward so deeply grieved for the loss of her son, that she made away with her own existence. (*Apollod.*, 1, 8, 1.—*Ovid, Met.*, 8, 446, *seqq.*) Another version of the story is also given (*Apollod., l. c.*), which appears to have been derived from Homer (*Il.*, 9, 551.—Compare with this *Anton. Lib.*, c. 2, and *Heyne, ad Apollod., l. c.*)

ALTHEMENES (Ἀλθημένης, more correct than Althemenes, Ἀλθαιμένης, the common form. *Heyne, ad Apollod.*, 3, 2, 1, *not. crit.*), son of Catreus, king of Crete. Hearing that either he or his brothers were to be their father's murderer, he fled to Rhodes, where he made a settlement, to avoid becoming a parricide, and built, on Mount Atabyrus, the famous temple of Jupiter Atabyrius. After the death of all his other sons, Catreus went after his son Althemenes: when he landed in Rhodes, the inhabitants attacked him, supposing him to be an enemy, and he was killed by the hand of his own son. When Althemenes knew that he had killed his father, he entreated the gods to remove him; and the earth immediately opened, and swallowed him up. (*Apollod.*, 3, 2.) According to Diodorus Siculus, however, he shunned the society of men after the fatal deed, and died eventually of grief. (*Diod. Sic.*, 5, 59.)

ALTĪNUM, a flourishing city near Aquileia. According to Cluverius, the precise site of the ancient Altinum seems uncertain. D'Anville, however, asserts (*Anal. Geogr. de l'Ital.*, p. 84) that its place is yet marked by the name of *Altino*, on the right bank of the river Silis (*Sile*), and near its mouth. According to Strabo (214), the situation of Altinum bore much resemblance to that of Ravenna. The earliest mention of it is in Velleius Paterculus (2, 76). At a later period of the Roman empire it must have become a place of considerable note, since Martial compares the appearance of its shore, lined with villas, to that of Baiæ. (*Ep.*, 4, 25.) It was also celebrated for its wool. (*Martial, Ep.*, 14, 153.)

ALTIS, the sacred grove of Olympia, on the banks of the Alpheus, in the centre of which stood the temple of Jupiter. It was composed of olive and plane-trees, and was surrounded by an enclosure. Besides the temple just mentioned, the grove contained those of Juno and Lucina, the theatre, and the prytaneum. In front of it, or, if we follow Strabo, within its precincts, was the stadium, together with the race-ground or hippodromus. The whole grove was filled with monuments and statues, erected in honour of gods, heroes, and conquerors. Pausanias mentions more than two hundred and thirty statues; of Jupiter alone he describes twenty-three, and these were, for the most part, works of the first artists. (*Pausan.*, 5, 13.) Pliny (34, 17) estimates the whole number of these statues, in his time, at three thousand. The Altis contained also numerous treasuries, belonging to different Grecian cities, similar to those at Delphi. These were situated on a basement of Porine stone, to the north of the temple of Juno. (*Vid.* Olympia.)

ALUNTĪUM, a town of Sicily, on the northern coast, not far from Calacta. Now *Alontio*. Cicero (*in Verr.*, 4, 39) calls the place Haluntium.

ALYATTES, a king of Lydia, father of Crœsus, succeeded Sadyattes. He drove the Cimmerians from Asia, and made war against Cyaxares, king of the Medes, the grandson of Deioces. He died after a reign of 57 years, and after having brought to a close a war against the Milesians. An immense barrow or mound was raised upon his grave, composed of stones and earth. This is still visible within about five miles of Sardis or *Sart*. For some curious remarks on the resemblance between this tomb, as described by Herodotus, and that said to have been erected in memory of Porsenna (*Varro, ap. Plin.*, 36, 13), and which affords a new argument in favour of the Lydian origin of Etrurian civilization, consult the *Excursus of Creuzer, ad. Herod.*, 1, 93 (*ed. Bähr*, vol. 1, p. 924).—It is also related that an eclipse of the sun terminated a battle between this monarch and Cyaxares, and that this eclipse had been predicted by Thales. (*Herod.*, 1, 74.—*Bähr, ad loc.*) Modern investigations make it to have been a total one. (*Ollmann, Act. Soc. Berolin. Mathemat.*, 1812.) It is worthy of notice, too, that this same eclipse is mentioned in the Persian poem *Schahnameh*, as having taken place under king Keikawus, who is thought to have been the Cyaxares of the Greek writers. (*Von Hammer, Wiener Jahrbücher.*, 9, p. 13.) For remarks on the chronology of this reign, consult *Clinton's Fasti Hellenici*, vol. 1, *2d ed.*, p. 296 *et* 298, and also *Larcher, Histoire d'Herodote*, vol. 7, p. 537. (*Table Chronol.*)

ALYPĬUS, I. a philosopher of Alexandrea in Egypt, contemporary with Jamblichus. He was remarkably small of size, but possessed, according to Eunapius, a very subtle turn of mind, and was very skilful in dialectics. Alypius wrote nothing; all his instruction was given orally. Jamblichus composed a life of this philosopher. (*Biogr. Univ.*, vol. 1, p. 667.)—II. A native of Alexandrea, who wrote a work on music, entitled, Εἰσαγωγὴ μουσική, or "Introduction to Music." He divides the whole musical art into seven portions: 1. Sounds. 2. Intervals. 3. Systems. 4. Kinds. 5. Tones. 6. Changes. 7. Compositions. He treats, however, of only one of these, the fifth; whence Meibomius concludes, that only a fragment of his work has reached us. There is some difference of opinion as to the period when Alypius flourished. Cassiodorus (*De Musica, sub fin.*) believes, that he was anterior to Ptolemy, and even to Euclid. De la Borde (*Essai sur la Musique*, vol. 3, p. 133) places him in the latter half of the fourth century after Christ. Of all the ancient writers on music that have come down to us, he is the only one through whom we are made acquainted with the notes employed by the Greeks; so that, without him, our knowledge of the ancient music would be greatly circumscribed. (*Schöll, Hist. Lit. Gr.*, vol. 8, p. 270.)—III. A native of Antioch, an architect and engineer, who lived in the reign of Julian the apostate, to whom he dedicated a geographical description of the ancient world. This production is considered by some to be the same with the short abridgment, first published by Godefroy (Gothofredus), in Greek and Latin, at Geneva, 1628, in 4to. There is, however, no good reason whatever to suppose this work to have been written by Alypius. The Greek text published by Godefroy appears rather to have been forged after the

Latin version, which is very old and very badly done. We perceive, from the letters of Julian that have come down to us, that Alypius was also a poet; and that he had commanded, moreover, in Britain, where his mildness and firmness combined had gained him great praise. It was Alypius whom Julian charged with the execution of his order for rebuilding the temple of Jerusalem; a work that was broken off, in so remarkable a manner, by globes of fire bursting forth from the ground, and wounding and putting to flight the workmen. (*Biogr. Univ.*, vol. 1, p. 657.—Consult *Salverte, des Sciences Occultes*, vol. 2, p. 224.)

ALŸPUS, a statuary of Sicyon, pupil of Naucydes, the Argive. He cast in brass the statues of certain Lacedæmonians who fought with Lysander in the battle of Ægos Potamos. (*Pausan.*, 10, 9.)

ALYZĬA (Ἀλυζία), a town of Acarnania, about fifteen stadia from the sea, and, as Cicero informs us in one of his letters (*ad Fam.*, 16, 2), one hundred and twenty stadia from Leucas. It appears to have been a place of some note, as it is noticed by several writers. The earliest of these are Scylax (*Peripl.*, p. 13) and Thucydides (7, 31). A naval action was fought in its vicinity, between the Athenians under Timotheus, and the Lacedæmonians, not long before the battle of Leuctra. (*Xen., Hist. Gr.*, 5, 4, 65.) Belonging to Alyzia was a port consecrated to Hercules, with a grove, where was at one time a celebrated group, the work of Lysippus, representing the labours of Hercules; but a Roman general caused it to be removed to Rome, as more worthy to possess such a chef-d'œuvre. (*Strabo*, 459.) This port appears to answer to the modern *Porto Candili*. (*Cramer's Anct. Greece*, vol. 2, p. 18, *seqq.*)

AMAGETOBRĬA. *Vid.* Magetobria.

AMALTHÆA, I. the name of the goat that suckled Jupiter. The monarch of Olympus, as a reward for this act of kindness, translated her to the skies, along with her two young ones, whom she had put aside in order to accommodate the infant deity, and he made them stars in the northern hemisphere, on the arm of *Auriga*. The whole legend appears to be of a mixed character, and from a simple origin, adapted to the rude ideas of an early race, to have gradually assumed an astronomical character. Thus, according to the legend, the infant Jove was nurtured by the milk of the goat, while the wild-bees deposited their honey on his lips. We have here the milk and the honey that play so conspicuous a part in Oriental imagery, as typifying the highest degree of human felicity and abundance, and, therefore, well worthy to be the food of an infant deity appearing in human form. From the milk and honey, moreover, of early fable, come the ambrosia and nectar of a later age, since nectar was regarded as a quintessence of honey, and ambrosia as an extract from the purest milk. (*Böttiger, Amalthæa*, vol. 1, p. 22.) The early legend goes on to state, that the infant Jove, when playing with his four-footed foster parent, accidentally broke off one of her horns. This was made at first to serve as a drinking cup, and thus recalls the custom of a primitive age, when the horns of animals were generally employed for this purpose; the horn-cup appearing as well in the earliest symposia and the Bacchanalian orgies of the Greeks, as in the legends of the Scandinavian Edda and in the halls of Odin. With the progress of ideas, a new feature was added to the fable. The horn of Amalthæa is no longer a mere cup. This use has ended, and Jupiter now ordains, that it shall be ever full to overflowing with whatever its possessor shall wish. (*Apostolius, Cent.*, 2, 86, p. 30.—Compare *Fischer, ad Palæphat.*, 46, p. 179.) Hence arose the beautiful fiction of the horn of plenty, the *Cornu Copiæ*, one of the happiest and most prolific allegories of the plastic art. Jove was said, in this later version of the fable, to have broken off the horn, filled it with all the richest fruits, and flowers, and teeming productions of earth, and to have given it to a nymph, Adrastea, who had charge, with others, of his earlier years.—A change had also been made in another part of the primitive legend. The goat Amalthæa, though so kind to the infant deity, and though all white and beautiful of form, was said, nevertheless, to have had a look so fearful and terror-inspiring, that the Titans, unable to endure it, entreated the earth to hide the animal from view. (*Eratosthenes, Catast.*, 13, p. 10, *seqq.*, *ed. Schaub.*—*Hygin., Poet. Astron.*, 2, 13.) We have here a clew to the origin of the whole fable. The ancient navigators had observed that the constellations of the *She-Goat* and the *Kids* (*Capella* and *Hœdi*) brought stormy and rainy weather, and they were therefore regarded as inauspicious for mariners and dangerous for ships. (*Arat. Phæn.*, 156, *seqq.*—*Schol. ad Arat.*, p. 46, *ed. Buhle.*—*Voss., ad Virg., Georg.*, 1, 205.) Hence probably the name *αἴξ* was applied to the constellation of the She-Goat, in its primitive meaning of *a tempest*, a primitive meaning which afterward disappeared from use, while the secondary one of a *she-goat* usurped its place. (*Buttmann, ad Ideler, Sternnamen*, p. 309.) With this earlier meaning of *αἴξ* is connected that of *αἰγίς*, "*a storm*" or "*tempest*," subsequently indicative of the Ægis of Jupiter, which he was believed to wield amid the warfare of the elements. From all this arose the early legend. The bright stars in the constellation of Capella become the fair, white she-goat Amalthæa. The storms and clouds which the constellation brings with it, become the fear-inspiring look on the part of the animal, and, by the rude simplicity of early times, the she-goat is made the foster-parent of Jove. (Compare *Höck, Creta*, vol. 1, p. 177, *seqq.*—*Creuzer, Symbolik*, vol. 2, p. 424, *seqq.*)—II. A daughter of Melisseus, king of Crete. She and her sister Melissa had charge of the infant Jupiter, and fed him with goat's milk and honey. This is merely a later version of the early fable mentioned under Amalthea I. The she-goat and bees are now two females. (*Diod. Sic.*, 5, 70.—Compare *Böttiger, Amalthæa*, vol. 1, p. 24.)—III. A sibyl of Cumæ, called also Hierophile and Demophile. She is supposed to be the same who brought nine books of prophecies to Tarquin, king of Rome. (*Vid.* Sibyllæ.)

AMALTHĒUM, a gymnasium, or, rather, gymnasium and study combined, which Atticus had arranged in his villa in Epirus. It was replete with all that could amuse or instruct, and here, too, were placed the statues of all the illustrious men by whom the glory of the Roman state had been advanced to its proud elevation, just as Jupiter had been nurtured by the goat Amalthæa. Hence its name Amaltheum (Ἀμαλθεῖον). (*Cic., Ep. ad Att.*, 1, 16.—Compare *Ernesti, Clav. Cic., Ind. Græco-Lat.*)—Cicero appears to have had something of the kind in his villa at Arpinum, and which he calls his *Amalthæa*, in the singular (fem.). (*Ep. ad Att.*, 2, 1.)

AMĀNUS, I. a continuation of the chain of Mount Taurus, stretching to the north as far as Melitene and the Euphrates. It is situate at the eastern extremity of the Mediterranean, near the Gulf of Issus, and separates Cilicia from Syria. The defile or pass in these mountains was called Portus Amanicus, or Pylæ Syriæ. Its valleys and recesses were inhabited by wild and fierce tribes, who lived chiefly by plundering their neighbours, though they boasted of their freedom under the sonorous name of Eleuthero-Cilices, or Free Cilicians. The modern name of the chain is, according to Mannert, *Almadag*; but, according to D'Anville, *Al-Lukan*. (*Strab.*, 521.—*Lucan*, 8, 244.—*Cic., Ep. ad Att.*, 5, 20.—*Plin.*, 5, 27.)—II. A deity worshipped in Pontus and Cappadocia, and also called Omanus and Anandatus. (Compare *Tschucke, ad Strab.*, 11, p. 512, *ed. Casaub.*—vol. 4, p. 478.) Bochart identifies him with the sun (*Geogr. Sacr.*, p. 277), and others with the Persian Hom, a type of the

sune luminary. (*Creuzer, Symbolik*, vol. 2, p. 164.) Mount Amanus thus becomes the mountain of the sun, even as Lebanon appears in the Phœnician Cosmogony of Sanchoniathon.

AMARĂCUS, a son of Cynaras, king of Cyprus, who, having fallen and broken a vase of perfumes which he was carrying, pined away, being either overpowered by the strong fragrance, or struck with grief at the loss he had sustained. The gods, out of compassion, changed him into the *amaracus*, or sweet-marjoram. Servius (*ad Virg., Æn.*, 1, 693), gives a somewhat different account, and makes Amaracus, not a son, but an attendant, of the king's. As regards the plant amaracus itself, and its identity with the *σάμψυχον* of the Greeks, consult *Fée, Flore de Virgile*, p. CLXXIV.

AMARDI, a nation of Asia. Ptolemy (5, 13) places them in the greater Armenia, on the borders of Media; Nearchus, Pliny (6, 17), and Strabo, in the mountains of Elymais, in Persia. Others assign Margiana as the country in which they lived. It is possible that there were several tribes of this same name spread over different countries, or perhaps several colonies of this people. Vossius thinks that all robbers and fugitives inhabiting the mountains were called Amardi by the Persians. (*Voss., ad Pomp. Mel. B., 5.*—Compare *Pomp. Mel., French transl.*, vol. 1, p. 202.)

AMARYLLIS, the name of a female in Virgil's eclogues. Some commentators have supposed that the poet spoke of Rome under this fictitious appellation, but this supposition is a very improbable one. (Consult *Heyne, ad Virg., Eclog.*, 1, 28, towards the conclusion of the note.)

AMARYNTHUS, a town of Eubœa, seven stadia from Eretria, celebrated for the temple and worship of Diana Amarynthia. (*Strab.*, 448.—*Liv.*, 35, 38.—*Pausan.*, 1, 31.)

AMASĒNUS, a small river of Latium, crossing the Pontine Marshes, and falling into the Tyrrhenian Sea, now *La Toppia*. (*Virg., Æn.*, 7, 685.)

AMASĪA, or AMASĔA (Ἀμάσεια, by the later Greeks Ἀμασία), a city of Pontus, on the river Iris, the origin of which is not ascertained. It was the birthplace of Mithradates the Great and of Strabo the geographer. At a later period, when under the Roman sway, it became the capital of Pontus Galaticus (*Hierocles*, p. 701), and bore upon its coins the title of Metropolis. Strabo (560) gives us a particular description of his native city. The modern *Amasiyah* or *Amassia* is supposed to occupy the site of the ancient Amasea. (*Mannert*, 6, pt. 2, p. 461, *seqq.*)

AMĪSIS, I. a king of Egypt, of one of the earlier dynasties. He rendered himself odious to his subjects by his violent and tyrannical conduct, and, on the invasion of Egypt by Actisanes, king of Æthiopia, the greater part of the inhabitants went over to the latter. Such is the account given by Diodorus Siculus (1, 60), where many think we should read Amōsis for Amasis. (Consult *Steph.* and *Wesseling, ad Diod., l. c.*) Justin Martyr (*Paræn.*, p. 10) makes him to have been the first Pharaoh of the 18th dynasty. Eusebius (*Chron.*) asserts that he was the same king during whose reign Jacob died. Olearius (*ad Philostr., Vit. Apoll.*, 42) maintains that he was monarch of Egypt in the time of the Exodus. All is uncertainty respecting him.—II. An Egyptian, who, from having been a common soldier, became king of Egypt. He succeeded in gaining the favour of king Apries, and was despatched by that monarch to quell a sedition which had broken out. As he was endeavouring to dissuade those who had revolted from the step they had taken, one of them came behind him and put a helmet on his head, saying that he put it on him to make him a king. Amasis was thereupon proclaimed king by the insurgents, and immediately marched against and defeated his former master, B.C. 569. He governed with prudence and energy. Under his reign Egypt enjoyed for many years uninterrupted prosperity. To prevent those offences which an idle and overflowing population might commit, he ordained that every one of his subjects should yearly give an account, to the ruler of the nome or district in which he resided, of the means of subsistence which he enjoyed, and the manner in which he lived. He showed also an enlightened spirit in the permission which he granted to strangers, and particularly to the Greeks, to visit Egypt; he gave them settlements along his coasts, and permitted them to erect temples there for the performance of their national worship. Solon was one of those who visited Egypt during the reign of this prince. Amasis espoused a Grecian female, a native of Cyrene: he displayed his attachment to the Greeks in various ways, and contributed liberally, not only to the rebuilding of the temple at Delphi, but to the improvement and embellishment of many cities and temples of Greece. In his own country he constructed numerous magnificent works, in the massy and gigantic style so peculiar to Egypt. He subjected also the isle of Cyprus, and made it tributary to his crown. The prosperity of Amasis, however, was disturbed, at last, by the preparations which Cambyses, king of Persia, made to attack his kingdom. The Persian monarch had demanded the daughter of Amasis in marriage; but the father, knowing that Cambyses meant to make her, not his wife, but his concubine, endeavoured to deceive him by sending in her stead the daughter of Apries. The female herself disclosed the imposition to Cambyses, and the latter, in great wrath, resolved to march against Egypt. The defection of Phanes, moreover, an officer among the Greek auxiliaries, who fled to Cambyses on account of some dissatisfaction with Amasis, proved a serious injury to the Egyptian prince. The Greek informed Cambyses how he might pass the intervening deserts, and gave him also very important information respecting the kingdom he was about to invade. Amasis escaped by death the perils which threatened his country. He died B.C. 525, after a reign of 44 years, and the whole fury of the storm fell upon his son Psammeticus. Cambyses, however, determined not to be disappointed of his revenge, caused the body of the deceased monarch to be taken from the royal sepulchre at Sais; and, after having practised various indignities upon it, commanded it to be burned, an order equally revolting to the religious feelings of both the Persians and Egyptians. The story of Amasis and Polycrates is well known (*vid.* Polycrates), though the reason commonly assigned for the former's refusing to continue the alliance is perhaps less worthy of credit than that given by Diodorus Siculus, 1, 15. (*Herodot.*, 2, 162, *seqq.*—*Id.*, 3, 1, *seqq.*) Athenæus (15, 25.—vol. 5, p. 479, *ed. Schweigh.*) informs us, that Amasis first insinuated himself into the good graces of Apries by a chaplet of flowers which he presented to him on his birthday. The king, enchanted with the beauty of the chaplet, invited him to a feast which he gave on that occasion, and received him among the number of his friends.

AMASTRIS, I. a daughter of the brother of Darius Codomannus. Alexander intended giving her in marriage to Craterus, but, in the confusion and political changes which followed the death of the conqueror, the plan, of course, fell to the ground, and she became the wife of Dionysius, tyrant of Heraclea in Pontus. (*Memnon*, c. 5.) Dionysius, at his death, left her as the guardian of his children, on account of the influence she enjoyed among the Macedonians. She was subsequently married to Lysimachus, and, though some time after separated from him by reason of the political movements of the day, continued to enjoy high consideration and respect. She founded a city at this period, and called it after her name. She was murdered by her own sons, who were punished by Lysima-

chus for the unnatural deed.—II. A city on the coast of Paphlagonia, near the mouth of the Parthenius. It was founded by Amastris, the niece of Darius Codomannus, and wife of Dionysius, tyrant of Heraclea, who gave her name to the new settlement. The earlier town of Sesamus, mentioned by Homer (*Il.*, 2, 853), served for its citadel. It is praised as a beautiful city by both the younger Pliny (*Ep.*, 10, 99) and the later ecclesiastical writers. (Compare *Nicetæ Paph. Or., in S. Hyacint.*, 17.) Amastris, like Sinope, was built on a small peninsula, and had, in consequence, a double harbour. (*Strabo*, 544.) The modern name is *Amastra*. (*Mannert*, 6, pt. 3, p. 25.)

AMĀTA, the wife of King Latinus, and mother of Lavinia. She hung herself in despair, on finding that she could not prevent the marriage of her daughter with Æneas. (*Virg., Æn.*, 12, 603.)

AMĂTHUS (gen. *untis*), a city on the southern side of the island of Cyprus, and of great antiquity. Adonis was worshipped here as well as Venus. Scylax affirms that the Amathusians were autochthonous (*Peripl.*, p. 41); and it appears from Hesychius that they had a peculiar dialect (*s. v.* Ἐτθλαί, Κυβάδδα, Μάλικα). Amathus was celebrated as a favourite residence of Venus. (*Æn.*, 10, 51.—*Catull., Ep.*, 36.) The goddess, as an author, who wrote a history of Amathus, and is quoted by Hesychius (*s. v.* Ἀφρόδιτος), reported, was represented with a beard. Amathus was the see of a Christian bishop under the Byzantine emperors. (*Hierocl.*, p. 706.) Its ruins are to be seen near the little town of *Limmeson* or *Limmesol*, somewhat to the north of *Cape Gatto*. (*Cramer's Asia Minor*, vol. 2, p. 377, *seqq.*)

AMĂZŎNES, a name given by the ancient writers to certain female warriors, and derived, according to the popular opinion, from *a, priv.*, and μᾶζος, "*a female breast*," because it was believed, that they burned off the right breast in order to handle the bow more conveniently. The men among them were held in an inferior, and, as it were, servile condition, attending to all the employments which occupy the time and care of females in other nations, while the Amazons themselves took charge of all things relating to government and warfare. (*Diod. Sic.*, 2, 45.—*Id.*, 3, 52.) The Greek writers speak of *African* and *Asiatic* Amazons. (*Diod. Sic., l. c.*) The Amazons of Africa were the more ancient, and were also the more remarkable for the number and splendour of their warlike achievements. They dwelt in the western regions of Africa, occupying an island in a lake called Tritonis, and which was near the main ocean. Diodorus describes this island as beautiful and productive, and names it *Hesperia*. Under the guidance of a warlike queen, whom he calls Myrina, they conquered the people of Atlantis, their neighbours, traversed a large portion of Africa, established friendly relations with Horus, son of Isis, then on the throne of Egypt, subdued Arabia, Syria, various parts of Asia Minor, and penetrated even into Thrace. After this long career of conquest they returned to Africa, and were annihilated by Hercules. At this same time, too, the Lake Tritonis disappeared as such, and became part of the ocean, the intervening land having been swallowed up. (*Diod. Sic.*, 3, 54.)—The Amazons of Asia are described by the same writer (2, 45) as having dwelt originally on the banks of the Thermodon in Pontus, and with this statement the ancient poets all agree. Herodotus also (9, 27) places the Amazons on this same river, and he affirms that it was from thence they advanced into Greece and invaded Attica. He likewise speaks of an expedition undertaken by the Greeks against these warlike females, in which the latter were defeated near the Thermodon and led away captive. A part of them, however, escaped to Scythia, and became the mothers of the Sauromatæ (4, 110). The same historian adds, that the Scythian term, which answered to the Greek word Ἀμάζων, was *Oiorpata*, or "manslayer." We have here what are sometimes called the *Scythian* Amazons, making, in fact, a third class.—Diodorus gives an account of the victories of the Asiatic Amazons, as he had done in the case of the African. He makes them to have conquered a large portion of Asia, extending their victorious arms from the regions beyond the Tanaïs (or *Don*) as far as Syria (2, 46). Other accounts tell of their invasion of Attica, in order to recover their queen Antiope, who had been carried off by Theseus (*Plut., Vit. Thes.*, c. 26, *seqq.*); of their previous wars with Hercules; and still more anciently of their contest with Bacchus. (*Pausan.*, 1, 15.—*Id.*, 7, 2.—*Plut., Quæst. Gr.*, p. 541.—*Justin*, 2, 4.) They are also mentioned by Homer, who speaks of their wars with the kings of Phrygia (*Il.*, 3, 184), and of their defeat by Bellerephon (*Il.*, 6, 186). They are said also to have been among the allies of the Trojans in the war with the Greeks, and their queen Penthesilea was slain by Achilles. (*Hygin., fab.*, 112.—*Dict. Crit.*, 4, 2, 3.—*Tzetz., ad Lycophron*, 999.—*Diod. Sic.*, 2, 46.) They make their appearance again, in a later age, in the history of Alexander's expedition into Asia, and their queen Thalestris is said to have paid a visit to the victorious monarch, having come for that purpose from the vicinity of Hyrcania; but Quintus Curtius, who gives us this information, deals, as usual, in the marvellous, and with his wonted ignorance of geography, places the plains of Themiscyra, and the river Thermodon which waters them, contiguous to the country of the Hyrcanians. (*Q. Curt.*, 6, 5, 25.—Compare *Freinshem, ad loc.*)—The Amazons are described as armed with bow and arrows, and as having also battle-axes and crescent shields ("*peltæ lunatæ.*"—*Virg., Æn.*, 1, 490). Some writers, differing from Diodorus, as cited above, make the Amazons to have had no males among them, but to have merely visited, at stated times, the neighbouring communities, for the purpose of a temporary union and the obtaining of offspring. They farther state, that the female children thus born to them were carefully reared, after having the right breast seared with a red-hot iron, but that all the male ones were destroyed immediately after birth. Diodorus, however, informs us, in speaking of the Asiatic Amazons, that they merely mutilated (ἀνήρουν) the legs and arms of the male children, in order to render them unfit for war. About the treatment of the male offspring among the African Amazons he is altogether silent.—Thus much for the Amazons, as they have been described or referred to by the ancient writers. Various explanations, as may well be supposed, have been given of this curious legend. Some see in it an old tradition, founded, in a measure, on historical truth, of a community of women, who actually formed themselves into a regular state, after getting rid of, or subjugating their husbands. This is too improbable to need any serious refutation. R. P. Knight thinks that "the fable" of the Amazons (for so he terms it) "arose from some symbolical composition of an androgynous character, and which sought to express the blending of the two sexes into one shape; the full, prominent form of the female breast being given on one side, and the flat form of the male on the other." (*Inquiry into the Symbol. Lang.*, &c., § 50.—*Class. Journ.*, vol. 23, p. 238.) Creuzer agrees with Knight in making the legend a religious one, but he sees in the story of the Amazons evident traces of some accounts that must have reached the early Greeks, respecting a female priesthood of a warlike character, connected with the worship of the great powers of nature, and on whom, as a part of that worship, either a periodical or perpetual continence was enjoined. The change of vestments and of characters, so common in this same class of Asiatic religions, was indicated, according to this same writer, by the removal of one of the breasts. The Amazons, therefore, according

to this explanation, will be a band of warlike priestesses or Hierodulæ, who, in renouncing maternity, and in giving themselves up to martial exercises, sought to imitate the periodical sterility of the great powers of light, the sun and moon, and the combats in which these were from time to time engaged, against the gloomy energies of night and winter. (*Creuzer, Symbolik, par Guigniaut*, vol. 2, p. 90, *seqq.*)—That the legend of the Amazons rests on a religious basis, we readily admit, but that any Amazons ever existed, even as warlike priestesses, we do not at all believe. The first source of error respecting them is the etymology commonly assigned to the name. To derive this from the negative α and μᾶζος, and to make it indicate the loss of one of the breasts, is, we think, altogether erroneous. If a Greek derivation is to be assigned to the term Amazon, it is far more correct to deduce the word from the *intensive* α, and μᾶζος, and to regard it as denoting, not the absence of one breast, but the presence of many. The name Ἀμάζων (*Amazon*) then becomes equivalent to the Greek Πολυμάστος (*Polymastus*) and the Latin *Multimammia*, both of which epithets are applied by the ancient mythologists to the Ephesian Diana, with her numerous breasts, as typifying the great mother and nurse of all created beings. It is curious to connect with this the well-known tradition, that the Amazons founded the city of Ephesus, and at a remote period sacrificed to the goddess there. (*Callim., H. in Dian.*, 238.—*Dionys. Perieg.*, 828.) But how does the view which we have just taken of the erroneous nature of the common etymology, in the case of the name *Amazon*, harmonize with the remains of ancient sculpture! In the most satisfactory manner. No monument of antiquity represents the Amazons with a mutilated bosom, but, wherever their figures are given, they have both breasts fully and plainly developed. Thus, for example, the Amazons on the Phigaleian frieze have both breasts entire, one being generally exposed, while the other is concealed by drapery, but still in the latter the roundness of form is very perceptible. Both breasts appear also in the fine figure of the Amazon belonging to the Lansdowne collection; and so again in the basso-relievo described by Winckelmann in his *Monumenti Inediti*. The authorities, indeed, on this head are altogether incontrovertible. (*Winckelmann, Gesch. der Kunst des Alterthums*, vol. 2, p. 131.—*Id., Mon. Ined.*, pt. 2, c. 18, p. 184.—*Müller, Archäologie der Kunst*, p. 530.—*Elgin and Phigaleian Marbles*, vol. 2, p. 179.—*Heyne, ad Apollod.*, 2, 5, 9.) The first Greek writer that made mention of females who removed their right breast was Hippocrates (Περὶ ἀέρων, κ. τ. λ., § 43). His remarks, however, were meant to apply merely to the females of the Sauromatæ, a Scythian tribe; but subsequent writers made them extend to the fabled race of the Amazons.—It appears to us, then, from a careful examination of the subject, that the term *Amazon* originally indicated, neither a warlike female, nor a race of such females, but was merely an epithet applied to the Ephesian Diana, the great parent and source of nurture, and was intended to express the most striking of her attributes. The victories and conquests of the Amazonian race are nothing more, then, than a figurative allusion to the spread of her worship over a large portion of the globe, and the contests with Bacchus, Hercules, and Theseus refer in reality to the struggles of this worship with other rival systems of faith, for Bacchus, Hercules, and Theseus are nothing more than mythic types of three different forms of belief. Hence we see why the conflict of the Amazons with Theseus, who was nothing more than the symbol of the establishment of the Ionic worship, became a most appropriate ornament for the frieze of the Parthenon, the temple of the great national goddess Minerva. It was, in fact, a delineation of the downfall of a rival system of belief.—Before we conclude, it may not be amiss to examine more closely into the etymology of the term *Amazon*. We have thus far regarded the word as of Grecian origin. What if, after all, it be of Oriental birth, and have reference to the far-famed *Asi* of Oriental and Scandinavian mythology! Salverte sees in them a class of female divinities, the spouses of the *Asi*, and he traces the first part of the name to the Pehlvi *am*, denoting "a mother," or "a female" generally. (*Essai sur les Noms*, &c., vol. 2, p. 178.) Ritter also detects in the name an allusion to the *Asi* (*Vorhalle*, p. 465, *seqq.*); and, in connexion with this view of the subject, we may state that the name of *Asia* (the land of the *Asi*) was first given to a small district near the Cayster, and in the very vicinity of Ephesus, the city which the Amazons had founded. Ephesus, moreover, first bore, it is said, the name of *Smyrna*, an appellation afterward bestowed on the city of Smyrna, which was founded by an Ephesian colony. This term Smyrna is said to have been originally the name of an Amazonian leader. Would it be too fanciful to deduce it from *Asa-Myrina*, and thus blend together the name of the African Amazon Myrina with the sacred appellation of the Asi!

Amazonĭus, a surname of Apollo at Pyrrhicus, in Laconia, from the protection he is said to have afforded to the inhabitants when attacked by the Amazons. (*Pausan.*, 3, 25.)

Ambarri, a people of Gallia Celtica, situate between the Ædui and Allobroges, along either bank of the Arar or *Saône*. Following D'Anville's authority, we would place them in the present *Department de l'Ain*. Livy enumerates them among the Gallic tribes that crossed the Alps in the time of Tarquinius Priscus. (*Liv.*, 5, 34.—*Cæs., B. G.*, 1, 11, *et* 14.)

Ambarvalia, sacred rites in honour of Ceres, previous to the commencement of reaping, which were called *sacra ambarvalia*, because the victim was carried around the fields (*arva ambiebat.*—*Vid.* Arvales).

Ambĭani, a people of Gallia Belgica, whose capital was Samarobriva, afterward called Ambiani or Ambianum, now *Amiens*. Their territory corresponds to what is now the *Department de la Somme*. (*Cæs., B. G.*, 2, 4.—*Id. ib.*, 7, 75.)

Ambiatīnus Vicus, a village of Germany, where the Emperor Caligula was born. It was situate between Confluentes and Baudobriga, and is supposed by some to be now *Capelle*, on the Rhine, by others *Königstuhl*. Mannert, without fixing the modern site, thinks it lay on the *Moselle*. (*Geogr.*, 2, p. 210.—*Suston., Vit. Calig.*, 8.)

Ambigātus, a king of the Celtæ, in the time of Tarquinius Priscus. According to the account given by Livy (5, 34), he sent his two nephews, Sigovesus and Bellovesus, in quest of new settlements, with the view of diminishing the overflowing numbers at home. The two chieftains drew lots respecting their course, and Sigovesus obtained the route that led towards the Hercynian forest, Bellovesus the road to Italy. What is here stated, however, appears to be a mere fable, owing its origin to the simultaneous emigrations of two hordes of Gallic warriors. (Compare *Thierry, Histoire des Gaulois*, vol. 1, p. 39.)

Ambiŏrix, a king of one half of the Eburones in Gaul, Cativolcus being king of the other half. He was an inveterate foe to the Romans, and after inflicting several serious losses upon, narrowly escaped the pursuit of, Cæsar's men, on being defeated by that commander. (*Cæs., B. G.*, 5, 24, *et* 26.—*Id.*, 6, 30.)

Ambivarĕti and Ambivarĭti (for we have, in the Greek Paraphrase of Cæsar, b. 7, c. 75, Ἀμβιβαρέτων, and at c. 90, Ἀμβιβαρήτων), a Gallic tribe, ranked among the clients of the Ædui, whence Glareanus and Ciacconius suspect them to be the same with the Ambarri. Almost all the MSS. of Cæsar call them

Ambluareti. The ancient geographical writers are silent respecting them.

Ambivariti, a tribe of Gallia Belgica, a short distance beyond the Mosa or *Meuse*. (*Cæs., B. G.*, 4, 9.)

Ambracia, a celebrated city of Epirus, the capital of the country, and the royal residence of Pyrrhus and his descendants. It was situate on the banks of the Aracthus or Arethon, a short distance from the waters of the Ambracian Gulf. The founders of the place were said to have been a colony of Corinthians, headed by Tolgus or Torgus, 650 B.C., who was either the brother or the son of Cypselus, chief of Corinth. (*Strabo*, 325.—*Scymn., Ch.*, v. 452.) It early acquired some maritime celebrity, by reason of its advantageous position, and was a powerful and independent city towards the commencement of the Peloponnesian war, in which it espoused the cause of Corinth and Sparta. At a later period we find its independence threatened by Philip, who seems to have entertained the project of annexing it to the dominions of his brother-in-law, Alexander, king of the Molossians. (*Demosth., Phil.*, 3, 85.) Whether it actually fell into the possession of that monarch is uncertain, but there can be no doubt of its having been in the occupation of Philip, since Diodorus Siculus (17, 3) asserts, that the Ambraciots, on the accession of Alexander the Great to the throne, ejected the Macedonian garrison stationed in their city. Ambracia, however, did not long enjoy the freedom which it thus regained, for, having fallen into the hands of Pyrrhus, we are told that it was selected by that prince as his usual place of residence. (*Strabo*, 325.—*Liv.*, 38, 9.) Ovid (*Ibis*, v. 306) seems to imply that he was interred there. Many years after, being under the dominion of the Ætolians, who were at that time involved in hostilities with the Romans, this city sustained a siege against the latter, almost unequalled in the annals of ancient warfare for the gallantry and perseverance displayed in defence of the place. (*Polyb., frag.*, 22, 13.) Ambracia, at last, opened its gates to the foe, on a truce being concluded, and was stripped by the Roman consul, M. Fulvius Nobilior, of all the statues and pictures with which it had been so richly adorned by Pyrrhus. From this time Ambracia began to sink into a state of insignificance, and Augustus, by transferring its inhabitants to Nicopolis, completed its desolation. (*Strabo*, 325.—*Pausan.*, 5, 23.) In regard to the topography of this ancient city, most travellers and antiquaries are of opinion, that it must have stood near the town of *Arta*, which now gives its name to the gulf. (*Cramer's Ancient Greece*, vol. 1, p. 145, *seqq.*)

Ambracius Sinus, a gulf of the Ionian Sea, between Epirus and Acarnania. Scylax (*Peripl.*, p. 13) calls it the Bay of Anactorium, and observes, that the distance from its mouth to the farthest extremity was one hundred and twenty stadia, while the entrance was scarcely four stadia broad. Strabo (325) makes the whole circuit three hundred stadia. (*Cramer's Ancient Greece*, vol. 1, p. 153.)

Ambrônes, a Gallic horde, who invaded the Roman territories along with the Teutones and Cimbri, and were defeated with great slaughter by Marius. The name is thought to mean, "dwellers on the Rhone" (Amb-rones). So Ambidravii, "dwellers on the Draave;" Sigambri, "dwellers on the Sieg," &c. (Compare *Pfister, Gesch. der Teutschen*, vol. 1, p. 85.)

Ambrosia, the celestial food on which the gods were supposed to subsist, and to which, along with nectar, they were believed to owe their immortality. The name is derived from ἄμβροτος, "immortal." (Compare *Heyne, Excurs.* 9, *ad Il.*, 1.—*Id., Obs. ad Hom., Il.*, 1, 190). There is a striking resemblance between the Grecian and Hindoo mythology in this respect. The *Amrita*, or water of life, recalls immediately to mind the Ambrosia of Olympus. (Compare *Hom., Od.*, 1, 359, where ambrosia and nectar appear to be used as synonymous terms.—*Heyne, Excurs.* 9, *ad Il.*, 1, and consult the remarks of Buttmann in his *Lexilogus*, *s. v.* Ἀμβρόσιος, &c.)

Ambrosius, bishop of Milan in the fourth century, and one of the latest and most distinguished of what are denominated the Fathers of the Christian Church. He was born at Arelate (*Arles*), then the metropolis of Gallia Narbonensis, according to some authorities A.D. 333, according to others, 340. His father was the emperor's lieutenant in that district, and, after his death, Ambrose, who was the youngest of three children, returned with the widow and family to Rome. Here, under the instructions of his mother and his sister Marcellina, who had vowed virginity, he received a highly religious education, and that bias in favour of Catholic orthodoxy by which he was subsequently so much distinguished. Having studied law, he pleaded causes in the court of the prætorian prefect, and was in due time appointed proconsul of Liguria. He thereupon took up his residence at Milan, where a circumstance occurred which produced a sudden change in his fortunes, and transformed him from a civil governor into a bishop. Auxentius, bishop of Milan, the Arian leader in the west, died, and left that see vacant, when a warm contest for the succession ensued between the Arians and Catholics. In the midst of a tumultuous dispute, Ambrose appeared in the midst of the assembly, and exhorted them to conduct the election peaceably. At the conclusion of his address, a child in the crowd exclaimed, "Ambrose is bishop!" and, whether accidentally or by management, the result throws a curious light upon the nature of the times; for the superstitious multitude, regarding the exclamation as a providential and miraculous suggestion, by general acclamation declared Ambrose to be elected. After various attempts to decline the episcopal office, Ambrose at length entered upon the discharge of its duties, and rendered himself conspicuous by his decided and unremitting opposition to the tenets of Arianism. To his zealous endeavours also was owing the failure of the attempt made by the remains of a pagan party to re-establish the worship of paganism. The strength and ability of Ambrose were such, that, although opposed to him on ecclesiastical points, Valentinian and his mother respected his talents, and in moments of political exigency required his assistance. The most conspicuous act on the part of Ambrose was his treatment of Theodosius for the massacre at Thessalonica. The emperor was consigned to a retirement of eight months, and not absolved even then until he had signed an edict, which ordained that an interval of thirty days should pass before any sentence of death, or even of confiscation, should be executed. After having paid the funeral honours to Theodosius, who died soon after obtaining peaceable possession of the entire Roman empire, the bishop departed from this world with a composure worthy of his firm character, in the year 397. It is evident, that Ambrose was one of those men of great energy of mind and temperament, who, in the adoption of a theory or a party, hold no middle course, but act with determination towards the fulfilment of their purposes. Regarded within their own circles, there is generally something in such characters to admire; and, beyond that, as certainly much to condemn. It must be conceded, however, that men resembling Ambrose effected much to advance the Roman Catholic Church to the power to which it afterward attained, and, by necessary sequence, to the abuse of it which produced the Reformation. The writings of this father are numerous, and the great object of almost all of them was to maintain the faith and discipline of the Catholic Church, while some of them are written to recommend celibacy as the summit of Christian perfection. His

best work is "*De Officiis*," intended to explain the duties of Christian ministers. The most accurate edition of his works is that of the Benedictines, *Paris*, 2 vols. fol., 1682-90. (*Gorton's Biogr. Dict.*, vol. 1, p. 67.)

AMBRYSSUS, a city of Phocis, said to have been founded by the hero Ambryssus, situate between two chains of mountains, west of Lebedea, and northwest of Anticyra. It was destroyed by the Amphictyons, but rebuilt and fortified by the Thebans before the battle of Cheronea. (*Pausan.*, 10, 3, and 36.) Its ruins were first discovered by Chandler, near the village of *Dystomo*. (*Cramer's Ancient Greece*, vol. 2, p. 159.)

AMBUBAIÆ, female minstrels, of Syrian origin, who exercised their vocation at Rome, and were also of dissolute lives. (*Acron, ad Horat., Serm.*, 1, 2, 1.—*Nork, Etymol. Handwörterbuch*, vol. 1, p. 45, seq.) The name is supposed to be derived from the Syriac *abub* or *anbub*, "a flute."

AMBŬLI, a surname of Castor and Pollux, in Sparta, and also of Jupiter and Minerva. They were so named, it is said, from ἀμβολή, *delay*, because it was thought that they could delay the approach of death. Some, on the other hand, consider the term in question to be of Latin origin, and derived from *ambulare*. (Compare the remarks of *Vollmer, Wörterb. der Mythol., s. v.*)

AMĔLES, a river of the lower world, according to Plato, whose waters no vessel could contain: τὸν Ἀμέλητα ποταμὸν, οὗ τὸ ὕδωρ ἀγγεῖον οὐδὲν στέγειν. (*De Rep.*, 10, vol. 7, p. 229, *ed Bekk.*)

AMENĀNUS, a river of Sicily, near Catania. It is now the *Judicello*. (*Strabo*, 360.—*Ovid, Met.*, 15, 279.)

AMERĬA, one of the most considerable and ancient cities of Umbria. It lay south of Tuder, and in the vicinity of the Tiber. According to Cato, who is quoted by Pliny (3, 14), Ameria could boast of an origin greatly anterior to that of Rome, having been founded, it is said, 964 years before the war with Perseus, or 1045 years before the Christian era. Cicero, in his defence of the celebrated Roscius, who was a native of Ameria, has frequent occasion to speak of this town. From him we learn its municipal rank, and from Frontinus, that it became a colony under Augustus. (Compare *Strabo*, 228.—*Festus, s. v. Ameria.*) The small episcopal town of *Amelia* now represents this ancient city. (*Cramer's Anc. Italy*, vol. 1, p. 273.)

AMESTRĂTUS, a town of Sicily, near the Halesus. The Romans besieged it for seven months when in the hands of the Carthaginians, but without success. It was taken, however, after a third siege, and razed to the ground, the surviving inhabitants being sold as slaves. Steph. Byz. calls the place *Amestratus*; Diodorus Siculus, *Mystratum*; and Polybius, *Mytistratum*. (*Diod. Sic.*, 23, *ecl.* 9.—*Polyb.*, 1, 24.) It is now *Mistretta*, in the *Val. de Demona*.

AMESTRIS, queen of Persia, and wife to Xerxes. Having discovered an intrigue between her husband and Artaynta, and imputing all the blame solely to the mother of the latter, she requested her from the king at a royal festival; and, when she had her in her power, cut off her breasts, nose, ears, lips, and tongue, and sent her home in this shocking condition. She also, on another occasion, sacrificed fourteen Persian children of noble birth, "to propitiate," says Herodotus, "the deity who is said to dwell beneath the earth." (*Herodot.*, 9, 110, *seqq.*—*Id.*, 7, 114.)

AMĪDA, a city of Mesopotamia, taken and destroyed by Sapor, king of Persia. It was repeopled by the inhabitants of Nisibis, after Jovian's treaty with the Persians, and by a new colony which was sent to it. It was called also Constantia, from the Emperor Constantius. Its ancient walls, constructed with black stones, have caused it to be termed by the Turks *Kara-Amid*, ("black Amid"), although it is more commonly denominated *Diar-Bekir*, from the name of its district. (*Ammian. Marcell.*, 18, 22.—*Procop., de Bell. Pers.*, 1, 8.—*Salmas., Exercit. Plin.*, p. 488.)

AMILCAR. *Vid.* Hamilcar.

AMINĒI, a people of Campania, mentioned by Macrobius (*Sat.*, 2, 16) as having occupied the spot, where was afterward the Falernus Ager. The Aminean wine is thought to have derived its name from them. (Consult, however, the remarks of *Heyne, ad Virg., Georg.*, 2, 97, *Var. Lect.*) The more correct opinion appears to be, that the Aminean wine was so called, because made from a grape transplanted into Italy from Aminæum, a place in Thessaly. Macrobius, however, asserts, that the Falernian wine was more anciently called Aminean. (Compare *Heyne, ad Virg., Georg.*, 2, 97.)

AMISĒNUS SINUS, a gulf of the Euxine, east of the mouth of the Halys, on the coast of Pontus, so called from the town of Amisus.

AMISĬA, now the *Ems*, a river of Germany, falling into the German Ocean. Strabo (201) calls it Amasis (Ἄμασις), and Pliny (4, 14) Amasis.

AMĪSUS, a city of Pontus, on the coast of the Euxine, northwest from the mouth of the Iris. It was founded by a colony of Milesians, was the largest city in Pontus next to Sinope, and was made by Pharnaces the metropolis of his kingdom. It is now called *Samsoun*. (*Strabo*, 547.—*Polyb., Exc. de legat.*, 55.—*Mannert*, 6, pt. 2, p. 448, *seqq.*)

AMITERNUM, a city in the territory of the Sabines, the birthplace of Sallust the historian. It was situate a short distance below the southern boundary of the Prætutii, and its ruins are to be seen near *S. Vittorino*, a few miles to the north of *Aquila*. From Livy (10, 39) we learn, that this town, having fallen into the hands of the Samnites, was recovered by the consul Sp. Carvilius (A.U.C. 459). Under the Romans it became successively a *præfectura* and a colony, as we are informed by Frontinus and several inscriptions. (*Romanelli*, vol. 3, p. 330.) In Ptolemy's time, Amiternum seems to have been included among the cities of the Vestini. (*Cramer's Ancient Italy*, vol. 1, p. 319.)

AMMIĀNUS. *Vid.* Marcellinus.

AMMOCHOSTUS, a promontory of Cyprus, whence by corruption comes the modern name *Famagosta*, or, more properly, *Amgosta:* now the principal place in the island. (*Ptol.*—*Cramer's Asia Minor*, vol. 2, p. 381.)

AMMON, or HAMMON, a name given to Jupiter, as worshipped in Libya. When Bacchus was conquering Africa, he is said to have come with his army to a spot called, from the vast quantity of sand lying around, by the name of Hammôdes (Ἀμμώδης, i. e., *sandy*, from ἄμμος, "*sand*," and εἶδος, "*aspect*" or "*appearance*"). Here his forces were in great danger of perishing from want of water, when a ram on a sudden appeared, and guided them to a verdant spot, or oasis, in the midst of the desert. When they reached this place, the ram disappeared, and they found an abundant supply of water. Bacchus, therefore, out of gratitude, erected on the spot a temple to Jupiter, giving him, at the same time, the surname of *Ammon* or *Hammon*, from the Greek ἄμμος or ἄμμος, "*sand*," in allusion to the circumstances connected with his appearance; and the statue of the deity had the head and horns of a ram. (*Hygin., Post. Astron.*, 2, 20.) According to another version of the fable, Bacchus, in his extremity, prayed to Jupiter for aid, and the god, appearing under the form of a ram, indicated the place of the fountain with his foot, the water, before unseen, immediately bubbling up through the sand.—The spot to which the fable points is the Oasis of Ammon (*vid.* Oasis), and the fountain is the famous Fons Solis, or fountain of the Sun, which, according to Herodotus (4, 181), was

tepid at dawn, cool as the day advanced, very cool at noon, diminishing in coolness as the day declined, warm at sunset, and boiling hot at midnight. Here also was the celebrated oracle of Ammon, which Alexander the Great visited, in order to obtain an answer respecting the divinity of his origin. An account of the expedition is given by Plutarch (*Vit. Alex.*, c. 26), and, as may well be expected, the answer of the oracle was altogether acceptable to the royal visitant, though the credit previously attached to its answers was seriously impaired by the gross flattery which it had on this occasion displayed. The temple of Ammon, like that of Delphi, was famed for its treasures, the varied offerings of the pious; and these, in the time of the Persian invasion of Egypt, excited so far the cupidity of Cambyses as to induce him to send a large body of forces across the desert to seize upon the place. The expedition, however, proved a signal failure; no accounts of it were ever received, and it is probable, therefore, that the Persian troops were purposely misled on their route by the Egyptian guides, and that all perished in the desert. (*Vid.* Cambyses.)—Herodotus (2, 54, *seqq.*) gives us two accounts respecting the origin of the temple of Ammon. One, which he heard from the priests of Jupiter in Thebes, stated, that two priestesses had been carried off by some Phœnicians from Thebes, and that one of them had been conveyed to Libya and there sold as a slave, and the other to Greece. These two females, according to them, had founded oracles in each of these countries. According to the other story, which he heard from the priestesses at Dodona, two black pigeons had flown from Thebes in Egypt; one of these had passed into Libya, the other had come to Dodona in Greece, and both had spoken with a human voice, and directed the establishment of oracles in each of these places.—Thus much for the ordinary narrative. Ammon, says Plutarch (*de Is. et Os.*, p. 354), is the Egyptian name for Jupiter. This god was particularly worshipped at Thebes, called in the sacred books *Hammonne*, "the possession of Hammon," and in the Septuagint version (*Ezek.*, c. 20) the city of Ammon. Jablonski derives the word Ammon from *Am-oein*, "shining." According, however, to Champollion the younger, the term in question (*Amon* or *Amen*) denoted, in the Egyptian language, "secret," "concealed," or "he who reveals his secret powers." It is sometimes also, as the same writer informs us, united with the word *Kneph*, another appellation of the Supreme Being, and from this results the compound *Amenebis* (Amen-Neb) which is found on a Greek inscription in the greater Oasis. (*Letronne, Rech. sur l'Egyp.*, p. 237, *seqq.*) The Greek etymology of the name Ammon, from ἄμμος or ψάμμος, "sand," is fanciful and visionary, and only affords another proof of the constant habit in which that nation indulged, of referring so many things to themselves, with which they had not, in truth, the slightest connexion. From all that has been said by the ancient writers, it would appear very clearly, that the allusion in the legend of Ammon is an astronomical one. This is very apparent from the story told by Herodotus (2, 42), and which he received from the priests of Thebes. According to this narrative, Hercules was very desirous of seeing Jupiter, whereas the god was unwilling to be seen; until, at last, Jupiter, yielding to his importunity, contrived the following artifice. Having separated the head from the body of a ram, and flayed the whole carcass, he put on the skin with the wool, and in that form showed himself to Hercules. Now, if Hercules denote the sun, and *aries* the first sign of the zodiac, the whole may be an allegory illustrative of the opening of the year.—As regards the establishment of the oracle of Ammon, it may be observed, that the account respecting the two doves or pigeons, which is given by Herodotus, and has already been alluded to, came, as that historian informs us, from the priestesses of Dodona; whereas the priests of Thebes ascribed the origin of the oracles at Dodona and in the Oasis of Ammon to the two Egyptian females connected with the service of the temple at Thebes, and who had been carried away and sold into slavery by certain Phœnicians. Herodotus, with no little plausibility, seeks to reconcile these two statements, by conjecturing that the Dodoneans gave the name of doves or pigeons to the females carried off, because they used a foreign tongue, and their speech resembled the chattering of birds; and the remark of the same Dodoneans, that the pigeons were of a black colour, he explains by the circumstance of these females being, like the other Egyptians, of a dark complexion. It is very evident that we have here some allusion to Egyptian colonies, and to the influence which prophetic females would exercise in such colonies recently established. The only difficulty, however, is how to connect the Pelasgic shrine of Dodona with anything of an Egyptian character. (Consult the remarks of *Creuzer, Symbolik*, vol. 4, p. 151, and of *Heeren, Ideen*, vol. 2, pt. 1, p. 486.)—Browne, an English traveller, discovered in 1792 the site of the temple of Ammon, in a fertile spot called the Oasis of *Siwah*, situated in the midst of deserts, five degrees nearly west of *Cairo*. In 1798, Horneman discovered the Fons Solis. In 1816 Belzoni visited the spot, and found the fountain situated in the midst of a beautiful grove of palms. He visited the fountain at noon, evening, midnight, and morning. He had unfortunately no thermometer with him. But, judging from his feelings at those several periods, it might be 100° at midnight, 80° in the morning early, and at noon about 40°. The truth appears to be, that no change takes place in the temperature of the water, but in that of the surrounding atmosphere; for the well is deeply shaded, and about 60 feet deep. The account of Herodotus, who was never on the spot, is evidently incorrect. He must have misunderstood his informer. (Compare *Rennell's Geogr. of Herod.*, p. 593, *seqq.*)

Ammonii, a people of Africa, occupying what is now the Oasis of *Siwah*. According to Herodotus (2, 42), the Ammonians were a colony of Egyptians and Æthiopians, speaking a language composed of words taken from both those nations.—The arable territory of the Oasis of *Siwah* is about six miles long and four broad. The chief plantation consists of date-trees; there are also pomegranates, fig-trees, olives, apricots, and bananas. A considerable quantity of a reddish-grained rice is cultivated here, being a different variety from that which is grown in the Egyptian Delta. It also produces wheat for the consumption of the inhabitants. Abundance of water, both fresh and salt, is found. The fresh-water springs are mostly warm, and are accused of giving rise to dangerous fevers when used by strangers. The population of *Siwah* is capable of furnishing about 1500 armed men. (*Malte-Brun, Geogr.*, vol. 4, p. 173, *Am. ed.*) For remarks on the celebrated *Fons Solis*, consult preceding article towards its close.

Ammonius, I. the preceptor of Plutarch. He taught philosophy and mathematics at Delphi, and lived during the first century of the Christian era, in the reign of Nero, to whom he acted as interpreter when that monarch visited the temple at Delphi. Plutarch makes frequent mention of him in his writings, and particularly in his treatise on the inscription of the Delphic temple.—II. Saccas, or Saccophorus (so called because in early life he had been a sack-bearer), a celebrated philosopher, who flourished about the beginning of the third century. He was born at Alexandrea, of Christian parents, and was early instructed in the catechetical schools established in that city. Here, under the Christian preceptors, Athenagoras, Pantœnus, and Clemens Alexandrinus, he acquired a strong propensity towards philosophical studies, and became exceedingly desirous of reconciling the different opinions

which at that time subsisted among philosophers. Porphyry (*ap. Euseb., Hist. Ecc.*, 6, 19) relates, that Ammonius passed over to the legal establishment, that is, apostatized to the pagan religion. Eusebius (*l. c.*, p. 221) and Jerome (*De S. E.*, c. 55, p. 132), on the contrary, assert that Ammonius continued in the Christian faith until the end of his life. But it is probable that these Christian fathers refer to another Ammonius, who, in the third century, wrote a Harmony of the Gospels, or to some other person of this name; for they refer to the sacred books of Ammonius: whereas Ammonius Saccas, as his pupil Longinus attests, wrote nothing. (Compare *Fabricius, Bibl. Gr.*, vol. 4, p, 160, 172.) It is not easy, indeed, to account for the particulars related of this philosopher, but upon the supposition of his having renounced the Christian faith. According to Hierocles (*De Fato, ap. Phot., Bibl.*, vol. 2, p. 461, *ed. Bekker*), Ammonius was induced to adopt the plan of a distinct eclectic school, by a desire of putting an end to those contentions which had so long distracted the philosophical world. Ammonius had many eminent followers and hearers, both pagan and Christian, who all, doubtless, promised themselves much illumination from a preceptor that undertook to collect into a focus all the rays of ancient wisdom. He taught his select disciples certain sublime doctrines and mystical practices, and was called θεοδίδακτος, "the heaven-taught philosopher." These mysteries were communicated to them under a solemn injunction of secrecy. Porphyry relates, that Plotinus, with the rest of the disciples of Ammonius, promised not to divulge certain dogmas which they learned in his school, but to lodge them safely in their purified minds. This circumstance accounts for the fact mentioned on the authority of Longinus, that he left nothing in writing. Ammonius probably died about the year 243. (*Enfield's History of Philosophy*, vol. 2, p. 58, *seqq.*—Compare *Schöll, Hist. Lit. Gr.*, vol. 5, p. 119, *seqq.*) —III. A Christian writer, a native of Alexandrea, who lived about 250 A.D. He wrote a Harmony of the Gospels, which Jerome cites with commendation.—IV. The son of Hermias, so called for distinction' sake from other individuals of the name, was a native of Alexandrea, and a disciple of Proclus. He taught philosophy at Alexandrea about the beginning of the sixth century. His system was an eclectic one, embracing principles derived both from Aristotle and Plato. He cannot be regarded as an original thinker: he was very strong, however, in mathematics, and in the study of the exact sciences, which rectified his judgment, and preserved him, no doubt, from the extravagances of the New Platonism. Ammonius has left commentaries on the Introduction of Porphyry; on the Categories of Aristotle, together with a life of that philosopher; on his treatise of Interpretation; and scholia on the first seven books of the Metaphysics. Of the commentaries on the Introduction of Porphyry we have the following editions: *Venice*, 1500, fol., *Gr.*; *Venice*, 1546, 8vo, *ap. Ald., Gr.*; *Venice*, 1569, fol., *Lat. transl.*—Of the commentary on the Categories, and of that on the treatise of Interpretation, *Venice*, 1503, fol.; *Venice*, 1546, *ap. Ald.*, 8vo. Of the commentary on the treatise of Interpretation alone, *Venice*, 1549, 8vo, *Gr. et Lat.* The scholia on the Metaphysics have never been edited. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 123, *seqq.*)—V. A priest of one of the Egyptian temples. He was one of the literary men who fled from Alexandrea to Constantinople after the destruction of the pagan temples. There he became, together with Helladius, one of the masters of Socrates, the ecclesiastical writer: this is a fact which appears firmly established, and the reasons alleged by Valckenaer for placing him in the first or second century have been generally considered insufficient. Ammonius has left us a work on Greek synonymes, &c., under the title Περὶ διαφόρων λέξεων. It is a production of very inferior merit. The best edition is that of Valckenaer, *Lugd. Bat.*, 1739, 4to. An abridgment of this edition was published at *Erlang*, in 1787, 8vo, under the care of Ammon. Valckenaer's edition has also been reprinted entire, but in a more portable form, at *Leipzig*, 1822, 8vo, under the care of Schaffer, who has added the inedited notes of Kulencamp, and the critical letter of Segaar, addressed to Valckenaer and published at *Utrecht* in 1776, 8vo. We have also a treatise of Ammonius, Περὶ ἀνυρολογίας, "On the improper use of words," which has never been printed. —VI. A physician of Alexandrea, surnamed the *Lithotomist*, from his skill in cutting for the stone; an operation which, according to some, he first introduced. He invented an instrument for crushing the larger calculi while in the bladder. He was accustomed also to make use of caustic applications, especially red arsenic, in hemorrhages. (*Sprengel, Hist. Med.*, vol. 1, p. 465.)

Amnĭsus, a port of Gnossus in Crete, southeast from Gnossus, with a small river of the same name in its vicinity. (*Hom., Od.*, 19, 188.—*Apoll. Rhod.*, 3, 877.)

Amor, the son of Venus, was the god of love. (*Vid.* Cupido.)

Amorgos, now *Amorgo*, one of the Cyclades, and situate to the east of Nicasia. According to Scylax (*Peripl.*, p. 22) and Stephanus Byzantinus (*s. v.* Ἄμοργος), it contained three towns, Arcesine, Ægislus, and Minoa. The former yet preserves its name, and stands on the northern extremity of the island. Ægislus is perhaps *Porto S. Anna*. Minoa was the birth place of Simonides, an iambic poet, mentioned by Strabo (487) and others. Amorgus gave its name to a peculiar linen dress manufactured in the island. (*Steph. Byz., s. v.* Ἄμοργος.—*Cramer's Anc. Greece*, vol. 3, p. 416.)

Ampelius, Lucius, the author of a work that has reached us, entitled *Liber Memorialis*. The particular period when he lived is unknown. Bähr makes him to have flourished after Trajan, and before Theodosius. His work is divided into fifty small chapters, and is addressed to a certain Macrinus. It contains a brief account of the world, the elements, the earth, history, &c., and appears to be compiled from previous writers. Marks of declining Latinity are visible in it. The best editions are that of Tzschucke, *Lips.*, 1793, 8vo, and that of Beck, *Leips.*, 1826, 8vo. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 454, *seqq.*)

Ampĕlus, I. a promontory of Crete, on the eastern coast, south of the promontory of Sammonium. It is now Cape *Sacro*. (*Ptol.*, p. 91.) Pliny (4, 12) assigns to Crete a town of this same name; and there are, in fact, some ruins between the mouth of the river *Sacro* and the promontory. (*Cramer's Ancient Greece*, vol. 3, p. 372.)—II. A promontory of Macedonia, at the eastern extremity of the peninsula of Sithonia, and forming the lower termination of the Sinus Singiticus. Livy calls it the Toronean promontory (31, 45).

Ampelusĭa, called also Cote and Solos, a promontory of Africa, on the coast of Mauritania, and forming the point of separation between the Fretum Herculeum (*Straits of Gibraltar*) and the shore of the Western Ocean. It is now Cape *Spartel*. The ancient name Ampelusia refers to its abounding in vines, a signification which *Cote* is said to have had in the Punic or Phœnician tongue. (Compare the remarks of *Hamaker, Miscell. Phœnic.*, p. 247, *Lugd. Bat.*, 1824, 4to.)

Amphiaraĭdes, a patronymic of Alcmæon, as being son of Amphiaraüs. (*Ovid, Fast.*, 2, 43.)

Amphiarāus, a famous soothsayer and warrior, according to some a son of Oicleus, according to others of Apollo. So, also, one account makes his mother to have been named Clytæmnestra; another, Hypermnestra, daughter of the Ætolian king Thestius. He appears

to have been a descendant of a distinguished augur family, his grandfather having been Antiphates, and his great-grandfather Melampus. From various scattered accounts respecting him in the ancient writers, the following particulars may be gleaned. He was, in his youth, at the famous hunt of the Calydonian boar; he afterward returned to Argos, his native city, and, with the aid of his brother, drove Adrastus from the throne. A reconciliation, however, taking place, the monarch was restored to his kingdom, and gave Amphiaraus his sister Eriphyle in marriage. The offspring of this union were two sons, Alcmæon and Amphilochus. When Adrastus, at the request of Polynices, resolved to march against Thebes, Amphiaraus was unwilling to accompany him, for he knew that the expedition would prove fatal to himself, and he endeavoured also to dissuade the other chieftains from going. Polynices thereupon presented Eriphyle with the famous necklace of Harmonia, to induce her to overcome her husband's scruples, and she not only, in consequence, made known his place of concealment, but prevailed upon him to accompany the army. Amphiaraus thereupon, previous to his departure, knowing what was about to befall him, charged his son Alcmæon to kill his mother the moment he should hear of his father's death. The Theban war proved fatal to the Argives, and Amphiaraus, while engaged in dangerous conflict with Periclymenes, was swallowed up by the earth, Jupiter having caused the ground to open for the purpose of receiving his favourite prophet, and saving him from the dishonour of being overcome by his antagonist. The news of his death was brought to Alcmæon, who immediately executed his father's command, and murdered Eriphyle. Amphiaraus received divine honours after death, and had a celebrated temple and oracle at Oropos in Attica. His statue was made of white marble, and near his temple was a fountain, whose waters were held sacred. They only who had consulted his oracle, or had been delivered from a disease, were permitted to bathe in it, after which they threw pieces of gold and silver into the stream. Those who consulted the oracle of Amphiaraus, sacrificed a ram to the prophet, and spread the skin upon the ground, upon which they slept, in expectation of receiving in a dream the answer of which they were in quest. (*Apollod.*, 3, 6, 2.—*Hom.*, *Od.*, 15, 243, &c.—*Æsch.*, *Sept. c. Theb.*—*Hygin.*, *fab.*, 70, 73, &c.—*Pausan.*, 1, 34.)

Amphicrates, I. a biographer, who, according to Diogenes Laertius (*Vit. Aristip.*), was condemned to die by poison. (Compare *Athenæus*, 13, 5.)—II. An Athenian orator, who, being banished from his country, retired to Seleucia on the Tigris, and took up his residence there under the protection of Cleopatra, daughter of Mithradates. He starved himself to death, because suspected by this princess of treason. Jonsius (*de Script. Hist. Phil.*, 2, 15) thinks that this is the same with the preceding.—III. An artist, mentioned by Pliny (34, 8), according to a new reading proposed by Sillig (*Dict. Art.*, *s. v.*).

Amphictyon, a mythic personage, son of Deucalion, who is said to have reigned in Attica after driving out Cranaus, his father-in-law, and to have been himself expelled by Erichthonius. (*Apollod.*, 3, 14, 6.) The establishment of the Amphictyonic council is ascribed to him by some. (Compare *Heyne*, *ad loc.*)

Amphictyones, the deputies of the cities and people of Greece, who represented their respective nations in a general assembly called the Amphictyonic Council. The most authentic list of the communities thus represented is as follows: Thessalians, Bœotians, Dorians, Ionians, Perrhæbians, Magnetes, Locrians, Œteans or Ænianians, Phthiotes or Achæans of Phthia, Melians or Malians, and Phocians. The orator Æschines, who furnishes this list, shows, by mentioning the number twelve, that one name is wanting. The other lists supply two names to fill up the vacant place; the Dolopes and the Delphians. It seems not improbable, that the former were finally supplanted by the Delphians, who appear to have been a distinct race from the Phocians. After the return of the Heraclidæ, the number of the Amphictyonic tribes, then perhaps already hallowed by time, continued the same; but the geographical compass of the league was increased by all that part of the Peloponnesus which was occupied by the new Doric states. It would be wrong to regard this council as a kind of national confederation. The causes which prevented it from acquiring this character will be evident, when we consider the mode in which the council was constituted, and the nature of its ordinary functions. The constitution of the Amphictyonic Council rested on the supposition, once, perhaps, not very inconsistent with the fact, of a perfect equality among the tribes represented by it. Each tribe, however feeble, had two votes in the deliberation of the congress: none, however powerful, had more. The order in which the right of sending representatives to the council was exercised by the various states included in one Amphictyonic tribe was, perhaps, regulated by private agreement; but, unless one state usurped the whole right of its tribe, it is manifest that a petty tribe, which formed but one community, had greatly the advantage over Sparta or Argos, which could only be represented in their turn, the more rarely in proportion to the magnitude of the tribe to which they belonged.—With regard to other details less affecting the general character of the institution, it will be sufficient here to observe, that the council was composed of two classes of representatives, called *Pylagŏræ* and *Hieromnemŏnes*, whose functions are not accurately distinguished. It seems, however, that the former were intrusted with the power of voting; while the office of the latter consisted in preparing and directing their deliberations, and carrying their decrees into effect. At Athens, three *Pylagoræ* were annually elected, while one *Hieromnemon* was appointed by lot: we do not know the practice in other states. One peculiar feature of the Amphictyonic Council was, that its meetings were held at two different places. There were two regularly convened every year; one in the spring, at Delphi, the other in the autumn, near the little town of Anthela, within the pass of Thermopylæ, at a temple of Ceres. It has been supposed, in attempting to account for this, that there were originally two distinct confederations; one formed of inland, the other of maritime tribes; and that when these were united by the growing influence of Delphi, the ancient places of meeting were retained, as a necessary concession to the dignity of each sanctuary. A constitution such as the Amphictyonic Council appears to have possessed, could not have been suffered to last if any important political interests had depended on the decision of this assembly. The truth is, the ordinary functions of the Amphictyonic Congress were chiefly, if not altogether, connected with religion, and it was only by accident that it was ever made subservient to political ends. The original objects, or, at least, the essential character, of the institution, seem to be faithfully expressed in the terms of the oath preserved by Æschines, which bound the members of the league to refrain from utterly destroying any Amphictyonic city, and from cutting off its supply of water, even in war, and to defend the sanctuary and the treasures of the Delphic god from sacrilege. In this ancient and half-symbolical form we perceive two main functions assigned to the council; to guard the temple, and to restrain the violence of hostility among Amphictyonic states. There is no intimation of any confederacy against foreign enemies, except for the protection of the temple; nor of any right of interposing between members of the league, unless where one threatens the existence of another. A review, then, of the history

of this council shows that it was almost powerless for good, except, perhaps, as a passive instrument, and that it was only active for purposes that were either unimportant or pernicious. Its most legitimate sphere of action lay in cases where the honour and safety of the Delphic sanctuary were concerned, and in these it might safely reckon on general co-operation from all the Greeks. A remarkable instance is afforded by the Sacred or Crissæan war. (*Vid.* Crissa and Phocis.) The origin of the Amphictyonic Council is altogether uncertain. Acrisius is said to have founded the one at Delphi, Amphictyon the other at Thermopylæ, a tradition in favour of the opinion above advanced, that the great council was a union of two. Independently, however, of these two, it is probable that many Amphictyonics (so to call them) once existed in Greece, all trace of which has been lost. (*Thirlwall's History of Greece*, vol. 1, p. 374, *seqq.*)—The name of this confederation, if we give credit to Androtion, as cited by Pausanias (10, 8), was originally *Amphictiones* (Ἀμφικτίονες), and referred to its being composed of the tribes that dwelt round about. An alteration took place when *Amphictyon*, the son of Deucalion, founded a temple of Ceres at Thermopylæ, one of the places of assembling. From this time, we are informed, the confederation took the name of *Amphictyones* (Ἀμφικτύονες).

Amphidromĭa, a festival observed by private families at Athens, the fifth day after the birth of every child. It was customary to *run round* the fire with a child in their arms; thereby, as it were, making it a member of the family, and putting it under the protection of the household deities, to whom the hearth served as an altar. Hence the name of the festival, from ἀμφιδρα-μεῖν, "*to run around*." (*Potter, Gr. Ant.*, 4, 14.)

Amphigenĭa, a town of Messenia, near the river Hypsoeis. According to Homer (*Il.*, 2, 593), it belonged to Nestor. Some critics assigned it to Triphylia. (*Strabo*, 349.)

Amphilŏchus, I. son of Amphiaraus and Eriphyle. After the Trojan war he left Argos, his native country, retired to Acarnania, and built there Argos Amphilochium. This is the account of Thucydides (2, 68); but *vid.* Argos, IV.—II. An Athenian philosopher who wrote upon agriculture. (*Varro, de R. R.*, 1).

Amphinŏmus and Anāpus, two brothers, who, when Catana and the neighbouring cities were in flames by an eruption from Mount Vesuvius, saved their parents upon their shoulders. The fire, as it is said, spared them while it consumed others by their side; and Pluto, to reward their uncommon piety, placed them after death in the island of Leuce. They received divine honours in Sicily. (*Val. Max.*, 5, 4.—*Sil. Ital.*, 14, 197.—*Claud.*, *Idyll.*, 7, 41.)

Amphĭon, I. a Theban prince, son of Antiope and Jupiter, or, rather, of Epopeus, king of Sicyon. Antiope, the niece of Lycus, king of Thebes, having become the mother of twins, Amphion and Zethus, exposed them on Mount Cithæron, where they were found and brought up by shepherds. Having learned, on reaching manhood, the cruelties inflicted upon their mother by Lycus and Dirce (*vid.* Antiope), the twin brothers avenged her wrongs by the death of both the offending parties (*vid.* Lycus and Dirce), and made themselves masters of Thebes, where they reigned conjointly. Under their rule the kingdom of Thebes acquired new splendour, and the arts of peace flourished. Amphion cultivated music with the greatest success, having received lessons in this art from Mercury himself, who gave him a lyre of gold, with which, it is said, he built the walls of Thebes, causing the stones to take their respective places in obedience to the tones of his instrument. The meaning of this legend is supposed to be, that Amphion, by his mild and persuasive manners, prevailed upon his rude subjects to build walls around Thebes. Müller, however, sees in it an allusion to the old Dorian and Æolian custom of erecting the walls of cities to the sound of musical instruments.—Amphion, after this, married Niobe, daughter of Tantalus, and became by her the father of seven sons and seven daughters, who were all slain by Apollo and Diana. (*Vid.* Niobe.) According to one account, he destroyed himself after this cruel loss, while another version of the story makes him to have fallen in a sedition. (*Hom.*, *Od.*, 11, 262, *seqq.*—*Apollod.*, 3, 5, 4, *seqq.*—*Müller, Gesch. Hellen. Stämme*, &c., vol. 1, p. 267.)—II. A painter, contemporary with Apellee, by whom he was highly respected as an artist, and who yielded to him in the grouping of his pictures. (*Plin.*, 35, 10.)—III. A statuary of Cnossus, and pupil of Ptolichus. (*Pausan.*, 10, 15.) He flourished about Olymp. 88.

Amphipŏlis, a city of Thrace, near the mouth of the Strymon. It was founded by the Athenians in the immediate vicinity of what was termed Ἐννέα Ὁδοί, or "the Nine Ways," a spot so called from the number of roads which met here from different parts of Thrace and Macedon. The occupation of the Nine Ways seems to have excited the jealousy of the Thracians, which led to frequent rencounters between them and the Athenian colonists, in one of which the latter sustained a severe defeat. (*Thucyd.*, 1, 100.) After a lapse of twenty-nine years, a fresh colony was sent out under the command of Agnon, son of Nicias, which succeeded in subduing the Edoni. Agnon gave the name of Amphipolis to the new city, from its being surrounded by the waters of the Strymon. (*Thucyd.*, 4, 102.—*Scylax*, p. 27.) Amphipolis soon became one of the most flourishing cities of Thrace; and at the time of the expedition of Brasidas into that country, it was already a large and populous place. Its surrender to that general was a severe blow to the prosperity and good fortune of the Athenians; and we may estimate the importance they attached to its possession, from their displeasure against Thucydides, who arrived too late to prevent its falling into the hands of the enemy (*Thucyd.*, 4, 106); and also from the exertions they afterward made, under Cleon, to repair the loss. The attempt proved unsuccessful, through the ignorance and rashness of the Athenian general, who was slain in an engagement. Brasidas fell in the same battle, and the Amphipolitans paid the highest honours to his memory, resolving thenceforth to revere him as the true founder of their city; and with this view they threw down the statues of Agnon, and erected those of Brasidas in their stead. Athens never regained possession of this important city; for though it was agreed, by the terms of the peace soon after concluded with Sparta, that this colony should be restored, that stipulation was never fulfilled, the Amphipolitans themselves refusing to accede to it, and the Spartans expressing their inability to compel them. The Athenians, in the twelfth year of the war, sent an expedition under Eucton to attempt the reconquest of the place, but without success. (*Thucyd.*, 7, 9.) Mitford, in his history of Greece, affirms, that Amphipolis was restored to the Athenians; but there is no proof of this fact. Amphipolis, at a later period, fell into the hands of Philip of Macedon, after a siege of some duration. It became from that time a Macedonian town, and, on the subjugation of this country by the Romans, it was constituted the chief town of the first region of the conquered territory. (*Dexipp.*, *ap. Syncell.*, *Chron.*, p. 268.—*Liv.*, 45, 29.) During the continuance of the Byzantine empire, it seems to have exchanged its name for that of Chrysopolis, if we may believe an anonymous geographer, in Hudson's *Geogr. Min.*, vol. 4, p. 42. The spot on which the ruins of Amphipolis are still to be traced, bears the name of *Jenikevi*. The position of Amphipolis, observes Col. Leake (*Walpole's Collection*, p. 510), is one of the most important in Greece. It stands in a pass which traverses the mountains border-

ing the Strymonic Gulf; and it commands the only easy communication from the coast of that gulf into the great Macedonian plains, which extend for sixty miles from beyond *Meleniko* to Philippi. (*Cramer's Ancient Greece*, vol. 1, p. 292, *seqq.*)

Amphis, a Greek comic poet of Athens, contemporary with Plato. His works are lost, though some of the titles of his pieces have reached us. (Consult *Schweigh., ad Athen.*, vol. 9, *Index Auct.*, *s. v.*)

Amphissa, I. a daughter of Macareus, fabled to have given her name to the city of Amphissa.—II. The chief city of the Locri Ozolæ. We find, from Strabo, that it stood at the head of the Crissæan Gulf, and Æschines (*in Ctes.*, p. 71) informs us, that its distance from Delphi was sixty stadia: Pausanias reckons one hundred and twenty. Amphissa was said to have derived its name from the circumstance of its being surrounded on every side by mountains. (*Aristot., ap. Harpocrat. Lex.—Steph. Byz., s. v.* Ἀμφισσα.) Amphissa was destroyed by order of the Amphictyons, for having dared to restore the walls of Crissa, and to cultivate the ground, which was held to be sacred; and lastly, on account of the manner in which they molested travellers who had occasion to pass through their territory. (*Strabo*, 419.—*Æschin. in Ctes.*, p. 71, *seqq.*) At a later period, however, it appears to have somewhat recovered from this ruined state when under the dominion of the Ætolians. In the war carried on by the Romans against this people, they besieged Amphissa, when the inhabitants abandoned the town and retired into the citadel, which was deemed impregnable. (*Liv.*, 37, 5.) It is generally agreed, that the modern town of *Salona* represents the ancient Amphissa. Sir William Gell (*Itinerary*, p. 196) observes, that the real distance between Delphi and Amphissa is seven miles. (*Cramer's Anc. Greece*, vol. 2, p. 111.)

Amphitheātrum, an edifice of an elliptical form, used for exhibiting combats of gladiators, wild beasts, and other spectacles. The word is derived from ἀμφί and θέατρον, from the spectators being so ranged as to see equally well from every side. The first durable amphitheatre of stone was built by Statilius Taurus, at the desire of Augustus. The largest one was begun by Vespasian, and completed by Titus, now called Colisseum, from the Colossus, or large statue of Nero, which Vespasian transported to the square in front of it. It is said to have contained 87,000 spectators, to have been 5 years in building, and to have cost a sum equal to 10 millions of crowns. 12,000 Jews were employed upon it, who were made slaves at the conquest of Jerusalem. Its magnificent ruins still remain.—There are amphitheatres still standing, in various degrees of perfection, at several other places besides Rome. At *Pola* in *Istria*, at *Nismes*, at *Arles*, *Bourdeaux*, and particularly at *Verona*.—The place where the gladiators fought was called the arena, because it was covered with *sand* or sawdust, to prevent the gladiators from sliding, and to absorb the blood.

Amphitrīte, a daughter of Nereus and Doris, and the spouse of Neptune. She for a long time shunned the addresses of this deity; but her place of concealment was discovered to Neptune by a dolphin, and the god, out of gratitude, placed this fish among the stars. Amphitrite had, by Neptune, Triton, one of the sea-deities. (*Ovid, Metamorph.*, 1, 14.—*Hesiod, Theog.*)

Amphitrўon, a Theban prince, son of Alcæus and Hipponome. His sister Anaxo had married Electryon, king of Mycenæ, whose sons were killed in a battle by the Teleboans. (*Vid.* Alcmena.)

Amphitryoniădes, a surname of Hercules, as the supposed son of Amphitryon. (*Virg., Æn.*, 8, 103.)

Amphrўsus, a river of Thessaly, flowing into the Sinus Pagasæus, above Phthiotic Thebes. Near this stream, Apollo, when banished from heaven, fed the flocks of King Admetus. Hence, among the Latin poets, the epithet *Amphrysius* becomes equivalent to *Apollineus*. (*Lucan.*, 6, 367.—*Virg., Æn.*, 6, 398.)

Ampsăgas, a river of Africa, forming the boundary between Mauritania Cæsariensis and Numidia, and falling into the sea to the east of Igilgilis, or *Jigel*. On a branch of it stood Cirta, the capital of Numidia. The modern name is *Wad-il-Kibir*, i. e., the Great River. (*Ptol.—Mela*, 1, 6.—*Plin.*, 5, 3.)

Amsanctus, or Amsancti Vallis et Lacus, a celebrated valley and lake of Italy, in Samnium, to the southwest of Trivicum. Virgil (*Æn.*, 7, 563) has left us a fine description of the place. The waters of the lake were remarkable for their sulphureous properties and exhalations. Some antiquaries have confounded this spot with the Lake of Cutiliæ, near Reate; but Servius, in his commentary on the passage of Virgil just referred to, distinctly tells us that it was situate in the country of the Hirpini, which is also confirmed by Cicero (*de Div.*, 1) and Pliny (*H. N.*, 2, 93). The latter writer mentions a temple consecrated to the goddess Mephitis, on the banks of this sulphureous lake, of which a good description is given by Romanelli, taken from a work of Leonardo di Capoa. (*Romanelli*, vol. 2, p. 351.) The lake is now called *Mufiti*, and is close to the little town of *Fricento*. (*Cramer's Ancient Italy*, vol. 2, p. 251.)

Amulĭus, son of Procas, king of Alba, and younger brother of Numitor. The crown belonged of right to the latter, but Amulius, dispossessed him of it, put to death his son Lausus, and fearing lest he might be dethroned by a nephew, compelled Rhea Sylvia, the daughter of Numitor, to become a vestal, which priesthood bound her to perpetual virginity. Notwithstanding, however, all these precautions, Rhea became the mother of Romulus and Remus by the god Mars. Amulius thereupon ordered her to be buried alive for having violated her vow as a priestess of Vesta, and the two children to be thrown into the Tiber. They were providentially saved, however, by some shepherds, or, as others say, by a she-wolf; and, when they attained to manhood, they put to death the usurper Amulius, and restored the crown to their grandfather Numitor. (*Ovid, Fast.*, 3, 67.—*Liv.*, 1, 3, *seqq.*—*Plut., Vit. Rom.*, &c.)

Amўci Portus, a harbour on the Thracian Bosporus, north of Nicopolis, and south of the temple of Jupiter Urius. Here Amycus, an ancient king of the Bebryces, was slain in combat with Pollux. His tomb was covered, according to some, with a laurel, and hence they maintain that the harbour was also called Daphnes Portus. Arrian, however, speaks of a harbour of the *insane Daphne* near this, which no doubt has given rise to the mistake. (*Arrian, Peripl. Eux.*, p. 25.—*Plin.*, 5, 43.)

Amўclæ, I. a city of Italy, in Latium, in the vicinity of Fundi and the Cæcubus Ager. It was said to have been of Greek origin, being colonized from the town of Amyclæ in Laconia. Concerning the destruction of Amyclæ, in Italy, strange tales were related. According to some accounts, it was infested and finally rendered desolate by serpents. (*Plin.*, 8, 5, who also quotes Varro to the same effect.—*Isigon., ap. Sot., de Mir. Font.*, &c.) Another tradition represented the fall of Amyclæ as having been the result of the silence enjoined by law on its inhabitants, in order to put a stop to the false rumours of hostile attacks which had been so frequently circulated. The enemy at last, however, really appeared; and, finding the town in a defenceless state, it was destroyed. This account is in general acceptation with the poets. (*Virg., Æn.*, 10, 563.—*Sil. Ital.*, 8, 528.—*Cramer's Anc. Italy*, vol. 2, p. 123.)—II. One of the most ancient cities of Laconia, a short distance to the southwest of Sparta. It was founded long before the arrival of the Dorians and Heraclidæ, who conquered and reduced it to the condition of a small town. It

was, however, conspicuous, even in Pausanias's time, for the number of its temples and other edifices, many of which were richly adorned with sculptures and other works of art. Its most celebrated structure was the temple of the Amyclean Apollo. (*Polyb.*, 4, 9, 3) Amyclæ is mentioned by Homer (*Il.*, 2, 584) and Pindar (*Pyth.*, 1, 122.—*Isthm.*, 7, 18). Polybius states that Amyclæ was only twenty stadia from Sparta (*Polyb.*, 5, 18); but Dodwell observes, that *Sclavo-Chorio*, which occupies its ancient site, is nearly double that distance. (*Classical Tour*, vol. 2, p. 413.—*Cramer's Ancient Greece*, vol. 3, p. 213.) Polybius describes the country around Amyclæ as most beautifully wooded and of great fertility; which account is corroborated by Dodwell, who says, "it luxuriates in fertility, and abounds in mulberries, olives, and all the fruit-trees which grow in Greece."

Amyclas, I. son of Lacedæmon and Sparta, built the city of Amyclæ. (*Pausan.*, 3, 1.)—II. The name which Lucan gives to the master of the small twelve-oared vessel in which Cæsar had embarked in disguise, for the purpose of sailing to Brundisium, and bringing from that place over into Greece the remainder of his forces. A violent wind producing a rough sea, the pilot despaired of making good his passage, and ordered the mariners to turn back. Cæsar, perceiving this, rose up, and showing himself to the pilot according to Plutarch, but, according to Lucan, to Amyclas the master of the vessel, exclaimed, "Go forward, my friend, and fear nothing; thou carriest Cæsar and Cæsar's fortunes in thy vessel." The effect of this speech was instantaneous; the mariners forgot the storm and made new efforts; but they were at length permitted to turn about by Cæsar himself. (*Plut., Vit. Cæs.*) The noble simplicity of Cæsar's reply, as given above by Plutarch, has been amplified by Lucan into tumid declamation. (*Pharsal.*, 5, 578, *seqq.*)

Amycus, son of Neptune by Melia, was king of the Bebryces. He was famous for his skill in boxing with the cestus or gauntlets, and challenged all strangers to a trial of strength. After destroying many persons in this way, he was himself slain in a contest with Pollux, whom he had defied to the combat, when the Argonauts, in their expedition, had stopped for a season on his coasts. (*Apoll. Rhod.*, 2, 1, *seqq.*—*Virg., Æn.*, 5, 373.)

Amymone, I. one of the Danaides, and mother of Nauplius by Neptune. The god produced a fountain, by striking the ground with his trident, on the spot where he had first seen her. *Vid.* Amymone, II. (*Propert.*, 2, 26, 46.—*Hygin., fab.*, 169.)—II. A fountain of Argolis, called after Amymone the daughter of Danaus. It was the most famous among the streams which contributed to form the Lernean Lake. (*Eurip., Phœn.*, 195.—*Pausan.*, 2, 37.)

Amyntas, I. was king of Macedonia, and succeeded his father Alcetas, B.C. 547. His son Alexander murdered the ambassadors of Megabyzus, for their improper behaviour to the ladies of his father's court. Bubares, a Persian general, was sent with an army to revenge the death of the ambassadors; but he was gained over by rich presents, and by receiving in marriage the hand of a daughter of Amyntas, to whom he had been previously attached. (*Herod.*, 5, 19.—*Justin*, 7, 3.)—II. Successor to Archelaus, B.C. 399. He reigned only one year, and performed nothing remarkable.—III. The third of the name, ascended the throne of Macedonia B.C. 397, after having dispossessed Pausanias of the regal dignity. He was expelled by the Illyrians, but restored by the Thessalians and Spartans. He made war against the Illyrians and Olynthians, with the assistance of the Lacedæmonians, and lived to a great age. His wife Eurydice conspired against his life; but her snares were seasonably discovered by one of his daughters by a former wife. He had Alexander, Perdiccas, and Philip (father of Alexander the Great) by his first wife; and by the other he had Archelaus, Aridæus, and Menelaus. He reigned 24 years. (*Justin*, 7, 4 *et* 9.)—IV. Grandson of Amyntas III. He was yet an infant, when Perdiccas his father and his uncle Alexander were slain by the orders of Eurydice their mother. He was, of course, the lawful heir to the crown; but Philip, having in his favour the wishes of the nation, ascended the throne in preference to him. He afterward served in the armies of both Philip and Alexander. Having conspired against the latter, he was put to death. (*Justin*, 7, 4, *seqq.*—*Id.*, 12, 7.)—V. One of the deputies sent by Philip of Macedon to the Thebans, B.C. 339, to induce them to remain faithful to his interests.—VI. A general of Alexander's, B.C. 331, sent back to Macedonia to make new levies. (*Quint. Curt.*, 4, 6.—*Id.*, 5, 1.)—VII. Another officer of Alexander's, who went over to Darius, and was slain in attempting to seize upon Egypt. (*Quint. Curt.*, 3, 9.)—VIII. Son of Arrhabeus, commanded a squadron of cavalry in Alexander's army. He was implicated in the conspiracy of Philotas, but acquitted. (*Quint. Curt.*, 4, 15, &c.)—IX. A king of Galatia, who succeeded Deiotarus. He was the last ruler of this country, which was added to the Roman empire, after his death, by Augustus.—X. A geographical writer, author of a work entitled Σταθμοί, or the Encampments of Alexander in his conquest of Asia. (*Athen.*, 10, 422, *b.*, &c.) It has not come down to us.

Amyntor, king of Ormenium, a city of the Dolopians. He put out the eyes of his son Phœnix on a false charge of having corrupted one of the royal concubines. He was slain by Hercules on attempting to oppose the passage of that hero through his territories. (*Apollod.*, 2, 7.—*Id.*, 3, 13.—Compare *Homer, Il.*, 9, 448.)

Amyricus Campus, a plain of Thessaly, in the district of Magnesia, near the town and river of Amyrus. It was famed for its wines. (*Polyb.*, 5, 99.)

Amyrtæus, an Egyptian leader during the revolution under Inarus. He succeeded the latter. (*Herod.*, 2, 140, and 3, 15.—*Thucyd.*, 1, 110.—*Diod. Sic.*, 11, 74.) Ctesias, however, makes him to have been a king of Egypt in the time of Cambyses, whereas the other account places him in the reign of Artaxerxes Longimanus. As regards this discrepance, consult *Bähr, ad Ctes.*, p. 121.

Amyrus, I. a river of Thessaly, in the upper part of the district of Magnesia, and near the town of Meliboea. (*Apoll. Rhod.*, 1, 595.)—II. A city of Thessaly, near the river of the same name. (*Schol. in Apoll. Rhod., l. c.*)

Amystis, a river of India falling into the Ganges. Mannert makes it to be the same with the *Patteree*, near the modern city of *Hurdwar*. (*Geogr.*, vol. 5, p. 93.)

Amythaon, a son of Cretheus, king of Iolchos, by Tyro. He married Idomene, by whom he had Bias and Melampus. After his father's death, he established himself in Messenia. He is said to have given a more regular form to the Olympic games. (*Apollod.*, 1, 9.—*Heyne, ad loc.*)—Melampus is called *Amythaonius*, from his father Amythaon. (*Virg., G.*, 3, 550.)

Amytis, I. a daughter of Astyages, whom Cyrus married. (*Ctesias*, p. 91.—Consult *Bähr, ad loc.*)—II. A daughter of Xerxes, who married Megabyzus, and disgraced herself by her licentious conduct.

Anices or Anactes, a name given to Castor and Pollux. Their festivals were called Anaceia (Ἀνάκεια). The Athenians applied the term Anaces (Ἄνακες) in a general sense to all those deities who were believed to watch over the interests, as well public as private, of the city of Athens: in a special sense, however, the appellation was given to the Dioscuri, on account of the peculiar advantages which the capital

of Attica had derived from them. (Compare *Tzetz.*, *ad Il.*, p. 69.) Spanheim (*ad Callim., Hymn. in Jov.*, 79) and Schelling (*Samothr. Gottheit.*, p. 95) derive the form Ἀνακες from the Hebrew *Enakim*. (*Deuteron.*, 1, 28.) The Greek grammarians, on the other hand, have sought for an etymology in their own language, and make the term in question come from ἄνω, "above," as expressive of the idea of superiority and dominion. They attach to this name the triple sense of θεός, βασιλεύς, and οἰκοδεσπότης. Hence also the adverb ἀνακῶς (*Herodot.*, 1, 24.—*Thucyd.*, 8, 102), which the scholiasts explain by προνοητικῶς καὶ φυλακτικῶς. (Compare *Eustath.*, *ad Od.*, 1, 397.—*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 305, *in notis*.)

ANACHARSIS, a Scythian philosopher, who flourished nearly six centuries before the Christian era. He was the son of a Scythian prince, who had married a native of Greece. Early instructed by his mother in the Greek language, he became desirous of acquiring a portion of Greek wisdom, and obtained from the king of Scythia an embassy to Athens, where he arrived in the year 592 B.C., and was introduced to Solon by his countryman Toxaris. On sending in word that a Scythian was at the door, and requested his friendship, Solon replied that friends were best made at home. "Then let Solon, who is at home, make me his friend," was the smart retort of Anacharsis; and, struck by its readiness, Solon not only admitted him, but, finding him worthy of his confidence, favoured him with his advice and friendship. He accordingly resided some years at Athens, and was the first stranger whom the Athenians admitted to the honours of citizenship. He then travelled into other countries, and finally returned to Scythia, with a view to communicate to his countrymen the information he had received, and to introduce among them the laws and religion of Greece. The attempt was, however, unsuccessful; for the Scythians were not only indisposed to receive them, but it is said that Anacharsis was killed by an arrow, from the king, his brother's, own hand, who detected him performing certain rites in a wood, before an image of Cybele. Great respect, however, was paid to him after death, which is not unusual. Anacharsis was famous for a manly and nervous kind of language, which was called, from his country, Scythian eloquence. The apophthegms attributed to him are shrewd, and better worth quoting than many of the ancient saws, which are often indebted for their celebrity much more to their antiquity than to their wisdom. His repartee to an Athenian, who reproached him with the barbarism of his country, is well known: "My country is a disgrace to me, but you are a disgrace to your country." Strabo tells us, from an old historian, that Anacharsis invented the bellows, the anchor, and the potter's wheel: but this account is very doubtful, as Pliny, Seneca (*Epist.*, 90), Diogenes Laertius, and Suidas, who likewise speak of the inventions ascribed to that philosopher, mention only the last two: while Strabo, moreover, remarks that the potter's wheel is noticed in Homer. (*Beckman's History of Inventions*, vol. 1, p. 104.—Compare *Ritter's Vorhalle*, p. 237 and 262.) The epistles which bear the name of Anacharsis, and which were published in Greek and Latin, at Paris, 1552, are unequivocally spurious. They are supposed to have been produced at a later period, in the school of the sophists. (*Gorton's Biogr. Dict.*, vol. 1, p. 72.—*Enfield's History of Philosophy*, vol. 1, p. 116, *seqq*.)

ANACĪUM (Ἀνακεῖον), a temple at Athens, sacred to Castor and Pollux, and standing at the foot of the Acropolis. It was a building of great antiquity, and contained paintings of Polygnotus and Micon. (*Pausan.*, 1, 18.—*Harpocr.*, *s. v.* Ἀνακεῖον.)

ANACRĔON, a celebrated Greek poet, of whose life little is actually known. It is, however, generally admitted that he was born at Teos, a city of Ionia, in the early part of the sixth century before the Christian era, and that he flourished in the sixtieth Olympiad. From Abdera, to which city his parents had fled from the dominion of Crœsus, the young Anacreon betook himself to the court of Polycrates, tyrant of Samos. Here he was received with great distinction, but subsequently retired to Athens, where he remained in great favour with Hipparchus, who then possessed the power which Pisistratus had usurped. The death of his patron caused him to return to his native city, whence he retired to Abdera on the breaking out of the disturbances under Histiæus. He attained the age of eighty-five years. The time and manner of his death are uncertain, and variously reported: the most popular opinion is, that he died from suffocation, in consequence of swallowing a grape-stone while in the act of drinking. The bacchanalian turn of his poetry is, however, and not without some appearance of reason, supposed by many to be the sole foundation for this tradition. In the poetry generally attributed to him, a great difference, as to quality, is easily discernible, a circumstance which has contributed not a little to strengthen the supposition that the whole is not genuine. Indeed, some critics have not hesitated to affirm, that very few of the compositions which go under his name are to be ascribed to Anacreon. The fragments collected by Ursinus, with a few others, seem, according to them, to be his most genuine productions. To decide from the internal evidence contained in his writings, as well as from the general tenour of the meager accounts handed down to us, he was himself an amusing voluptuary and an elegant profligate. Few Grecian poets have obtained greater popularity in modern times, for which in England he is indebted to some excellent translations, in part by Cowley, and altogether by Fawkes, not to mention the point and elegance of the more paraphrastic version of Moore.—Of the editions in the original Greek, the most celebrated is the quarto, printed at Rome in 1781, by Spaletti: the most learned and useful is that of Fischer, *Lips.*, 1754 (reprinted in 1776 and 1793 with additions), in 8vo. Other editions worthy of notice are, that of Brunck, *Argent.*, 1778, 16mo (reprinted in 1786, in 32mo and 16mo); that of Gail, *Paris*, 1799, 4to, with a French version, dissertations, music, &c.; that of Mœbius, *Halle*, 1810, 8vo, and that of Mehlhorn, *Glogav.*, 1825, 8vo.

ANACTORĬUM, the first town on the northern coast of Acarnania, situate on a low neck of land opposite Nicopolis, of which it was the emporium. (*Strabo*, 450.) The site is now called *Punta*, which many antiquaries, however, have identified with Actium: but this is evidently an error. Thucydides reports (1, 55), that Anactorium had been colonized jointly by the Corcyreans and Corinthians. These were subsequently ejected by the Acarnanians, who occupied the place in conjunction with the Athenians. (*Thucyd.*, 4, 49, and 7, 31.—Compare *Scymnus*, *Ch.*, v. 459.) Anactorium ceased to exist as a town when Augustus transferred its inhabitants to Nicopolis. (*Pausan.*, 7, 23.)

ANADYOMĔNE (Ἀναδυομένη *scil.* Ἀφροδίτη), a celebrated picture of Venus, painted by Apelles, which originally adorned the temple of Æsculapius at Cos. It represented the goddess *rising out of* the sea (ἀναδυομένην) and wringing her hair. Augustus transferred it to the temple of Julius Cæsar, and remitted to the inhabitants of Cos a tribute of one hundred talents in return. The lower part of the figure having been injured, no Roman painter could be found to supply it. (*Plin.*, 35, 10.)

ANAGNĪA, the principal town of the Hernici, situate about thirty-six miles to the east of Rome. It is now *Anagni*. The fertility of the surrounding country is much commended by Silius Italicus (8, 392).

Anagnia was colonized by Drusus. (*Front. de Col.*) From Tacitus (*Hist.*, 3, 62) we learn, that it was the birthplace of Valens, a general of Vitellius, and the chief supporter of his party. The Latin way was joined near this city by the Via Prænestina, which from that circumstance was called Compitum Anagninum. (*Cramer's Ancient Italy*, vol. 2, p. 79, *seqq.*)

ANAÏTIS, a goddess of Armenia, who appears to be the same with the Venus of the western nations. She is identical also with the goddess of Nature, worshipped among the Persians. (*Creuzer, Symbolik*, vol. 2, p. 27.) The temple of Anaïtis, in Armenia, stood in the district of Acilisene, in the angle between the northern and southern branches of the Euphrates. She was worshipped also in Zela, a city of Pontus, and in Comana. (*Creuzer, l. c.*) As regards the origin of the name itself, much difference of opinion exists. Von Hammer (*Fundgr. des Or.*, vol. 3, p. 275) derives it from the Persian *Anahid*, the name of the morning star, and of the female genius that directs with her lyre the harmony of the spheres. Ackerblad, on the other hand (*Lettre au Cheval. Italinski*, &c., *Rom.*, 1817), referring to Clemens Alexandrinus, (*Protreptr.*, 5, p. 57) and Eustathius (*ad Dionys. Perieg.*, v. 845), where mention is made of an Ἀφροδίτη Τανάϊς, and a Τανάϊτις, and also to the Phœnician Τανάτ, asserts, that the true name of the goddess in question was Τανάϊτις (corrupted in most passages of the ancient writers into Ἀνάϊτις), and that the root is *Tanat*, the appellation of an Asiatic goddess, who is at one time confounded with Diana, and at another with Minerva. (Compare also the Egyptian *Neith* with the article prefixed, *A-neith*, and Ἀνεῖτις, another form of the name Anaïtis, as appearing in Plutarch, *Vit. Artaxerx.*, c. 27.). Silvestre de Sacy, however (*Journal. d. Sav. Juillet*, 1817, p. 439), in opposition to Ackerblad, remarks, that the Persians, most indubitably, call the planet Venus *Anahid* or *Nahid*, and that the name *Anaïtis* is evidently derived from this source; he observes, moreover, that Τανάϊτις is itself a false reading.—The temple of the goddess Anaïtis had a large tract of land set apart for its use, and a great number of male and female slaves to cultivate it (ἱερόδουλοι). It was famed for its riches, and it was from this sacred edifice that Antony, in his Parthian expedition, carried off a statue of the goddess of solid gold. (*Plin.*, 33, 4.) The commercial relations which subsisted between the Armenians and other countries, caused the worship of Anaïtis to be spread over other lands, and hence we read of its having been introduced into Persia, Media, Bactria, &c. (Compare *Strabo*, 535, and *Heyne, de Sacerdotio Comanensi, in Nov. Comment. Soc. Scient. Gotting.*, 16, p. 117, *seqq.*) Artaxerxes Mnemon is said to have been the first that introduced the worship of Anaïtis into Susa, Babylon, and Ecbatana. (*Clemens Alexandr., Protreptr.*, p. 57, *ed. Potter.—Creuzer's Symbolik*, vol. 2, p. 26, *seqq.*)

ANAMĀRES, a Gallic tribe, in Gallia Cispadana, to the south of the Po, and at the foot of the Apennines. They occupied what is now a part of the modern Duchy of *Parma*. (*Polyb.*, 2, 32.)

ANĪPHE, one of the Sporades, northeast of Thera. It was said to have been made to rise by thunder from the bottom of the sea, in order to receive the Argonauts during a storm, on their return from Colchis. The meaning of the fable evidently is, that the island was of volcanic origin. Apollonius Rhodius, however (4, 1717), gives a different account, according to which the island received its name from Apollo's having appeared there to the Argonauts in a storm. A temple was in consequence erected to him, under the name of Ægletes (Αἰγλήτης), in the island. (*Strabo*, 484.) The modern name of the island is *Amphio*.

ANĪPUS, I. a river of Epirus, near the town of Stratos, mentioned by Thucydides (2, 82).—II. A river of Sicily, near Syracuse, now *Alfeo*. It was a small stream, but is frequently mentioned by the poets. They fabled that the deity of the stream fell in love with the nymph Cyane, who was changed into a fountain. (*Ovid, Pont.*, 2, 10, 26.—*Met.*, 5, *fab.*, 5, &c.)

ANAS, a river of Spain, now the *Guadiana*. The modern name is a corruption from the Arabic, *Wadi-Ana*, i. e., the river Ana. (*Plin.*, 3, 1.)

ANAURUS, a small river of Thessaly, near the foot of Pelion, and running into the Onchestus. In this stream Jason, according to the poets, lost his sandal. (*Apollon. Rhod.*, 1, 48.)

ANAXAGŌRAS, I. a monarch of Argos, son of Argeius, and grandson of Megapenthes. He shared the sovereign power with Bias and Melampus, who had cured the women of Argos of madness. (*Pausan.*, 2, 18.)—II. A Grecian philosopher, born at Clazomenæ, Olymp. 70, according to Apollodorus (*Diog. Laert.*, 2, 7), a date, however, that is inconsistent with his reputed friendship with Pericles. The statement commonly received makes him a scholar of Anaximenes, which the widely fluctuating date assigned to the latter renders impossible to refute on chronological grounds: however, the philosophical directions they respectively followed were so opposite, that they cannot consistently be referred to the same school. From Clazomenæ he removed to Athens, and here we find him living in the strictest intimacy with Pericles, to the formation of whose eloquence his precepts are said to have greatly contributed. As scholars of Anaxagoras, several highly distinguished individuals have been mentioned, most of them on the sole authority of a very dubious tradition; and only of Euripides the tragedian, and Archelaus the naturalist, is it certain that they stood with him in the closest relation of intimacy. His connexion with the most powerful Athenians, however, profited him but little; for not only does he seem to have passed his old age in poverty, but he was not even safe from the persecution which assailed the friends of Pericles on the decline of his ascendency. He was accused of impiety towards the gods, thrown into prison, and eventually forced to fly to Lampsacus. Some foundation for the charge of impiety was probably found in his general views, which undoubtedly were far from according with the popular notions of religion, since he regarded the sun and moon as consisting of earth and stone, and miraculous indications at sacrifices as ordinary appearances of nature. He also gave a moral exposition of the myths of Homer, and an allegorical explanation of the names of the gods. Anaxagoras was an old man when he arrived at Lampsacus, and died there soon after his arrival, in the eighty-eighth Olympiad, or thereabout. His memory was honoured by the people of Lampsacus with a yearly festival. In addition to his philosophical labours, Anaxagoras is said to have been well acquainted with several other branches of knowledge. He occupied himself much with mathematics and the kindred sciences, especially astronomy, as the character of the discoveries attributed to him sufficiently shows. He is represented as having conjectured the right explanation of the moon's light, and of the solar and lunar eclipses. His work on nature, of which several fragments have been preserved, especially by Simplicius, was much known and celebrated in ancient times. A full analysis of his doctrines, as far as they have reached us, is given by Ritter, in his *History of Ancient Philosophy*, vol. 1, p. 281, *seqq.*, *Oxford transl.*

ANAXANDER, son of Eurycrates, and king of Sparta. He was of the family of the Agidæ. The second Messenian war began in his reign. (*Herodot.*, 7, 204.—*Pausan.*, 3, 3.)

ANAXANDRĪDES, I. son of Leon, was king of Sparta. Being directed by the Ephori to put away his wife on account of her barrenness, he only so far obeyed as to

take a second wife, retaining also the first. By his second spouse he became the father of Cleomenes, while the first one, hitherto steril, bore to him, after this, Dorieus, Leonidas, and Cleombrotus. (*Pausan.*, 3, 3.)—II. A comic writer, born at Camirus in Rhodes. He was the author of sixty-five comedies. Endowed by nature with a handsome person and fine talents, Anaxandrides, though studiously elegant and effeminate in dress and manners, was yet the slave of passion. It is said (*Athenæus*, 9, 16) that he used to tear his unsuccessful dramas into pieces, or send them as waste paper to the perfumers' shops. He introduced upon the stage scenes of gross intrigue and debauchery; and not only ridiculed Plato and the Academy, but proceeded to lampoon the magistracy of Athens. For this attack he is reported by some to have been tried and condemned to die by starvation. (*Theatre of the Greeks*, 2d *ed.*, p. 183.)

ANAXARCHUS, a philosopher of Abdera, from the school of Democritus, who flourished about the 110th Olympiad. He is chiefly celebrated for having lived with Alexander and enjoyed his confidence. (*Ælian, Var. Hist.*, 9, 3.—*Arrian, Exp. Alex.*, 4, p. 84.—*Plut., ad Princ. indoct.*) It reflects no credit, however, upon his philosophy, that, when the mind of the monarch was torn with regret for having killed his faithful Clitus, he administered the balm of flattery, saying, "that kings, like the gods, could do no wrong." This philosopher addicted himself to pleasure; and it was on this account, and not, as some supposed, on account of the apathy and tranquillity of his life, that he obtained the surname of Εὐδαιμονικός, "the Fortunate." A marvellous story is related of his having been pounded in an iron mortar by Nicocreon, king of Cyprus, in revenge for the advice which he had given to Alexander, to serve up the head of that prince at an entertainment; and of his enduring the torture with invincible hardiness. But the tale, for which there is no authority prior to the time of Cicero, is wholly inconsistent with the character of a man who had through his life been softened by effeminate pleasures. The same story is also related of Zeno the Eleatic. (*Enfield's History of Philosophy*, vol. 1, p. 435.)

ANAXARĔTE, a young female of Salamis, beloved by Iphis, a youth of humble birth. She slighted his addresses, and he hung himself in despair. Gazing on the funeral procession as it passed near her dwelling, and evincing little emotion at the sight, she was changed into a stone. (*Ovid, Met.*, 14, 698, *seqq.*)

ANAXIBĬA, a daughter of Bias, brother to the physician Melampus. She married Pelias, king of Iolchos, by whom she had Acastus, and four daughters, Pisidice, Pelopea, Hippothoe, and Alcestis. (*Apollod.*, 1, 9.)

ANAXIDĀMUS, succeeded his father Zeuxidamus on the throne of Sparta. (*Pausan.*, 3, 7.)

ANAXĬLAUS, a Messenian, tyrant of Rhegium. He was so mild and popular during his reign, that when he died, 476 B.C., he left his infant sons to the care of one of his slaves, named Micythus, of tried integrity, and the citizens chose rather to obey a slave than revolt from their benevolent sovereign's children. Micythus, after completing his guardianship, retired to Tegea in Arcadia, loaded with presents and encomiums from the inhabitants of Rhegium. (*Justin*, 4, 2.—*Diod. Sic.*, 11, 66.—*Herod.*, 7, 170.—*Justin*, 3, 2.—*Pausan.*, 4, 23.—*Thucyd.*, 6, 5.—*Herod.*, 6, 23.)

ANAXIMANDER, a native of Miletus, who first taught philosophy in a public school, and is therefore often spoken of as the founder of the Ionic sect. He was born in the third year of the 42d Olympiad (B.C. 610), and was the first who laid aside the defective method of oral tradition, and committed the principles of natural science to writing. It is related of him that he predicted an earthquake: but that he should have been able, in the infancy of knowledge, to do what is at this day beyond the reach of philosophy, is incredible. He lived 64 years. (*Diog. Laert.*, 2, 1.—*Cic., Acad. Quæst.*, 4, 37.) The general doctrine of Anaximander concerning nature and the origin of things, was, that infinity, τὸ ἄπειρον, is the first principle of all things; that the universe, though variable in its parts, as one whole is immutable; and that all things are produced from infinity and terminate in it. What this philosopher meant by "infinity" has been a subject of much controversy. If we follow the testimony of Aristotle and Theophrastus, it will appear that he understood by the term in question a mixture of multifarious elementary parts, out of which individual things issued by separation. Mathematics and astronomy were greatly indebted to him. He framed connected series of geometrical truths, and wrote a summary of his doctrine. He was the first who undertook to delineate the surface of the earth, and mark the divisions of land and water upon an artificial globe. The invention of the sundial is also ascribed to him. This, however, has been controverted; but even if the invention has been wrongfully ascribed to him, he nevertheless seems to have been the first among the Greeks who pointed out the use of the dial. He is said also to have been the first that made calculations upon the size and distance of the heavenly bodies. He believed that the stars are globular collections of air and fire, borne about in their respective spheres, and animated by portions of the divinity; that the earth is a globe in the midst of the universe, and stationary, and that the sun is 28 times larger than the earth. (*Enfield's History of Philosophy*, vol. 1, p. 154, *seqq.*—*Ritter, Hist. Anc. Phil.*, vol. 1, p. 265, *seqq.*, *Oxford trans.*)

ANAXIMĔNES, I. a native of Miletus, born about the 56th Olympiad (B.C. 556). He is usually regarded as the pupil of Anaximander, but this is controverted by Ritter, who sees a striking resemblance between his doctrines and those of Thales. This same writer rejects the birth-date commonly assigned to Anaximenes, and receives that given by Apollodorus, namely, Olymp. 63. Anaximenes taught that the first principle of all things is air, which he held to be infinite or immense. "Anaximenes," says Simplicius (*ad Physic.*, 1, 2), "taught the unity and immensity of matter, but under a more definite term than Anaximander, calling it air. He held air to be God, because it is diffused through all nature, and is perpetually active." The air of Anaximenes is, then, a subtile ether, animated with a divine principle, whence it becomes the origin of all beings. In this sense Lactantius (1, 5) understood his doctrine; for, speaking of Cleanthes as adopting the doctrine of Anaximenes, he adds, "the poet assents to it when he sings, '*Tum pater omnipotens fœcundis imbribus æther*,'" &c. (*Virg., Georg.*, 2, 325.) Anaximenes is said to have taught, that all minds are air; that fire, water, and earth, proceed from it, by rarefaction or condensation; that the sun and moon are fiery bodies, whose form is that of a circular plate; that the stars, which also are fiery substances, are fixed in the heavens, as nails in a crystalline plane; and that the earth is a plane tablet resting upon the air. (*Plut., Plac. Phil.*, 1, 17, and 2, 11.—*Cic., N. D.*, 1, 10.—*Enfield's History of Philosophy*, vol. 1, p. 156.—*Ritter, Hist. Anc. Phil.*, vol. 1, p. 203, *seqq.*, *Oxford trans.*)—II. A native of Lampsacus, and son of Aristocles. He was celebrated for his skill in rhetoric, and was the disciple both of Zoilus, notorious for his hypercriticisms on Homer, and of Diogenes the Cynic. Anaximenes was one of the preceptors of Alexander the Great. He accompanied his illustrious pupil through most of his campaigns, and afterward wrote the history of his reign and that of his father Philip. It is recorded that, during the Persian war, his native city having espoused the cause of Darius, Alexander expressed his determination of punishing the inhabitants

by laying it in ashes. Anaximenes was deputed by his countrymen as a mediator; but the conqueror, guessing his intention, when he saw him entering the royal tent as a suppliant, cut short his anticipated petition by declaring that he was determined to refuse his request, whatever it might be. Of this hasty expression the philosopher availed himself, and immediately implored that Lampsacus might be utterly destroyed, and a pardon refused to its citizens. The stratagem was successful; Alexander was unwilling to break his promise; and the presence of mind exhibited by its advocate saved the town. Anaximenes was also the author of a history of Greece. (*Pausan.*, 6, 18.—*Val. Max.*, 7, 3, 4.)

ANAZARBUS, a city of Cilicia Campestria, situate on the river Pyramus, at some distance from the sea, and taking its name apparently from a mountain called Anazarbus, at the foot of which it was situate. The adjacent territory was famed for its fertility. It afterward took the appellation of Cæsarea ad Anazarbum, but from what Roman emperor is not known, though prior to the time of Pliny (5, 27). The original appellation, however, finally prevailed, as we find it so designated in Hierocles and the imperial Notitiæ, at which period it had become the chief town of Cilicia Secunda. It was nearly destroyed by a terrible earthquake under Justinian. Anazarbus was the birthplace of Dioscorides and Oppian. The Turks call it, at the present day, *Ain-Zerbeh*. (*Cramer's Asia Minor*, vol. 2, p. 354.)

ANCÆUS, I. the son of Lycurgus and Cleophile, or, according to others, Astypalæa, was in the expedition of the Argonauts. He was also at the chase of the Calydonian boar, in which he perished. (*Apollod.*, 3, 9.—*Id.*, 1, 8.—*Hygin.*, *fab.*, 173 et 248.)—II. King of Samos, and son of Neptune and Astypalæa. He went with the Argonauts, and succeeded Tiphys as pilot of the ship Argo. He reigned in Ionia, where he married Samia, daughter of the Mæander, by whom he had four sons, Perilas, Enudus, Samus, Alitherses, and one daughter called Parthenope. He paid particular attention to the culture of the vine, and on one occasion was told by a slave, whom he was pressing with hard labour in his vineyard, that he would never taste of its produce. After the vintage had been gathered in and the wine made, Ancæus, in order to falsify the prediction, was about to raise a cup of the liquor to his lips, deriding, at the same time, the pretended prophet (who, however, merely told him, in reply, that there were many things between the cup and the lip), when tidings came that a boar had broken into his vineyard. Throwing down the cup, with the untasted liquor, Ancæus rushed forth to meet the animal, and lost his life in the encounter. Hence arose the Greek proverb.

Πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρου.

Multa cadunt inter calicem supremaque labra.

The Latin translation is by Erasmus, who, as Dacier thinks, read πέτοι for πέλει, a supposition not at all probable, since "*cadunt*" gives the spirit, though not the literal meaning, of πέλει.—The story just given is related somewhat differently by other writers, but the point in all is the same. (*Eustath.*, *ad Il.*, p. 77, *ed. Rom.*—*Festus*, *s. v. Manum.*—*Aul. Gell.*, 13, 17.—*Dacier*, *ad Fest.*, *l. c.*)

ANCALITES, a people of Britain, near the Atrebatii, and probably a clan of that nation. Baxter supposes them to have been the herdsmen and shepherds of the Atrebatii, and to have possessed those parts of *Oxfordshire* and *Buckinghamshire* most proper for pasturage. Horsley, on the other hand, makes their country correspond to the modern *Berkshire*. But it is all uncertainty. (*Cæs.*, *Bell. G.*, 5, 21.)

ANCHEMŎLUS, son of Rhœtus, king of the Marrubii in Italy, was expelled by his father for criminal conduct towards his stepmother. He fled to Turnus, and was killed by Pallas, son of Evander, in the wars of Æneas against the Latins. (*Virg.*, *Æn.*, 10, 389.)

ANCHESMUS, a mountain of Attica, where Jupiter *Anchesmius* had a statue. It is now *Agios Georgios*, taking its modern name from a church of St. George, which has displaced the statue. (*Leake's Topogr. of Athens*, p. 69.)

ANCHIĂLE, a city of Cilicia, west of the mouth of the Cydnus, and a short distance from the coast. It was a place of great antiquity, and the Greek writers assign its origin to Sardanapalus, king of Assyria. The authority, however, from which they derive their information, is Aristobulus, who is entitled to but little credit in general. The founder was said by them to have been buried here, and they speak of his tomb's still existing in the time of Alexander the Great. On the tomb was the statue of a man in the act of clapping his hands, with an Assyrian inscription to this effect, "Sardanapalus, the son of Anacyndaraxes, built Anchiale and Tarsus in one day; but do thou, oh stranger, eat, drink, and sport, since the rest of human things are not worth this," i. e., a clap of the hands. (*Arrian*, *Exp. Alex.*, 2, 5.) It is more than probable, supposing that a Sardanapalus did found the place, that we are to regard him, not as the last king of that name, but some earlier monarch of Assyria, who had pushed his conquests into the western part of Asia. The situation of Anchiale was bad; it had no harbour, no river, no great road, in its immediate vicinity. It disappeared, therefore, at last from history, while Tarsus, more favourably placed, continued to flourish. Pliny calls the name Anchialee; and Arrian, Anchialos. (*Mannert*, 6, pt. 2, p. 66.)

ANCHIĂLUS, a term occurring in one of Martial's epigrams (11, 94), about which the learned are greatly divided in opinion. Scaliger thinks that it comes from the Hebrew *Chai* and *Alah*, and is equivalent to *Vivens Deus*.

ANCHĪSÆ PORTUS, according to Dionysius of Halicarnassus (*Ant. Rom.*, 1, 33), the real name of Onchesmus in Epirus.

ANCHĪSES, son of Capys, by Themis, daughter of Ilus, and the father of Æneas. Venus was so struck with his beauty, that she introduced herself to his notice in the form of a nymph, on Mount Ida, and urged him to a union. Anchises no sooner discovered that he had been in the company of a celestial being, than he dreaded the vengeance of the gods. Venus quieted his apprehensions; but, for his imprudence subsequently in boasting of the partiality of the goddess, Jupiter struck him with blindness, or, according to some, enfeebled and maimed him by a stroke of thunder. The offspring of his union with Venus was the celebrated Æneas. When Troy was in flames, he was saved from the victorious Greeks by his son, who bore him away on his shoulders from the burning city. He afterward accompanied Æneas in his voyage to Italy, but died before that land was reached, in the island of Sicily, at the harbour of Drepanum, and was buried on Mount Eryx. (*Virg.*, *Æn.*, 2, 647.—*Id. ib.*, 3, 707.—*Heyne*, *Excurs.*, 17, *ad Virg.*, *Æn.*, 2, &c.)

ANCHISĬA, a mountain of Arcadia, on which, according to Pausanias, was the tomb of Anchises. This, of course, is different from the common account, followed by Virgil, which makes Anchises to have been buried on Mount Eryx in Sicily. At the foot of Mount Anchisia there was a road leading to Orchomenus, which city lay to the northwest. (*Pausan.*, 8, 12.)

ANCHISĬADES, a patronymic of Æneas, as being son of Anchises. (*Virg.*, *Æn.*, 6, 348, &c.)

ANCHŌĒ, a place in Bœotia, where the Cephissus, or rather the Lake Copaïs, issued from under ground. It was near Larymna, and on the coast. (*Strabo*, 404.)

ANCHŎRA. *Vid.* Nicæa, II.

ANCHŪRUS, a son of Midas, king of Phrygia, who

sacrificed himself for the good of his country, when the earth had opened and swallowed up many buildings. The oracle had been consulted, and gave for answer, that the gulf would never close if Midas did not throw into it whatever he had most precious. Though the king cast in much gold and silver, yet the gulf continued open, till Anchurus, thinking nothing more precious than life, and regarding himself, therefore, as the most valuable of his father's possessions, took a tender leave of his wife and family, and leaped into the earth, which closed immediately over his head. Midas erected there an altar of stone to Jupiter, and that altar was the first object which he turned into gold when he had received his fatal gift from the gods. Every year, when the day came round on which the chasm had been first formed, the altar became one of stone again; but, when this day had passed by, it once more changed to gold. (*Plut., Parall.*, p. 306.)

ANCĪLE, a sacred shield, which fell from heaven in the reign of Numa, when the Roman people laboured under a pestilence. Upon the preservation of this shield depended the fate of the Roman empire, according to the admonition given to Numa by the nymph Egeria, and the monarch therefore ordered eleven of the same size and form to be made, that if ever any attempt was made to carry them away, the plunderer might find it difficult to distinguish the true one. They were made with such exactness, that the king promised Veturius Mamurius, the artist, whatever reward he desired. (*Vid.* Mamurius.) They were kept in the temple of Vesta, and an order of priests was chosen to watch over their safety. These priests were called Salii, and were twelve in number; they carried every year, on the first of March, the shields in a solemn procession through the streets of Rome, dancing and singing praises to the god Mars. (*Vid.* Salii.) This sacred festival continued three days, during which every important business was stopped. It was deemed unfortunate to be married on those days, or to undertake any expedition. Hence Suetonius (*Oth.*, 8) states, that Otho marched from Rome, on his unsuccessful expedition against Vitellius, during the festival of the Ancilia, "*nulla religionum cura*," without any regard for sacred ceremonies, and Tacitus (*Hist.*, 1, 89) remarks, that many ascribed to this circumstance the unfortunate issue of the campaign. The form of the *ancile* occurs in ancient coins. Representations of it are also given by modern writers on Roman Antiquities. (Consult *Lipsius, Mil. Rom.*; *Anal.*, lib. 3, dial. 1.) Plutarch, in explaining their shape, remarks, "they are neither circular, nor yet, like the pelta, semicircular, but fashioned in two crooked indented lines, the extremities of which, meeting close, form a *curve* (ἀγκύλον)." According to this etymology, the name should be written in Latin *Ancyle*. Ovid says the shield was called ancile, "*quod ab omni parte recisum est*," a derivation much worse than Plutarch's. The name is very probably of Etrurian origin, and the whole legend would appear to be a myth, turning on the division of the Roman year into twelve months by the fabulous Numa. (*Plut., Vit. Num., c.* 13.—*Ovid, Fast.*, 3, 377.)

ANCŌNA, a city of Italy, on the coast of Picenum, which still retains its name. The appellation is supposed to be of Greek origin, and to express the angular form of the promontory on which the city is placed. (*Mela*, 2, 4.—*Procop., Rer. Got.*, 2.) This bold headland was called Cumerium Promontorium; its modern name is *Monte Comero*, and sometimes *Monte Guasco*. The foundation of Ancona is ascribed by Strabo (241) to some Syracusans, who were fleeing from the tyranny of Dionysius. These Syracusans of Strabo are by many critics supposed to be same with the Siculi of Pliny, to whom that writer attributes the origin of this city. (*Plin.*, 3, 13.—Compare *Solin.*, 8.) But, on the other hand, it is contended, that the foundation of Ancona must be anterior to the reign of Dionysius, since it is noticed in the Periplus of Scylax (p. 12) as belonging to the Umbri; and, therefore, that the Siculi of Pliny must be that ancient race who settled in Italy at a very remote period, and afterward passed over into Sicily. (*Bardetti*, pt. 2, c. 10.—*Olivieri, della fond. di Pesaro dissert.*, p. 13.—*Gius. Colucci, Delle Antichità Picene*, vol. 1, diss. 1.) Ancona is spoken of by Livy (41, 1) as a naval station of great importance in the wars of Rome with the Illyrians. (Compare *Tacit., Ann.*, 3, 9.) It was occupied by Cæsar soon after his passage of the Rubicon. (*Bell. Civ.*, 1, 11.—*Cic., Ep. ad Fam.*, 16, 12.) It continued to be a port of consequence in Trajan's time, if we may judge from the works erected by that emperor, which are still extant there. (*Cramer's Ancient Italy*, vol 1, p. 280, *seqq.*)

ANCUS MARCIUS, the fourth king of Rome, was grandson to Numa by his daughter. His name Ancus was said to be derived from the Greek ἀγκών, because he had a crooked arm, which he could not stretch out to its full length; an etymology of no value whatever, the term in question being very probably Etrurian. Like his ancestors, he first turned his attention to the re-establishment of religion, and had the ritual law transcribed on tables, that all might read it. He then directed his arms against the Latins with success, and carried away several thousand of this nation to Rome, whom he settled on the Aventine. He extended his conquests into Etruria, and along both banks of the Tiber to the seacoast, where he founded Ostia, the oldest of the Roman colonies, as the harbour of Rome. He built the first bridge over the Tiber, and annexed additional defences to the city. The oldest remaining monument in Rome, the prison formed out of a stone quarry in the Capitoline Hill, is called the work of Ancus. It was on the side of the hill above the forum (the place of meeting for the plebeians); and until an equality of laws was introduced, it served only to keep the plebeians and those who were below them in custody. The original common law of the *plebs* was regarded as the fruit of his legislation, in the same manner as the rights of the three ancient tribes were looked upon to be the laws of the first three kings. And because all landed property, by the principles of the Roman law, proceeded from the state, and, on the incorporation of new communities, was surrendered by them, and conferred back on them by the state, the assignment of public lands is attributed to Ancus. This act, being viewed as a parcelling out of public territories, was probably the cause which led the plebeians to bestow the epithet of "good" upon him in the old poems. The new subjects could not be admitted into a new tribe, as the Luceres had been, since the number of tribes was completed. They constituted a community, which stood side by side with the people formed by the members of the thirty *curiæ*, as the body of the Latin towns had stood in relation to Alba. This was the beginning of the plebs, which was the strength and the life of Rome, the people of Ancus as distinguished from that of Romulus; and this is a fresh reason for Ancus being placed in the middle of the Roman kings. (*Niebuhr, Rom. Hist.*, p. 86, *Twiss's abridgment.*) Ancus reigned, according to the fabulous Roman chronology, twenty-four years. (*Liv.*, 1, 32, *seqq.*—*Florus*, 1, 4.—*Dion. Hal.*, 3, 9, &c.)

ANCȲRA, I. a city of Galatia, west of the Halys. According to Pausanias (2, 4), it was founded by Midas, and the name was derived from an *anchor* (ἄγκυρα) which was found here and preserved in the temple of Jupiter. This city was greatly enlarged by Augustus, whence the grammarian Tzetzes is led to style him the founder of the city, and under Nero it was styled the metropolis of Galatia. Its situation was extremely well adapted for inland trade, and Ancyra became a kind of staple-place for the commodities of the East. It is famous also as having been the spot where the *Monumentum*

Ancyranum was found in modern times, a spurious inscription on a temple erected in honour of Augustus, which gives a history of the several actions and public merits of Augustus, and which shows also that he had been a great patron of the Ancyrani. Ancyra is now called by the Turks *Angouri*, and by the Europeans *Angora*, and is the place whence the celebrated shawls and hosiery made of goats' hair were originally brought. Near this place, Bajazet was conquered and made prisoner by Timur, or, as the name is commonly, though incorrectly, written, Tamerlane. (*Mannert*, vol. 6, pt. 3, p. 46, *seqq.*)—II. A town of Phrygia, on the confines of Mysia. Strabo (576) places it in the district of Abasitis, near the sources of the river Makestus, which flows into the Rhyndacus. (*Mannert*, vol. 6, pt. 3, p. 111.)

Andabătæ, gladiators who fought blindfolded, whence the proverb *Andabatarum more pugnare*, to denote rash and inconsiderate measures. The name comes from the Greek ἀναβάται, because they fought in chariots or on horseback. (Consult *Erasmus, Chil.*, p. 461.)

Andania, a city of Messenia, situate, according to Pausanias (4, 33), at the distance of eight stadia from Carnasium. It had been the capital of Messenia before the domination of the Heraclidæ. (*Pausan.*, 4, 3.) Strabo (360) places it on the road from Messene to Megalopolis. It is also mentioned by Livy (36, 31) as situated betwen these two cites. Sir W. Gell (*Itin.*, p. 69) observed its ruins between *Sakona* and *Krano*, on a hill formed by the foot of Mount *Tetrage*. (*Cramer's Ancient Greece*, vol. 3, p. 147.)

Andecāvi or Andes, a people of Gaul, east of the Namnetes, and lying along the northern bank of the Liger or *Loire*. Their capital was Juliomăgus, now *Angers*, and their territory corresponded in part to what is now the department *de la Mayenne*. (*Cæs., B. G.*, 2, 35.)

Andes, I. a people of Gaul. *Vid.* Andecavi.—II. A village near Mantua, where Virgil was born. (Compare *Hieron., Chron. Euseb.*, 2, and *Sil. Ital.*, 8, 594.) Tradition has long assigned to a small place, now named *Pietola*, the honour of representing this birthplace of Virgil; but as this opinion appears to derive no support from the passages in which the poet is supposed to speak of his own farm, the prevailing notion among the learned seems to contradict the popular report which identifies Andes with *Pietola*. (*Maffei, Verona Illustr.*, vol. 2, p. 1.—*Viso, Memorie Istoriche*, vol. 1, p. 31.—*Bonelli, Mem. Mantor.*, vol. 1, p. 120.) It may be observed, however, that Virgil's birthplace and his farm may not necessarily have been one and the same: in this case it would seem that no argument could be objected to a local but very ancient and well-established tradition. (*Cramer's Ancient Italy*, vol. 1, p. 69, *seqq.*)

Andocĭdes, an Athenian orator, son of Leogoras, and born in the first year of the 78th Olympiad, B.C. 468. He commanded the Athenian fleet in the war between the Corinthians and Corcyreans, and was afterward accused of having been concerned in mutilating the Hermæ, or statues of Mercury, a crime of which Alcibiades was regarded as one of the authors. Andocides, having been arrested for this sacrilege, escaped punishment by denouncing his real or pretended accomplices. Photius informs us, that among these was Leogoras, but that Andocides found the means of obtaining his father's pardon. (*Phot., Bibl.*, vol. 2, p. 488, *ed. Bekker*.) The same author mentions various other incidents in the life of this orator, which compelled him at last to quit Athens. He returned during the government of the four hundred, and was cast into prison, whence, however, he succeeded in escaping. He returned a second time to his native country after the fall of the thirty tyrants. Having failed in an embassy to Sparta, which had been confided to him, he no longer dared to show himself in Athens, but died in exile. Andocides employed his abilities as an orator merely in his own affairs. The four discourses of his which have come down to us are important for the history of Greece. The first has reference to the Mysteries of Eleusis, which he had been accused of violating (Περὶ Μυστηρίων). The second (Περὶ καθόδου), treats of his (second) *return* to Athens. The third (Περὶ Εἰρήνης), "*Concerning Peace*," was pronounced in the fourth year of the 95th Olympiad, on occasion of the peace with Sparta; the fourth is directed *against Alcibiades* (Κατὰ Ἀλκιβιάδου). Taylor, led into an error by a passage of Plutarch (*Vit. Alcib.*, 13.—*Ed. Reiske*, vol. 2, p. 21), thinks that this discourse was delivered by Phæax, one of the antagonists of Alcibiades; but Ruhnken has shown this opinion to be incorrect. (*Hist. Crit. Orat. Gr.*—p. 54, of the edition of Rutilius Lupus.—*Schöll, Hist. Lit. Gr.*, vol. 2, p. 205, *seqq.*) The discourses of Andocides are given in Reiske's edition of the Greek orators; in that of Bekker, and in the edition of Dobson, *Lond.*, 1828, 16 vols. 8vo.

Andomătis, a river of India, falling into the Ganges. According to D'Anville, the modern *Sonn-sou*. (*Vid.* Sonus.)

Andriclus, a mountain of Cilicia Trachea, north of the promontory Anemurium. (*Strab.*, 670.)

Andriscus, an obscure individual, a native of Adramyttium in Asia Minor, who, from his strong resemblance to Philip, son of Perseus, the last king of Macedonia, was induced to pass himself off for that prince, and hence received the name of Pseudophilippus, or "the false Philip." Having deceived the Macedonians, he induced them to revolt against the Roman power, and gained at first some advantages, but was at length defeated by Cæcilius Metellus, and led in triumph B.C. 148. (*Flor.*, 2, 14.—*Vell. Paterc.*, 1, 11.)

Androcȳdes, I. a painter of Cyzicus, contemporary with Pelopidas and Zeuxis, the latter of whom he attempted to rival. Two of his productions are mentioned by the ancient writers, a painting of a battle and a portrait of Scylla, the latter being celebrated for the accuracy with which the fish accompanying the monster were represented. (*Plut., Vit. Pelop.*, 25.—*Plin.*, 35, 10.—*Sillig, Dict. Art., s. v.*)—II. A physician in the time of Alexander the Great, who, in writing to the king, in condemnation of the use of wine, observed, to quote the Latin version of Pliny, "*Vinum poturus rex, memento te bibere sanguinem terræ: cicuta hominum venenum est, cicutæ vinum.*" (*Plin.*, 14, 5.)

Androgĕus, son of Minos and Pasiphaë. He was famous for his skill in wrestling, and overcame every antagonist at Athens during the contest at the Panathenaic festival, and Ægeus, through envy, sent him against the Marathonian bull, by which animal he was destroyed. According to another account, he was waylaid and assassinated while proceeding to Thebes to attend the games of Laïus, and his murderers were the combatants whom he had conquered at Athens, and who were led by envy to perpetrate the deed. Minos declared war against Athens to revenge the death of his son, and peace was at last re-established on condition that Ægeus sent yearly seven boys and seven girls from Athens to Crete, to be devoured by the Minotaur. (*Vid.* Minotaurus.) The Athenians established festivals, by order of Minos, in honour of his son, and called them Androgeia. (*Apollod.*, 3, 15.—*Hygin., fab.*, 41.—*Virg., Æn.*, 6, 20.) The whole story of Androgeus is an allegorical one, and has an agricultural reference. Androgeus is the man of the earth, the cultivator (Ἀνδρόγεως). The Marathonian bull, by whose fire, according to one account (*Serv., ad Virg., Æn.*, 6, 20), he was injured in the conflict, recalls to mind the fire-breathing bulls of Colchis, the land of Æëtes, the first man of the earth. A new field of exertion now opens on the son of

Minos, and a new name is given him; Euryges (Εὐρυγύης), "the far-plougher," or "the possessor of wide-extended acres" (εὐρύς and γύη), and it is worth noticing, that, after having been slain, and previous to his new appellation, he was reawakened to life by Æsculapius, or the sun. (Compare *Hesych.*, vol. 1, p. 1332, *ed. Alberti*, and *Creuzer's Symbolik*, vol. 4, p. 107.)

ANDROMĂCHE, a daughter of Eëtion, king of Hypoplacian Thebe, in Mysia, married Hector, son of Priam, and became the mother of Astyanax. She was equally remarkable for her domestic virtues, and for attachment to her husband. In the division of the prisoners by the Greeks, after the taking of Troy, Andromache fell to the share of Pyrrhus, who carried her to Epirus, where she became the mother of three sons, Molossus, Pielus, and Pergamus. Pyrrhus subsequently conceded her to Helenus, the brother of Hector, who had also been among the captives of the prince. She reigned with Helenus over part of Epirus, and became by him the mother of Cestrinus. (*Homer, Il.*, 6, 22 *et* 24.—*Virg., Æn.*, 3, 485.—*Hygin., fab.*, 123.)

ANDROMĂCHUS, I. an opulent Sicilian, father of the historian Timæus. He collected together the inhabitants of the city of Naxos, which Dionysius the tyrant had destroyed, and founded with them Tauromenium. Andromachus, as prefect of the new city, subsequently aided Timoleon in restoring liberty to Syracuse. (*Diod. Sic.*, 16, 7 *et* 68.)—II. A general of Alexander, to whom Parmenio gave the government of Syria. He was burned alive by the Samaritans, but his death was avenged by Alexander. (*Quint. Curt.*, 4, 5.)—III. A brother-in-law of Seleucus Callinicus.—IV. A traitor, who discovered to the Parthians all the measures of Crassus, and, on being chosen guide, led the Roman army into a situation whence there was no mode of escape.—V. A physician of Crete in the age of Nero: he was physician to the emperor, and inventor of the famous medicine, called after him, *Theriaca Andromachi*. It was intended at first as an antidote against poisons, but became afterward a kind of panacea. This medicine enjoyed so high a reputation among the Romans, that the Emperor Antoninus, at a later period, took some of it every day, and had it prepared every year in his palace. It consisted of 61 ingredients, the principal of which were squills, opium, pepper, and *dried vipers!* This absurd compound was in vogue even in modern times, as late as 1787, in Paris. (*Galen, de Theriac.*, p. 470.—*Id. de antidot.*, lib. 1, p. 4333.—*Sprengel, Hist. Med.*, vol. 2, p. 56.)

ANDROMĔDA, a daughter of Cepheus, King of Æthiopia, by Cassiope. She was promised in marriage to Phineus, her uncle, when Neptune inundated the coasts of the country, and sent a sea-monster to ravage the land, because Cassiope had boasted herself fairer than Juno and the Nereïdes. The oracle of Jupiter Ammon being consulted, returned for answer that the calamity could only be removed by exposing Andromeda to the monster. She was accordingly secured to a rock, and expected every moment to be destroyed, when Perseus, who was returning through the air from the conquest of the Gorgons, saw her, and was captivated with her beauty. He promised to deliver her and destroy the monster if he received her in marriage as a reward. Cepheus consented, and Perseus changed the sea-monster into a rock, by showing him Medusa's head, and unbound Andromeda. The marriage of Andromeda with Perseus was opposed by Phineus, but, in the contest that ensued, he and his followers were changed to stone by the head of the Gorgon. Andromeda was made a constellation in the heavens after her death. Consult remarks under the article Perseus. (*Apollod.*, 2, 4.—*Hygin., fab.*, 64.—*Manil.*, 5, 533.)

ANDRONĪCUS LIVIUS. *Vid.* Livius.

ANDRONĪCUS, I. a peripatetic philosopher, a native of Rhodes, who flourished about 80 B.C. He arranged and published the writings of Aristotle, which had been brought to Rome with the library of Apellicon. He commented on many parts of these writings; but no portion of his works has reached us, for the treatise περὶ παθῶν, and the Paraphrase of the Nicomachean ethics, which have been published under his name, are the productions of another. The treatise περὶ παθῶν was published by Hoeschel in 1593, in 8vo, and was afterward printed conjointly with the Paraphrase, in 1617, 1679, and 1809. The Paraphrase was published by Heinsius in 1607, 4to, at *Leyden*, as an anonymous work (*Incerti Auctoris Paraphrasis*, &c.), and afterward under the name of Andronicus of Rhodes, by the same scholar, in 1617, 8vo, with the treatise περὶ παθῶν added to it. The two works were reprinted in this form at *Cambridge*, in 1679, 8vo, and at *Oxford*, 1809, 8vo.—II. Cyrrhestes, an astronomer of Athens, who erected, B.C. 159, an octagonal marble tower in that city to the eight winds. On every side of the octagon he caused to be wrought a figure in relievo, representing the wind which blew against that side. The top of the tower was finished with a conical marble, on which he placed a brazen Triton, holding a wand in his right hand. This Triton was so contrived that he turned round with the wind, and always stopped when he directly faced it, pointing with his wand over the figure of the wind at that time blowing. Within the structure was a water-clock, supplied from the fountain of Clepsydra. Beneath the eight figures of the winds lines were traced on the walls of the tower, which, by the shadows cast upon them by styles fixed above, indicated the hour of the day, as the Triton's wand did the quarter of the wind. When the sun did not shine, recourse was had to the water-clock within the tower, which building thus supplied both a vane and a chronometer. The structure still stands, though in a damaged state. To the correctness of the sundials, the celebrated Delambre bears testimony, and he describes the series as "the most curious existing monument of the practical gnomonics of antiquity." There are two entrances, facing respectively to the northeast and northwest: each of these openings has a portico supported by two columns. When Stuart explored this building, the lower part of the interior was covered to a considerable depth by rubbish; and the dervishes who had taken possession of the building performed their religious rites on a wooden platform which had been thrown over the fragments. All this, however, he was permitted to remove, and he found manifest traces of a clepsydra or water-clock carefully channelled in the original floor. (*Stuart and Revett's Athens Abridged*, p. 8, *seqq.*—*Wordsworth's Greece*, p. 146.)

ANDROS, an island in the Ægean Sea, one of the Cyclades, lying to the southeast of the lower extremity of Eubœa. It bore also several other appellations, enumerated by Pliny (4, 12). According to this writer, it is ten miles from the promontory of Gerœstus, and thirty-nine from Ceos. The Andrians, as we learn from Herodotus (8, 111 and 121), were compelled to join the armament of Xerxes; and, after the battle of Salamis, they were called upon by Themistocles, at the head of an Athenian squadron, to pay a large sum of money as a contribution: with this demand they declared themselves unable to comply, observing that they were close beset by the two deities, Poverty and Want, which never quitted the island, and Themistocles, after a fruitless attempt to reduce them by force, withdrew to Eubœa. We learn, however, from Thucydides (2, 55, and 4, 42), that the island was subsequently reduced and rendered tributary to the Athenians. In the Macedonian war, Livy relates (31, 45), that the town of Andros was taken by Atta-

lus and the Romans. The modern name of the island is the same with the ancient, or else varies from it only in dropping the final letter. (*Cramer's Anc. Greece*, vol. 3, p. 410.)

ANEMOREA, a town of Phocis, mentioned by Homer (*Il.*, 2, 521) in conjunction with Hyampolis, and doubtless in the immediate vicinity of that city, with which it was even sometimes confounded. (Compare the *French Strabo, Ecclaircies.*, No. 34, vol. 3, *Append.*, p. 154.) Strabo affirms, that it obtained its name from the violent gusts of wind which blew from Mount Catopterius, a peak belonging to the chain of Parnassus. He adds that it was named by some authors Anemolea. (*Strabo*, 423.—*Cramer's Ancient Greece*, vol. 2, p. 186.)

ANGELION, an artist, invariably named in connexion with Tectæus, as his constant associate. It is uncertain whether they excelled chiefly in casting brass or in carving marble. They are supposed by Sillig to have flourished about 548 B.C. Mention is made in particular, by the ancient writers, of a statue of Apollo by these artists. According to Müller, they imitated a very ancient statue of the Delian Apollo, made, as Plutarch states, in the time of Hercules. (*Sillig, Dict. Art., s. v.*)

ANGLI, a people of Germany at the base of the Chersonesus Cimbrica, in the country answering now to the northeastern part of the *Duchy of Holstein*. From them the English have derived their name. There is still, at the present day, in that quarter, a district called *Angeln*. (*Tacit., Germ.*, 40.—*Vid.* Saxŏnes.)

ANGRUS, a river of Illyricum, pursuing a northern course, according to Herodotus, and joining the Brongus, which flows into the Danube. (*Herodot.*, 4, 49.)

ANGUITIA, or ANGITIA, a grove in the country of the Marsi, to the west of the Lacus Fucinus. The name is derived, according to Solinus, from a sister of Circe, who dwelt in the vicinity. It is now *Silva d'Albi*. (*Solin.*, 8.—*Serv., ad Virg., Æn.*, 7, 759.)

ANICĒTUS, I. a son of Hercules by Hebe, the goddess of youth. (*Apollod.*, 2, 7.)—II. A freedman who directed the education of Nero, and became the instrument of his crimes. It was he who encouraged the emperor to destroy his mother Agrippina, and who gave the first idea of the galley, which, by falling on a sudden to pieces, through secret mechanism, was to have accomplished this horrid purpose. (*Suet., Vit. Ner.*)

ANICIA, *Gens*, a family at Rome, which, in the flourishing times of the republic, produced many brave and illustrious citizens.

ANICIUS GALLUS, I. triumphed over the Illyrians and their king Gentius, and obtained the honours of a triumph A.U.C. 585. He obtained the consulship A.U.C. 594, B.C. 150.—II. Probus, a Roman consul, A.D. 371, celebrated for his humanity.

ANĪGRUS, a river of Elis, in the district of Triphylia, to the north of Leprœum. This stream formed into marshes at its mouth, from the want of a fall to carry off the water. The stagnant pool thus created exhaled an odour so fetid as to be perceptible at the distance of twenty stadia, and the fish caught there were so tainted with the infection that they could not be eaten. (*Strabo*, 346.) Pausanias, however, affirms (5, 5) that this miasma was not confined to the marshes, but could be traced to the very source of the river. It was ascribed to the centaur's having washed the wounds inflicted by Hercules's envenomed shafts in the stream. The Anigrus received the water of a fountain said to possess the property of curing cutaneous disorders. This source issued from a cavern sacred to the Nymphs, called Anigriades. (*Cramer's Anc. Greece*, vol. 3, p. 114.)

ANĪO, a river of Italy, the earlier name of which was *Anien*, whence comes the genitive *Anienis*, which is joined in inflection with the later nominative *Anio*.—It rose in the Apennines, near the Sabine town of Treba, and pursued its course at first to the northwest; it then turned to the southeast, and joined the Tiber three miles north of Rome. It is not so full a stream as the Nar, but was considered, however, by the Romans as the most important among the tributaries of the Tiber, and hence received also the appellation of Tiberinus, whence comes by corruption the modern name *Teverone*. The Anio was regarded as the boundary between Latium and the country of the Sabines; not, however, in a very strict sense, for on the left bank lay Antemnæ and Collatia, two Sabine towns, while the Albani and other Latins had founded Fidenæ, on the right bank of the Anio, in the Sabine territory. (*Mannert*, vol. 9, p. 517.) The Anio, in its course, passed by the town of Tibur, the modern *Tivoli*, where it formed some beautiful cascades, the admiration of the present as well as of former times. Of late, however, the scenery has been marred by an earthquake. It has been doubted by some writers whether there was always a fall of the Anio at Tibur. But, without pretending to examine what change the bed of the river may have undergone in remote ages, we may affirm that, since the days of Strabo, no alteration of consequence has taken place; for that geographer (238) talks of the cataract which the Anio, then navigable, formed there: so also Dionysius of Halicarnassus (5, 37) and several of the poets. (*Cramer's Ancient Italy*, vol. 2, p. 64.)

ANISTORGIS, a city of Spain, in the southern part of Lusitania, near Pax Julia, called also Conistorgis. (*Mannert*, vol. 1, p. 343.) Some have doubted, however, whether these two cities were the same. (*Cellarius, Geogr. Ant.*, vol. 1, p. 77.—*Ukert, Geogr.*, vol. 2, p. 389.)

ANĪUS, son of Apollo and Rhœo or Rhoio. He was high-priest of Apollo, and gave Æneas a hospitable reception when the Trojan prince touched at his island. He had by Dorippe three daughters, Œno, Spermo, and Elaia, to whom Bacchus had given the power of changing whatever they pleased into wine, corn, and oil. When Agamemnon went to the Trojan war, he wished to carry them with him to supply his army with provisions; but they complained to Bacchus, who changed them into doves. Thus far we have given Ovid's account. (*Met.*, 13, 642.—Compare *Virg., Æn.*, 3, 80.) Tzetzes, however, states, that Anius endeavoured to prevail upon the forces of Agamemnon to remain with him nine years, and told them that, in the tenth year, they would take Troy. He promised to nurture them also by the aid of his daughters. Tzetzes cites as his authority the author of the Cyprian epic (*ad Lycoph.*, 570). Creuzer sees in all this an agricultural myth, Rhoeo being the pomegranate, or, in other words, a new Proserpina, and her three children the daughters of the seed. (*Symbolik*, vol. 4, p. 379.)

ANNA, a goddess, in whose honour the Romans instituted a festival. She was, according to the common account, Anna, the daughter of Belus, and sister of Dido, who, after her sister's death, gave up Carthage to Iarbas, king of Gætulia, who had besieged the place, and fled to Melita, now *Malta*. From Melita she proceeded to Italy, and was there kindly received by Æneas. Lavinia, however, conceived so violent a jealousy against her, that Anna, warned in a dream, by Dido, of her danger, took flight during the night, and threw herself into the Numicius, where she was transformed into a Naiad. The Romans instituted a festival, which was always celebrated on the 15th of March, in her honour, and generally invoked her aid to obtain a long and happy life; thence, according to some, the explanation of the epithet *Anna Perenna* assigned to her after deification. (*Ovid, Fast.*, 3, 653.—*Sil. Ital.*, 8, 79, &c.) The key to the different legends relative to Anna Perenna is to be found in the rites and cere-

monies attending her festival. It was a feast commemorative of the year and the spring, and the hymns sung on this occasion bore the free and joyous character of orgiastic strains. In them Anna Perenna was entreated to make the entire year roll away in health and prosperity ("*Ut annare perennareque commode liceat.*"—*Macrob., Sat.*, 1, 12). Now, this new year, this year full of freshness and of benefits invoked, is no other than Anna herself, a personification of the old lunar year. (Compare *Hermann und Creuzer, Briefe*, &c., p. 135.) *Anna* is the same word, in fact, as *annus*, or *anus* according to the primitive Roman orthography; in Greek ἔνος or ἐνός, whence the expression ἐνὴ καὶ νέα, proving that the word carries with it the accessory idea of antiquity, just as ἔτος appears analogous to *vetus*. (Compare *Lennep, Etymol. Gr.*, p. 210, *seqq.*—*Valckenaer, ad Ammon.*, p. 196, 197.) Anna Perenna is called the moon, κατ' ἐξοχήν, and it is she that conducts the moons her sisters, and who at the same time directs and governs the humid sphere: thus she reposes for ever in the river Numicius, and runs on for ever with it. She is the course of the moons, of the years, of time in general. It is she that gives the flowers and fruits, and causes the harvest to ripen: the annual produce of the seasons (*annona*) is placed under her protecting care.—The *Anna Perenna* of the Romans has been compared with the *Anna Pourna Devi*, or *Annada*, of the Hindu mythology; the goddess of abundance and nourishment, a beneficent form of Bhavani. The characteristic traits appear to be the same. (Compare the remarks of *Paterson* and *Colebrooke*, in the *Asiatic Researches*, vol. 8, p. 69, *seqq.*, and p. 85.—*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 501, *seqq.*)

Anna Comnēna, a Greek princess, daughter of Alexius Comnenes I., emperor of the East. She was born A.D. 1083, and was originally betrothed to Constantine Ducas; but his death preventing the engagement from being ratified, she subsequently married Nicephorus Bryennius. On the decease of her father, she conspired against her brother John (Calo-Johannes), who had succeeded him in the empire, and when the design was prevented by the fears or scruples of her husband, she passionately exclaimed that nature had mistaken the two sexes, and had endowed Bryennius with the soul of a woman. After the discovery of her treason, the life and fortune of Anna were forfeited to the laws; the former, however, was spared by the clemency of the emperor. After the death of her husband she retired to a convent, where, at the age of sixty years, she sought to relieve the disappointment of her ambitious feelings by writing a life of her father. The character of this history does not stand very high, either for authenticity or beauty of composition: the historian is lost in the daughter; and instead of that simplicity of style and narrative which wins our belief, an elaborate affectation of rhetoric and science betrays in every page the vanity of a female author. (*Gibbon's Decline and Fall, c.* 48.) And yet, at the same time, her work forms a useful contrast to the degrading and partial statements of the Latin historians of that period. The details, moreover, which she gives respecting the first crusaders on their arrival at Constantinople, are peculiarly interesting; and we may there see the impression produced by the simple and rude manners of the heroes of Tasso on a polished, enlightened, and effeminate court. The work of Anna is entitled *Alexias*, and is divided into fifteen books. It commences with A.D. 1069, and terminates with A.D. 1118. The first edition of the Alexias appeared in 1610, 4to, by Hoeschel, *Argent.* It contains only the first eight books. Some copies bear the date of 1618. A complete edition was published in 1651, *Paris.* The best edition, however, will be the one intended to form part of the Byzantine Historians (*Corpus Scriptorum Historiæ Byzantinæ*), at present in a course of publication in Germany. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 389, *seqq.*)

Annales, a chronological history which gives an account of all the important events of every year in a state, without entering into the causes which produced them. The annals of Tacitus may be considered in this light. The Romans had journalists or annalists from the very beginning of the state. The Annals of the Pontiffs were of the same date, if we may believe Cicero (*de Orat.*, 2, 13), as the foundation of the city; but others have placed their commencement in the reign of Numa (*Vopiscus, Vit. Tacit.*), and Niebuhr not till after the battle of Regillus, which terminated the hopes of Tarquin. (*Römische Gesch.*, vol. 1, p. 367.) In order to preserve the memory of public transactions, the Pontifex Maximus, who was the official historian of the republic, annually committed to writing, on wooden tablets, the leading events of each year, and then set them up at his own house for the instruction of the people. (*Cic., de Orat.*, 2, 13.) The Pontifex Maximus was aided in this task by his four colleagues, down to A.U.C. 453, and after that period by four additional pontiffs, created by the Ogulnian law. (*Cic., de Rep.*, 2, 14.) These annals were continued to the pontificate of Mucius, A.U.C. 629, and were called *Annales Maximi*, as being periodically compiled and kept by the *Pontifex Maximus*, or *Publici*, as recording *public* transactions. Having been inscribed on wooden tablets, they would necessarily be short, and destitute of all circumstantial detail; and being annually formed by successive pontiffs, could have no appearance of a continued history, their contents would resemble the epitome prefixed to the books of Livy, or the Register of Remarkable Occurrences in modern almanacs. But though short, jejune, and unadorned, still, as records of facts, these annals, if spared, would have formed an inestimable treasure of early history. Besides, the method which, Cicero informs us, was observed in preparing these annals, and the care that was taken to insert no fact of which the truth had not been attested by as many witnesses as there were citizens at Rome, who were all entitled to judge and make their remarks on what ought either to be added or retrenched, must have formed the most authentic body of history that could be desired. The memory of transactions which were yet recent, and whose concomitant circumstances every one could remember, was therein transmitted to posterity. By this means they were proof against falsification, and their veracity was incontestably fixed. These valuable records, however, were, for the most part, consumed in the conflagration of the city consequent on its capture by the Gauls; an event which was, to the early history of Rome, what the English invasion by Edward I. proved to the history of Scotland. The practice of the Pontifex Maximus in preserving such records was discontinued after that eventful period. A feeble attempt was made to revive it towards the end of the second Punic war; and from that time the custom was not entirely dropped till the Pontificate of Mucius, in the year 629. It is to this second series of Annals, or to some other late and ineffectual attempt to revive the ancient Roman history, that Cicero must allude when he talks of the Great Annals in his work *De Legibus* (1, 2), since it is undoubted, that the pontifical records of events previous to the capture of Rome by the Gauls almost entirely perished in the conflagration of the city. (*Livy*, 6, 1.) Accordingly, Livy never cites these records, and there is no appearance that he had any opportunity of consulting them; nor are they mentioned by Dionysius of Halicarnassus in the long catalogue of records and memorials which he had employed in the composition of his *Historical Antiquities*. The *books* of the pontiffs, some of which were recovered in the search after what the flames had spared, are, indeed, occasionally mentioned. But these were

works explaining the mysteries of religion, with instructions as to the ceremonies to be observed in its practical exercise, and could have been of no more service to Roman, than a collection of breviaries or missals to modern, history. (*Dunlop's Rom. Lit.*, vol. 2, p. 97, *seqq.*, *Lond. ed.*—*Le Clerc, des Journaux chez les Romains, Introd.*)

ANNĀLIS LEX, settled the age at which, among the Romans, a citizen could be admitted to exercise the offices of the state. Originally there was no certain age fixed for enjoying the different offices. A law was first made for this purpose (*Lex Annalis*) by L. Villius or L. Julius, a tribune of the commons, A.U.C. 573, whence his family got the surname of *Annales*. (*Liv.*, 40, 43.) What was the year fixed for enjoying each office is not ascertained. It is certain that the prætorship used to be enjoyed two years after the ædileship (*Cic.*, *Ep. ad Fam.*, 10, 25), and that the forty-third was the year fixed for the consulship. (*Cic.*, *Phil.*, 5, 17.) If we are to judge from Cicero, who frequently boasts that he had enjoyed every office in its proper year, the years appointed for the different offices by the Lex Villia were, for the quæstorship thirty-one, for the ædileship thirty-seven, for the prætorship forty, and for the consulship forty-three. But even under the republic popular citizens were freed from these restrictions, and the emperors, too, granted that indulgence to whomsoever they pleased.

ANNĪBAL. *Vid.* Hannibal.

ANNICERRIS, a philosopher of the Cyrenaïc sect, and a follower of Aristippus. He so far receded from the doctrine of his master as to acknowledge the merit of filial piety, friendship, and patriotism, and to allow that a wise man might retain the possession of himself in the midst of external troubles; but he inherited so much of his frivolous taste as to value himself upon the most trivial accomplishments, particularly upon his dexterity in being able to drive a chariot twice round a course in the same ring. (*Diog. Laert.*, 2, 87.—*Suidas, s. v.*—*Enfield's History of Philosophy*, vol. 1, p. 196.)

ANNO. *Vid.* HANNO.

ANOPÆA, a mountain of Greece, part of the chain of Œta. A small pass in this mountain, called by the same name, formed a communication between Thessaly and the country of the Epicnemidian Locri. (*Herodot.*, 7, 216.)

ANSER, a Roman poet, intimate with the triumvir Antony, and one of the detractors of Virgil. (Compare *Virg.*, *Eclog.*, 9, 36.—*Servius, ad Virg., l. c.*) Ovid (*Trist.*, 2, 435) calls him "*procax.*"

ANSIBARII, a people of Germany, mentioned by Tacitus (*Ann.*, 13, 55) as having made an irruption, during the reign of Nero, into the Roman territories along the Rhine. Mannert makes them to have been a branch of the Cherusci. The same writer alludes to the hypothesis which would consider their name as denoting "dwellers along the Ems," and as marking this for their original place of settlement. He views it, however, as untenable. (*Geogr.*, vol. 6, p. 156, *seqq.*)

ANTÆOPŎLIS, a city of Egypt on the eastern bank of the Nile, and the capital of the nome Antæopolites. It derived its name from Antæus, whom Osiris, according to Diodorus Siculus (1, 17), left as governor of his Libyan and Æthiopian possessions, and whom Hercules destroyed. It was a place of no great importance. The modern village of *Kau* (Qaou) stands near the ruins of the ancient city. (*Mannert*, vol. 10, pt. 2, p. 388, *seqq.*—Compare *Description de l'Egypte*, vol. 4, p. 111.)

ANTÆUS, I., a monarch of Libya, of gigantic dimensions, son of Neptune and Terra. He was famed for his strength and his skill in wrestling, and engaged in a contest with Hercules. As he received new strength from his mother as often as he touched the ground, the hero lifted him up in the air, and squeezed him to death in his arms. (*Apollod.*, 2, 5.)—II. A governor of Libya and Æthiopia under Osiris. (*Diod. Sic.*, 1, 17.)—Both these accounts are, in fact, fabulous, and refer to one and the same thing. The legend of Hercules and Antæus is nothing more than the triumph of art and labour over the encroaching sands of the desert. Hercules, stifling his adversary, is, in fact, the Nile divided into a thousand canals, and preventing the arid sand from returning to its native deserts, whence again to come forth with the winds and cover with its waves the fertile valley. (*Constant, de la Religion*, vol. 2, p. 416.) The very position of Antæopolis, indeed, has reference to the identity of Antæus with the sands of the desert; for the place was situate in a long and deep valley of the Arabian chain, where the most fearful hurricanes and sand-winds were accustomed to blow. (Compare *Ritter, Erdkunde*, 2d *ed.*, vol. 1, p. 779.)

ANTAGŌRAS, a Rhodian poet, who lived at the court of Antigonus Gonatas, where he acquired the reputation of a gourmand. He composed a poem entitled *Thebaïs;* and the Bœotians, to whom he read it, heard him with yawns. (*Mich. Apost. Proverb. Cent.*, 5, 82.) We have one of his epigrams remaining. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 128.)

ANTALCĪDAS, of Sparta, son of Leon, was sent into Persia, where he made the well-known peace with Artaxerxes Mnemon. The terms of this peace were as follows: that all the Greek cities of Asia should belong to the Persian king, together with the island of Clazomenæ (as it was called) and that of Cyprus: that all other Grecian cities, small and great, should be independent, except the islands of Lemnos, Imbros, and Scyros, which were to remain subject to the Athenians. (*Xen., Hist. Gr.*, 5, 1.—Consult *Schneider, ad loc.*) Polybius (1, 6) fixes the year of this celebrated peace, and Aristides (vol. 2, p. 286) the name of the archon (Θεόδοτος ἐφ' οὗ ἡ εἰρήνη ἐγένετο). The treaty seems to have been concluded in the beginning of the year of Theodotus, about autumn; because the Mantinean war, which was carried on in the archonship of Mystichides, was in the second year after the peace; and because the restoration of Platæa, accomplished *after* the treaty, took place nevertheless in the year of the treaty, as Pausanias implies. (*Clinton's Fasti Hellenici*, 2d *ed.*, p. 102.)

ANTANDRUS, a city of Troas, on the northern side of the Gulf of Adramyttium. According to Thucydides (8, 108), it was founded by an Æolian colony, which had probably dispossessed a body of the Pelasgi in this quarter, since Herodotus (7, 42) names the place the Pelasgic Antandrus. If we follow the ancient mythology, however, we will find different accounts of its origin. These are given by Mela (1, 18), who states that the city was called Antandrus according to some, because Ascanius, the son of Æneas, having fallen into the hands of the Pelasgi, gave them up this city as a ransom; and hence Antandrus, i. e., ἀντ' ἀνδρός ("in the stead," or "place, of a man"); while others maintain that it was founded by certain inhabitants of Andros, who had been driven from home by civil dissensions, and that hence the city was called Antandrus, i. e., "instead of Andros," implying that it was to them a second country. Pliny (5, 30), on the other hand, believes that its first name was *Edonis*, and that it was subsequently styled *Cimmeris*. During the Persian times, Antandrus, like many other parts of this coast, was subject to Mytilene, in the island of Lesbos. The Persians, however, held the citadel, which would seem to have stood on a mountain near the city. This mountain is probably the same with the one called Alexandrea, and on which, according to Strabo (606), the controversy between Juno, Minerva, and Venus was decided by Paris. (*Mannert*, vol. 6, pt. 3, p. 416.)

ANTEMNÆ, a city of Italy, in the territory of the Sabines, at the confluence of the Anio and Tiber. It is said to have been more ancient than Rome itself. We are told by Dionysius of Halicarnassus (2, 36), that Antemnæ belonged at first to the Siculi, but that afterward it was conquered by the Aborigines, to whom, probably, it owes its Latin name. (*Varro, de Ling. Lat.*, 4.—*Festus, s. v. Antemnæ.*) That it afterward formed a part of the Sabine confederacy is evident from its being one of the first cities which resented the outrage offered to that nation by the rape of their women. (*Liv.*, 1, 10.—*Strabo*, 226.—*Cramer's Ancient Italy*, vol. 1, p. 301.)

ANTĒNOR, I. a Trojan prince related to Priam. He was the husband of Theano, daughter of Cisseus, king of Thrace, and father of nineteen sons, of whom the most known were Polybus (*Il.*, 11, 59), Acamas (*Il.*, 2, 823), Agenor (*Il.*, 4, 533), Polydamas, Helicaon, Archilochus (*Il.*, 2, 823), and Laodocus (*Il.*, 4, 87). He is accused by some of having betrayed his country, not only because he gave a favourable reception to Diomedes, Ulysses, and Menelaus, when they came to Troy, as ambassadors from the Greeks, to demand the restitution of Helen, but also because he withheld the fact of his recognising Ulysses, at the time that hero visited the city under the guise of a mendicant. (*Od.*, 4, 335.) After the conclusion of the war, Antenor, according to some, migrated with a party of followers into Italy, and built Patavium. According to others, he went with a colony of the Heneti from Paphlagonia to the shores of the Hadriatic, where the new settlers established themselves in the district called by them Venetia. Both accounts are fabulous. (*Liv.*, 1, 1.—*Plin.*, 3, 13.—*Virg.*, *Æn.*, 1, 242.—*Tacit.*, 16, 21.)—II. A statuary, known only as the maker of the original statues of Harmodius and Aristogiton, which were carried off by Xerxes, and restored by Alexander. (*Pausan.*, 1, 8.—*Arrian, Exp. Al.*, 3, 16.—*Plin.*, 34, 8.)

ANTENORĪDES, a patronymic given to the sons of Antenor.

ANTĒROS. The original meaning of the name Anteros is the deity who avenges slighted love. By later writers it is applied to a brother of Cupid, but in constant opposition to him; and in the palæstra at Elis he was represented contending with him. The signification of mutual love is given to the word only by later writers, according to Böttiger. (*Schneider, Wörterb., s. v.—Pausan.*, 1, 30.—*Id.*, 6, 23.—*Plutarch, Erot.*, 20.)

ANTHĒA, one of the three towns on the site of which the city of Patræ, in Achaia, is said to have been built. The other two were Aroë and Messatis. These three were founded by the Ionians when they held possession of the country. (*Cramer's Ancient Greece*, vol. 2, p. 66.)

ANTHĒDON, I. a city of Bœotia, on the shore of the Euripus, and, according to Dicæarchus, about seventy stadia to the north of Salganeus. (*Stat. Græc.*, p. 19.) The same writer informs us, that from Thebes to Anthedon the distance was 160 stadia by a cross-road open to carriages. The inhabitants were, for the most part, mariners and shipwrights; at least, so says Dicæarchus; and the fisheries of the place were very important. The wine of Anthedon was celebrated. (*Athenæus*, 1, 56.) Pausanias states (9, 22) that the Cabiri were worshipped here; there was also a temple of Proserpina in the town, and one of Bacchus without the walls. Near the sea was a spot called the leap of Glaucus. (*Strabo*, 404.—*Steph. Byz., s. v. Ἀνθηδών.—Pliny, Hist. Nat.*, 4, 7.) Sir W. Gell reports, that the ruins of this city are under Mount *Ktypa*, about seven miles from *Portzumadi*, and six from *Egripo*. (*Itin.*, p. 147.—*Cramer's Ancient Greece*, vol. 2, p. 254.)—II. A town of Palestine, called also Agrippias, on the seacoast, to the south-west of Gaza. Herod gave it the second name in honour of Agrippa. It is now *Daron*. (*Plin*, 4, 7.)

ANTHĒLE, a small town of Thessaly, in the interval between the river Phœnix and the Straits of Thermopylæ, and near the spot where the Asopus flows into the sea. In the immediate vicinity were the temples of Ceres Amphictyonia, that of Amphictyon, and the seats of the Amphictyons. It was one of the two places where the Amphictyonic council used to meet, the other being Delphi. The place for holding the assembly here was the temple of Ceres. (*Vid.* Amphictyones.—*Herodot.*, 7, 200.—*Strabo*, 428.)

ANTHĒMUS, a town of Macedonia, to the northeast of Thessalonica, and which Thucydides seems to comprise within Mygdonia. (*Thucyd.*, 2, 99.)

ANTHEMUSĪA, I. a district in the northern part of Mesopotamia, which was subsequently incorporated into Osroene. (*Amm. Marcell.*, 14, 9.—*Eutrop.*, 8, 2.)—II. The capital of the district just mentioned, lying east of the Euphrates and west of the city of Edessa. It is also called Anthemus. The name was derived from the Macedonian city of Anthemus. (*Plin.*, 6, 26.—*Strab.*, 514.)

ANTHĒNE, a town of Cynuria in Argolis, once occupied by the Æginetæ together with Thyrea. (*Pausan.*, 2, 38.) It was restored to the Argives after the battle of Amphipolis. (*Thucyd.*, 5, 41.)

ANTHERMUS, a Chian sculptor, son of Micciades, and grandson to Malas. He flourished about Olymp. 50, and was the father of the two artists Bupalus and Athenis. (*Vid.* Bupalus.) As the name Anthermus is not Greek, Brotier reads *Archermus*, which Sillig follows. (*Plin.*, 36, 5.—*Sillig, Dict. Art., s. v.*)

ANTHESPHORIA, a festival celebrated by the people of Syracuse in honour of Proserpina, who was carried away by Pluto as she was gathering flowers. The word is derived from *ἀπὸ τοῦ φέρειν ἄνθεα*, i. e., *from carrying flowers*. The Syracusans showed, near their city, the spot where Proserpina was carried off, and from which a lake had immediately proceeded. Around this the festival was celebrated. The lake in question is formed by the sources of the Cyane, whose waters join the Anapus. (Compare *Münter, Nachricht von Neap. und Sicil.*, p. 374.)—Festivals of the same name were also observed at Argos in honour of Juno, who was called Antheia. (*Pollux, Onom.*, 1, 1.)

ANTHESTERĪA, festivals in honour of Bacchus among the Greeks. They were celebrated in the month of February, called Anthesterion, whence the name is derived, and continued three days. The first day was called Πιθοίγια, *ἀπὸ τοῦ πίθους οἴγειν*, because they *tapped* their *barrels* of liquor. The second day was called Χοές, from the measure *χοά*, because every individual drank of his own vessel, in commemoration of the arrival of Orestes, who, after the murder of his mother, came, without being purified, to Demophoön, or Pandion, king of Athens, and was obliged, with all the Athenians, to drink by himself for fear of polluting the people by drinking with them before he was purified of the parricide. It was usual on that day to ride out in chariots, and ridicule those that passed by. The best drinker was rewarded with a crown of leaves, or rather of gold, and with a cask of wine. The third day was called Χύτροι, from *χύτρα*, a vessel brought out full of all sorts of seed and herbs, deemed sacred to Mercury, and therefore not touched. The slaves had the permission of being merry and free during these festivals; and at the end of the solemnity a herald proclaimed, Θυράζε, Κᾶρες, οὐκ ἔτ' Ἀνθεστήρια, i. e., Depart, ye Carian slaves, the festivals are at an end. (*Ælian, V. H.*, 2, 41.—*Potter, Gr. Antiq.*, vol. 1, p. 422, *seqq.*) Ruhnken (*Auct. Emend., ad Hesych.*, vol. 2, *s. v.* Διονύς) makes the Athenians to have celebrated three festivals in honour of Bacchus: 1. Those of the country, in the month Poseidon: 2. Those of the city, or the greater festivals, in the month Ela-

plebeian; and, 3. The Anthesteria or Lenæa, in the month Anthesterion. These last were celebrated within a large enclosure called Lenæum, and in a quarter of the city termed Limnæ, or "the pools." Meursius had before distinguished the Lenæa from the Anthesteria. (*Græc. Fer.*, vol. 3, *Op. col.*, 917 and 918.) Böckh also regards the Lenæa as a distinct festival from the Anthesteria. (*Vom Unterscheide der Attischen Lenæen, &c., Jahrg.*, 1816, 1817, p. 47, *seqq.*) Both the latter opinions, however, are incorrect. (Compare *Creuzer, Symbolik*, vol. 3, p. 319, *seqq.*)

ANTHEUS, I. a son of Antenor.—II. One of the companions of Æneas. (*Virg., Æn.*, 1, 514.)—III. A statuary mentioned by Pliny (34, 8) as having flourished in Olymp. 155, and as approved among the artists of his own time. In some editions of Pliny the name is written Antæus. (*Sillig, Dict. Art., s. v.*)

ANTHIUM, a town of Thrace, afterward called Apollonia. The name was subsequently changed to Sozopolis, and is now pronounced *Sizeboli*. (*Plin.*, 4, 11.)

ANTHŎBES, a companion of Hercules, who followed Evander, and settled in Italy. He was killed in the war of Turnus against Æneas. (*Virg., Æn.*, 10, 778.)

ANTHROPOPHĂGI, a people of Scythia that fed on human flesh. Herodotus (4, 106) calls them the Androphagi, and states that they lived in a more savage manner than any other nation, having no public distribution of justice nor established laws. He informs us also that they applied themselves to the breeding of cattle, clothed themselves like the Scythians, and spoke a peculiar language. Rennell thinks that they must have occupied Polish Russia, and both banks of the river *Prypetz*, the western head of the Borysthenes. (*Rennell, Geogr. of Herod.*, p. 86, 4to *ed.*)

ANTHYLLA, a city of Egypt about west from the Canopic branch of the Nile, and northwest from Naucratis. It is supposed by Larcher to have been the same with Gynæcopolis. (Compare *Mannert, Geogr.*, vol. 10, p. 596.) According to Herodotus, it furnished sandals to the wife of the Persian satrap, who was viceroy, for the time being, over Egypt. This was in imitation of the royal custom at home, in the case of the queens of Persia. (*Herod.*, 2, 98.—Consult *Bähr, ad loc.*) Athenæus says it supplied girdles (1, p. 33. —Compare *Bähr, ad Ctes.*, p. 209.)

ANTIA LEX, was made for the suppression of luxury at Rome. Its particulars are not known, but it could not be enforced. The enactor was Antius Resto, who afterward never supped abroad for fear of being himself a witness of the profusion and extravagance which his law meant to destroy, but without effect. (*Macrob.*, 3, 17.)

ANTIAS, a name given to the goddess Fortune, from her splendid temple at Antium, where she was particularly worshipped. (*Vid.* Antium.)

ANTICLĒA, a daughter of Autolycus and Amphithea. She was the mother of Ulysses, but not, it is said, by Laertes. This individual was only the reputed father of the chieftain of Ithaca, and the actual paternity belonged to Sisyphus. It is said that Anticlea killed herself when she heard a false report of her son's death. (*Homer, Od.*, 11, 19.—*Hygin., fab.*, 201, 243. —*Pausan.*, 10, 29.)

ANTICLĪDES, a Greek historian, a native of Athens, whose works are lost. (Consult *Athenæus, ed. Schw. —Ind. Auct., s. v.*, vol. 9.)

ANTICRAGUS, a detached chain of the ridge of Mount Cragus in Lycia, running in a northeast direction along the coast of the Sinus Glaucus. It is now called *Soumbourlou*. Captain Beaufort estimates the height at not less than 6000 feet. (*Cramer's Asia Minor*, vol. 2, p. 245.)

ANTICRĂTES, a Spartan, who, according to Plutarch, stabbed Epaminondas, the Theban general, at the battle of Mantinea. Great honours and rewards were decreed to him by the Spartans, and an exemption from taxes to his posterity. (*Plut., Vit. Ages., c.* 35.) There were, however, other claimants for this honour. The Mantineans asserted that one of their citizens, by name Machærion, gave the fatal blow. The Athenians, on the other hand, make Epaminondas to have fallen by the hand of Gryllus, son of Xenophon. (Compare *Pausan.*, 8, 11.—*Id.*, 9, 15; and *Wesseling, ad Diod. Sic.*, 15, 87.)

ANTICYRA, I. a town of Thessaly, at the mouth of the Sperchius. (*Herodot.*, 7, 198.—*Strabo*, 428.) It was said to produce the genuine hellebore, so much recommended by ancient physicians as a cure for insanity. (*Steph. Byz., s. v.* Ἀντίκυρα.)—II. A town of Phocis, on the isthmus of a small peninsula in the Sinus Corinthiacus. It was celebrated, in common with the one already mentioned, for its hellebore. (*Scylax*, p. 14.—*Theophr.*, 9, 10.—*Strabo*, 418.) Pausanias affirms (10, 36) that the inhabitants of Anticyra were driven from their town by Philip, the son of Amyntas, on the termination of the Sacred War. At a later period it was besieged and taken by Lævinus, the Roman prætor, who delivered it up to the Ætolians. (*Liv.*, 26, 26.) And subsequently, in the Macedonian war, it was occupied by Titus Q. Flamininus, on account of the facilities which its harbour presented for the operations of the Roman fleet in the Corinthian Gulf. (*Liv.*, 32, 18.—*Pausan.*, 10, 36.—*Polyb.*, 18, 28.—*Id.*, 27, 14.) The site of Anticyra corresponds, as is generally believed, with that of *Aspropiti*, in a bay of some extent, parallel to that of *Salona*. "Here is a good port," says Sir W. Gell (*Itin.*, p. 174), "and some remains of antiquity." Chandler remarks, that "the site is now called *Aspropitia*, or the white houses; and some traces of the buildings, from which it was so named, remain. The port is land-locked, and frequented by vessels for corn." (*Travels*, vol. 2, p. 301.)—The ancients had a proverb, *Naviget Anticyram*, applied to a person that was regarded as insane, and alluding to the hellebore produced at either Anticyra. (Compare *Erasmus, Chil.*, 1, *cent.* 8, 52.—*Naviget Anticyras*, Πλεύσειεν εἰς Ἀντικύρας.) Horace has been supposed by some to allude to *three* places of this name, but this is a mistake; the poet merely speaks of a head so insane as not to be cured by the produce of *three* Anticyras, if there even were three, and not merely two. (*Ep., ad Pis.*, 300.)

ANTIDŌTUS, a Greek painter, a pupil of Euphranor. He flourished about 364 B.C. His colouring was severe, and his productions were remarkable for their careful execution rather than their number. His principal pieces were a Wrestler and a Flute-player. He was the instructer of Nicias of Athens. (*Plin., H. N.*, 35, 11.—*Biogr. Univ.*, vol. 2, p. 249.)

ANTIGĔNES, one of Alexander's generals, publicly rewarded for his valour. (*Quint. Curt.*, 5, 14.)

ANTIGENĪDAS, a famous musician of Thebes, disciple to Philoxenus. He introduced certain innovations in the construction of the flute, and in the art of playing upon it. (*Cic., Brut.*, 97.)

ANTIGŌNE, a daughter of Œdipus, king of Thebes, by his mother Jocasta. After the death of Œdipus and his sons Eteocles and Polynices, Antigone repaired to Thebes, in order to effect the sepulture of her brother Polynices. Creon, monarch of Thebes, her maternal uncle, had forbidden the interment of the young prince under the penalty of death, on account of the war which the latter had waged against his own country. Antigone, however, disregarding all personal considerations, succeeded in sprinkling dust three times on her brother's remains, which was equivalent to sepulture, but was subsequently seized by the guards who had been placed to watch the corpse and prevent its interment. For this she was immured alive in a tomb, where she hung herself. Hæmon, the son of Creon, to whom she had been betrothed,

effected an entrance and killed himself by her corpse, and his mother Eurydice likewise put an end to her existence. This sad story forms the basis of one of the tragedies of Sophocles. (*Vid.* Sophocles.)

ANTIGONĔA, I. a city of Epirus, southwest of Apollonia. (*Plin.*, 4, 1.)—II. One of Macedonia, in the district of Mygdonia, founded by Antigonus, son of Gonatas. (*Id.*, 4, 10.)—III. One in Syria, on the borders of the Orontes, built by Antigonus, and intended as the residence of the governors of Egypt and Syria, but destroyed by him when Seleucia was built, and the inhabitants removed to the latter city.—IV. Another in Asia Minor. (*Vid.* Alexandrea, IX.)

ANTIGŎNUS, I. a general of Alexander's, and one of those who played the most important part after the death of that monarch. In the division of the provinces after the king's death, he received Pamphylia, Lycia, and Phrygia. Two years after the decease of Alexander, he united with Antipater and Ptolemy against Perdiccas, who aimed at the supremacy. Perdiccas having died this same year (B.C. 322), and Antipater being placed at the head of the government, Antigonus was named commander of all the forces of the empire, and marched against Eumenes. After various conflicts, during a war of three years, he succeeded in getting Eumenes into his power by treachery, and starved him to death. Become now all powerful by the death of this formidable rival, he ruled as king, but without assuming the title, over all Asia Minor and Syria; but his conduct eventually excited against him a formidable league, in which Seleucus, Ptolemy, Lysimachus, and Cassander arrayed themselves against Antigonus, and the celebrated Demetrius, his son. After varied success, the confederates made a treaty with him, and surrendered to him the possession of the whole of Asia, upon condition that the Grecian cities should remain free. This treaty was soon broken, and Ptolemy made a descent into Lesser Asia and on some of the Greek isles, which was at first successful, but he was defeated in a seafight by Demetrius, the son of Antigonus, who took the island of Cyprus, made 16,000 prisoners, and sunk 200 of his ships. After this famous naval battle, which happened 26 years after Alexander's death, Antigonus and his son assumed the title of kings, and their example was followed by all the rest of Alexander's generals. From this period, B.C. 306, his own reign in Asia, that of Ptolemy in Egypt, and those of the other captains of Alexander in their respective territories, properly commence. Antigonus now formed the design of driving Ptolemy from Egypt, but failed. His power soon became so formidable that a new confederacy was formed against him by Cassander, Lysimachus, Seleucus, and Ptolemy. The contending parties met in the plain of Ipsus in Phrygia, B.C. 301. Antigonus was defeated, and died of his wounds; and his son Demetrius fled from the field. Antigonus was 84 years old when he died. (*Vid.* Demetrius.—*Pausan.*, 1, 6, &c.—*Justin*, 13, 14, *et* 15.—*C. Nep.*, *Vit. Eumen.*—*Plut.*, *Vit. Demetr.*—*Eumen. et Arat.*)—II. Gonatas, so called from Gonni in Thessaly, the place of his birth, was the son of Demetrius, and grandson of Antigonus. He made himself master of Macedonia B.C. 277, and assumed the title of king. In the course of his reign, he defeated, with great slaughter, the Gauls, who had made an irruption into his kingdom. Having refused succours to Pyrrhus of Epirus, he was driven from his throne by that warlike monarch. He afterward recovered a great part of Macedonia, and followed Pyrrhus to the neighbourhood of Argos. In a conflict that ensued there, Pyrrhus was slain. After the death of Pyrrhus, he recovered the remainder of Macedonia, and died after a reign of 34 years, leaving his son, Demetrius the Second, to succeed, B.C. 243. (*Justin*, 21 *et* 25.)—III. The guardian of his nephew, Philip, the son of Demetrius, who married the widow of Demetrius, and usurped the kingdom. He was called *Doson* (δώσων, "about to give," i. e., always promising), from his promising much and giving nothing. He conquered Cleomenes, king of Sparta, and obliged him to retire into Egypt, because he favoured the Ætolians against the Greeks. He died B.C. 222, after a reign of 11 years, leaving his crown to the lawful possessor, Philip, who became conspicuous by his cruelties and the war he made against the Romans. (*Justin*, 28 *et* 29.—*Plut.*, *Vit. Cleom.*)—IV. Son of Echecrates, and nephew of Philip, the father of Perseus. He was the only one of the Macedonian nobles who remained faithful when Perseus conspired against his parents; and to him, moreover, Philip owed the discovery of the plot. Charmed with his virtuous and upright character, the monarch intended to make him his successor, but the death of Philip prevented this being done. Perseus succeeded his father, and, a few days after, put Antigonus to death, B.C. 179. (*Liv.*, 40, 54, &c.)—V. Son of Aristobulus II., king of Judæ, was conducted to Rome along with his father, after the capture of Jerusalem by Pompey. When Cæsar became dictator, Antigonus endeavoured, but in vain, to get himself re-established in his hereditary dominions, and at last was compelled to apply to Pacorus, king of the Parthians. Pacorus, on the promise of 1000 talents, marched into Judæa at the head of a large army, and replaced Antigonus on the throne; but Marc Antony, at the solicitation of Herod, sent Gabinius against him, who took Jerusalem, and put Antigonus to an ignominious death. He reigned 3 years and 3 months. (*Justin*, 20, 29, &c.)—VI. Carystius, an historian in the age of Ptolemy Philadelphus, who wrote the lives of some of the ancient philosophers: also a heroic poem, entitled "Antipater," mentioned by Athenæus; and other works. The only remains we have of them are his "Collections of wonderful Stories" concerning animals and other natural bodies. This work was first published at Basle, 1568, and was afterward reprinted at Leyden by Meursius, 1619, in 4to. It forms a part also of the volume entitled *Historiarum Mirabilium Auctores Græci*, printed at Leyden in 1622, in 4to.

ANTILIBĀNUS, a ridge of mountains in Syria, east of, and running parallel with, the ridge of Libanus. (*Vid.* Libanus.—*Plin.*, 5, 20.)

ANTILŎCHUS, I. the eldest son of Nestor by Eurydice. He went to the Trojan war with his father, and was killed by Memnon, the son of Aurora, according to Homer (*Od.*, 4, 187), who is followed by Pindar (*Pyth.*, 6, 28), and by Hyginus (*fab.*, 113). Ovid, on the contrary, makes him to have been slain by Hector (*Her.*, 1, 15). We must therefore alter the text of the latter, and for *Antilochum* read either *Anchialum* with Muncker (from *Hom.*, *Il.*, 18, 185), or *Amphimachum* with Scoppa (from *Dares Phrygius*, c. 20).—II. A poet, who wrote some verses in praise of Lysander, and received a cup full of silver in return. (*Plut.*, *Vit. Lysandr.*, c. 18.)

ANTIMĂCHUS, I. a poet of Colophon, and pupil of Panyasis. He was the contemporary of Chœrilus, and flourished between 460 and 431 B.C. With Antimachus would have commenced a new era in the history of epic verse, if that department of poetry had been capable of resuming its former lustre. In common with Chœrilus, he perceived that the period of the Homeric epic had irrevocably passed; but in place of substituting the historic epic, as the former did, he returned to mythological subjects; merely treating them, however, in a manner more in accordance with the taste of the day. The success which he obtained, and the admiration which was subsequently testified for his productions by the Alexandrean school, prove that he was not mistaken in the judgment he had formed of the spirit of the age, and that he augured well respecting the opinion of posterity. The Alexandrean

critics (according to Quintilian, 10, 1) cited his *Thebais* as a work worthy of being compared with the poems of Homer, and of terminating the list of epic poems of the first class. They extolled the grandeur of his ideas and the energy of his style, but they confessed, at the same time, that he was deficient in elegance and grace. Antimachus was also the author of an elegy entitled *Lyde*, which the ancients regarded as a chef-d'œuvre. It is now entirely lost. The Anthology has preserved for us one of his epigrams. The fragments of Antimachus have been collected and published by Schellenberg, under the title "*Antimachi Colophonii fragmenta, nunc primum conquisita*," &c., *Halæ*, 1786, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 245, and 2, p. 126.)—II. A Trojan, whom Paris bribed to oppose the restoring of Helen to Menelaus and Ulysses, who had come as ambassadors to recover her. He recommended to put them to death. His sons, Hippolochus and Pisander, were killed by Agamemnon. (*Il.*, 11, 122, *seqq.*)

ANTINOEIA, annual sacrifices and quinquennial games in honour of Antinous, instituted by the Emperor Hadrian at Mantinea, where Antinous was worshipped as a divinity. They were celebrated also at Argos. (*Potter, Gr. Antiq.*, vol. 1, p. 424.)

ANTINOOPŎLIS or ANTINOE, a town of Egypt, built in honour of Antinous, opposite Hermopolis Magna, on the eastern bank of the Nile. It was previously an obscure place called Besa, but became a magnificent city. (*Vid.* Antinous.) It is now called *Ensené*, and a revered sepulchre has also caused it to receive the name of *Shek-Abadé*. (*Ammian. Marcellin.*, 19, 12.—*Dio Cass.*, 69, 11.—*Spartian., Vit. Hadr.*, 14. —*Description de l'Egypte*, vol. 4, p. 197, *seqq.*)

ANTINŎUS, I. a youth of Bithynia, of whom the Emperor Hadrian was so extremely fond, that at his death he erected temples to him, established a priesthood for the new divinity, built a city in honour of him (*vid.* Antinoopolis), and caused a constellation in the heavens to be called by his name. According to one account, Antinous was drowned in the Nile, while another and more correct statement gives the occasion of his death as follows: Hadrian, consulting an oracle at Besa, was informed that he was threatened with great danger, unless a person that was dear to him was immolated for his preservation. Upon hearing this, Antinous threw himself from a rock into the Nile, as an offering for the safety of the emperor, who built Antinoopolis on the spot. Nor was this all. The artists of the empire were ordered to immortalize by their skill the grief of the monarch and the memory of his favourite. Painters and statuaries vied with each other, and some of the master-pieces of the latter have descended to our own times. The absurd and disgusting conduct of Hadrian needs no comment. —II. A native of Ithaca, son of Eupeithes, and one of Penelope's suiters. He was brutal and cruel in his manners, and was the first of the suiters that was slain by Ulysses on his return. (*Od.*, 22, 8, &c.)

ANTIOCHĪA, I. a city of Syria, once the third city of the world for beauty, greatness, and population. It was built by Seleucus Nicator, in memory of his father Antiochus, on the river Orontes, about 20 miles from its mouth, and was equidistant from Constantinople and Alexandrea, being about 700 miles from each. Here the disciples of our Saviour were first called Christians, and the chief patriarch of Asia resided. It was afterward known by the name of Tetrapolis, being divided, as it were, into four cities, each having its separate wall, besides a common one enclosing all. The first was built by Seleucus Nicator, the second by those who repaired thither on its being made the capital of the Syro-Macedonian empire, the third by Seleucus Callinicus, and the fourth by Antiochus Epiphanes. (*Strabo*, 750.—Compare *Mannert*, vol. 6, part 1, p. 468, *seqq.*) It is now called *Antakia*, and has suffered severely by a late earthquake. At the distance of four or five miles below was a celebrated grove, called Daphne; whence, for the sake of distinction, it has been called Antiochia near Daphne, or Antiochia Epidaphnes (Ἀντιόχεια ἡ πρὸς Δάφνην. *Hierocl. Synecdem.*, p. 711.—*Plin.*, 5, 21.—*Antiochia Epidaphnes*, *vid.* Daphne.)—II. A city of Lycaonia, near the northern confines of Pisidia, sometimes called Antiochia of Pisidia (Ἀντιόχεια Πισιδίας). According to Strabo, it was founded by a colony from Magnesia on the Mæander. This probably took place under the auspices of Antiochus, from whom the place derived its name. It became, under the Romans, the chief city of their province of Pisidia, which extended farther to the north than Pisidia proper. (*Hierocles*, p. 672.)—III. A city of Cilicia Trachea, situate on a rocky projection of the coast termed Cragus, whence the place, for distinction' sake, was called Ἀντιόχεια ἐπὶ Κράγῳ. (*Strabo*, 669.) The Byzantine writers call it the *Isaurian Antiochia*. Hierocles makes mention of it (*Synecdem*, p. 708), as also the writers on the Crusades, under the name of *Antioceta*. (*Sanuti, secreta fidelium*, *l.* 2, p. 4, c. 26. —*Mannert*, vol. 6, pt. 2, p. 84.)—IV. A city at the foot of Mount Taurus, in Comagene, a province of Syria. (*Mannert*, vol. 6, pt. 1, p. 497.)—V. A city of Caria, on the river Mæander, where that stream was joined by the Orsinus or Massinus. (*Plin.*, 5, 29.) Steph. Byz. states, that it was founded by Antiochus, son of Seleucus, in honour of his mother. It had been previously called Pythopolis. The environs abounded in fruit of every kind, but especially in the fig called "triphylla." The ancient site corresponds with *Jenisher*. (*Cramer's Asia Minor*, vol. 2, p. 209.)—VI. A city of Cilicia Trachea, in the district of Lamotis. (*Ptol.*, p. 129.)

ANTIŎCHIS, I. the name of the mother of Antiochus, the son of Seleucus.—II. A tribe of Athens.

ANTIŎCHUS, I. surnamed *Soter*, was the eldest son of Seleucus, the first king of Syria and Babylonia. He succeeded his father B.C. 280. When still young, he fell into a lingering disease, which none of his father's physicians could cure for some time, till it was discovered that his pulse was more irregular than usual when Stratonice, his stepmother, entered his room, and that love for her was the cause of his illness. This was told to the father, who willingly gave Stratonice to save a son on whom he founded all his hopes. When Antiochus came to the throne, he displayed, at the head of his forces, talents worthy of his sire, and gained many battles over the Bithynians, Macedonians, and Galatians. He attacked also Ptolemy Philadelphus, king of Egypt, at the instigation of Magas, who had revolted against this prince, but without success. He failed also in an expedition which he undertook after the death of Phileterus, king of Pergamus, with a view of seizing on his kingdom, and he was vanquished near Sardis by Eumenes, the successor of that prince. He returned after this to Antioch, and died not long subsequently, having occupied the throne for nineteen years. He was called *Soter* (Σωτήρ) or "Preserver," for having preserved his subjects from an irruption of the Galatians or Gauls, whom he defeated in battle. His successor was Antiochus Theos. (*Justin*, 17, 2, &c.)—II. Son of Antiochus Soter, and surnamed *Theos* (Θεός), "God," by the Milesians, because he put to death their tyrant Timarchus. He succeeded his father B.C. 261, and at the instigation of his sister Apamea, the widow of Magas, renewed the war with Ptolemy Philadelphus, king of Egypt. He was as unsuccessful, however, as his father had been; and, being compelled to sue for peace, only obtained it on condition of repudiating his wife Laodice, and espousing Berenice the sister of Ptolemy. The male issue, moreover, of this latter marriage were to inherit the crown. It was during this war that he lost all his

provinces beyond the Euphrates by a revolt of the Parthians and Bactrians. Ptolemy dying two years after this, Antiochus repudiated Berenice and restored Laodice. The latter, resolving to secure the succession to her son, poisoned Antiochus and suborned Artemon, whose features were similar to his, to represent him as king. Artemon, subservient to her will, pretended to be indisposed, and, as king, recommended to them Seleucus, surnamed Callinicus, son of Laodice, as his successor. After this ridiculous imposture, it was made public that the king had died a natural death, and Laodice placed her son on the throne, and despatched Berenice and her son, B.C. 246. (*Justin*, 27, 1.—*Appian.*)—III. Surnamed *Hierax* (Ἱέραξ), "bird of prey," son of Antiochus Theos and Laodice, was the brother of Seleucus Callinicus. From his early years this prince was devoured by ambition. In order to attain to power, no crime or evil act deterred him; his thirst for rule, as well as his wicked and turbulent spirit, obtained for him the appellation, so characteristic of his movements, which we have mentioned above. Under pretext of aiding his brother against Ptolemy Euergetes, he attempted to dethrone him. Seleucus having marched against him for the purpose of counteracting his ambitious designs, Hierax defeated him near Ancyra. He could not, however, derive any advantage from this victory, since the Gauls, who formed the principal part of his army, revolted and declared themselves independent; and it was only by paying a large sum of money that Hierax could save his life. Eumenes, king of Pergamus, took advantage of this circumstance to rid himself of an unquiet and troublesome neighbour. He attacked Hierax, defeated him, and compelled him to take refuge with his brother-in-law Ariarathes, king of Cappadocia. Ariarathes soon became tired of him, and formed the design of putting him to death; but Hierax, informed of his design, fled into Egypt. He was thrown into prison by Ptolemy, and perished a few years after in attempting to make his escape.—IV. The *Great*, as he was surnamed, was the third of the name that actually reigned, and the son of Seleucus Ceraunus, and succeeded his father 223 B.C. He passed the first years of his reign in regulating the affairs of his kingdom, and in bringing back to their duty several of his officers who had made themselves independent. Desirous after this of regaining Syria, which had been wrested from Seleucus Callinicus by Ptolemy Euergetes of Egypt, he was met at Raphia, and defeated by Ptolemy Philopater, 218 B.C., and was compelled to surrender the whole of his conquests in Syria which he had thus far made. He was more successful, however, in Upper Asia, where he recovered possession of Media, and made treaties with the kings of Parthia and Bactria, who agreed to aid him in regaining other of his former provinces, if their respective kingdoms were secured to them. He crossed over also into India, and renewed his alliance with the king of that country. After the death of Philopater, he resumed his plans of conquest, and Ptolemy Epiphanes being yet quite young, he seized upon the whole of Syria. He granted, however, peace to Ptolemy, and even gave him his daughter Cleopatra in marriage, with Syria for her dowry. Antiochus then turned his arms against the cities of Asia Minor and Greece; but these cities having implored the aid of Rome, the senate sent to Antiochus to summon him to surrender his conquests. Excited, however, by Hannibal, to whom he had given an asylum, he took no notice of this order, and a war ensued. The plan, however, which Hannibal traced out for him, was not followed. Defeated at Thermopylæ by Glabrio, he fled into Asia, where a second and more complete defeat, by Scipio Asiaticus, at Magnesia, compelled him to sue for peace, which he obtained only on the hardest conditions. He was obliged to retire beyond Mount Taurus. All his territories on this side of Taurus became Roman provinces, and he had also to pay a yearly tribute of 2000 talents. His revenues being insufficient for this heavy demand, he attempted to plunder the treasures of the temple of Belus in Susiana; but the inhabitants of the country were so irritated at this sacrilege, that they slew him, together with his escort, B.C. 187. He had reigned thirty-six years. In his character of king, Antiochus was humane and liberal, the patron of learning, and the friend of merit. He had three sons, Seleucus Philopater, Antiochus Epiphanes, and Demetrius. The first succeeded him, and the two others were kept as hostages by the Romans. (*Justin*, 31 *et* 32.—*Liv.*, 34, 59.—*Flor.*, 2, 1.—*Appian*, *Bell. Syr.*) —V. Surnamed *Epiphanes*, or *Illustrious*, was king of Syria after the death of his brother Seleucus Philopater, having ascended the throne 175 B.C. He was the fourth of the name, and was surnamed *Epiphanes* (Ἐπιφανής), "*the Illustrious*," and reigned eleven years. Taking advantage of the infancy of Ptolemy Philometor, he seized upon Cœlosyria, and even penetrated into Egypt, where he took Memphis, and obtained possession of the person of the young king, whom he kept prisoner for many years. The guardians of the young Ptolemy, however, having applied for aid to the Romans, the senate sent Popilius Lænas unto Epiphanes, who compelled him to renounce his conquests and set the Egyptian monarch at liberty. The Jews having revolted during the reign of Epiphanes, he marched against Jerusalem, deposed the high-priest Onias, profaned the temple by sacrifices to Jupiter Olympius, plundered all the sacred vessels, and slaughtered, it is said, 80,000 inhabitants of this ill-fated city. After this he proceeded into Persia, and, while traversing Elymais, wished to plunder the temples that were there; but the inhabitants having revolted, he was compelled to retreat to Babylon. There he learned that the Jews, commanded by Matathias and Judas Maccabæus, had gained several victories over the generals whom he had left in Judæa. Transported with fury at the intelligence, he assembled a new army, and swore to destroy Jerusalem; but, at the moment of his departure, he fell from his chariot, was subsequently seized with a disgusting malady, and died in the most agonizing sufferings. The Persians attributed the manner of his death to his impious enterprise against the temple of Elymais; the Jews saw in it the anger of Heaven, for his having profaned the temple of Jerusalem. He died B.C. 164. Epiphanes was not without some good qualities. He was generous, loved the arts, and displayed considerable ability in the wars in which he was engaged; but his vices and follies tarnished his character. (*Justin*, 34, 5.—*Macchab.*, 1, 1, &c.)—VI. Eupator, son of the preceding (from εὖ and πατήρ, "*born of an illustrious sire*"), succeeded to the throne at the age of nine years. The generals of this prince continued the war against the Jews, and Jerusalem was on the point of becoming, for the second time, the prey of the Syrians, when Demetrius Soter, the cousin-german of Eupator, by a sudden invasion, seized upon the capital of Syria. The generals of Eupator made peace with the Jews, and marched against Demetrius; but the soldiers, ashamed of serving a mere child, went over to the invader, who put Eupator to death after a reign of about eighteen months.—VII. (the sixth of the name) Son of Alexander Bala, took the surname of *Theos* ("God"), claiming descent, like his father, from Antiochus Theos already mentioned. To this surname he afterward added that of *Epiphanes* ("*the illustrious*"). Demetrius Nicator having disbanded his army, and being entirely without apprehension of any foe, Tryphon took advantage of this, and having brought Antiochus from Arabia, still young in years, caused him to be proclaimed king, about 144 B.C. The attempt succeeded. Demetrius was defeated, and Antiochus ascended the throne. He reigned, however, only in name.

The actual monarch was Tryphon, who had him put to death at the end of about two years, and caused himself to be proclaimed in his stead. (*Justin*, 36, 1.)—VIII. Surnamed *Sidetes* (Σιδήτης), "the hunter," son of Demetrius Soter, ascended the throne 139 B.C. He drove from Syria the usurper Tryphon, made war on the Jews, besieged Jerusalem, and compelled it to pay a tribute. He then marched against Phraates, king of Parthia, who menaced his kingdom, gained three victories over him, and obtained possession of Babylon. The following year he was vanquished in turn by the Parthian king, and lost his life in the conflict. He was a prince of many virtues, but he tarnished all by his habits of intemperance.—IX. The eighth of the name, surnamed Grypus (Γρυπός) from his *aquiline nose*, was son of Demetrius Nicator and Cleopatra. He was raised to the throne B.C. 123, to the prejudice of his brothers, by the intrigues of his mother, who hoped to reign in his name. When he was declared king, the throne of Syria was occupied by Alexander Zebinas. He marched against this impostor, defeated, and put him to death. He then married Tryphena, daughter of Ptolemy Euergetes II., which ensured peaceable relations between Syria and Egypt. After having for some time yielded to the authority of his mother, he resolved at last to reign in his own name, a step which nearly cost him his life. His mother prepared a poisoned draught for her son, but, being suspected by him, was compelled to drink it herself. A bloody war soon after broke out between this prince and Antiochus the Cyzicenian, his brother, in which the latter compelled Grypus to cede to him Coelosyria. They thus reigned conjointly for some time. Grypus was at last assassinated by one of his subjects, B.C. 96. (*Justin*, 39, 1.—*Joseph.*, *Ant. Jud.*)—X. Surnamed Cyzicenus, from his having been brought up in the city of Cyzicus, was the ninth of the name. He was son of Antiochus Sidetes, and succeeded his brother Grypus, after having reigned over Coelosyria, which he had previously compelled his brother to yield to him. He was a dissolute and indolent prince, and possessed of considerable mechanical talent. His nephew Seleucus, son of Grypus, dethroned him, B.C. 95.—XI. The tenth of the name, ironically surnamed *Pius*, because he married Selena, the wife of his father and of his uncle. He was the son of Antiochus IX., and he expelled Seleucus, the son of Grypus, from Syria; but he could not prevent two other sons of Grypus, namely, Philip and Demetrius, from seizing on a part of Syria. He perished soon after by their hands. (*Appian.*—*Joseph.*, *Ant. Jud.*, 13, 21.)—After his death, the kingdom of Syria was torn to pieces by the factions of the royal family or usurpers, who, under a good or false title, under the name of Antiochus or his relations, established themselves for a little time either as sovereigns of Syria, or Damascus, or other dependant provinces. At last Antiochus, surnamed *Asiaticus*, the son of Antiochus the ninth, was restored to his paternal throne by the influence of Lucullus, the Roman general, on the expulsion of Tigranes, king of Armenia, from the Syrian dominions; but four years after, Pompey deposed him, and observed that he who hid himself while a usurper sat upon his throne, ought not to be a king. From that time, B.C. 65, Syria became a Roman province, and the race of Antiochus was extinguished.—There were also other individuals of the same name, among whom the most deserving of mention are the following: I. A native of Syracuse, descended from an ancient monarch of the Sicani. He wrote a history of Sicily, which was brought down to the 98th Olympiad, and which Diodorus Siculus cites among the sources whence he derived aid for his compilation. He composed also what appears to have been a very curious history of Italy, some fragments of which are preserved by Dionysius of Halicarnassus. (Compare *Heyne, de Fontibus Hist. Diod.*—vol. I, p. lxxxv., *ed. Bip.*)—II. A rhetorician and sophist of Ægeæ, the pupil of Dionysius of Miletus. Dio Cassius (77, p. 878) relates, that, in order to rouse the spirits of the Roman army, who were worn out with fatiguing marches, he assumed the character of a cynic, and rolled about in the snow. This conduct gained for him the favour of Septimius Severus and Caracalla. He afterward went over to Tiridates, king of the Parthians, whence Suidas styles him Αὐτόμολος, or "the deserter."—III. A native of Ascalon, the last preceptor of the Platonic school in Greece. He was the disciple of Philo, and one of the philosophers whose lectures Varro, Cicero, and Brutus attended, for he taught, at different times, at Athens, Alexandrea, and Rome. He attempted to reconcile the tenets of the different sects, and maintained that the doctrines of the Stoics were to be found in the writings of Plato. Cicero greatly admired his eloquence and the politeness of his manners, and Lucullus took him as his companion into Asia. He resigned the academic chair in the 175th Olympiad. After his time the professors of the Academic philosophy were dispersed by the tumults of war, and the school itself was transferred to Rome. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 199, *seqq.*—*Enfield's History of Philosophy*, vol. 1, p. 258, *seqq.*)

Antiŏpe, I. daughter of Nycteus, who was a son of Neptune and king of Thebes, received the addresses of Jupiter, the god having appeared to her under the form of a satyr. Terrified at the threats of her father, on the consequences of her fault becoming apparent, Antiope fled to Sicyon, where she married Epopeus. Nycteus, out of grief, put an end to himself, having previously charged his brother Lycus to punish Epopeus and Antiope. Lycus accordingly marched an army against Sicyon, took it, slew Epopeus, and led away Antiope captive. On the way to Thebes, she brought forth twins at Eleutheræ. The unhappy babes were exposed on a mountain; but a shepherd having found them, reared them both, calling the one Zethus, the other Amphion. The former devoted himself to the care of cattle; while Amphion passed his time in the cultivation of music, having been presented with a lyre by Mercury. Meanwhile, Lycus had put Antiope in bonds, and she was treated with the utmost cruelty by him and his wife Dirce. But her chains became loosed of themselves, and she fled to the dwelling of her sons in search of shelter and protection. Having recognised her, they resolved to avenge her wrongs. Accordingly, they attacked and slew Lycus, and tying Dirce by the hair to a wild bull, let the animal drag her until she was dead. (*Vid.* Dirce, Amphion, Zethus.—*Apollod.*, 3, 5.—*Keightley's Mythology*, p. 299.)—II. A queen of the Amazons. According to one account, Hercules, having taken her prisoner, gave her to Theseus as a reward of his valour. The more common tradition, however, made her to have been taken captive and carried off by Theseus himself, when he made an expedition with his own fleet against the Amazonian race. She is also called Hippolyta. Justin says that Hercules gave Hippolyta to Theseus, and kept Antiope for himself. (*Plut.*, *Vit. Thes.*, 27.—*Justin*, 2, 4.)

Antipăros, a small island in the Ægean, ranked by Artemidorus among the Cyclades, but excluded from them by Strabo (10, p. 484, *ed. Casaub.*). It lay opposite to Paros, and was separated from this latter island, according to Heraclides of Pontus (*Steph. Byz.*, *s. v.* Ὠλίαρος), by a strait eighteen stadia wide. The same writer affirms (*Plin.*, *H. N.*, 4, 12), that it had been colonized by Sidonians. Its more ancient name was Oliarus. It is now *Antiparo*. This island is famed for its grotto, which is of great depth, and was believed by the ancient Greeks to communicate, beneath the waters, with some of the neighbouring islands.

ANTIPĂTER, I. son of Iolaus, a Macedonian, was first an officer under Philip, and was afterward raised to the rank of a general under Alexander the Great. When the latter invaded Asia, Antipater was appointed governor of Macedonia; and in this station he served his prince with the greatest fidelity. He reduced the Spartans, who had formed a confederacy against the Macedonians; and, having thus secured the tranquillity of Greece, he marched into Asia, with a powerful reinforcement for Alexander. After that monarch's death, the government of Macedonia and of the other European provinces was allotted to Antipater. He was soon involved in a severe contest with the Grecian states; was defeated by the Athenians, who came against him with an army of 30,000 men and a fleet of 200 ships, and was closely besieged in Lamia, a town of Thessaly. But Leosthenes, the Athenian commander, having been mortally wounded under the walls of the city, and Antipater having received assistance from Craterus, his son-in-law, the fortune of the war was completely changed. The Athenians were routed at Cranon, and compelled to submit at discretion. They were allowed to retain their rights and privileges, but were obliged to deliver up the orators Demosthenes and Hyperides, who had instigated the war, and to receive a Macedonian garrison into the Munychia. Antipater was equally successful in reducing the other states of Greece, who were making a noble struggle for their freedom; but he settled their respective governments with much moderation. In conjunction with Craterus, he was the first who attempted to control the growing power of Perdiccas; and after the death of that commander he was invested with all his authority. He exercised this jurisdiction over the other governors with unusual fidelity, integrity, and impartiality, and died in the 80th year of his age, B.C. 319. At his death, he left his son Cassander in a subordinate station; appointed Polysperchon his own immediate successor; and recommended him to the other generals as the fittest person to preside in their councils. Antipater received a learned education, and was the friend and disciple of Aristotle. He appears to have possessed very eminent abilities, and was peculiarly distinguished for his vigilance and fidelity in every trust. It was a saying of Philip, father of Alexander, "I have slept soundly, for Antipater has been awake." (*Justin*, 11, 12, 13, &c.—*Diod.*, 17, 18, &c.)—II. The Idumæan, was the father of Herod the Great, and was the second son of Antipas, governor of Idumæa. He embraced the party of Hyrcanus against Aristobulus, and took a very active part in the contest between the two brothers respecting the office of high-priest in Judæa. Aristobulus at first, however, succeeded; but when Pompey had deposed him and restored Hyrcanus to the pontificial dignity, Antipater soon became the chief director of affairs in Judæa, ingratiated himself with the Romans, and used every effort to aggrandize his own family. He gave very effectual aid to Cæsar in the Alexandrean war, and the latter, in return, made him a Roman citizen and procurator of Judæa. In this latter capacity he exerted himself to restore the ancient Jewish form of government, but was cut off by a conspiracy, the brother of the high-priest having been bribed to give him a cup of poisoned wine. Josephus makes him to have been distinguished for piety, justice, and love of country. (*Joseph., Ant. Jud.*, 14, 3.)—III. A son of Cassander, ascended the throne of Macedonia B.C. 298. He disputed the crown with his brother Philip IV., and caused his mother Thessalonica to be put to death for favouring Philip's side. The two brothers, however, reigned conjointly, notwithstanding this, for three years, when they were dethroned by Demetrius Poliorcetes. Antipater thereupon retired to the court of Lysimachus, his father-in-law, where he ended his days. (*Justin*, 26, 1.)—IV. A native of Tarsus, the disciple and successor of Diogenes the Babylonian, in the Stoic school. He flourished about 80 B.C., and is applauded by both Cicero and Seneca as an able supporter of that sect. His chief opponent was Carneades. (*Cic., de Off.*, 3, 12. —*Sen., Ep.*, 92.)—V. A native of Cyrene, and one of the Cyrenaïc sect. He was a disciple of the first Aristippus, and the preceptor of Epitimides.—VI. A philosopher of Tyre, who wrote a work on Duty. He is supposed to have been of the Stoic sect. Cicero (*de Orat.*, 3, 50) speaks of him as an improvisator. Crassus, into whose mouth the Roman orator puts this remark, might have known the poet when he was quæstor in Macedonia, the same year in which Cicero was born (106 B.C.). Pliny relates (7, 51) that he had every year a fever on the day of his birth, and that, without ever experiencing any other complaint, he attained to a very advanced age. Some of his epigrams remain, the greater part of which fall under the class of epitaphs (*ἐπιτύμβια*). Boivin (*Mem. de l'Acad. des Inscr.*, &c., vol. 3) states, that the epigrams of this poet are written in the Doric dialect; the remark, however, is an incorrect one, since some are in Ionic. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 45)—VII. A poet of Thessalonica, who flourished towards the end of the last century preceding the Christian era. We have thirty-six of his epigrams remaining. —VIII. A native of Hierapolis. He was the secretary of Septimius Severus, and Præfect of Bithynia. He was the preceptor also of Caracalla and Geta, and reproached the former with the murder of his brother.

ANTIPATRĪA, a town of Illyricum, on the borders of Macedonia. It was taken and sacked by L. Apustius, a Roman officer detached by the consul Sulpicius to ravage the territory of Philip, in the breaking out of the war against that prince. (*Liv.*, 31, 27)

ANTIPĂTRIS, or CAPHARSĂBA, a town of Palestine, situate in Samaria, near the coast, southeast of Apollonias. It was rebuilt by Herod the Great, and called Antipatris, in honour of his father Antipater. (*Joseph., B. J.*, 16, 1, 4.—*Id., Ant.*, 16, 5, and 3, 15.) The city still existed, though in a dilapidated state, in the time of Theophanes (8th century). Its site is at present unknown: the modern *Arsuf* does not coincide with this place, but rather with Apollonias. (*Mannert*, vol. 6, pt. 1, p. 271, *seqq.*)

ANTIPHĂNES, I. a comic poet of Rhodes, Smyrna, or Carystus, was born B.C. 408, of parents in the low condition of slaves. This most prolific writer (he is said to have composed upward of three hundred dramas), notwithstanding the meanness of his origin, was so popular in Athens, that on his decease a decree was passed to remove his remains from Chios to that city, where they were interred with public honours. (*Suidas, s. v.—Theatre of the Greeks*, 2d *ed.*, p. 183.)—II. A statuary of Argos, the pupil of Pericletus, one of those who had studied under Polycletus. He flourished about 400 B.C. Several works of this artist are mentioned by Pausanias (10, 9). He formed statues of the Dioscuri and other heroes; and he made also a brazen horse, in imitation of the horse said to have been constructed by the Greeks before Troy. The inhabitants of Argos sent it as a present to Delphi. Other imitations performed by this artist are enumerated by Heyne. (*Excurs.*, 3, *ad Æn.*, 11.—*Sillig, Dict. Art., s. v.*)—III. A poet of Macedonia, nine of whose epigrams are preserved in the Anthology. He flourished between 100 B.C. and the reign of Augustus. (Consult *Jacobs, Catal. Poet. Epig., s. v.*)

ANTIPHĂTES, a king of the Læstrygones, descended from Lamus. Ulysses, returning from Troy, came upon his coasts, and sent three men to examine the country. Antiphates devoured one of them, and pursued the others, and sunk the fleet of Ulysses with stones, except the ship in which the hero himself was. (*Od.*, 10, 81, *seqq.*)

ANTIPHĔLI (OPPĬDUM), a town and harbour, according to Ptolemy, on the Sinus Arabicus, in Ægyptus Inferior. Others, however, place it in Æthiopia, to the north of Saba. (*Bisch. und Möll., Wörterb., &c., s. v.*)

ANTIPHĬLUS, I. a painter, born in Egypt, and mentioned by Quintilian (12, 10) as possessing the greatest readiness in his profession, and compared by many to the most eminent artists, Apelles, Protogenes, and Lysippus. He is twice alluded to in Pliny, with an enumeration of his most remarkable productions (35, 10 and 11). One of his pictures represented a boy blowing the fire, with the effect of the light on the boy's countenance and the surrounding objects strikingly delineated. The subject of another and very famous piece was a satyr, arrayed in a panther's skin. He flourished during the ages of Alexander the Great and Ptolemy I. of Egypt. This makes him a contemporary of Apelles, whom, according to Lucian, he endeavoured to rival. (*Sillig, Dict. Art, s. v.*)—II. An architect, whose age and country are uncertain. In connexion with Pothæus and Megacles, he constructed, at Olympia, for the Carthaginians, a repository for their presents. (*Pausan.*, 6, 19.—*Sillig, Dict. Art., s. v.*)

ANTĬPHON, I. a tragic poet, who lived at the court of Dionysius the elder, and was eventually put to death by the tyrant. Aristotle cites his *Meleager*, *Andromache*, and *Jason*.—II. A native of Attica, born at Rhamnus about 479 B.C. (Compare *Spaan, de Antiphont., Lugd. Bat.*, 1765, 4to, and *Ruhnken, Dissert. de Antiph.—Orat. Gr., ed. Reiske*, vol. 7, p. 795.) He was the son of the orator Sophilus, who was also his preceptor in the rhetorical art. He was a pupil also of Gorgias. According to the ancient writers, he was himself the inventor of rhetoric. Their meaning, however, in making this assertion, is simply as follows: Before his time, the Sicilian school had taught and practised the art of speaking; but Antiphon was the first who knew how to apply this art to judiciary eloquence, and to matters that were treated before the assemblies of the people. Thus, Hermogenes (*de Form. Or.*, 2, p. 496) says, that he was the inventor τοῦ τύπου πολιτικοῦ. Antiphon exercised his art with great success, and gave instructions also in a school of rhetoric which he opened, and in which Thucydides formed himself. If reliance is to be placed on the statement of Photius, Antiphon put up over the entrance of his abode the following inscription: "Here consolation is given to the afflicted." He composed, for many, speeches to be delivered by accused persons, which the latter got by heart; and also harangues for demagogues. This practice, which he was the first to follow, exposed him to the satire of the poets of the day. He himself only spoke once in public, and this was for the purpose of defending himself against a charge of treason. Antiphon, during the Peloponnesian war, frequently commanded bodies of Athenian troops; he equipped, also, at his own expense, sixty triremes. He had, moreover, the principal share in the revolution which established at Athens the government of the four hundred, of which he was a member. During the short duration of this oligarchy, Antiphon was sent to Sparta for the purpose of negotiating a peace. The ill-success of this embassy overthrew the government at home, and Antiphon was accused of treason and condemned to death. According to another account, given by Photius (*Biblioth.*, 2, p. 486, *ed. Bekker*), which, however, is wholly incorrect, Antiphon was put to death by Dionysius of Syracuse, either for having criticised the tragedies of the tyrant, or else for having hazarded an unlucky *bonmot* in his presence. Some one having asked Antiphon what was the best kind of brass, he replied, that of which the statues of Harmodius and Aristogiton were made.—The ancient writers cite a work of Antiphon's on the Rhetorical Art, Τέχνη ῥητορική, and they remark that it was the oldest work of the kind; which means merely that Antiphon, as has already been remarked, was the first that applied the art in question to the business of the bar. They make mention also of thirty-five, and even sixty, of his discourses, that is, discourses held before the assembly of the people (λόγοι δημηγόρικοι); judiciary discourses (δικάνικοι), &c. We have fifteen harangues of Antiphon remaining, which are all of the class termed by Hermogenes λόγοι φόνικοι, that is, having reference to criminal proceedings. Twelve of them, however, are rather to be regarded as so many studies, than discourses actually completed and pronounced. Hermogenes passes the following judgment upon Antiphon: "He is clear in his expositions, true in his delineation of sentiment, faithful to nature, and, consequently, persuasive; but he possesses not these qualities to the extent to which they were carried by the orators who came after him. His diction, though often swelling, is nevertheless polished: in general, it wants vivacity and energy." The remains of Antiphon are given in Reiske's edition of the Greek Orators, in that of Bekker, *Berol.*, 1823, 5 vols. 8vo, and in that of Dobson, *Lond.*, 1828, 16 vols. 8vo. Three of his discourses, 1. Κατηγορία φαρμακείας, κατὰ τῆς μητρυίας: 2. Περὶ τοῦ Ἡρώδου φόνου: 3. Περὶ τοῦ χορευτοῦ, deserve the attention of scholars, as giving an idea of the form of proceeding in Athens in criminal prosecutions. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 202, *seqq.*)—II. A sophist of Athens. Plutarch and Photius, in speaking of the conversation which Socrates had with this individual, and of which Xenophon (*Mem. Socr.*, 1, 6) has preserved an account, confound him with the orator of the same name. Hermogenes ascribes to him a work on truth (περὶ Ἀληθείας), of which Suidas cites a fragment (*s. v.* Ἀδεήτος), wherein the sophist speaks of the Deity. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 332.)

ANTĬPHUS, brother of Ctymenus, and son of Ganyctor the Naupactian. He and Ctymenus slew the poet Hesiod, for a supposed connivance in an outrage perpetrated upon their sister. (*Vid.* Hesiodus.)

ANTIPŎLIS, a city of Gaul, on the coast of the Mediterranean, southeast of the river Varus, built and colonized by the Massilians. It is now *Antibes*. (*Strabo*, 180.—*Id. ibid.*, p. 184.)

ANTIRRHĬUM,, a promontory of Ætolia, so called from its being opposite to Rhium, another point of Achaia. It was sometimes surnamed Molycricum, from its vicinity to the town of Molycrium (*Thucyd.*, 2, 86), and was also called Rhium Ætolicum (*Polyb.*, 5, 94). Here the Crissæan, or, as Scylax terms it, the Delphic, Gulf properly commenced. (*Peripl.*, p. 14.) Thucydides states that the interval between the two capes was barely seven stadia; the geographer just quoted says ten stadia. The narrowness of the strait rendered this point of great importance for the passage of troops to and from Ætolia and the Peloponnesus. (*Polyb.*, 4, 10 and 19.) On Antirrhium was a temple sacred to Neptune. The Turkish fortress, which now occupies the site of Antirrhium, is known by the name of *Roumelia*. (*Gell's Itiner.*, p. 293.)

ANTISSA, a city of Lesbos, between the promontory Sigeum and Methymne. Having offended the Romans, it was depopulated by Labeo, and the inhabitants were removed to Methymne. It was afterward rebuilt, and is supposed to have been insulated by an arm of the sea from the rest of the island. Hence the name Antissa, it being opposite to Lesbos, whose more ancient name was Issa. (*Plin.*, 5, 31.—*Id.*, 2, 91.—*Lex.*, 45, 31.—*Lycophron*, v. 219.—*Eustath., ad Hom., Il.*, 2, 129.)

ANTISTHĔNES, an Athenian philosopher, founder of the Cynic sect, born about 420 B.C., of a Phrygian or

Thracian mother. In his youth he was engaged in military exploits, and acquired fame by the valour which he displayed in the battle of Tanagra. His first studies were under the direction of the sophist Gorgias, who instructed him in the art of rhetoric. Soon growing dissatisfied with the futile labours of this school, he sought for more substantial wisdom from Socrates. Captivated by the doctrine and the manner of his new master, he prevailed upon many young men, who had been his fellow-students under Gorgias, to accompany him. So great was his ardour for moral wisdom, that, though he lived at the Piræus, he came daily to Athens to attend upon Socrates. Despising the pursuits of avarice, vanity, and ambition, Socrates sought the reward of virtue in virtue itself, and declined no labour or suffering which virtue required. This noble consistency of mind was the part of the character of Socrates which Antisthenes chiefly admired; and he resolved to make it the object of his diligent imitation. While he was a disciple of Socrates, he discovered his propensity towards severity of manners by the meanness of his dress. He frequently appeared in a threadbare and ragged cloak. Socrates, who had great penetration in discovering the characters of men, remarking that Antisthenes took pains to expose, rather than to conceal, the tattered state of his dress, said to him, "Why so ostentatious? Through your rags I see your vanity." While Plato and other disciples of Socrates were, after his death, forming schools in Athens, Antisthenes chose for his school a public place of exercise without the walls of the city, called the Cynosarges, whence some writers derive the name of the sect of which he was the founder. Others suppose that his followers were called Cynics from the habits of the school, which, to the more refined Athenians, appeared those of dogs rather than of men. Here he inculcated, both by precept and example, a rigorous discipline. In order to accommodate his own manners to his doctrine, he wore no other garment than a coarse cloak, suffered his beard to grow, and carried a wallet and staff like a wandering beggar. Undoubtedly this was nothing more than an expression of opposition to the gradually increasing luxury of the age; his wish and object being to bring men back to their original simplicity in life and manners. Thus he set himself directly against the tendency and civilization of his age, as is clear from many of his sayings, which are tinctured at once with bitterness and wit. And although this was scarcely more than a negative resistance, yet, as he obstinately placed himself in opposition to the circumstances in which he lived, and to the advancing progress of science, his position must naturally have reacted upon the feelings of his contemporaries towards himself. We consequently find that his school met with little encouragement, and this so annoyed him that he drove away the few scholars he had. Diogenes of Sinope, who resembled him in character, is said to have been the only one that remained with him to his death. The doctrine of Antisthenes was mainly confined to morals; but, even in this portion of philosophy, it is exceedingly meager and deficient, scarcely furnishing anything beyond a general defence of the olden simplicity and moral energy, against the luxurious indulgence and effeminacy of later times. Instead, however, of being duly tempered by the Socratic moderation, Antisthenes appears to have been carried to excess in his virtuous zeal against the luxury of the age; unless we suppose, what may perhaps be true, that in many of the accounts which have come down to us respecting him, his doctrine is painted in somewhat exaggerated colours. With regard to his religious tenets, it may be observed that Antisthenes, in accordance with the Socratic doctrine, maintained that, in the universe, all is regulated by a divine intelligence, from design, so as to benefit the good man, who is the friend of God. For the sage shall possess all things. This doctrine of God, therefore, was connected with his ethical opinions, by indicating the physical conditions of a happy life. It led him, however, to deviate from Socrates, and to declare that, in opposition to the vulgar polytheism, there is but one natural God, but many popular deities; that God cannot be known or recognised in any form or figure, since he is like to nothing on earth. Hence undoubtedly arose his allegorical explanation of mythology, and his doubts respecting the demoniac intimations of Socrates. Towards the close of his life, the gloomy cast of his mind and the moroseness of his temper increased to such a degree, as to render him troublesome to his friends, and an object of ridicule to his enemies. Antisthenes wrote many books, of which none are extant except two declamations under the names of Ajax and Ulysses. These were published in the collection of ancient orators by Aldus, in 1513; by H. Stephens, in 1575; and by Canter, as an appendix to his edition of Aristides, printed at Basle in 1566.—For some remarks on the Cynic sect, *vid.* the article Diogenes. (*Enfield's History of Philosophy*, vol. 1, p. 299, *seqq.*—*Ritter's Hist. Anc. Phil.*, vol. 2, p. 108, *seqq.*, *Oxford trans.*)

Antistius Labĕo, a distinguished lawyer in the reign of Augustus, who, in the spirit of liberty, frequently spoke and acted with great freedom against the emperor. According to most commentators, Horace (*Serm.*, 1, 3, 82), in order to pay his court to the monarch, salutes Labeo with the appellation of mad (*Labeone insanior*, &c.). But it has been well observed, in opposition to this, that, whatever respect the poet had for his emperor, we never find that he treats the patrons of liberty with outrage. Nor can we well imagine that he would dare thus cruelly to brand a man of Labeo's abilities, riches, power, and employments in the state, and to whom Augustus himself had offered the consulship. Bentley, Wieland, Wetzel, and other critics are of opinion, therefore, that this individual cannot be the one to whom Horace alludes, but that he refers to some other personage of the day, whose history has not come down to us. Bentley even goes so far as to suggest *Labieno* for *Labeone* in the text of Horace, and cites Seneca in support of his conjecture (*Præf.*, *ad lib.*, 5, *Controv.*), according to whom, Labienus was a public speaker of the day, so noted for the freedom of his tongue as to have received the name of *Rabienus* in derision. Heindorff, however, thinks that Horace may here actually refer to Antistius Labeo, not for the reason given by some of the commentators, but in allusion to his earlier years, and to a violent and impetuous temperament which he may have at that time possessed (*ad Horat.*, *l. c.*).

Antitaurus, a chain of mountains, running from Armenia through Cappadocia to the west and southwest. It connects itself with the chain of Mount Taurus, between Cataonia and Lycaonia. (*Vid.* Taurus and Parvadres.—*Mannert*, vol. 6, pt. 2, p. 5.)

Antium, a city of Italy, on the coast of Latium, about 32 miles below Ostia. According to Xenagoras, a Greek writer quoted by Dionysius of Halicarnassus (1, 73), the foundation of Antium is to be ascribed to Anthias, a son of Circe. Solinus (c. 8) attributes it to Ascanius. But, whatever may have been its origin, there can be no doubt that Antium was, at an early period, a maritime place of considerable note, since we find it comprised in the first treaty made by Rome with Carthage (*Polyb.*, 3, 22); and Strabo remarks (232) that complaints were made to the Romans by Alexander and Demetrius, of the piracies exercised by the Antiates, in conjunction with the Tyrrhenians, on their subjects; intimating that it was done with the connivance of Rome. Antium appears also to have been the most considerable city of the Volsci; it was to this place, according to Plutarch, that Coriolanus retired after he had been banished from his coun-

try, and was here enabled to form his plans of vengeance in conjunction with the Volscian chief Tullus Aufidius. It was here, too, that, after his failure, he met his death from the hands of his discontented allies. Antium was taken for the first time by the consul T. Quintius Capitolinus, A.U.C. 286, and the year following it received a Roman colony This circumstance, however, did not prevent the Antiates from revolting frequently, and joining in the Volscian and Latin wars (*Liv*, 6, 6.—*Dion. Hal.*, 10, 21), till they were finally conquered in a battle near the river Astura, with many Latin confederates. In consequence of this defeat, Antium fell into the hands of the victors, when most of its ships were destroyed, and the rest removed to Rome by Camillus. The beaks of the former were reserved to ornament the elevated seat in the Forum of that city, from which orators addressed the people, and which, from that circumstance, was thenceforth designated by the term *rostra*. (*Liv.*, 8, 14.—*Flor.*, 1, 11.—*Plin.*, 34, 5.) Antium now received a fresh supply of colonists, to whom the rights of Roman citizens were granted. From that period it seems to have enjoyed a state of quiet till the civil wars of Marius and Sylla, when it was nearly destroyed by the former. But it rose again from its ruins during the empire, and attained to a high degree of prosperity and splendour; since Strabo reports, that in his time it was the favourite resort of the emperors and their court (*Strab.*, 232), and we know it was here that Augustus received from the senate the title of Father of his Country. (*Suet.*, *Aug.*, 50.) Antium became successively the residence of Tiberius and Caligula; it was also the birthplace of Nero (*Suet.*, *Ner.*, 6), who, having recolonized it, built a port there, and bestowed upon it various other marks of his favour. Hadrian is also said to have been particularly fond of this town. (*Philostrat.*, *Vit. Apoll. Tyan.*, 8, 8.) There were two temples of celebrity at Antium; one sacred to Fortune, the other to Æsculapius. (*Horat.*, *Od.*, 1, 35, 1.—*Martial*, *Ep.*, 5, 1.—*Val. Max.*, 1, 8.) The famous Apollo Belvidere, the fighting gladiator, as it is termed, and many other statues discovered at Antium, attest also its former magnificence. The site of the ancient city is sufficiently marked by the name of *Porto d'Anzo* attached to its ruins. But the city must have reached as far as the modern town of *Nettuno*, which derives its name probably from some ancient temple dedicated to Neptune. (*Cramer's Ancient Italy*, vol. 2, p. 86, *seqq.*)

Antonia lex, I. was enacted by Marc Antony, when consul, A.U.C. 708. It abrogated the *lex Atia*, and renewed the *lex Cornelia*, by taking away from the people the privilege of choosing priests, and restoring it to the college of priests, to which it originally belonged. (*Cic.*, *Phil.*, 1, 9.)—II. Another by the same, A.U.C. 703. It ordained that a new decuria of judges should be added to the two former, and that they should be chosen from the centurions.—III. Another by the same. It allowed an appeal to the people, to those who were condemned *de majestate*, or of perfidious measures against the state. Cicero calls this the destruction of all laws.—IV. Another by the same, during his triumvirate. It made it a capital offence to propose, ever after, the election of a dictator, and for any person to accept of the office. (*Appian*, *de Bell. Civ.*, 3.)

Antonia, I. the name of two celebrated Roman families, the one patrician, the other plebeian. They both pretended to be descendants of Hercules.—II. A daughter of Marc Antony, by Octavia. She married Domitius Ænobarbus, and was mother of Nero and two daughters. (*Tacit.*, *Ann.*, 4, 44.)—III. A daughter of Claudius and Ælia Petina. She was of the family of the Tuberos', and was repudiated for her levity. Nero wished after this to marry her, but, on her refusal, caused her to be put to death. (*Suet.*, *Vit. Ner.*, 35.)—IV. A daughter of Marc Antony, and the wife of Drusus, who was the son of Livia and brother of Tiberius. She became mother of three children, Germanicus, Caligula's father; Claudius the emperor; and Livia Drusilla. Her husband died very early, and she never would marry again, but spent her time in the education of her children. Caligula conferred on her the same honours that Tiberius had bestowed upon Livia, but is thought to have cut her off subsequently by poison. (*Suet.*, *Cal.*, 15 *et* 23.)—V. (*Turris*) a fortress of Jerusalem, founded by Hyrcanus, and enlarged and strengthened by Herod, who called it Antonia, in honour of Marc Antony. It stood alone on a high and precipitous rock, at the northwest angle of the temple. The whole face of the rock was fronted with smooth stone for ornament, and to make the ascent so slippery as to be impracticable. Round the top of the rock there was first a low wall, rather more than five feet high. The fortress itself was 70 feet in height; the rock on which it stood, 90 feet. It had every luxury and convenience of a sumptuous palace, or even of a city; spacious halls, courts, and baths. It appeared like a vast square tower, with four other towers at the corner: three of them between 80 and 90 feet high: that at the corner next to the temple, above 120. This famous structure was taken by Titus, and its fall was the prelude to the capture of the city and temple. (*Joseph.*, *Bell. Jud.*, 5, 15.—*Milman's History of the Jews*, vol. 3, p. 21.)

Antoninus, I. Pius (or Titus Aurelius Fulvius Boionius Antoninus), was born at Lanuvium in Italy, A.D. 86, of a highly respectable family. He was first made proconsul of Asia, then governor of Italy, and in A.D. 120, consul; in all which employments he displayed the same virtue and moderation that afterward distinguished him on the imperial throne. When Hadrian, after the death of Verus, determined upon the adoption of Antoninus, he found some difficulty in persuading him to accept of so great a charge as the administration of the Roman empire. This reluctance being overcome, his adoption was declared in a council of senators; and in a few months afterward he succeeded by the death of his benefactor, who had caused him, in his turn, to adopt the son of Verus, then seven years of age, and Marcus Annius, afterward Aurelius, a kinsman to Hadrian, at that time of the age of seventeen. The tranquillity enjoyed by the Roman empire under the sway of Antoninus affords few topics for history; and, in respect to the emperor himself, his whole reign was one display of moderation, talents, and virtues. The few disturbances which arose in different parts of the empire were easily subdued by his lieutenants; and in Britain, the boundaries of the Roman province were extended by building a new wall to the north of that of Hadrian, from the mouth of the Esk to that of the Tweed. On the whole, the reign of Antoninus was uncommonly pacific; and he was left at leisure fully to protect the Roman people and advance their welfare. Under his reign the race of informers was altogether abolished, and, in consequence, condemnation and confiscation were proportionably rare. Though distinguished for economy in the distribution of the public revenues, he was conscious, at the same time, of the necessity of adequately promoting public works of magnificence and utility; and it is thought that Nismes, whence his family originally came, was indebted to him for the amphitheatre and aqueduct, the remains of which so amply testify their original grandeur. His new decrees were all distinguished for their morality and equity; and if his rescript in favour of the Christians, addressed to the people of Asia Minor, be authentic (and there is much argument in its favour), no better proof of his philosophy and justice, on the great point of religious toleration, can well be afforded. The high reputation acquired by Antoninus for virtue and wisdom gave

him great influence, even beyond the bounds of the Roman empire; and neighbouring monarchs spontaneously made him the arbiter of their differences. His private life was frugal and modest, and in his mode of living and conversing he adopted that air of equality and of popular manners which, in men of high station, is at once so rare and attractive. Too much indulgence to an unworthy wife (Faustina) is the only weakness attributed to him, unless we include a small share of ridicule thrown upon his minute exactness by those who are ignorant of its value in complicated business. He died A.D. 161, aged seventy-three, having previously married Marcus Aurelius to his daughter Faustina, and associated him with himself in the cares of government. His ashes were deposited in the tomb of Hadrian, and his death was lamented throughout the empire as a public calamity. The sculptured pillar erected by Marcus Aurelius and the senate to his memory, under the name of the Antonine column, is still one of the principal ornaments of Rome. (*Gorton's Biogr. Dict.*, vol. 4, p. 87, *seqq.*)

—II. Marcus Annius Aurelius, was born at Rome A.D. 121. Upon the death of Ceionius Commodus, the Emperor Hadrian turned his attention towards Marcus Aurelius; but he being then too young for an early assumption of the cares of empire, Hadrian adopted Antoninus Pius, on condition that he in his turn should adopt Marcus Aurelius. His father dying early, the care of his education devolved on his paternal grandfather, Annius Verus, who caused him to receive a general education; but philosophy so early became the object of his ambition, that he assumed the philosophic mantle when only twelve years old. The species of philosophy to which he attached himself was the stoic, as being most connected with morals and the conduct of life; and such was the natural sweetness of his temper, that he exhibited none of the pride which sometimes attended the artificial elevation of the stoic character. This was the more remarkable, as all the honour and power that Antoninus could bestow upon him became his own at an early period, since he was practically associated with him in the administration of the empire for many years. On his formal accession to the sovereignty, his first act was of a kind which at once proved his great disinterestedness, for he immediately took Lucius Verus as his colleague, who had indeed been associated with him by adoption, but who, owing to his defects and vices, had been excluded by Antoninus from the succession, which, at his instigation, the senate had confined to Marcus Aurelius alone. Notwithstanding their dissimilarity of character, the two emperors reigned conjointly without any disagreement. Verus took the nominal guidance of the war against the Parthians, which was successfully carried on by the lieutenants under him, and, during the campaign, married Lucilla, the daughter of his colleague. The reign of Marcus Aurelius was more eventful than that of Antoninus. Before the termination of the Parthian war, the Marcomanni and other German tribes began those disturbances which more or less annoyed him for the rest of his life. Against these foes, after the termination of hostilities with Parthia, the two emperors marched; but what was effected during three years' war and negotiation, until the death of Verus, is little known. The sudden decease of that unsuitable colleague, by an apoplexy, restored to Marcus Aurelius the sole dominion; and for the next five years he carried on the Pannonian war in person, without ever returning to Rome. During these fatiguing campaigns he endured all the hardships incident to a rigorous climate and a military life, with a patience and serenity which did the highest honour to his philosophy. Few of the particular actions of this tedious warfare have been fully described; although, owing to conflicting religious zeal, one of them has been exceedingly celebrated. This was the deliverance of the emperor and his army from imminent danger, by a victory over the Quadi, in consequence of an extraordinary storm of rain, hail, and lightning, which disconcerted the barbarians, and was, by the conquerors, regarded as miraculous. The emperor and the Romans attributed the timely event to Jupiter Tonans; but the Christians affirmed that God granted this favour on the supplications of the Christian soldiers in the Roman army, who are said to have composed the twelfth or Meletine legion; and, as a mark of distinction, we are informed by Eusebius that they received from an emperor who persecuted Christianity the title of the "Thundering Legion." Yet this account, not of a fact, but of the cause of one, and that of such a nature as no human testimony can ever determine, was made the subject of a controversy, in the early part of the last century, between Moyle and the eccentric Whiston, the latter of whom elaborately supported the genuineness of the miracle. The date of this event is fixed by Tillemont in A.D. 174. The general issue of the war was, that the barbarians were repressed, but admitted to settle in the territories of the empire as colonists; and a complete subjugation of the Marcomanni might have followed, had not the emperor been called off by the conspiracy of Avidius Cassius, who assumed the purple in Syria. This usurper was quickly destroyed by a conspiracy among his own officers; and the clemency shown by the emperor to his family was most exemplary. After the suppression of this revolt, he made a progress through the East, in which journey he lost his wife Faustina, daughter of Antoninus Pius, a woman as dissolute as she was beautiful, but whose irregularities he never seems to have noticed; a blindness or insensibility that has made him the theme of frequent ridicule. While on this tour he visited Athens, added greatly to its privileges, and, like Hadrian, was initiated in the Eleusinian Mysteries. His return to Rome did not take place until after an absence of eight years, and his reception was in the highest degree popular and splendid. After remaining in the capital for nearly two years, and effecting several popular reforms, he was once more called away by the necessity of checking the Marcomanni, and was again successful, but fell ill, at the expiration of two years, at Vindobōna, now *Vienna*. His illness arose from a pestilential disease which prevailed in the army; and it cut him off in the 59th year of his age, and 19th of his reign. His death occasioned universal mourning throughout the empire. Without waiting for the usual decree on the occasion, the Roman senate and people voted him a god by acclamation; and his image was long afterward regarded with peculiar veneration. Marcus Aurelius, however, was no friend to the Christians, who were persecuted during the greater part of his reign; an anomaly in a character so universally merciful and clement, that may be attributed to an excess of pagan devotion on his part, and still more to the influence of the sophists by whom he was surrounded. In all other points of policy and conduct he was one of the most excellent princes on record, both in respect to the salutary regulations he adopted and the temper with which he carried them into practice. Compared with Trajan or Antoninus Pius, he possibly fell short of the manly sense of the one, and the simple and unostentatious virtue of the other; philosophy or scholarship on a throne always more or less assuming the appearance of pedantry. The emperor was also himself a writer, and his "Meditations," composed in the Greek language, have descended to posterity. They are a collection of maxims and thoughts in the spirit of the stoic philosophy, which, without much connexion or skill in composition, breathe the purest sentiments of piety and benevolence. Marcus Aurelius left one son, the brutal Commodus, and three daughters. Among the weaknesses of this good emperor,

his too great consideration for his son is deemed one of the most striking; for although he was unremitting in his endeavours to reclaim him, they were accompanied by much erroneous indulgence, and especially by an early and ill-judged elevation to titles and honours, which uniformly operate injuriously upon a base and dissolute character. The best edition of the Meditations of Antoninus is that of Gataker, *Cantab.*, 1652, 4to. (*Gorton's Biogr. Dict.*, vol. 1, p. 88.)—III. Bassianus Caracalla. *Vid.* Caracalla.—IV. Two works have come down to us, styled *Itineraria Antonini*, which may be compared to our modern books of routes. They give merely the distances between places, unaccompanied by any geographical remarks. One gives the routes by land, the other those by sea. They have been supposed by some to be the productions of the Emperor Marcus Aurelius, while others assign them to a geographical writer named Antoninus, whose age is unknown. Both these opinions are evidently incorrect. It is more than probable, that the works in question were originally compiled in the cabinet of some one of the Roman emperors, perhaps that of Augustus, and were enlarged by various additions made during successive reigns, according as new routes or stations were established. Some critics, however, dissatisfied with this mode of solving the question, have sought for an ancient writer, occupied with pursuits of an analogous nature, to whom the authorship of these works might be assigned. They find two; and their suffrages, consequently, are divided between them. The first of these is Julius Honorius, a contemporary of Julius Cæsar's, of whose productions we have a few leaves remaining, entitled, "*Excerpta, quæ ad Cosmographiam pertinent.*" The other writer is a certain Æthicus, surnamed Ister, a Christian of the fourth century, to whom is attributed a work called "*Cosmographia*," which still exists. Mannert declares himself unconditionally in favour of Æthicus. (*Introd. ad Tab. Peut.*, p. 8, *seqq.*) Wesseling is undecided. The best edition of the Itineraries is that of Wesseling, *Amst.*, 1735, 4to. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 258, *seqq.*)—V. Liberalis, a mythological writer, supposed to have lived in the age of the Antonines, and to have been a freedman of one of them. He has left us a work entitled *Μεταμορφωσέων Συναγωγή*, "A Collection of Metamorphoses," in forty-one chapters; a production of considerable interest, from the fragments of ancient poets contained in it. An idea of the nature of the work may perhaps be formed from the following titles of some of the chapters: *Ctesylla*, the *Meleagrides*, *Cragalcus*, *Lamia*, the *Emathides*, and many others drawn from the *Heteræumena* of Nicander; *Hierax*, *Ægypius*, *Anthus*, *Aëdon*, &c., from the *Ornithogonia* of Boeus; *Clinis* from Simmias; *Battus* from the *Eoeæ* of Hesiod; *Metiocha* and *Menippa* from Corinna, &c. There exists but a single MS. of Antoninus Liberalis, which, after various migrations, has returned to the library of Heidelberg. It has been decried by Bast, in his Critical Epistle. The best edition of this writer is that of Verheyk, *Lugd. Bat.*, 1774, 8vo. It does not, however, supply all the wants of the scholar; and some future editor, by ascending to the sources whence Antoninus drew his materials, and taking for his model the labour bestowed by Heyne and Clavier on Apollodorus, may have it in his power to supply us with an *editio optima*. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 44.)

Antoninopŏlis, a city of Mesopotamia, placed by D'Anville on the northern confines of the country, but more correctly, by Mannert, in the vicinity, and to the northeast, of Charræ and Edessa. (*Mannert, Geogr.*, vol. 5, p. 304.) It is supposed to have been founded by Severus or Caracalla, and named after the emperor Antoninus. It was subsequently called Constantia, from Constantine, who enlarged and strengthened it. Mannert supposes it to be the same with the ruined city of *Uran Schar*, mentioned by Niebuhr (vol. 2, p. 390).

Antonius, I. M. Antonius Gnipho, a native of Gaul, instructed in Greek literature at Alexandrea, where he was educated, and in Latin literature at Rome. He first gave instruction in grammar at this latter city, in the paternal mansion of Julius Cæsar, who was then very young. Afterward he opened a school at his own residence, where he also professed rhetoric. Cicero attended his lectures when prætor. Gnipho left a work on the Latin tongue, in two volumes. According to Suetonius (*de Illustr. Gramm.*, 7), he never stipulated with his pupils for any fixed compensation, and hence obtained the more from their liberality. The same writer informs us that he did not live beyond his 50th year.—II. Marcus Antonius, a Roman orator, and the most truly illustrious of the Antonian family, flouriahed about the middle of the seventh century of Rome. After rising successively through the various offices of the commonwealth, he was made consul in the year of the city 655, and then governor of Cilicia, in quality of proconsul, where he performed so many valorous exploits that a public triumph was decreed to him. In order to improve his talent for eloquence, he became a scholar to the most able men in Rhodes and Athens. He was one of the greatest orators among the Romans; and, according to Cicero, who in the early part of his life was a contemporary, it was owing to him that Rome became a rival in eloquence to Greece. The same great authority has given us the character of his oratory, from which it appears that earnestness, acuteness, copiousness, and variety formed his distinguishing qualities; and that he excelled as much in action as in language. By his worth and abilities he had rendered himself dear to the most illustrious characters of Rome, when he fell a sacrifice in the midst of the bloody confusion excited by Marius and Cinna. Taking refuge at the house of a friend from their relentless proscription, he was accidentally discovered and betrayed to Marius, who immediately sent an officer, with a band of soldiers, to bring him the orator's head. It was brought accordingly; and that sanguinary leader, after making it the subject of his brutal ridicule, ordered it to be stuck upon a pole before the rostra, and, on the whole, treated it as Marc Antony, the worthless grandson of Antonius, treated the head of Cicero. This event occurred B.C. 87. He left two sons, Marcus, surnamed Creticus, and Caius, both of whom discredited their parentage. (*Cic., de Orat.*, 1, 24.—*Id. ibid.*, 2, 1.—*Gorton's Biogr. Dict.*, vol. 1, p. 90.—*Ernesti, Clav. Cic. Index Hist., s. v.*)—III. Marcus, surnamed Creticus, elder son of the orator. He was guilty, while prætor, of great extortions in Sicily and other quarters, having received the same commission which Pompey afterward obtained, for importing corn and exterminating the pirates. He afterward invaded Crete, without any declaration of war, but was deservedly and shamefully defeated, whence he obtained, in derision, the surname of Creticus.—IV. Caius, brother of the preceding, and son of the orator. He bore arms under Sylla, in the war against Mithradates, and raised such disturbances in Greece, that for this and other malpractices he was afterward expelled from the senate by the censors. Obtaining, however, the consulship with Cicero, at a subsequent period, through the aid of Crassus and Cæsar, he was appointed to head the forces sent against Catiline. A pretended attack of the gout, however, caused him to confide the army of the republic, on the day of battle, to his lieutenant Petreius. He was afraid, it seems, of meeting Catiline, with whom he had at first been concerned in the conspiracy, lest the latter might taunt him with unpleasing reminiscences. He received, as proconsul, the province of Macedonia, by yielding which unto

him, Cicero had induced him to prove faithful to the state; but he governed it with such extortion and violence, that he was tried, convicted, and sent into banishment.—V. Marcus, son of Antonius Creticus, grandson of the orator, and well known by the historical title of the *Triumvir*. Losing his father when young, he led a very dissipated and extravagant life, and wasted his whole patrimony before he had assumed the manly gown. He afterward went abroad to learn the art of war under Gabinius, who gave him the command of his cavalry in Syria, where he signalized his courage and ability in the restoration of Ptolemy, king of Egypt. He also distinguished himself on other occasions, and obtained high reputation as a commander. From Egypt he proceeded to Gaul, where he remained some time with Cæsar, and the latter having furnished him with money and credit, he returned upon this to Rome, and succeeded in obtaining first the quæstorship, and afterward the office of tribune. In this latter office he was very active for Cæsar, but finding the senate exasperated against this commander, he pretended to be alarmed for his own safety, and fled in disguise to Cæsar's camp. Cæsar, upon this, marched immediately into Italy, the flight of the tribunes giving him a plausible pretext for commencing operations. Cæsar, having made himself master of Rome, gave Antony the government of Italy. During the civil contest, the latter proved himself on several occasions a most valuable auxiliary, and, after the battle of Pharsalia, was appointed by Cæsar his master of the horse. After the death of Cæsar Antony delivered a very powerful address over his corpse in the forum, and inflamed to such a degree the soldiers and populace, that Brutus and Cassius were compelled to depart from the city. Antony now soon became powerful, and began to tread in Cæsar's footsteps, and govern with absolute sway. The arrival of Octavius at Rome thwarted, however, his ambitious views. The latter soon raised a formidable party in the senate, and was strengthened by the accession of Cicero to his cause. Violent quarrels then ensued between Octavius and Antony. Endeavours were made to reconcile them, but in vain. Antony, in order to have a pretence of sending for the legions from Macedonia, prevailed on the people to grant him the government of Cisalpine Gaul, which the senate had before conferred on Decimus Brutus, one of the conspirators against Cæsar. Matters soon came to an open rupture. Octavius offered his aid to the senate, who accepted it, and passed a decree, approving of his conduct and that of Brutus, who, at the head of three legions, was preparing to oppose Antony, then on his march to seize Cisalpine Gaul. Brutus, not being strong enough to keep the field against Antony, shut himself up in Mutina, where his opponent besieged him. The senate declared Antony an enemy to his country. The consuls Hirtius and Pansa took the field against him along with Octavius, and advanced to Mutina in order to raise the siege. In the first engagement, Antony had the advantage, and Pansa was mortally wounded, but he was defeated the same day by Hirtius as he was returning to his camp. In a subsequent engagement, Antony was again vanquished, his lines were forced, and Octavius had an opportunity of distinguishing himself, Hirtius being slain in the action, and the whole command devolving on the former. Antony, after this check, abandoned the siege of Mutina, and crossed the Alps, in hopes of receiving succeurs from his friends. This was all that Octavius wanted; his intent was to humble Antony, not to destroy him, foreseeing plainly that the republican party would be uppermost, and his own ruin must soon ensue. A reconciliation was soon effected between him and Antony, who had already gained an accession of strength by the junction of Lepidus. These three leaders had an interview near Bononia, in a small island of the river Rhenus, where they came to an agreement to divide all the provinces of the empire, and the supreme authority, among themselves for five years, under the name of triumvirs, and as reformers of the republic with consular power. Thus was formed the second triumvirate. The most horrid part of the transaction was the cold-blooded proscription of many of their friends and relatives, and Cicero's head was given in exchange by Octavius for Antony's uncle and for the uncle of Lepidus. Octavius and Antony then passed into Macedonia, and defeated Brutus and Cassius at Philippi. After this, the latter passed over to the eastern provinces, where he lived for a time in great dissipation and luxury with the famous Cleopatra, at Alexandrea. Upon the death of his wife Fulvia, he became reconciled to Octavius, against whom Fulvia had raised an army in Italy, for the purpose, it is supposed, of drawing her husband away from Cleopatra, and inducing him to come to the latter country. Octavius gave Antony his sister Octavia in marriage, and a new division was made of the empire. Octavius had Dalmatia, Italy, the two Gauls, Spain, and Sardinia; Antony all the provinces east of Codropolis in Illyricum, as far as the Euphrates; while Lepidus received Africa. On returning to the east, Antony once more became enslaved by the charms of Cleopatra. An unsuccessful expedition against the Parthians ensued, and at last the repudiation of Octavia involved him in a new war with Octavius. The battle of Actium put an end to this contest and to all the hopes of Antony. It was fought at sea, contrary to the advice of Antony's best officers, and chiefly through the persuasion of Cleopatra, who was proud of her naval force. She abandoned him in the midst of the fight with her fifty galleys, and took to flight. This drew Antony from the battle and ruined his cause. Besieged, after this, in Alexandrea, by the conqueror, abandoned by all his followers, and betrayed, as he thought, even by Cleopatra herself, he fell by his own hand, in the 56th year of his age, B.C. 30. The peculiar events connected with the life of Marc Antony have given him a celebrity which one would never have expected from his character. Gifted with some brilliant qualities, he possessed neither sufficient genius nor sufficient strength of soul to entitle him to be ranked among great men. Neither can he be ranked among men of worth, since he was always without principle, immoderately attached to pleasure, and often cruel. And yet few men had more devoted friends and partisans, for many of his actions announced a generosity of disposition far preferable to the cautious prudence and cold policy of his rival Octavius. (*Plut., Vit. Ant.*)—VI. Iulus, a son of Marc Antony and Fulvia. He stood high in the favour of Augustus, and received from him his sister's daughter in marriage. After having filled, however, some of the most important offices in the state, he engaged in an intrigue with Julia, the daughter of the emperor, and was put to death by order of the latter. According to Velleius Paterculus (2, 100), he fell by his own hand. It would appear that he had formed a plot, along with the notorious female just mentioned, against the life of Augustus. (Compare *Lips., ad Tacit., Ann.*, 1, 10.) Acron informs us, in his scholia to Horace (*Od.*, 4, 2, 33), that Antonius had distinguished himself by an epic poem, in twelve books, entitled *Diomedēis*.—VII. Caius, a brother of Marc Antony. Having fallen into the hands of Brutus, his life was spared until that commander heard of Cicero's end, when he was put to death on the principle of retaliation. (Consult *Ernesti, Clav. Cic., s. v.*)—Lucius, another brother of Marc Antony, who was consul A.U.C. 713. Having quarrelled with Octavius during his continuance in this office, he was besieged in Perusia, and compelled to surrender. The conqueror spared his life, and he passed the rest of his days in obscurity. (*Vell. Paterc.*, 2,

74.)—IX. Felix, a freedman of the Emperor Claudius, appointed governor of Judæa. (*Vid.* Felix.)—X. Musa, a celebrated physician in the time of Augustus. (*Vid.* Musa.)—XI. Primus, a Roman commander whose efforts were very influential in gaining the crown for Vespasian. He was also an able public speaker, and had a turn likewise for poetic composition, having written numerous epigrams. He was a friend of the poet Martial. (*Tac., Ann.*, 14, 40.—*Id., Hist.*, 11, 86.)

Antorides, a painter, who flourished, according to Pliny (35, 10), about Olympiad 110. (*Sillig, Dict. Art., s. v.*)

Anubis, an Egyptian deity, the offspring of Osiris, and of Nephthys the sister and spouse of Typhon. He inherited all the wisdom and goodness of his father, but possessed the nature of the dog, and had also the head of that animal. He accompanied Isis in her search after the remains of Osiris. Jablonski (*Pantth. Ægypt.*, p. 19) derives the name from the Coptic *Noub*, "gold." In this he is opposed by Champollion (*Précis*, p. 101, *seqq.*), who denies also the propriety of confounding Anubis with Hermes. Plutarch says (*de Is. et Os.*, p. 368 et 380), that some of the Egyptian writers understood by Anubis the horizontal circle which divides the invisible from the visible part of the world. Other writers tell us that Anubis presided at the two solstitial points, and that two dogs (or, rather, two jackals), living images of this god, were supposed to guard the tropics along which the sun rises towards the north or descends towards the south. If this be correct, we must suppose two deities, an *Anubis*, properly so called, the guardian of the lower hemisphere and of the darker portion of the year, and an *Hermanubis*, the guardian of the luminous portion and of the upper hemisphere. On the whole subject of Anubis, however, and particularly on his non-identity with Thoth and Sirius, consult the learned annotations of *Guigniaut* to *Creuzer's Symbolik* (vol. 2, pt. 2, p. 851, *seqq.*).

Anxur, the Volscian name of Terracina. (*Vid.* Terracina.) La Cerda and others contend for the Greek derivation of the name, which makes Jupiter ἄξυρος, or "the beardless," to have been worshipped here; and they maintain that, in conformity with this, the name of the place should be written *Axur*, as it is found on some old coins. Heyne, however, supposes the letter *n* to have been sometimes omitted, in consequence of its slight sound. (*Heyne, ad Virg., Æn.*, 9, 799, *in Var. Lect.*).

Anyta, a poetess of Tegea, who flourished about 300 B.C. She exercised the calling of Χρησμοπτοίος, "maker of oracles," that is to say, she versified the oracles of Æsculapius at Epidaurus. We have only a few remains of her productions, namely, twenty epigrams, remarkable for their great simplicity. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 70.)

Anytus, an Athenian demagogue, who, in conjunction with Melitus and Lycon, preferred the charges against Socrates which occasioned that philosopher's condemnation and death. After the sentence had been inflicted on Socrates, the fickle populace repented of what had been done; Melitus was condemned to death, and Anytus, to escape a similar fate, went into exile. (*Ælian, V. H.*, 2, 13.)

Aon, a son of Neptune, who first collected together into cities, as is said, the scattered inhabitants of Eubœa and Bœotia. Hence the name Aonians given to the earlier inhabitants of Bœotia. (*Vid.* Aones.)

Aones, the earlier inhabitants of Bœotia. They, jointly with the Hyantes, succeeded the Ectenes. On the arrival of Cadmus, the Hyantes took up arms to oppose him, but were routed, and left the country on the ensuing night. The Aones, however, submitted, and were incorporated with the Phœnicians. The Muses were called *Aonie*, from Mount Helicon in Bœotia. (*Pausan.*, 9, 5.—*Ovid, Met.*, 3. 7, 10, 13.—*Virg., G.*, 3, 11.)

Aonia, an epithet applied to the Muses, from Mount Helicon in Bœotia, the earlier name of this country having been Aonia.

Aornos, or Aornis, a lofty rock in India, taken by Alexander. It was situate on the Suastus, or *Suvat*. The Macedonians gave it the name of Aornos (ἄορνος) on account of its great height; the appellation implying that it was so high that *no bird* could fly over it (*a priv. et ὄρνις.—Curt.*, 8, 11.—*Arrian*, 4, 28.—*Plut., Vit. Alex.*)—II. Another in Bactriana, east of Zariaspa Bactria. It is now *Telckan*, situate on a high mountain called *Nork-Koh*, or the mountain of silver.

Aous, or Aias, a river of Illyria, now *Voiousse*, which flowed close to Apollonia. It was said by the ancients to rise in that part of the chain of Pindus to which the name of Mount Lacmon was given. (*Herod.*, 9, 94.—*Strab.*, 316.) According to Polybius and Livy, it was navigable from its mouth to Apollonia. (*Polyb.*, 5, 109.—*Liv.*, 24, 40.)

Apama, I. wife of Seleucus Nicator, and mother of Antiochus Soter. (*Strab.*, 578.)—II. Sister of Antiochus Theos, married to Magas. After her husband's death, she prevailed upon Antiochus to make war against Ptolemy Philadelphus.—III. Wife of Prusias, king of Bithynia, and mother of Nicomedes. (*Strab.*, 563.)

Apamea, I. a city of Phrygia, built by Antiochus Soter on the site of the ancient Cibōtus, and called, after his mother, Apama. The name of the earlier place, Cibōtus, is thought to have been derived from κιβωτός, an ark or coffer, because it was the mart or common treasury of those who traded from Italy and Greece to Asia Minor. This name was afterward added, for a similar reason, to Apamea. It was situate above the junction of the Orgas and Mæander, and, according to Mannert, is now called *Aphiom Kara-Hisar*, or the black castle of opium, which drug is collected in its environs. (*Mannert*, vol. 6, pt. 3, p. 120, *seqq.*) The more correct opinion, however, would seem to be in favour of *Dinglare* or *Deenare*. (*Pococke, Trav.*, vol. 3, p. 2, c. 15.—*Arundell, Visit*, &c., p. 107, *seqq.*—*Cramer's Asia Minor*, vol. 2, p. 51, *seqq.*)—II. Another in Bithynia, near the coast of the Sinus Cianus. It was originally called Myrlea, and flourished under this name, as an independent city, for several years, until it was taken and destroyed by Philip, father of Perses, who ceded the territory to Prusias, sovereign of Bithynia, his ally. This prince rebuilt the town, and called it Apamea, after his queen. (*Strab.*, 563.) The ruins of Apamea are near the site now called *Modania*, about six hours north of *Brousa*. (*Wheeler*, vol. 1, p. 209.—*Pococke*, vol. 3, b. 2, c. 25.)—III. Another in Syria, at the confluence of the Orontes and Mareyas, which form here a small lake. It was founded by Seleucus Nicator, and called after his wife. It is now *Famieh*. Seleucus is said to have kept in the adjacent pastures 500 war-elephants. (*Mannert*, vol. 6, pt. 1, p. 463.)—IV. Another in Mesopotamia, on the Tigris, in a district which lay between the canal and the river, whence the epithet Messene applied to this city, because it was in the *midst* of that small territory which is now called *Digel*. (*Mannert*, vol. 5, pt. 2, p. 271.)—V. Another on the confines of Media and Parthia, not far from Ragæ. It was surnamed Raphane. (*Mannert*, vol. 5, pt. 2, p. 179.)—VI. Another at the confluence of the Tigris and Euphrates, now *Koma*. (*Mannert*, vol. 5, pt. 2, p. 361.)

Apaturia, a festival at Athens, which received its name, according to the common, but erroneous account, from ἀπάτη, *deceit*, because it was instituted (say the etymologists who favour this derivation) in memory of a stratagem by which Xanthus, king of Bœotia, was

killed by Melanthus, king of Athens, upon the following occasion: when a war arose between the Bœotians and Athenians about a piece of ground which divided their territories, Xanthus made a proposal to the Athenian king to decide the point by single combat. Thymœtes, who was then on the throne of Athens, refused, and his successor Melanthus accepted the challenge. When they began the engagement, Melanthus exclaimed that his antagonist had some person behind him to support him; upon which Xanthus looked behind, and was killed by Melanthus. From this success, Jupiter was called *ἀπατήνωρ, deceiver;* and Bacchus, who was supposed to be behind Xanthus, was called *Μελαναιγίς*, clothed in the skin of a *black goat.*—Thus much for the commonly received derivation of the term *Ἀπατούρια*. It is evident, however, that the word is compounded of either *πατήρ* or *πάτρα*, which expression varies, in its signification, between *γένος* and *φρατρία*, and with the Ionians coincided rather with the latter word. Whether it was formed immediately from *πατήρ* or *πάτρα*, is difficult to determine on etymological grounds, on account of the antiquity of the word: reasoning, however, from the analogy of *φρατήρ* or *φράτωρ*, *φρατορία* and *φράτρα*, the most natural transition appears to be *πατήρ* (in composition *πατώρ*), *πατόριος* (whence *πατούριος*, *ρπατούρια*), *πάτρα*; and, accordingly, the *Ἀπατούρια* means a festival of the paternal unions, of the *πατορίαι*, of the *πάτραι*. (*Müller, Dorians*, vol. 1, p. 95.)—The Apaturia was peculiar to the great Ionic race. The festival lasted three days; the first day was called *δορπεία*, because *suppers* (*δόρποι*) were prepared for all those who belonged to the same *Phratria*. The second day was called *ἀνάῤῥυσις* (*ἀπὸ τοῦ ἀνὼ ἐρύειν*), because sacrifices were offered to Jupiter and Minerva, and the head of the victim was generally turned up towards the heavens. The third was called *Κουρεῶτις*, from *κοῦρος*, a *youth*, because on that day it was usual to enrol the names of young persons of both sexes on the registers of their respective phratriæ; the enrolment of *δημοποιητοι* proceeded no farther than that of assignment to a tribe and a borough, and, consequently, precluded them from holding certain offices both in the state and priesthood. (Consult *Wachsmuth, Gr. Ant.*, vol. 1, § 44.)—The Ionians in Asia had also their Apaturia, from which, however, Colophon and Ephesus were excluded; but exclusions of this nature rested no more on strictly political grounds, than did the right to partake in them, and the celebration of festivals in general. A religious stigma was, for the most part, the ground of exclusion. (*Wachsmuth*, vol. 1, § 22.—Compare *Herodotus*, 1, 147.—The authorities in favour of the erroneous etymology from *ἀπάτη* may be found by consulting *Fischer, Ind. ad Theophrast. Charact., s. v.* *Ἀπατούρια.*—*Larcher, ad Herod., Vit. Hom.*, c. 29.—*Schol., Plat., ad Tim.*, p. 201, *ed. Ruhnken.*—*Schol., Aristid.*, p. 118, *seqq., ed. Jebb.*—*Ephori fragm.*, p. 120, *ed. Marx.*)

Apella, a word occurring in one of the satires of Horace (1, 5, 100), and about the meaning of which a great difference of opinion has existed. Scaliger is undoubtedly right in considering it a mere proper name of some well-known and superstitious Jew of the day. Wieland adopts the same idea in his German version of Horace's satires: "Das glaub' *Apella der Jud*, ich nicht!" Bentley's explanation appears rather forced. It is as follows: "*Judæi habitabant trans Tiberim, et multo maximam partem erant libertini, ut fatetur Philo in legatione ad Caium.* Apella *autem libertinorum est nomen satis frequens in inscriptionibus vetustis. Itaque* credat Judæus Apella, *quasi tu dicas*, credat superstitiosus aliquis Judæus Transtiberinus." (*Ep. ad Mill.*, p. 520, *ed. Lips.*) As regards the opinion of those who make *Apella* a contemptuous allusion to the rite of circumcision, it is sufficient to observe, that such a mode of forming compounds (i. e., half Greek and half Latin—*a priv.* et *pellis*) is at variance with every principle of analogy, and cannot for a moment be admitted.

Apelles, a painter in the age of Alexander the Great, exalted by the united testimony of all antiquity to the very highest rank in his profession, so that the art of painting was sometimes termed "*ars Apellea*," as by Martial (11, 9) and Statius (*Sylv.*, 1, 1, 100). Ancient writers differ as to the country of Apelles. Pliny (35, 10) and Ovid (*A. A.*, 3, 401) mention the island of Cos; Suidas contends for Colophon; while Strabo (642) and Lucian (*Calum. non tem cred.*, 2) notice him as an Ephesian. The origin of this last opinion, however, is sufficiently accounted for in the remark of Suidas, who makes him to have been an Ephesian by adoption merely. Another reason for his being called by some an Ephesian, may be found in the circumstance of his having been instructed at Ephesus. (*Tolken, ap. Böttig. Amalth.*, 3, 123.) And so, in modern times, Titian is sometimes styled a Venetian, though born at Cadore in Friuli; and Raphael a Roman, though his native place was Urbino. There can be no question, however, as to the period in which Apelles flourished, because it is universally admitted that Alexander the Great would not suffer his portrait to be taken by any other artist. Apelles must have been engaged in his profession, according to the most exact calculation, from about Olymp. 107 to Olymp. 118. His instructers were Ephorus the Ephesian, Pamphilus of Amphipolis, and Melanthius; and when he became the pupil of these artists, he had himself acquired some distinction by his paintings. (*Plut., Vit. Arat.*, 13.) Athenæus assigns him a fourth instructer, named Arcesilaus (10, p. 420). The most important passage respecting Apelles occurs in Pliny (35, 10), and this passage contains an enumeration of nearly all his productions. One of the most celebrated of these was the *Venus Anadyomĕnē*, or Venus rising from the waves, i. e., the sea-born. This famous painting was subsequently placed by Augustus in the temple of Julius Cæsar. The lower part of the picture becoming injured by time, no artist was found who would venture to retouch it. When it was at last quite destroyed by age, the Emperor Nero substituted for it another Venus from the pencil of Dorotheus. The Venus Anadyomene was universally regarded as the masterpiece of Apelles. (*Propert., El.*, 3, 7, 11.) A description of it is given in several Greek epigrams (*Antip. Sidon., in Anthol. Planud.*, 4, 12, 178, &c.—Compare *Ilgen, Opusc.*, 1, 15, 34.) Apelles commenced another Venus, represented in a sleeping state, for the Coans, which he meant should surpass his previous effort; but he died before completing it, having painted merely the head and neck of the figure, which, according to Cicero, were executed with the utmost skill. (*Cic., Ep. ad Fam.*, 1, 9.—*Plin.*, 35, 11.) Another famous painting of this artist's represented Alexander holding a thunderbolt; and Pliny says that the fingers which grasped the bolt, as well as the bolt itself, appeared to project from the canvass. This picture was purchased for twenty talents of gold, about $211,000, and hung up in the temple of Diana at Ephesus. He painted also a horse; and, finding that his rivals in the art, who contested the palm with him on this occasion, were about to prevail through unfair means, he caused his own piece and those of the rest to be shown to some horses, and these animals, fairer critics in this case than men had proved to be, neighed at his painting alone. The name of Apelles, indeed, in Pliny, is the synonyme of unrivalled and unattainable excellence; but the enumeration of his works points out the modification which we ought to apply to that superiority. It neither comprises exclusive sublimity of invention, the most acute discrimination of character, the widest sphere of comprehension, the most judicious

and best-balanced composition, nor the deepest pathos of expression; his great prerogative consisted more in the unison than in the extent of his powers; he knew better what he could do, what ought to be done, at what point he could arrive, and what lay beyond his reach, than any other artist. Grace of conception and refinement of taste were his elements, and went hand in hand with grace of execution and taste in finish; powerful and seldom possessed singly, irresistible when united: that he built both on the firm basis of the former system, not on its subversion, his well-known contest of lines with Protogenes irrefragably proves. (*Vid.* Protogenes.) What those lines were, drawn with nearly miraculous subtlety in different colours, one upon the other, or, rather, within each other, it would be equally unavailing and useless to inquire; but the corollaries we may deduce from the contest are obviously these, that the schools of Greece recognised all one elemental principle; that acuteness and fidelity of eye, and obedience of hand, form precision; precision, proportion; proportion, beauty: that it is the "little more or less," imperceptible to vulgar eyes, which constitutes grace, and establishes the superiority of one artist over another; that the knowledge of the degrees of things or taste presupposes a perfect knowledge of the things themselves; that colour, grace, and taste are ornaments, not substitutes, of form, expression, and character, and, when they usurp that title, degenerate into splendid faults. Such were the principles on which Apelles formed his Venus, or, rather, the personification of Female Grace, the wonder of art, the despair of artists; whose outline baffled every attempt at emendation, while imitation shrunk from the purity, the force, the brilliancy, the evanescent gradations of her tints. (*Fuseli's Lectures*, i., p. 62, *seqq.*) Apelles, indeed, used to say of his contemporaries, that they possessed, as artists, all the requisite qualities except one, namely, grace, and that this was his alone. On one occasion, when contemplating a picture by Protogenes, a work of immense labour, and in which exactness of detail had been carried to excess, he remarked, "Protogenes equals or surpasses me in all things but one, the knowing when to remove his hand from a painting." Apelles was also, as is supposed, the inventor of what artists call glazing. Such, at least, is the opinion of Sir Joshua Reynolds and others. (*Reynolds on Du Fresnoy*, note 37, vol. 3.) The ingredients probably employed by him for this purpose are given by Jahn, in his *Malerei der Alten*, p. 150.—The modesty of Apelles, says Pliny, equalled his talents. He acknowledged the superiority of Melanthius in the art of grouping, and that of Asclepiodorus in adjusting on canvass the relative distances of objects. Apelles never allowed a day to pass, however much he might be occupied by other matters, without drawing one line at least in the exercise of his art; and from this circumstance arose the proverb, "*nulla dies sine linea*," or, as it is sometimes given, "*nullam hodie lineam duxi*," in Greek, *τήμερον οὐδεμίαν γραμμὴν ἤγαγον*. He was accustomed also, when he had completed any one of his pieces, to expose it to the view of passengers, and to hide himself behind it in order to hear the remarks of the spectators. On one of these occasions, a shoemaker censured the painter for having given one of the slippers of a figure a less number of ties, by one, than it ought to have had. The next day the shoemaker, emboldened by the success of his previous criticism, began to find fault with a leg, when Apelles indignantly put forth his head, and desired him to confine his decisions to the slipper, "*ne supra crepidam judicaret.*" Hence arose another common saying, "*ne sutor ultra crepidam.*" (*Erasmus, Chil.*, p. 196.) Apelles is said to have possessed great suavity of manners, and to have been, in consequence, a favourite of Alexander the Great; and the monarch, on one occasion, paid a remarkable homage to the talents of the artist. Having desired the latter to paint a likeness of Campaspe, one of his concubines, and distinguished for her beauty, the artist became enamoured of her, and, on the monarch's discovering this, received her as a present from his hands. This same Campaspe, according to Pliny, served as the prototype for the Venus Anadyomene.—II. An engraver on precious stones. (*Bracci, tab.* 27.—*Sillig, Dict. Art., s. v.*)

Apellicon, a peripatetic philosopher, born at Teos, in Asia Minor, and one of those to whom we owe the preservation of many of the works of Aristotle. The Stagirite, on his deathbed, confided his works to Theophrastus, his favourite pupil; and Theophrastus, by his will, left them to Neleus, who had them conveyed to Scepsis, in Troas, his native city. After the death of Neleus, his heirs, illiterate persons, fearing lest they might fall into the hands of the King of Pergamus, who was enriching, in every way, his newly-established library, concealed the writings of Aristotle in a cave, where they remained for more than 130 years, and suffered greatly from worms and dampness. At the end of this period Apellicon purchased them for a high price. His wish was to arrange them in proper order, and to fill up the lacunæ that were now of frequent occurrence in the manuscripts, in consequence of their neglected state. Being, however, but little versed in philosophy, and possessing still less judgment, he acquitted himself ill in this difficult task, and published the works of the Stagirite full of faults. Subsequently, the library of Apellicon fell, among the spoils of Athens, into the hands of Sylla, and was carried to Rome, where the grammarian Tyrannion had access to them. From him copies were obtained by Andronicus of Rhodes, which served for the basis of his arrangement of the works of Aristotle.—Ritter thinks that too much has been built upon this story. On its authority it has even been pretended that the works of Aristotle have reached us in a more broken and ill-arranged shape than any other productions of antiquity. He thinks the story arose out of some laudatory commendations of the edition of Aristotle by Andronicus, and that it is probable, not to say certain, that there were other editions, of the respective merits of which it was possible to make a comparison. At any rate, according to him, the acroamatic works of Aristotle have not reached us solely from the library of Neleus, and, consequently, it was not necessary to have recourse merely to the restoration by Apellicon, either to complete or retain the chasms resulting from the deterioration of the manuscripts.—To return to Apellicon, it is said that his large fortune, indeed, supplied him abundantly with the means of gratifying his passion for books; but that, when they could not be obtained in this way, he made no scruple of getting possession of them by what deserves in plainness the name of theft. Thus, he carried off from the archives of the Athenians the original decrees of the people, and was compelled to flee for the act. Apellicon is said to have written a work in defence of Aristotle. Probably some needy author wrote it, and Apellicon purchased the paternity of the work. (*Ritter, Hist. Anc. Phil.*, vol. 3, p. 24, *seqq.*)

Apennīnus, a great chain of mountains, branching off from the Maritime Alps, in the neighbourhood of Genoa, running diagonally from the Ligurian Gulf to the Adriatic, in the vicinity of Ancona; from thence continuing nearly parallel with the latter gulf, as far as the promontory of Garganus, and again inclining to the Mare Inferum, till it finally terminates in the promontory of Leucopetra near Rhegium. (*Polyb.*, 2, 16.—*Strabo*, 211.—*Cramer's Ancient Italy*, vol. 1, p. 5.—Compare also the following poetic authorities: *Lucan*, 2, 396.—*Rutil., Itin.*, 2, 27.—*Claudian., Paneg.*, 6.—*Id. Cons. Hon.*, 285.—*Sil. Ital.*, 4, 742.—*Virg., Æn.*, 12, 703.) The Apennines may be equal in length to

670 miles. They are divided by modern geographers into three parts; the Northern Apennines extend from the neighbourhood of *Urbino* to the Adriatic; the Central Apennines terminate near the banks of the *Sangro*; the Southern Apennines, situated at an equal distance from the two seas, form two branches near *Muro*; the least important separates the territory of *Barri* from that of *Otranto*; the other, composed of lofty mountains, traverses both Calabrias, and terminates near *Aspromonte*.—The etymology of the name given to these mountains must be traced to the Celtic, and appears to combine two terms of that language nearly synonymous, *Alp* or *Ap*, "a high mountain," and *Penn*, "a summit." Some write the name *Apœninus* (i. e., *Alpes* Pœninæ), as if derived from the circumstance of Hannibal's having led his army over them, *Pœnus* meaning "Carthaginian." This etymology, however, is altogether erroneous; nor is it at all more tenable when applied to the Pennine Alps.

Aper, I. Marcus, a Roman orator, who flourished during the latter half of the first century of our era. He was a native of Gaul, but distinguished himself at Rome by his eloquence and general ability. Aper is one of the interlocutors in the dialogue on the causes of the decline of oratory, which some ascribe to Tacitus, others to Quintilian, and others again to Aper himself. He died A.D. 85. (*Schulze, Prolegg.*, c. 2, p. xxi., *seqq.*)—II. Flavius, supposed by some to have been the son of the preceding. He was consul A.D. 130, under Hadrian. (*Oberlin., ad Dial. de causes. corr. eloq.*, c. 2.)—III. Arrius, a prefect of the Prætorian guards under Carus, and afterward under his successor Numerianus. Aspiring to the purple, he took advantage of a violent thunder-storm that arose, assassinated Carus, who was lying sick at the time, set fire to the royal tent, and ascribed the death of the prince and the conflagration to lightning. The corpse was so much burnt that no traces of the murder were perceptible. Numerianus, son of Carus, and son-in-law of Aper, having succeeded to the empire, continued the latter in the office of prefect; but the only return that Aper made was to poison the young monarch, after he had reigned about eight or nine months. Suspicion immediately fell upon Aper, and he was slain by Dioclesian, whom the army had elected emperor. (*Aurel. Vict.*, c. 38.—*Vopiscus, Car.*, c. 8.—*Id., Numer.*, c. 12, *seq.*—Compare the remarks of *Crevier, Hist. Emp. Rom.*, vol. 6, p. 140.)

Apĕsas, a mountain of Argolis, near Nemea, on which, according to Pausanias (2, 16), Perseus first sacrificed to Jupiter Apesantius. It is a remarkable mountain, with a flat summit, which can be seen, as we are assured by modern travellers, from Argos and Corinth. (*Chandler*, vol. 2, ch. 56.—*Dodwell, Class. Tour*, vol. 2, p. 210.)

Aphăca, a town of Syria, between Heliopolis and Byblus, where Venus was worshipped. The temple is said to have been a school of wickedness, and was razed to the ground by Constantine the Great. (*Euseb., Vit. Const. Mag.*, 3, 55.)

Aphæa, a name of Diana, who had a temple in Ægina. (*Pausan.*, 2, 30.—Consult *Heyne, Excurs. ad Virg., Cir.* 220.—*Müller, Æginetica*, p. 163, *seqq.*)

Aphar, a city of Arabia, situate on the coast of the Red Sea, not far north from the Promontorium Aromatum. It was the capital of the Homeritæ, and is supposed to correspond to *Al-Fara*, between Mecca and Medina. The ancient name is more commonly given as Suphar. (*Plin.*, 6, 23.—*Ptol.*—*Arrian, Peripl. Mar. Erythr.*, p. 154, *ed. Blancard.*)

Aphărĕus, I. a king of Messenia, who married Arene, daughter of Œbalus, by whom he had three sons. (*Pausan.*, 3, 1.)—II. A step-son of Isocrates, who produced thirty-five or thirty-seven tragedies, and was four times victor. He began to exhibit B.C. 341. (*Theatre of the Greeks*, 2d ed., p. 158.).

Aphas, a river of Greece, which falls into the bay of Ambracia. D'Anville calls it the Avas. It is now the *Vuvo*. (*Plin.*, 4, 1.)

Aphĕsas, a mountain of Argolis, near Nemea, said to have been the one on which Perseus first sacrificed to Jupiter Apesantius. The more correct form of the name is Apesas. (*Vid.* Apesas.)

Aphĕtæ, a city of Thessaly at the entrance of the Sinus Pelasgicus, or *Gulf of Volo*, from which the ship Argo is said to have taken her departure for Colchis. (*Apoll. Rhod.*, 1, 591.) Herodotus informs us (7, 193 and 196) that the fleet of Xerxes was stationed here previous to the engagement off Artemisium. The same writer makes the distance between Aphetæ and Artemisium about eighty stadia. Aphetæ is supposed to correspond to the modern *Fetio*. (*Cramer's Anc. Greece*, vol. 1, p. 411.)

Aphidna, a borough of Attica, belonging to the tribe Leontis, where Theseus is said to have secreted Helen. (*Herodot.*, 9, 73.—*Plut., Vit. Thes.*) Demosthenes reports that Aphidna was more than 120 stadia from Athens. (*De Cor.*, p. 238.)

Aphrodisĭa, festivals in honour of Venus, celebrated in different parts of Greece, but chiefly in Cyprus.

Aphrodisĭas, I. a city of Laconia, to the west of Nymbæum, the same as Bœa. (*Strabo*, 251.—*Pliny*, 4, 5.—*Polybius*, 5, 19.)—II. A city in the Thracian Chersonese, between Heraclea to the east and Cardia to the west. (*Procopius, Ædific.*, 4, 10.)—III. A city of Caria, lying south of the Mæander and west of Cibyra. In the time of Hierocles it was the capital of the country (p. 688). Stephanus informs us, that it was founded by the Pelasgi Lelegea, and was successively called, city of the Leleges, Megalopolis, Ninoe, and Aphrodisias. In Strabo's time it appears to have belonged to Phrygia; Pliny, however, assigns it to Caria, and styles it a free city (5, 29.—Compare *Tacit., Ann.*, 3, 62, and *Brotier, ad loc.*). The site of the ancient city at *Geyra*, about two hours from Antiochia on the Mæander, was discovered by Pococke. (Vol. 2, p. 2, c. 12.—*Cramer's Asia Minor*, vol. 2, p. 210.)—IV. A city and promontory of Cilicia Trachea, east of Celenderis. According to Livy, it was a place of some consequence in the reign of Antiochus the Great. (*Liv.*, 33, 20.—Compare *Diod. Sic.*, 19, 61.) The ruins found by Capt. Beaufort, at the northeast corner of a bay west of Cape *Cavaliere*, appear to mark the site of the ancient city. (*Cramer's Asia Minor*, vol. 2, p. 329.)—V. Another name for the Isle of Erythea.—VI. An island sacred to Venus and Mercury, on the coast of Carmania. It is thought by some to have been identical with the Catæa of Arrian. (*Plin.*, 6, 25.)—VII. An island on the coast of Cyrenaica, in the vicinity of Apollonia. (*Herodot.*, 4, 168.)

Aphrodisĭum, I. a city on the eastern parts of Cyprus, and in the narrowest part of the island, being only nine miles from Salamis. (*Strabo*, 682.)—II. One of the three minor harbours into which the Piræus was subdivided. It seems to have been the middle one of the three. (*Cramer's Anc. Gr.*, vol. 2, p. 350.)

Aphrodītē, the Grecian name of Venus, from ἀφρός, "*foam*," because Venus is said to have been born from the froth of the ocean. This is the account given by Hesiod (*Theog.*, 196). Homer, however, as well as the Cretan system (*Apollod.*, 1, 3, 1, and *Heyne, ad loc.*), made her the daughter of Dione. (*Vid.* Venus, where some remarks will be offered on the origin of the Greek name.)

Aphroditopŏlis, I. a city of Egypt, the capital of the 36th nome, now *Alfieh*.—II. Another in the same country, the capital of the 42d nome, now *Ilfu*.—III. Another in the same country, belonging to the nome Hermonthites, now *Asf-un*. (*Strab.*, 566.—*Steph. Byz.*, *s. v.*)

Aphthonĭus, a rhetorician of Antioch, who lived

in the third or fourth century of our era. We have from him a work entitled *Progymnasmata*, consisting of Rhetorical Exercises, adapted to the precepts of Hermogenes; and also forty fables. Aphthonius, according to Suidas, labours under the defect of having neglected to treat of the first elements of rhetoric, and of having nowhere attempted to form the style of those whom he wished to instruct. We find in his treatise nothing more than oratorical rules, and the application of these rules to different subjects. The *Progymnasmata*, having been long used in the schools, has gone through numerous editions, the best of which are that of Scobarius (Escobar), 1597, 8vo, with the fables added; and that of D. Heinsius, *Lugd. Bat.*, 1626, 8vo. The treatise has been translated into Latin with most ability by Escobar, and the version has been also separately printed. Another Latin translation was also made by Rodolph Agricola. The version of Escobar was first published at *Barcelona*, 1611, in 8vo, and that of Agricola was given from the Elzevir press, at Amsterdam, 1642–1665, in 12mo, with notes by Lorichius. (*Biog. Univ.*, vol. 2, p. 305, *seqq.*)

Aphȳtē, or Aphȳtis, a city of Thrace, in the peninsula of Pallene, on the Sinus Thermaïcus. Here was a celebrated temple of Bacchus, to which Agesipolis, king of Sparta, who commanded the troops before Olynthus, desired to be removed shortly before his death, and near which he breathed his last. (*Xen., Hist. Gr.*, 5, 3, 19.) According to Plutarch, in his life of Lysander, there was here an oracle of Jupiter Ammon; and it appears that Lysander, when besieging Aphytis, was warned by the god to desist from the attempt. Theophrastus (3, 20) speaks of the wine of Aphytis. (*Cramer's Anc. Gr.*, vol. 1, p. 246.)

Apĭa, an ancient name of Peloponnesus, which it is said to have received from King Apis. The origin of the name Apia (Ἀπία γῆ), as applied to the Peloponnesus, was a subject of controversy even among the ancient writers. (Compare *Wassenberg, ad Paraphr.*, p. 42.) According to Heyne (*ad Hom., Il.*, 1, 270), it does not appear to have been a geographical, but a poetical, appellation; and the meaning would seem to be merely, "a far-distant land" (Ἀπίη from ἀπό), as used by the Greeks at Troy in speaking of their native land, *far away* over the waters. In this, however, he is successfully combated by Buttmann (*Lexil.*, § 24, *s. v.*), who shows that this is contrary to the express testimony of the geographers and grammarians, and even of Æschylus himself. Poetical names, particularly all the oldest ones, are purely and really most ancient names, which poetry has preserved to us. If any opinion may be formed on this subject, it would be, that there were two forms of the same name in use among the Greeks: one the appellative ἀπίη, derived from ἀπό, and meaning merely "*distant*;" the other a geographical name, deduced from that of the mythic Apis. It is worthy of notice, that the appellative ἀπίη, in Homer, has the initial vowel short, whereas, in the geographical name, it is always long. (Compare *Soph., Œd. Col.*, 1303.—*Æsch., Suppl.*, 275, &c.) The former, then, of these will be a Homeric word, the latter a term found first in the Tragic writers, and based on an old legend alluded to by Æschylus in his *Supplices* (*v.* 275). Those grammarians, therefore, who explain Ἀπίη γαῖα (*Il.*, 1, 270; 3, 49) as the old name of the Peloponnesus, are in error, for the two passages of the Odyssey (7, 25.—16, 18), where the term alone occurs, and where nothing is said of the Peloponnesus, plainly show, that ἄπιος is, as above stated, an old adjective, from ἀπό, like ἀντίος from ἀντί. There are many traces to prove, that in the words *Apis* and *Apia* lie the original name of a most ancient people, who inhabited the European coasts of the Mediterranean. Vid. remarks under the article Opici. (*Buttmann, Lexil., l. c.*—p. 154, *Fishlake's trans.*)

Apicăta, wife of Sejanus, by whom she had three children. She was repudiated by him. Vid. Sejanus. (*Tacit., Ann.*, 4, 3.)

Apĭcĭus. There were three patricians of this name at Rome, in different eras, all noted for their gluttony, to which the second of the three added almost every other vice.—I. The first lived in the time of the dictator Sylla. According to Athenæus (4, p. 168, *d.*), he was the cause of Rutilius Rufus being driven into exile. (Compare *Casaubon, ad loc.—Ernesti, Clav. Cic. Ind. Hist., s. v. Rutilius.*)—II. The second lived during the reigns of Augustus and Tiberius. Athenæus (1, p. 7, *a.*) speaks of his having spent immense sums on the luxuries of the table, and also of various kinds of cake that were called after his name (Ἀπίκια). He passed most of his time, according to the same writer, at Minturnæ, on account of the excellent shellfish found there. He even went on a voyage to Africa, having learned that the shellfish obtained along that coast were superior to all others; but when, as he approached the land, numerous fishermen came off to the vessel with what they declared to be their finest fish, perceiving these to be inferior to the Italian, he ordered the pilot to put about immediately and return home, without having so much as landed on the shores of Africa. Seneca (*Ep.*, 95—*De Vit. Beat.*, c. 11), Juvenal (4, 23), Martial (*Ep.*, 2, 69, and 10, 63), as well as other ancient writers, frequently allude to his epicurism, of which he formed a kind of school. Falling, at length, into comparative poverty and merited contempt, he is reported to have put an end to his life by poison, through fear of ultimate starvation.—III. The third lived under Trajan, and was in possession of a secret for preserving oysters; he sent some of them perfectly fresh to the Emperor Trajan as far as Parthia. (*Athen.*, 1, p. 7, *d.*)—To which of these three we are to ascribe the work which has come down to us, on the culinary art (*De Re Culinaria*), is undetermined. Most assign it to the second of the name, M. Gavius Apicius, but without any satisfactory reason for so doing. It is more than probable that the work in question was written by none of the three. The compiler of this collection of receipts, wishing to give his labours an imposing name, would seem to have entitled his book as follows: "*Apicius, sive de Re Culinaria, a Cœlio*," and not "*Cœlius Apicius, sive de Re Culinaria.*" This Cœlius, of course, is some unknown person. The work is divided into ten books, each of which has a Greek title that indicates, in a symbolical manner, the subjects treated of in that particular division. These are as follows: Ἐπιμελής, "*the careful one.*" Σαρκόπτης, "*the carver.*" Κηπουρικά, "*things appertaining to gardening.*" Πανδεκτήρ, "*the all-recipient.*" Ὀσπριος, "*appertaining to pulse.*" Ἀεροπετής, "*of flying things.*" Πολυτελής, "*the sumptuous.*" Τετράπους, "*the quadruped.*" Θάλασσα, "*the sea.*" Ἁλιεύς, "*the fisherman.*" Our modern gourmands would form no very high idea of the state of gastronomic science among the Romans from the perusal of this work. The style, moreover, is very incorrect, and replete with barbarisms. The best edition is that of Almeloveen, *Amst.*, 1709, 12mo. We have also, among others, the edition of *Bernhold, Ansbac.*, 1787 (1800), and that of Lister, 1705, *Lond.*, 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 242.—*Bähr, Gesch. Röm. Lit.*, 522.—*Funcc. de immin. L. L. senect.*, 10, 29, *seqq.*)

Apidănus, one of the chief rivers of Thessaly, rising in Mount Othrys, and, after receiving the Enipeus near Pharsalus, falling into the Penēus a little to the west of Larissa. It is now the *Salampria*. (*Plin.*, 4, 8.—*Strab.*, 297.)

Apīna, a city of Apulia, destroyed with Trica, in its neighbourhood, by Diomede on his arrival in this part of Italy, after the Trojan war. (*Plin.*, 3, 11.) Freret supposes that the towns here mentioned were, together with the tribes that occupied them (the Monades and

Dardi), of Illyrian origin. (*Mem. de l'Acad. des Inscr.*, &c., vol. 18, p. 75.)

Apion, I. a surname of Ptolemy, one of the descendants of Ptolemy Lagus. (Vid. Ptolemæus, XIV.) —II. A grammarian and historical writer, born at Oasis Magna in Egypt, during the first century of the Christian era. He was surnamed Plistonices (Πλειστονίκης), from his frequent successes over his literary opponents, but called himself the Alexandrean, from his having passed a part of his life in the ancient capital of the Ptolemies. Apion subsequently travelled into Greece, and finally established himself at Rome, where he taught grammar, or philological science, during the reigns of Tiberius and Claudius. He attained to great celebrity. Although unquestionably a man of learning and research, he was in many respects an arrogant boaster, and in others a mere pretender; and it was in allusion, no doubt, to his vanity and noisy assumption of merit, that the Emperor Tiberius gave him in derision the name of *Cymbalum mundi*. He is renowned for much trifling on the subject of Homer, in order to trace whose family and country he had recourse even to magic, asserting that he had successfully invoked the appearance of shades to satisfy his curiosity, whose answers he was not allowed to make public. (*Plin.*, 30, 2.—Compare *Aulus Gellius, Noct. Att.*, 5, 14.) These pretensions, silly as they were, made him very popular in Greece, although something might be owing to his commentaries on the same great poet, which are mentioned by Eustathius and Hesychius. Pliny makes particular mention of the ostentatious character of this critic, who used to boast that he bestowed immortality on those to whom he dedicated his works; whereas it is only by the mention of others that these works are now known to have actually existed. One of the chief of them was, "*On the Antiquity of the Jews*," to which people he opposed himself with the hereditary resentment of an Egyptian. The reply of Josephus, "*Against Apion*," has survived the attack, the author of which attack showed his enmity to the Jewish people by other means besides writing against them; for he was employed by his fellow-citizens of Alexandrea to head a deputation to the Emperor Caligula, complaining of the Jews who inhabited that city. Apion also wrote an account of the antiquities of Egypt, in which work he is supposed to have treated largely on the Pyramids, Pliny quoting him as the principal authority on the subject. After having ridiculed the rite of circumcision, he was compelled by a malady to submit to it, and, by a divine punishment, says Josephus, died soon after from the consequences of the operation. It is in allusion to Apion that Bayle observes, "how easily the generality of people may be deceived by a man of some learning, with a great share of vanity and impudence." Extracts from Apion's commentary on Homer are given in the Etymologicum Gudianum, published by Sturz. (*Joseph., contr. Ap.* —*Scholl, Hist. Lit. Gr.*, vol. 5, p. 16, *seqq.*)

Apis, I. one of the earliest kings of the Peloponnesus, son of Phoroneus and Laodice, and grandson of Inachus. He is said to have reigned in Argos, after the death of his father, about 1800 B.C. Others make him to have been the son of Apollo, and king of Sicyon. He chased the Telchines from the Peloponnesus, according to a third statement, governed tyrannically, and lost his life in consequence. From him some have derived the old name, supposed to have been given at one time to the Peloponnesus, namely "Apian land." (*Vid.* Apia.) Apis, in fact, is one of those mythological personages, to whose earlier legend each succeeding age adds its quota of the marvellous, until the whole becomes one mass of hopeless absurdity. Hence we find Varro and St. Augustine gravely maintaining, that the Grecian monarch Apis led a colony into Egypt, gave laws and civilization to that country, was deified after death under the form of an ox, and was, of course, identical with the Apis of Egyptian worship. (*Pausan.*, 2, 5.—*Apollod.*, 2, 1.—*Augustin., Civ. D.*, 18, 5.) And yet there is reason to believe, that the name Apis is connected with that of a very early people, who dwelt along the European shores of the Mediterranean, and of whom the Italian Opici formed a part. (*Vid.* Apia.)—II. The same with Epaphus, the fabled son of Jupiter and Io. Such at least is the statement of Herodotus, ὁ δὲ Ἄπις κατὰ τὴν Ἑλλήνων γλῶσσάν ἐστι Ἔπαφος (2, 153). Wesseling is inclined to regard the passage as spurious, but consult Ælian (*Hist. An.*, 11, 10), where the same thing is stated. Jablonski makes Epaphus mean "giant" (*Voc. Ægypt.*, p. 65). Zoega, on the other hand, gives it the force of "*bos pater*" (*Num. Ægypt.*, p. 81), and De Rossi, that of "*taurus præcipuus*." (*Etymol. Ægypt.*, p. 15.) It is more than probable, however, that the name Epaphus was confounded by the Greeks with *Apophis*, one of the Egyptian appellations for Typhon, the evil genius, and hence may have arisen the legend which made the Grecian Apis a cruel tyrant. (*Vid.* Epaphus.)—III. A sacred bull, worshipped by the Egyptians. Its abode was at Memphis, near the temple of Phtha, or Vulcan, and it was in this city that peculiar honours were rendered it, an account of which is given by Herodotus, Strabo, Pliny, Diodorus Siculus, Plutarch, and other ancient writers. The Apis was distinguished from other animals of the same kind by the following characteristics. He was supposed to be generated, not in the ordinary course of nature, but by a flashing from on high (στέλας ἐκ τοῦ οὐρανοῦ.—*Herod.*, 3, 27), or, according to others, by the contact of the moon (ἐπαφῇ τῆς σελήνης.—*Plut., Sympos.*, 8, p. 718). As, however, this evidence of his divinity was rather dubious, several external marks were superadded, to satisfy his votaries of his claims to adoration. His colour was black, in order that the distinctive marks might the more clearly appear; these were a square white spot on the forehead, the figure of an eagle on the back, a white crescent on the right side, the mark of a beetle on the tongue, and double hair on the tail. (*Herod.*, 3, 28.—*Strab.*, 806.—*Plin.*, 8, 46.—*Creuzer, Comment. Herod.*, p. 132, *seqq.*) The marks in question, which thus stamped his claims to divinity, were of course the contrivance of the priests, though of this the people were kept profoundly ignorant. This animal was regarded with the highest veneration, and more than regal honours were rendered him. He was waited upon, also, by numerous attendants, a particular priesthood were set apart for him, stalls were provided, furnished with every convenience, and his food was presented to him in vessels of gold. He was frequently displayed to the view of the people, while strangers could also behold him in a species of enclosed court, or through a kind of window. (*Strab., l. c.*) He also gave oracles, and the mode of giving them was as follows. The priests, having led him forth from his abode, caused food to be offered him by the person who had come for a response. If he received what was thus offered, it was a favourable omen; if otherwise, an unfavourable one. So also, after the food had been offered him, he was allowed to go into one or the other of two stalls, according as he might feel inclined. His going into one of these was looked upon as a good omen, into the other the reverse. Germanicus, when in Egypt, consulted in this way the sacred Apis; and as the animal refused the food which was offered him by the Roman prince, this circumstance was regarded as an omen of evil, that was subsequently verified by the death of the latter. (*Plin.*, 8, 46. —*Amm. Marcell.*, 22, 14.) The annual festival of Apis was celebrated with the utmost splendour. It always began with the rising of the Nile, and presented, for seven successive days, a scene of uninterrupted rejoicing and festivity. The Greeks called this celebration Theophania, because during its continuance

the god Apis was displayed to the view of the people arrayed in festal attire, his head surmounted with a kind of tiara, and his body adorned with embroidered coverings, while a troop of boys accompanied him singing hymns in his praise. These boys, becoming on a sudden inspired, predicted future events. During the continuance of this festival, the crocodiles in the Nile were harmless, but regained their ferocity at its close! (*Plin., l. c.*) Sacrifices were seldom offered unto Apis; when this, however, was done, red cattle were always selected, red being the colour of Typhon, the enemy of Osiris. So also, when Apis died, a red steer, and two or three other animals that were deemed sacred to Typhon, were buried along with him, in order to thwart the joy which the evil spirits would otherwise have felt at the death of the sacred Apis. When Apis died a natural death, the whole of Egypt was plunged in mourning, from the king to the peasant; and this mourning continued until a new Apis was found. The deceased animal was embalmed in the most costly manner, and the priests after this traversed the whole land in quest of his successor. When a calf was found with the requisite marks, all sorrow instantly ceased, and the most unbounded joy prevailed. Herodotus alludes to one of these scenes in his account of the Persian Cambyses (3, 27). When that monarch returned to Memphis, from his unsuccessful expedition against the Æthiopians, he found the Egyptians giving loose to their joy on account of the reappearance of Apis. Irritated at this, and fancying that they were rejoicing at his ill success, he ordered the sacred animal to be brought before him, wounded it in the thigh with his dagger (of which wound it afterward died), caused the priests to be scourged, and commanded the proper officers to kill all the Egyptians they should find making public demonstrations of joy.—Whenever a new Apis was obtained, the priests conducted him first to Nilopolis, where they fed him forty days. He was then transported in a magnificent vessel to Memphis. During the forty days spent at Nilopolis, women only were allowed to see him; but after this the sight of the god was forbidden them. (*Diod. Sic.*, 1, 85.)—It is worthy of remark, that although so much joy prevailed on the finding of a new Apis, and so much sorrow when he died a natural death, yet, whenever one of these animals reached the age of 25 years, the period prescribed by the sacred books, the priests drowned him as a matter of course, in a sacred fountain, and there was no mourning whatever for his loss.—According to an Egyptian legend, the soul of Osiris passed on his death into the body of Apis, and as often as the sacred animal died, it passed into the body of its successor. So that, according to this dogma, Apis was the perfect image of the soul of Osiris. (*Plut., de Is. et Os.*, p. 472, *ed. Wyttenb.*) It is very easy, however, to see in the worship of the sacred Apis the connexion of Egyptian mythology with astronomy and the great movements of nature. The Egyptians believed that the moon, making her total revolution in 309 lunations, and in 9125 days, returned consequently, at the end of 25 years, to the same point of Sothis or Sirius. Hence the life of Apis was limited to 25 years, and hence the cycle known as the period of Apis, with reference, no doubt, to the passage of the moon into the celestial bull, which it would have to traverse in order to arrive at Sothis In worshipping Apis, therefore, the Egyptian priesthood worshipped, in fact, the great fertilizing principle in nature, and hence we see why females alone were allowed to view the Apis at Nilopolis, that the sight of the sacred animal might bless them with a numerous progeny. (Compare *Guigniaut*, 1, 905.—*Vollmer, Wörterb. der Mythol.*, p. 279.)

Apĭtĭus Galba, a celebrated buffoon in the time of Tiberius. (*Schol. ad Juv.*, 5, 4.—Compare *Spalding, ad Quintil.*, 6, 3, 27.—*Wernsdorf, in Poet. Lat. Min.*, vol. 6, p. 418, *seq.*)

Apollinārēs ludi. *Vid.* Ludi Apollinārēs.

Apollināris, I. Sidonius, a Christian poet. *Vid.* Sidonius.—II. Sulpitius, a grammarian. *Vid.* Sulpitius.

Apollĭnis Promontorium, was situate on the coast of Africa, east of Utica, and north of Carthage. It is now *Ras-Zebid.* (*Plin.*, 5, 4.—*Mela*, 1, 7.—*Liv.*, 30, 24.)

Apollinopŏlis Magna, the capital of the 52d Egyptian nome, in the southern part of Upper Egypt, about twenty-five miles nearly north of the great cataracts. It is now *Edfou.* (*Ptol.—Steph. Byz., s. v.—Anton. Itin.—Ælian, Hist. An.*, 10, 21.) There are two temples at *Edfou*, in a state of great preservation. One of them consists of high pyramidal propyla, a pronaos, portico, and sekos, the form most generally used in Egypt; the other is peripteral, and is, at the same time, distinguished by having on its several columns the appalling figure of Typhon, the emblem of the Evil Principle. The pyramidal propylon, which forms the principal entrance to the greater temple, is one of the most imposing monuments extant of Egyptian architecture. (*Russell's Egypt*, p. 201.)

Apollinopŏlis Parva, a city of Egypt in the Nome of Coptos, northwest of Thebes. It was a celebrated place of trade, and lay on the commercial road by which the products of the east were conveyed to Alexandrea. It is now *Kous*, and displays the ruins of a temple. (*Ptol.—Steph. Byz.—Strabo*, 561.)

Apollo, the son of Jupiter and Latona. In Homer he is the god of archery, prophecy, and music. His arrows were not merely directed against the enemies of the gods, such as Otus and Ephialtes (*Hom., Od.*, 11, 318): all sudden deaths of men were ascribed to his darts; sometimes as a reward (*vid.* Agamedes), at other times as a punishment (*vid.* Niobe). He was, by his shafts, the god of pestilence, and he removed it when duly propitiated. At the banquets of the gods on Olympus, Apollo played on his lyre (φόρμιγξ), while the Muses sang. (*Hom., Il.*, 1, 601.) Eminent bards, as Demodocus, were held to have derived their skill from the teaching of Apollo or the Muses. (*Od.*, 8, 488.) Prophets in like manner were taught by him. At Delphi he himself revealed the future. (*Od.*, 8, 80.) According to the Homeric hymn to the Delian Apollo, the birth of the god took place in this manner: Latona, persecuted by Juno, besought all the islands of the Ægean Sea to afford her a place of rest; but all feared too much the potent queen of heaven to assist her rival. Delos alone consented to become the birthplace of the future god, provided Latona would pledge herself that he would not contemn her humble isle, and would erect there the temple vowed by his mother. Latona assented with the oath most binding on the gods, namely, by the Styx, and the friendly isle received her. (*H. in Apoll.*, 83.) All the goddesses save Juno and Lucina (whom the art of Juno kept in ignorance of this great event) were assembled in the floating isle to attend the delivery of Latona, whose labour continued for nine days and nights. Moved with compassion for her sufferings, they despatched Iris to Olympus, who brought Lucina secretly to Delos. Here then Apollo sprang to light, Earth smiled around, and all the goddesses shouted aloud to celebrate his birth. They washed and swathed the infant deity, and Themis gave him nectar and ambrosia. As soon as he had tasted the divine food, his bands and swaddling-clothes no longer retained him: he sprang up, and called to the goddesses to give him a lyre and a bow, adding that he would thenceforth declare to men the will of Jove. He then, to the amazement of the assembled goddesses, walked firmly on the ground; and Delos, exulting with joy, became covered with golden flowers. A somewhat different account of the birth of Apollo is given by Callimachus. (*Hymn. in Apoll.*)—In the Homeric hymn to Apollo, the man-

ner of his first getting possession of Delphi (Πυθώ) is thus related: When Apollo resolved to choose the site of his first temple, he came down from Olympus into Pieria; he sought throughout all Thessaly; thence went to Eubœa, Attica, and Bœotia; but could find no place to his mind. The situation of Tilphussa, near Lake Copaïs, in Bœotia, pleased him; and he was about to lay the foundations of his temple there, when the nymph of the stream, afraid of having her own fame eclipsed by the vicinity of the oracle of Apollo, dissuaded him, by representing how much his oracle would be disturbed by the noise of the horses and mules coming to water at her stream. She recommends to him Crissa, beneath Mount Parnassus, as a quiet, sequestered spot, where no unseemly sounds would disturb the holy silence demanded by an oracle. Arrived at Crissa, the solitude and sublimity of the scene charm the god. He forthwith sets about erecting a temple, which the hands of numerous workmen speedily raise, under the direction of the brothers Trophonius and Agamedes. Meanwhile Apollo slays with his arrows the monstrous serpent which abode there and destroyed the people and cattle of the vicinity. As it lay expiring, the exulting victor cried, "Now *rot* (πύθεν) there on the man-feeding earth;" and hence the place and oracle received the appellation of Pytho. The fane was now erected, but priests were wanting. The god, as he stood on the lofty area of the temple, cast his eyes over the sea, and beheld far south of Peloponnesus a Cretan ship sailing for Pylos. He plunged into the sea, and, in the form of a dolphin, sprang on board the ship. The crew sat in terror and amazement; a south wind carried the vessel rapidly along; in vain they sought to land at Tænarus; the ship would not obey the helm. When they came to the bay of Crissa, a west wind sprang up and speedily brought the vessel into port; and the god, in the form of a blazing star, left the boat, and descended into his temple. Then, quick as thought, he came as a handsome youth, with long locks waving on his shoulders, and accosted the strangers, inquiring who they were and whence they came. To their question in return, of what that place was to which they were come, he replies by informing them who he is and what his purpose was in bringing them thither. He invites them to land, and says that, as he had met them in the form of a dolphin (*δελφίν*), they should worship him as Apollo Delphinius; and hence, according to the fanciful etymology of the earlier poetry, Delphi in Phocis derived its name. They now disembark: the god, playing on his lyre, precedes them, and leads them to his temple, where they become his priests and ministers.—A god so beautiful and accomplished as Apollo could not well be supposed to be free from the influence of the gentler emotions; yet it is observable that he was not remarkably happy in his love, either meeting with a repulse, or having his amour attended with a fatal termination. (*Vid.* Daphne, Coronis, &c.) After the death of Æsculapius his son, who fell by the thunderbolt of Jove for having extended his skill in the healing art so far as to bring even the dead to life, Apollo, incensed at the fate of his offspring, slew the Cyclopes, the forgers of the thunderbolts, and was for this deed exiled from heaven. Coming down to earth, he took service as a herdsman with Admetus, king of Pheræ in Thessaly, and pastured his herds on the banks of the Amphrysus. The kindnesses bestowed by him on Admetus have been mentioned elsewhere. (*Vid.* Admetus, and Alcestis).—Apollo, it is said, was taught divination by Pan. For his lyre he was indebted to the invention of his half-brother Mercury, and the triumph of this instrument over the tones of the reed is recorded in the legend of Marsyas. (*Vid.* Marsyas.) The Homeric Apollo is a personage totally distinct from Helius (Ἥλιος) or the Sun, though, in all likelihood, originally the same. When mysteries and secret doctrines were introduced into Greece, these deities were united, or, perhaps we might say, reunited. Apollo, at the same period, also usurped the place of Paeon, and became the god of the healing art.—This god was a favourite object of Grecian worship, and his temples were numerous. Of these the most celebrated were, that of Delphi in Phocis, of Delos, of Patara in Lycia, Claros in Ionia, Grynium in Æolis, and Didymi at Miletus; in all of which his oracles gave revelations of the future.—The favourite animals of Apollo were the hawk, the swan, the cicada, &c. His tree was the bay. He himself was represented in the perfection of united manly strength and beauty. His long curling hair hangs loose, and is bound behind with the strophium; his brows are wreathed with bay; in his hands he bears his bow or lyre. The wonderful Apollo Belvidere shows at the same time the conception which the ancients had of this benign deity, and the high degree of perfection to which they had attained in sculpture.—Few deities had more appellations than the son of Latona. He was called Delian, Delphian, Patarean, Clarian, &c., from the places of his worship. He was also styled: 1. The *Loxian* god, from the ambiguity of many of his predictions; 2. *Herding*, as keeping the flocks and herds of Admetus; 3. *Silver-bowed*; 4. *Far-shooter*; 5. *Light-producer*; 6. *Well-haired*; 7. *Gold-haired*; 8. *Gold-sworded*, &c. (*Keightley's Mythology*, p. 87, *seqq.*)—Proclus assures us, that the Orphic doctrine recognised the identity of Apollo and the Sun. (*Orph.*, *Hymn.*, 8.—*Id.*, 12.—*Id.*, 34.—*Fragm.*, 28, *ed. Herm.*—*Æschyl.*, *in Eratosth. Catast.*, p. 19, *ed. Schaub.*) The Oriental origin of the god is clearly shown even in his very name, for which the Greeks so often and so vainly sought an etymology in their own language. The Cretan form for *Helios* (Ἥλιος) was *Abelios* (Ἀβέλιος), i. e., Ἀέλιος, with the digamma inserted. (*Maitt.*, *Dial.*, p. 185, *ed. Sturz.*—Compare the Doric Ἀπέλλων for Ἀπόλλων, *Maitt.*, p. 206, and the form *Apellinem* for *Apollinem*, cited by Festus.) We have here the Asiatic root, *Bel* or *Hel*, an appellation for the sun in the Semitic languages. (*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 131.—Compare *Selden, de D. S.*, 2, 1, p. 144.—*Buttmann, Mythologus*, vol. 1, p. 167.)—A very striking analogy exists between the Apollo of the Greeks and the Crishna of the Hindus. Both are inventors of the flute. (Compare *Asiatic Researches*, vol. 8, p. 65.) Crishna is deceived by the nymph Tulasi, as Apollo is by Daphne, and the two maidens are each changed into trees, of which the tulasi is sacred to Crishna, as the bay-tree is to Apollo. The victory of Crishna over the serpent Caliya-naga, on the borders of the Yamuna, recalls to mind that of Apollo over the serpent Python: and it is worthy of remark, that the vanquished reptiles respectively participate in the homage that is rendered to the victors. Nor does the legend of Apollo betray a resemblance merely with the fables of India. A very strong affinity exists, in this respect, between the religious systems also of Egypt and Greece. We find the same animal, the wolf, which, by its oblique course, typified the path of the star of day, consecrated to the sun, both at Lycopolis and Delphi. This emblem transports into the Greek traditions the fables relative to the combats of Osiris. The Egyptian deity comes to the aid of his son Horus, under the figure of a wolf, and Latona disguises herself under the form of this same animal, when she quits the Hyperborean regions to take refuge in Delos. (Compare *Pausanias*, 2, 10.—*Diod. Sic.*, 1, 88.—*Synes. de Provid.*, 1, 116.—*Euseb.*, *Præp. Ev.*, 1, 50.—*Aristot.*, *Hist. An.*, 6, 35.—*Ælian*, *Hist. An.*, 4, 4.) In the festival of the Daphnephoria, which the Thebans celebrated every ninth year in honour of Apollo, it is impossible to avoid seeing an astronomical character. It took its name from the bay-tree, which the fairest youths of the city carried round

in solemn procession, and which was adorned with flowers and branches of olive. To an olive-tree, decorated in its turn with branches of bay and flowers intertwined, and covered with a veil of purple, were suspended globes of different sizes, types of the sun and planets, and ornamented with garlands, the number of which was a symbol of the year. On the altar, too, burned a flame, the agitation, colour, and crackling of which served to reveal the future, a species of divination peculiar to the sacerdotal order, and which prevailed also at Olympia in Elis, the centre of most of the sacerdotal usages of the day.—The god of the sun became also the god of music, by a natural allusion to the movements of the planets and the mysterious harmony of the spheres; and the hawk, the universal type of the divine essence among the Egyptians, is, with the Greeks, the sacred bird of Apollo. (*Ælian., Hist. An.*, 10, 14.)—As soon, however, as this Apollo, whether his origin is to be traced to the banks of the Nile or to the plains of India, assumes a marked station in the Grecian mythology, the national spirit labours to disengage him of his astronomical attributes. Henceforward every mysterious or scientific idea disappears from the Daphnephoria, and they now become only commemorative of the passion of the god for a young female, who turns a deaf ear to his suit. A new deity, Helios (Ἥλιος), discharges all the functions of the sun. This god, in his quality of son of Uranus and Terra, is placed among the cosmogonical personifications; he has no part to play in the fables of the poets, and he is only twice named in Homer, once as the father of Circe, and again as revealing to Vulcan the infidelity of his spouse. He has no priests, no worship; no solemn festival is celebrated in his praise. Thereupon, freed from every attribute of an abstract nature, Apollo appears in the halls of Olympus, participates in the celestial banquets, interferes in the quarrels of earth, becomes the tutelary god of the Trojans, the protector of Paris and Æneas, the slave of Admetus, and the lover of Daphne. So true is it, that all these changes in the character of this divinity were effected by the transmuting power of the Grecian spirit, that we see Apollo preserve in the mysteries, which formed so many deposites of the sacerdotal traditions, the astronomical attributes of which the public worship had deprived him; and at a later period we find the New Platonists endeavouring to restore to him these same attributes, when they wished to form an allegorical system of religious science and philosophy out of the absurdities of polytheism. But, in the popular religion, instead of being the god from whom emanate fecundity and increase, he is a simple shepherd, conducting the herds of another. Instead of dying and arising again to life, he is ever young. Instead of scorching the earth and its inhabitants with his devouring rays, he darts his fearful arrows from a quiver of gold. Instead of announcing the future in the mysterious language of the planets, he prophesies in his own name. Nor does he any longer direct the harmony of the spheres by the notes of his mystic lyre; he has now an instrument, invented by Mercury and perfected by himself. The dances, too, of the stars cease to be conducted by him; for he now moves at the head of the nine Muses (the nine strings of his divine *cithara*), the divinities who each preside over one of the liberal arts. (*Constant, De la Religion*, vol. 2, p. 93.)

Apollodōrus, I. a native of Phalērum, one of the intimate friends of Socrates. (*Plat., Phæd.*)—II. A celebrated painter of Athens, who brought the art to a high degree of perfection, and handed it in this state to his pupil Zeuxis. Two of his celebrated productions are noticed by Pliny (35, 9). One of these was a priest at the altar; the other an Ajax struck by a thunderbolt. These two chefs-d'œuvre still existed in Pliny's time at Pergamus, and were highly admired. Apollodorus first discovered the art of softening and degrading, as it is technically termed, the colours of a painting, and of imitating the exact effect of shades. Pliny speaks of him with enthusiasm. He became at last so arrogant as to style himself the prince of painters, and never to go forth into public without wearing a kind of tiara, after the fashion of the Medes. His fame, however, was eventually eclipsed by Zeuxis, who perfected all his discoveries. (*Plin., l. c.—Sillig, Dict. Art., s. v.*)—III. A famous sculptor, whose country is uncertain, but who flourished about Olymp. 114. He possessed great acuteness of judgment, but exhibited also, on many occasions, great violence of temper; so much so as frequently to break to pieces his own works when they chanced not to please him. Silanion, another artist, represented him in bronze during one of these fits of anger, and the work resembled, according to Pliny, not a human being, but choler itself personified. (*Plin.*, 34, 8.)—IV. A comic poet of Athens, who flourished about 300 B.C. He was a writer of much repute among the poets of the New Comedy. Terence copied the *Hecyra* and *Phormio* from two of his dramas; all his productions, though very numerous, are now lost, except the titles of eight, with a few fragments. He was one of the six writers whom the ancient critics selected as the models of the New Comedy. The other five were Philippides, Philemon, Menander, Diphilus, and Posidippus. (*Theatre of the Greeks, 2d ed.*, p. 188.)—V. A comic poet of Carystus in Eubœa. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 80.)—VI. A comic poet of Gela in Sicily, contemporary with Menander. (*Suidas, s. v.* Ἀπολλόδ.—*Clinton's Fasti Hellenici, 2d ed.*, p. xlvi.)—VII. A native of Athens, and disciple of Aristarchus, Panætius, and Diogenes the Babylonian. He flourished about 146 B.C., and was celebrated for his numerous productions, both in prose and verse. Of the former, we have, with the exception of a few fragments, only the work entitled Βιβλιοθήκη (*Bibliothēca*), being a collection of the fables of antiquity, drawn from the poets and other writers, and related in a clear and simple style. It has not reached us, however, in a perfect state, since it breaks off with the history of Theseus; whereas it would seem, from citations made from it, that the work was originally carried down to the return of the Greeks from the Trojan war. Faber (Le Fevre), one of the editors of the *Bibliotheca*, pretends that we merely have an extract from the original work of Apollodorus; while another editor, Clavier, maintains that Apollodorus never wrote a work of this kind, but that what has come down to us is nothing more than a mere abridgment, extracted most probably from several of his works, especially that on the gods (περὶ θεῶν), which consisted of at least 20 books. The best edition of the Bibliotheca is that of Heyne, *Götting.*, 2 vols. 8vo, 1803. The edition of Clavier, *Paris*, 1805, 2 vols. 8vo, is also worthy of notice.—Of the poetical works of Apollodorus, the most remarkable was the Χρονικά, or poetical Chronicle, which is unfortunately lost. It was divided into four books, and contained, according to Scymnus (*v.* 16–35, and 45–49), a statement of all the remarkable events, famous sieges, migrations, establishments of colonies, treaties, exploits, &c., from the fall of Troy, which Apollodorus fixed at 1184 B.C., down to 144 B.C. It was written in a brief style, in iambic trimeters. We are indebted to this work, through the citations of other writers, for the knowledge of various important dates, such as the fall of Troy, the invasion of the Heraclidæ, the Ionian emigration, the first Olympiad, &c. That part of the Chronicle which gave the dates when the various great men of antiquity lived, served as a basis for the Chronicle composed by Cornelius Nepos, but which is also lost. Apollodorus composed also a Description of the Earth (Γῆς περίοδος), in iambic verse, which gave Scymnus of Chios and Dionysius of Charax the idea of their respective Periegeses. (*Schöll, Hist. Lit. Gr.*,

vol. 4, p. 57, *seqq.*—*Id.*, 5, 36.—*Clavier, in Biogr. Univ.*, vol. 2, p. 313.)—VIII. An Epicurean philosopher, supposed to have been contemporary with Cicero. He governed, as chief, the school of Epicurus, and the severity of his administration caused him to receive the appellation of Κηποτύραννος (*tyrant of the garden*). According to Diogenes Laertius, he wrote more than 400 works, and among them a life of Epicurus. (*Diog. Laert.*, 10, 2, et 25.—Consult *Menage, ad loc.*, where Gassendi's explanation of the term Κηποτύραννος is given.)—IX. A native of Damascus, and an architect of great ability in the reigns of Trajan and Hadrian, by the former of whom he was employed in constructing the famous stone bridge over the Ister or Danube, A.D. 104. Various other bold and magnificent works, both at Rome and in the provinces, contributed to his high reputation. The principal of these were the Forum of Trajan, in the middle of which arose the Trajan Column, an immense library, an odeum, the Ulpian basilica, thermæ, aqueducts, &c. Falling into disgrace with Hadrian, he lost his life through that emperor's caprice. The occasion is variously related; by some it has been ascribed to an old grudge, which originated in the time of Trajan, when Hadrian, giving an ignorant opinion, in presence of the then emperor, respecting some architectural designs, was so seriously mortified by a sarcastic rebuke from Apollodorus, that he never forgave him. This old offence was heightened by another on the part of Apollodorus, when Hadrian had ascended the imperial throne. The emperor pretended to submit to him, for his opinion, the design of a recently-built temple of Venus. The plainness of speaking, for which the architect was famed, got the better of his policy, and drew from him an observation, in allusion to the want of proportion between the edifice and the statue it contained, that if "the goddess wished to rise and go out" of her temple, it would be impossible for her to accomplish her intention. The anger of the monarch knew no bounds. Apollodorus was banished; and finally, after having been accused of various crimes, was put to death. (*Xiph., Vit. Hadr.*)—X. A name common to several medical writers. The most distinguished of these was a physician and naturalist, born at Lemnos, about a century before the Christian era. He lived under Ptolemy Soter and Lagus, to one of whom, according to Strabo, he dedicated his works. The scholiast to Nicander states that he wrote also on plants. He is mentioned by Pliny, who says that he boasted of the juice of cabbage and of horseradish as a remedy against poisonous mushrooms. Athenæus often cites him. He wrote also on venomous animals, and there is reason to believe that it was from this work that Galen derived his antidote against the bite of vipers. (*Plin.*, 14, 9.—*Athen.*, 15, p. 675, *e.*)

Apollonia, I. a festival at Sicyon, in honour of Apollo and Diana. It arose from the following circumstance. These two deities came to the river Sythas, in the vicinity of Sicyon, which city was then called Ægialea, intending to purify themselves from the slaughter of the serpent Python. They were frightened away, however, and fled to Crete. Ægialea being visited by a pestilence soon after this, the inhabitants, by the advice of soothsayers, sent seven boys and the same number of girls to the Sythas, to entreat the offspring of Latona to return. Their prayer was granted, and the two deities came to the citadel. In commemoration of this event, a temple was erected on the banks of the river to the goddess of Persuasion, Πειθώ, and every year, on the festival of Apollo, a band of boys conveyed the statues of Apollo and Diana to the temple of Persuasion, and afterward brought them back again to the temple of Apollo. (*Pausan.*, 2, 7.)—II. A celebrated city of Illyricum, near the mouth of the river Aous, or Aeas, and the ruins of which still retain the name of *Pollina*. It was founded by a colony from Corinth and Corcyra, and, according to Strabo, was renowned for the wisdom of its laws, which appear to have been framed, however, rather on the Spartan than the Corinthian model. Ælian states, that decrees to the exclusion of foreigners were enforced here as at Lacedæmon; and Aristotle affirms, that none could aspire to the offices of the republic but the principal families, and those descended from the first colonists. (*Æl., V. H.*, 13, 6. —*Arist., Polit.*, 4, 4.) Apollonia was exposed to frequent attacks from the Illyrians, and it was probably the dread of these neighbours, and also of the Macedonians, that induced the city to place itself under the protection of the Romans on the first appearance of that people on their coast. (*Polyb.*, 2, 11.) Throughout the war with Macedon they remained faithful to the interest of their new allies. From its proximity to Brundisium and Hydruntum in Italy, Apollonia was always deemed an important station by the Romans; and among the extravagant projects of Pyrrhus, it is said he had contemplated the idea of throwing over a bridge to connect it with the last-mentioned place; a distance not less than fifty miles! (*Plin.*, 3, 11.) Augustus spent many years of his early life in Apollonia, which were devoted to the study of literature and philosophy. (*Suet., Aug.*, 10.—*Cramer's Anc. Gr.*, vol. 1, p. 56, *seqq.*)—III. A town in the interior of Chalcidice, on the Egnatian way. (*Scylax*, p. 27.—*Xen., Hist. Gr.*, 5, 2.) Mention is made of it in the Acts of the Apostles (17, 1), St. Paul having passed through it on his way from Philippi to Thessalonica. The ruins are called *Pollina*. (*Cramer's Anc. Gr.*, vol. 1, p. 264.)—IV. A city of Thrace, at the mouth of the river Nestus. (*Mela*, 3, 2.—*Liv.*, 38, 41.) It was called, in a later age, Sozopolis, and is now *Sizeboli*.—V. A city of Assyria, to the northwest of Ctesiphon. (*Amm. Marcell.*, 23, 20.) Hardouin and others make it the same with Antiochia Assyria, mentioned by Pliny (6, 27).—VI. A city of Palestine, in Samaria, on the Mediterranean coast. It lay northwest of Sichem. (*Plin.*, 5, 13.—*Joseph., Antiq. Jud.*, 13, 23.—*Id., Bell.*, 1, 6.)—VII. A city of Phrygia, to the southeast of Apamea, on the road to Antioch in Pisidia. Its earlier name was Margium. (*Strab.*, 576.—*Steph. Byz.*) Colonel Leake is inclined to place it at *Ketsi Bourlou*, not far from the Lake *Boudour*.—VIII. A city of Lydia, called also Apollonis, about 300 stadia from Pergamus, and the same distance from Sardis. It was named after the wife of Attalus. Cicero often alludes to it. (*Cic., Orat. pro Flacc*, c. 21 *et* 32.—*Ep. ad Quint.*, 1, 2, &c.) Some ruins are visible near a small hamlet called *Bullene*.—IX. A city of Mysia, at the northern extremity of the Lake Apolloniatis, and near the point where the Rhyndacus issues from it. Its site is now occupied by the Turkish town of *Abulliona*. (*Strab.*, 575.)—X. A city of Cyrenaïca, regarded as the harbour of Cyrene. It was the birthplace of the geographer Eratosthenes. Under the lower empire this place took the name of *Sozusa*, and it is now called *Marza Susa*, or *Sosuah*. (*Mela*, 1, 8.—*Ptol.*)

Apollōnis, wife of Attalus of Pergamus. She was a native of Cyzicus, and of obscure family. Apollonis became the mother of Eumenes, Attalus, Philetærus, and Athenæus, who were remarkable for fraternal attachment as well as for filial piety. After the death of their mother they erected a temple to her at Cyzicus, on the columns of which were placed nineteen tablets, sculptured in relief, and displaying the most touching incidents in history and mythology relative to filial attachment. At the bottom of these tablets were inscriptions in verse, which have been preserved for us in the Vatican manuscript of the Greek Anthology. These are given by Jacobs, at the end of his edition of the Anthology (*Paralipomena ex codice Vaticano*), and were previously published by

him in the 3d vol. of a work entitled *Exercitationes Criticæ in Scriptores Veteres, Lips.*, 1797, 8vo.

Apollonius, I. a native of Perga in Pamphylia, who flourished principally under Ptolemy Philopator, towards the close of the second century before the Christian era. He is one of the four writers whom we ought to regard as the fathers of mathematical science, since it was from their works that the moderns first derived an accurate acquaintance with this department of knowledge. These authors are, to give them in chronological order, Euclid, Archimedes, Apollonius, and Diophantus. We learn from Pappus, that Apollonius studied at Alexandrea under the successors of Euclid, and that it was here he acquired the superior skill in geometrical science which rendered his name so famous. The same author gives no very favourable account of his other qualities. He represents him (*Coll. Math., l. 7, praf.*) as a vain man, jealous of the merit of others, and eagerly seizing every occasion to depreciate them. Apollonius was one of the most prolific and profound writers in mathematical science. His works alone formed a considerable part of those which the ancients regarded as the source of the true geometrical spirit. His treatise on Conics, however, is the most remarkable, and the one that contributed most to his celebrity. It had many commentators among the ancients, such as Pappus of Alexandrea, Hypatia daughter of Theon, Eutocius of Ascalon, &c. The West was acquainted, for a long period, in modern times, with only the first four books of the Conics of Apollonius; and it was not till about the middle of the 17th century that the fifth, sixth, and seventh books were recovered from Arabic versions. A magnificent edition of the whole eight books was published by Dr. Halley, at Oxford, in 1710, the eighth book being in a measure restored by him from the indications given by Pappus. (*Montucla, Hist. des Math.*, vol. 1, p. 245, *seqq.*—*Lacroix, in Biogr. Univ.*, vol. 2, p. 316, *seqq.*)—II. A poet of Alexandrea, generally called Apollonius of Rhodes, from his having lived for some time there. He was a pupil of Callimachus, but renouncing the erudite style of his master, he endeavoured to follow the track of Homer. It appears that Callimachus was offended with this act of rebellion against his authority, and that it was the cause of the enmity which subsisted between the two poets until the death of the former. Apollonius, having read at Alexandrea his Homeric poem on the expedition of the Argonauts, was hissed by a party which had been formed against him by the cabals of his master. Mortified at this treatment, he retired to Rhodes, where he taught rhetoric, and obtained the rights of citizenship. At a subsequent period, under Ptolemy V. (Epiphanes), he succeeded as librarian at Alexandrea in the place of Eratosthenes, who had become enfeebled by age. His principal production, the poem on the Argonautic expedition, is the only one of his works that has come down to us. It is divided into four books. The subject of the poem is the departure of Jason and his companions in quest of the golden fleece, and the return of these adventurers to their native shores after long and perilous wanderings. The plan is very simple: it is that of an historian, and is not adapted to poetic composition. There is no unity of interest in the poem; for Jason is not the only hero of the piece, and even if he were, his character is not sufficiently sustained for such an end. The poet places him in scenes where he acts without probity and without honour. The characters of Orpheus and Hercules are better drawn. That of Medea is a complete failure: the passion that sways her breast is at variance with both modesty and filial piety. In other respects, the poem contains many pleasing descriptions. Apollonius also deserves praise for not yielding to the spirit of the age, and indulging in those learned digressions that were then popular, and for which the nature of his subject allowed him so many opportunities. The Argonautics of Apollonius are remarkable for the purity of the diction, and, with some exceptions, the beauty of the versification: they are, in this respect, a happy imitation of the Iliad and Odyssey. Longinus (*de Subl.*, 33) calls Apollonius ἄπτωτος, an expression that is well elucidated by the remarks of Quintilian (10, 1, 54) on the same writer: "Non contemnendum edidit opus, *æquali quadam mediocritate.*" He never rises to the sublime, but, at the same time, never descends to the vulgar and lowly. The Romans appear to have entertained a high opinion of the Argonautics of Apollonius. The poem was freely translated by Varro Atacinus, and was imitated by Virgil in the fourth book of the Æneid. It has been still more followed by Valerius Flaccus, who borrowed from it the fable of his own poem; but it must be confessed that the Roman poet has surpassed his model. The best edition of Apollonius is that of Wellauer, *Lips.*, 1828, 2 vols. 8vo. Previous to the appearance of this, the best edition was that of Brunck, *Lips.*, 1810, 2 vols. 8vo, with the additional Greek scholia, *curâ G. H. Schaeffer.* Brunck's first edition appeared in 1780, 2 vols. 8vo, from the Strasburg press.—III. A sophist, son of the grammarian Archibius, lived at Alexandrea in the time of Augustus, according to the common opinion, and had Apion in the number of his disciples. Ruhnken, however (*Præf. ad Hesych.*, vol. 2, p. 5), believes him to have been much later, and that Apion lived long before him. He is known by his Homeric Lexicon (Λέξεις Ὁμηρικαί), containing a list of the principal words used by Homer, with their explanations. It is a very useful work, though much interpolated. Villoison published the first edition of this Lexicon in 1773, *Paris*, 2 vols. 4to, from a MS., which he supposed to be of the tenth century. The commentary and prolegomena of Villoison are full of erudition, and yet he was but twenty-one years of age when he appeared as the editor of Apollonius. Tollius produced a reprint of Villoison's edition, at Leyden, in 1788, 8vo. This re-impression is considered superior to the original, as far as the excellent notes added by Tollius are concerned. It is injured, however, by the retrenchment of Villoison's prolegomena.—IV. A grammarian of Alexandrea, surnamed Dyscolus (Δύσκολος), "Ill-humoured," or "Morose," on account of his unpleasant disposition; or else, as some suppose, from the difficult questions he was accustomed to propose to the *savans* of Alexandrea. He flourished about the middle of the second century of the Christian era, and passed his days in the Bruchium, a quarter of the city where many learned men were supported at the royal expense. (*Vid.* Alexandrea.) He is the first that reduced the subject of grammar to a systematic form. Of his numerous writings in this department, we have only four treatises remaining. Περὶ Συντάξεως τῶν τοῦ λόγου μερῶν, "Of the Syntax of parts of speech;" in four books: Περὶ Ἀντωνυμίας, "Of the Pronoun:" Περὶ Συνδέσμων, "Of Conjunctions:" and Περὶ Ἐπιρρημάτων, "Of Adverbs." To him is also ascribed a compilation, entitled Ἱστοριῶν Θαυμασίων βιβλίον, "A collection of Wonderful Histories," which has only the accidental merit of containing some fragments of lost writers. This last-mentioned work is found in the editions of Phlegon given by Xylander and Meursius. Teucher produced a separate edition of it in 1792, 8vo, from the Leipsic press. The treatise on Syntax was first printed by the elder Aldus, in his Thesaurus Cornucopiæ, *Venet.*, 1495, fol.; and was reprinted by Junta, in 1515, 8vo, *Florent.* Both these editions are inaccurate. Sylburg published a new edition in 1590, 4to, *Francof.*, with the text corrected from MSS. The best, however, is that of Bekker, *Berolin.*, 1817, 8vo. To Bekker we also owe editions of three other works of Apollo-

nius, which had previously remained unedited. The treatise on the Pronoun was first published by him in Wolf and Buttmann's *Museum Antiq. Stud.*, vol. 2, *Berol.*, 1811, and the treatises on Conjunctions and Adverbs in the second volume of his Anecdota Græca. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 27.)—V. A native of Alabanda in Caria. He taught rhetoric at Rhodes, and his school enjoyed a high reputation. Cicero and Julius Cæsar were among the number of his pupils. He was remarkable for sending away those who he was convinced could not become orators, instead of letting them waste their time in attending on his instructions. His surname was Molo, or, according to others, Molonis (*son of Molo*). Cicero often alludes to him, sometimes under the name of Apollonius, on other occasions under that of Molo. (*Cic., de Orat.*, 1, 28.—*Id., Brut.*, 89.)—VI. A native of Tyana in Cappadocia, of an ancient and wealthy family, born about the commencement of the Christian era, and famous in the annals of ancient imposture. Wonderful stories were told of the annunciation made to his mother during her pregnancy, as well as of the circumstances under which his birth took place. (*Philostr., Vit. Apoll.*, 1, 4.) His early education was received at Ægæ, a town of Cilicia, on the Sinus Issicus, where he attached himself to the tenets and discipline of the Pythagorean philosophy, refraining from animal food, living entirely upon fruits and herbs, wearing no article of clothing made from any animal substance, going barefoot, and suffering his hair to grow to its full length. He spent much of his time in the temple of Æsculapius at Ægæ, a temple rendered famous by the wonderful cures which were effected there; and the priests, finding him possessed of talents and docility, initiated him into the mysteries of the healing art. His medical knowledge proved subsequently a valuable auxiliary to him in imparting force to his moral precepts. After having acquired great reputation at Ægæ, Apollonius determined to qualify himself for the office of a preceptor in philosophy by passing through the Pythagorean discipline of silence. Accordingly, he is said to have remained five years without once exercising the faculty of speech. During this time he chiefly resided in Pamphylia and Cilicia. When his term of silence was expired, he visited Antioch, Ephesus, and other cities, declining the society of the rude and illiterate, and conversing chiefly with the priests. At sunrising he performed certain religious rites, which he disclosed only to those who passed through the discipline of silence. He spent the morning in instructing his disciples, whom he encouraged to ask whatever questions they pleased. At noon he held a public assembly for popular discourse. His style was neither turgid nor abstruse, but truly Attic, and marked by great force and persuasion. Apollonius, that he might still more perfectly resemble Pythagoras, determined to travel through distant nations. He proposed his design to his disciples, who were seven in number, but they refused to accompany him. He therefore entered upon his expedition, attended only by two servants. At Ninus he took, as his associate, Damis, an inhabitant of that city, to whom he boasted that he was skilled in all languages, though he had never learned them, and that he even understood the language of beasts and birds. The ignorant Assyrian worshipped him as a god; and, resigning himself implicitly to his direction, accompanied him wherever he went. At Babylon he conversed with the magi, and, by his sage discourses, obtained the favour and admiration of the king, who furnished him with camels and provisions for his journey over Caucasus. He was equally patronised by Phraotes, an Indian king, and after four months' residence with the Indian sages, returned to Babylon, and thence into Ionia. Various miracles of his performance in the cities of Greece are gravely related. Among other feats, he pretended that he had raised the shade of Achilles. At Athens he is said to have cast out a demon, which at its departure threw down a statue; at the Isthmus of Corinth, to have predicted the attempt of Nero to cut through it; and in the island of Crete, during an earthquake, to have exclaimed that the sea was bringing forth land at the time that an island was rising out of the sea between Crete and Thera. From Crete he repaired to Rome. Just before this time, however, Nero had ordered all who practised magic to be driven from the city. The friends of Apollonius apprized him of the hazard which was likely to attend his purposed visit to Rome; and the alarm was so great, that out of thirty-four persons who were his stated companions, only eight chose to accompany him thither. He nevertheless persevered in his resolution, and, under the protection of the sacred habit, obtained admission into the city. The next day he was conducted to the consul Telesinus, who was inclined to favour philosophers of every class, and obtained permission to visit the temples and converse with the priests. From Rome Apollonius travelled westward to Spain. Here he made an unsuccessful attempt to incite the procurator of the province of Bætica to a conspiracy against Nero. After the death of that tyrant he returned into Italy on his way to Greece; whence he proceeded to Egypt, where Vespasian was making use of every expedient to establish his power. That prince early perceived that nothing would give greater credit with the Egyptian populace than to have his cause espoused by one who was esteemed a favoured minister of the gods, and, therefore, did not fail to show him every kind of attention and respect. The philosopher, in return, adapted his measures to the views of the new emperor, and used all his influence among the people in support of Vespasian's authority. Upon the accession of Domitian, Apollonius was no sooner informed of the tyrannical proceedings of that emperor, and particularly of his proscriptions of philosophers, than he assisted in raising a sedition against him, and in favour of Nerva, among the Egyptians; so that Domitian thought it necessary to issue an order that he should be seized and brought to Rome. Apollonius, being informed of the order, set out immediately, of his own accord, for that city. Upon his arrival he was brought to trial; but his judge, the prætor Ælian, who had formerly known him in Egypt, was desirous of favouring him, and so conducted the process that it terminated in his acquittal. Apollonius now passed over into Greece, and visited various parts of the country, gaining new followers wherever he went. He finally settled at Ephesus in Asia Minor, where he established a school and had many disciples. Here a story is related of him, which, if true, implies that he was acquainted with the conspiracy against Domitian. At the moment when that tyrant was cut off at Rome, Apollonius is said to have made a sudden pause in the midst of a public disputation at Ephesus, and, changing his tone, to have exclaimed, "Well done, Stephen! take heart; kill the tyrant; kill him;" and then, after a short pause, to have added, "the tyrant is dead; he is killed this very hour." After this we hear little of him, except that Nerva wrote to him on his accession; but it is very probable that he died at Ephesus during the short reign of that emperor, at the very advanced age of ninety-seven. The sources of information concerning this extraordinary man are very uncertain. His life by Philostratus, from which the foregoing sketch is principally selected, was compiled two hundred years after his death, by order of the Empress Julia, widow of Severus, which prince regarded Apollonius as a divinely-inspired personage, and is said to have associated his image in a temple with those of Orpheus, Abraham, and our Saviour. Philostratus, a mere sophist, received as materials the journal of Damis, his companion and disciple, who was ignorant and credulous, and a short and imperfect

memoir by Maxentius of Ægæ, now lost. All sorts of fables and traditionary tales are mixed up with the account of Philostratus, who only merits attention for a mere outline of the facts upon which he must necessarily have formed his marvellous superstructure. The claim of the whole to notice rests chiefly on the disposition of the pagans, when Christianity began to gain ground, to assimilate the character and merits of Apollonius with those of the Divine Founder of the rising religion. Something is also due to a life so singular as that of Apollonius, who certainly contrived to pass for a divinely-favoured person, not only in his own days, but as long as paganism prevailed. The inhabitants of Tyana dedicated a temple to his name; the Ephesians erected a statue to him under the name of Hercules Alexicacus, for delivering them from the plague; Hadrian collected his letters; the Emperor Severus honoured him as already described; Caracalla erected a temple to him; Aurelian, out of regard to his memory, refrained from sacking Tyana; lastly, Ammianus Marcellinus ranks him among the eminent men, who, like Socrates and Numa, were visited by a demon. All these prove nothing of the supernatural attributes of Apollonius, but they are decisive of the opinion entertained of him. At the same time, Dr. Lardner clearly shows that the life of Philostratus was composed with a reference to the history of Pythagoras rather than to that of our Saviour. (Compare the remarks of Mitchell, in the Introduction to his edition of the *Clouds of Aristophanes*, p. viii., *seqq.*, *Lond.*, 1838.) On the whole, as his correct doctrines appear to have been extremely moral and pure, it may be the fairest way to rank him among that less obnoxious class of impostors, who pretend to be divinely gifted, with a view to secure attention and obedience to precepts, which, delivered in the usual way, would be generally neglected. Of the writings of Apollonius, there remain only his Apology to Domitian, and eighty-four epistles, the brevity of which is in favour of their authenticity. They were edited by Comelin in 1601, 8vo, and by Stephens, in his Epistolæ, 1577. His life by Philostratus is found in the writings of that sophist, the best edition of which is that of Olearius, *Lips.*, 1709, fol. (*Enfield's History of Philosophy*, vol. 2, p. 39, *seqq.*—*Michaud*, *Biogr. Univ.*, vol. 2, p. 320, *seqq.*)—VII. A stoic philosopher, born at Chalcis in Eubœa, or, according to some, at Chalcedon in Bithynia. His high reputation induced the Emperor Antoninus Pius to send for him to come to Rome in order to take charge of the education of Marcus Aurelius. On his arrival at the capital, the emperor sent him an eager invitation to repair to the palace; but the philosopher declined to come, observing that the pupil ought to come to the master, not the master to the pupil. The emperor, on receiving this answer, observed, with a smile, "It was then easier, it seems, for Apollonius to come from Chalcis to Rome, than from his residence in Rome to the palace in the same city!" Antoninus, however, hastened to send his royal pupil to him, and Aurelius profited in no small degree by the lessons of his instructer. The Meditations of Aurelius contain a eulogium on his stoic preceptor. (*Biogr. Univ.*, vol. 2, p. 323.)—VIII. A sculptor, distinguished by a statue of Hercules, the extant part of which is preserved in the Vatican Museum at Rome, and is known by the name of the Belvidere *torso*. He was a native of Athens, and, according to Winckelmann, flourished a short time subsequent to Alexander the Great. This opinion is founded principally upon the form of the letters composing the Greek inscription sculptured on the marble. A conjecture of this kind, however, can at best be only approximative. The famous torso of the Belvidere Hercules has been the admiration of all artists. Michael Angelo sketched it from every possible point of view; and when, in his old age, he was deprived of sight, the enthusiastic painter caused himself to be conducted to this chef-d'œuvre of art, and, by passing his hands over it, sought in this way to enjoy those feelings of delight which his loss of vision seemed to deny him. (*La Salle, in Biogr. Univ.*, vol. 2, p. 325.)—IX. A sculptor, who made the head of a young satyr, now preserved at Egremont House, Petworth. (Consult *O. Müller*, *Amalth.*, 3, 252.)—X. A sculptor, who, in connexion with his brother Tauriscus, constructed a celebrated image of a bull, formerly the property of Asinius Pollio. This image is generally supposed to be that now known as the *Farnese Bull*, though artists have observed several things in the latter performance which argue it to be of a later date. (*Plin.*, 36, 5.—*Sillig*, *Dict. Art.*, *s. v.*)

Aponiāna, an island near Lilybæum. (*Hirt.*, *B. Afric.*, 2.) Cluverius thinks that one of the Ægusæ or Ægades is here meant. Others suppose it to be the same with Paconia of Ptolemy. In one MS. the name is given as Apononia. (*Cluv.*, *Sicil.*, 2, 15.)

Aponus Fons, a fountain, or, more correctly, warm mineral springs about six miles to the south of Patavium. They were celebrated for their healing properties, and hence their name, from *a*, *not*, and *πόνος*, *the anguish* or *pain of a malady*, as indicating their property of lulling or removing the pains of sickness. There was also a species of divination connected with them, by throwing articles into the fountain. (*Lucan*, *Phars.*, 7, 193.—*Suet.*, *Vit. Tib.*, c. 14, and *Crus.*, *ad loc.*) The Aponus Fons was the principal source of what were denominated the *Aquæ Patavinæ*. The name of *Bagni d'Abano*, by which these waters are at present known, has evidently been formed by corruption from *Aponus*. (*Plin.*, 2, 103.—*Id.*, 31, 6.)

Apotheōsis, a ceremony observed by some ancient nations, by which they raised their kings, heroes, and great men to the rank of deities. Neither the Egyptians nor Persians seem to have adopted this custom. The Greeks were the first who admitted it. The Romans borrowed it from them. Herodian (4, 2) has left us an account of the apotheosis of a Roman emperor. After the body of the deceased was burned, a waxen image of it was placed upon a tall ivory couch in the vestibule of the palace, the couch being decked with the most sumptuous coverings. The image represented the emperor as pale and suffering under sickness. This continued for seven days. The city meanwhile was in sorrow. For the greater part of each day the senate sat ranged on the left side of the bed, dressed in robes of mourning, the ladies of the first rank sitting on the right side in white robes, without any ornaments. During the seven days the physicians paid regular visits to the sick person, and always reported that he grew worse, until at length they gave out that he was dead. When the death was announced, a band consisting of the noblest members of the equestrian order, and the most distinguished youths of senatorian rank, carried the couch and image, first to the Forum, where hymns and dirges were sung, and then to the Campus Martius. In this latter place a large pyramidal edifice of wood had been previously constructed, the interior being filled with combustibles of all kinds. The couch was placed on this, with abundance of aromatics and spices. The equestrian order then moved in solemn array around the pile, imitating by their evolutions the pyrrhic dance; and chariots were also driven around, having the persons standing in them arrayed in their prætextas, and wearing masks which recalled the features of the most celebrated Romans of former days. The new emperor then applied a torch to the pile, and fire was also communicated to it by the rest. Meanwhile, an eagle was let fly from the summit of the structure, which was to ascend with the flames to the heavens, and was supposed to bear with it from earth the soul of the deceased emperor. If the deified person was a female, a peacock, not an eagle, was

sent from the funeral pile. (*Lydius, de Re Mil.*, p. 93.—*Irmisch, ad Herodian., l. c.*)—Some writers, misled by the language of Diodorus Siculus, have ascribed the introduction of the apotheosis into Greece to Egyptian colonies. Diodorus, however, a partisan of the theory of Euhemerus, only saw in the gods of every religion mere deified mortals. Leibnitz commits, with regard to the Persians, an error similar to that of Diodorus, when he sees in the myth of Arimanes nothing more than the apotheosis of the chief of a Nomadic tribe. Mosheim also (*Annot. ad. Cudworth*, p. 238) pretends that Mithras was only a deified hunter, because, upon the monuments that have reached us, he is represented as killing a bull, and being followed by a dog! (Consult *Constant, de la Religion*, vol. 2, p. 446, *in not.*)

Appĭa via, the most celebrated of the Roman roads, both on account of its length, and the difficulties which it was necessary to overcome in its construction, hence called the "Queen of the Roman Ways," *Regina Viarum.* (*Stat., Sylv.*, 2, 2.) It was made, as Livy informs us (9, 29), by the censor Appius Cæcus, A.U.C. 442, and in the first instance was only laid down as far as Capua, a distance of about a thousand stadia, or a hundred and twenty-five miles; but even this portion of the work, according to the account of Diodorus Siculus, was executed in so expensive a manner, that it exhausted the public treasury (20, 36). From Capua it was subsequently carried on to Beneventum, and finally to Brundisium, when this port became the great place of resort for those who were desirous of crossing over into Greece and Asia Minor. (*Strabo*, 283.) This latter part of the Appian Way is supposed to have been constructed by the consul Appius Claudius Pulcher, grandson of Cæcus, A.U.C. 504, and to have been completed by another consul of the same family thirty-six years after. We find frequent mention made of repairs done to this road by the Roman emperors, and more particularly by Trajan, both in the histories of the time, and also in ancient inscriptions. This road seems to have been still in excellent order in the time of Procopius, who gives a very good account of the manner in which it was constructed. He says, "An expeditious traveller might very well perform the journey from Rome to Capua in five days. Its breadth is such as to admit of two carriages passing each other. Above all others, this way is worthy of notice: for the stones which were employed on it are of an extremely hard nature, and were doubtless conveyed by Appius from some distant quarry, as the adjoining country furnishes none of that kind. These, when they had been cut smooth and squared, he fitted together closely, without using iron or any other substance; and they adhere so firmly to each other, that they appear to have been thus formed by nature, and not cemented by art. And though they have been travelled over by so many beasts of burden and carriages for ages, yet they do not seem to have been any wise moved from their place, or broken, nor to have lost any part of their original smoothness." (*Procop., Bell. Got.*, 3.) According to Eustace, such parts of the Appian Way as have escaped destruction, as at *Fondi* and *Mola*, show few traces of wear and decay after a duration of two thousand years. (*Classical Tour*, vol. 3, p. 177.) The same writer states the average breadth of the Appian Way at from eighteen to twenty-two feet.

Appĭdes, a name given to the five deities, Venus, Pallas, Vesta, Concord, and Peace. A temple was erected to them near the Appiæ Aquæ, in the vicinity of Julius Cæsar's forum. Such at least is the explanation commonly given to the expression *Appiades Deæ*, as occurring in Ovid (*A. A.*, 3, 452). Burmann, however, thinks that the poet refers merely to the nymphs of the adjacent fountain, while Heinsius, altering the common lection of *Deæ* to *aquæ*, understands females of loose character, remarking as follows: "*Extra urbem plebs submæniana et meretriculæ habitabant, maxime Via Appia.*" (*Heins., ad Ov., l. c.*)

Appĭănus, a native of Alexandrea, who flourished at Rome under Trajan, Hadrian, and Antoninus Pius. Here he distinguished himself by his forensic abilities, and acquired the post of a procurator of the empire, and, according to some authorities, the government of the province of Egypt. His Roman History (Ῥωμαϊκά, or Ἱστορία Ῥωμαϊκή), in twenty-four books, no longer exists entire. It embraced the history of the Republic to the time of Augustus, in an order which Appian himself explains in his preface. He states, that in reading the works which treated of Roman History, he was wearied with being compelled to transport his attention every moment from one province to another, according as the scene of events changed: to pass from Carthage to Spain, from Spain to Sicily, from Sicily to Macedonia, and from this latter country again to Carthage. To remedy this inconvenience, inseparable from synchronism, he collects together in his history the events that have passed in each particular country: it is thus that the several books of his history arose, in which the facts are stated, not in a chronological order, nor by principal epochs, but with reference to the country in which they took place. This method, which has been sometimes imitated in modern times, and especially by Gibbon, presents certainly some advantages. It labours under the serious objection, however, of turning away the attention of the reader, in too great a degree, from the main subject of the narrative. It is difficult, therefore, to follow, in Appian, the progressive greatness and downfall of the state of which he treats. Still, however, his work abounds with valuable information respecting the history of those times, and on many points of ancient geography. Though evidently a compilation, it is not the less important, however, on this account, since many of the sources whence he derived his information are completely lost to us, while for some epochs of Roman history he is the only authority we possess. The details into which he enters, on the events of the wars of which he treats, render his work a very interesting one for military readers. Setting aside the defective nature of the plan, Appian's history is, in other respects, wanting neither in critical views of the subject, nor in discernment. The gravest reproach, however, to which he is exposed, is his partiality for the Romans, which makes it necessary to read him with caution. His style is formed on that of Polybius, but he is inferior to his model.—Of the first five books of Appian's History we possess merely fragments. The first book, which was entitled Ῥωμαϊκῶν βασιλική, contained the history of the seven Roman kings: the succeeding four were entitled respectively, Ἰταλική, Σαμνιτική, Κελτική, and Σικελικὴ καὶ Νησιωτική, that is, the wars of the Romans in *Italy*, with the *Samnites*, with the *Gauls*, and in *Sicily* and the other *isles*. We have then the 6th, 7th, and 8th entire. The sixth book, entitled Ἰβηρική, contains the history of the wars in *Spain*; the seventh, Ἀννιβαλική, that of the wars with *Hannibal*; the eighth, Λιβυκή, Καρχηδονικὴ καὶ Νουμιδική, the *Punic* Wars; of the ninth, Μακεδονική, which contained the wars with *Macedonia*, we have only fragments remaining; the tenth, Ἑλληνικὴ καὶ Ἰωνική, containing the wars in *Greece* and *Asia Minor*, is entirely lost; of the eleventh, Συριακὴ καὶ Παρθική, the first part, the history of the wars in *Syria*, alone remains; the second part, the wars with the *Parthians*, is lost: this lacuna, in truth, is supplied in the MSS.; the part, however, thus supplied, was not written by Appian, but is a mere compilation from Plutarch's Lives of Crassus and Antony. Indeed, there is some reason to think that a history of the wars with the Parthians

was never written by Appian. (Consult *Schweigh.*, *ad Hist. Parth. Appiano tem. trib.*, p. 921, vol. 3.) The twelfth book, Μιθραδατική, contains the history of the wars with *Mithradates*. In the nine succeeding books (from the 13th to the 21st inclusive), Appian gave the history of the civil wars, from the time of Marius and Sylla to the battle of Actium and the conquest of Egypt. Of these nine, the first five remain: they contain, in the form of an introduction, the history of all the troubles that disturbed the Roman republic from the secession to the Mons Sacer down to the defeat of Sextus Pompeius. The twenty-second book, entitled Ἑκατονταετία, contained the history of the first *hundred years* of the dominion of the Cæsars. From the account given of its contents, however, by Appian himself (*Præf.*, 15), as well as from other sources (*Phot.*, *Cod.*, 57), it appears to have contained what we should call at the present day a statistical account of the Roman empire; the loss of this is much to be regretted. The twenty-third book, Ἰλλυρική, or, as Photius calls it, Δακική, contains the wars of *Illyria*: the twenty-fourth book, Ἀραβική, treating of the wars of *Arabia*, is lost. From this list it results, that, regarding the eleventh as complete, we have ten books remaining of the History of Appian.—The best edition of Appian is that of Schweighaeuser, *Lips.*, 1785, 3 vols. 8vo. (*Michaud, in Biogr. Univ.*, vol. 2, p. 329, *seqq.*—*Schweigh.*, *ad App.*—*Schöll, Hist. Lit. Gr.*, vol. 4, p. 173, *seqq.*)

Appii forum, a small place on the Appian Way, about sixteen miles from the Tres Tabernæ. It is mentioned by St. Paul (*Acts*, 28, 15), and is also well known as Horace's second resting-place in his journey to Brundisium. Holstenius (*Adnot.*, p. 210) and Corradini (*Vet. Lat.*, 11, p. 94) agree in fixing the position of Forum Appii at *Casarillo di Santa Maria*. But D'Anville, from an exact computation of distances and relative positions, inclines to place it at *Borgo Lungo*, near *Treponti*, on the present road. (*Anal. Geogr. de l'Italie*, p. 186.) It would appear, that this opinion of D'Anville's is the more correct one, especially as it is clear from Horace (*Serm.*, 1, 5), that from hence it was usual to embark on a canal, which ran parallel to the Appian Way, and which was called Decennovium, its length being *nineteen* miles. (*Procop., Rer. Got.*, 1, 2.) Vestiges of this canal may still be traced a little beyond *Borgo Lungo*. (*Cramer's Ancient Italy*, vol. 2, p. 93.) As regards the ancient name, it may be remarked, that the term *Forum* was applied to places in the country where markets were held and courts of justice convened.

Appiolæ, a city of Latium, in the territory of Setia (*Corradini, Vet. Lat.*, 2, 2), taken and burnt by Tarquinius Priscus. It is said to have furnished from its spoils the sums necessary for the construction of the Circus Maximus. (*Dion. Hal.*, 3, 49.—*Liv.*, 1, 35.—*Strabo*, 231.) According to Corradini (*l. c.*), the name of *Valle Apiole* is given in old writings to a tract of country situated between *Sezza* and *Piperno*. (*Cramer's Anc. Italy*, vol. 2, p. 108.)

Appius Claudius, I. the founder of the Appian family at Rome. He was a Sabine by birth, a native of Regillum, and his original name is said to have been Attus Clausus. In the year of the city 260, the last portion of what Niebuhr considers the mythical age of Roman History, Attus is said to have migrated to Rome, with the members and clients of his house to the number of 5000. This powerful accession of strength ensured him, of course, a favourable reception; he was classed among the patricians, enrolled in the senate, and assumed the more Roman name of Appius Claudius. His motive for leaving his native country is said to have been a wish to live on friendly terms with the Romans, with whom his fellow-citizens, notwithstanding his advice, were bent on making war. Lands were assigned to him and his followers across the Anio, and the nucleus was thus formed of what afterward became the Claudian tribe. Appius was a man of harsh and stern character, and frequently brought, on this account, into collision with the lower orders, especially in the controversies between creditors and debtors. His zeal for the cause of the patricians knew no bounds; and so much, in fact, was he dreaded by the plebeians, that when the latter had refused on one occasion to enrol themselves for the war against the Veientes, the mere rumour, spread by the nobility, that Appius was about to be appointed dictator, induced the multitude immediately to yield. (*Liv.*, 2, 16, *seqq.*)—II. Sabinus, son of the preceding, rendered himself still more odious to the people than even his father had been, by his inflexible and despotic character. Being elected consul A.U.C. 283, he opposed with the utmost violence the passage of the Publilian law, which ordained that the plebeian magistrates should be chosen at the Comitia Tributa, and the prudence of his colleague Quinctius alone prevented bloodshed. Some time after this he was sent against the Volsci; but his soldiers, indignant at his haughtiness and severity, refused to fight, when drawn up for action, and fled to their camp. The next day, on his marching back to the Roman territory, his army was attacked by the foe, and disgracefully put to flight. After punishing his troops by decimation he returned to the city; but the next year he was cited for trial, on account of his disgraceful return from the Volsci, and more particularly for his violation of the tribunitian privileges, and his opposition to the Agrarian law. After pleading his cause in person, and daunting his opponents so much that they were compelled to adjourn the case, he was carried off by a malady before a second hearing could be had. (*Liv.*, 2, 56, *seqq.*—*Flor.*, 1, 22.)—III. Crassinus, a member of the patrician family of the Claudii. Though cruel and arrogant like his ancestors, he was hardly appointed consul, B.C. 401, when, to gain the favours of the people, he supported the law proposed by the tribune Terentillius or Terentius, which had for its object a change in the form of government. Instead of the usual magistrates, decemvirs were appointed to compose a code of laws for Rome, and to possess sovereign power for a year. (*Vid.* Decemviri.) He was himself chosen decemvir; and when, after the first year, this office was prolonged for a year more, he was the only one who, by his influence over the chief men among the people, succeeded in being again chosen. He resolved never again to give up his power, and conspired with his colleagues for the accomplishment of this plan, but the affair of Virginia put an end to their odious tyranny. (*Vid.* Virginia.) The decemviral office was abolished, and the previous forms of magistracy immediately restored. Appius was accused and thrown into prison, where, according to Livy (3, 58), he died by his own hand. Dionysius of Halicarnassus, however, leads us to suppose that another account was credited by some, which made him to have been put to death in prison by the tribunes. (*Ant. Rom.*, 11, 49.) As regards the imprisonment of Appius, consult the remarks of Niebuhr. (*Rom. Hist.*, vol. 2, p. 369, *seqq.*)—IV. Cæcus, a distinguished Roman of the Appian family, who received his surname from his blindness. When censor, he constructed that part of the Appian Way which extended from Rome to Capua. (*Vid.* Appia Via.) He built also the first aqueduct at Rome. It was through his advice that the Potitian family committed the charge of the rites of Hercules to public slaves; the consequence of this was, as Livy relates (9, 29), that the family in question were all cut off within the year, and Appius himself was deprived of sight, whence his cognomen of *Cæcus*, "the Blind." He was afterward consul, and also interrex, and was very successful in his operations against the Samnites. (*Liv.*, 10, 31.)—V. Herdonius seized the capitol, with 4000

slaves and exiles, A.U.C. 292, and was soon after overthrown. (*Liv.*, 3, 15.—*Flor.*, 3, 19.)—The name of Appius was common in Rome, particularly to many consuls whose history is not marked by any uncommon event.

APRĪES, a king of Egypt, of the 26th dynasty, and called, in Jeremiah and Ezekiel, Pharaoh Hophra. He ascended the throne after his father Psammis, B.C. 594. Apries distinguished himself by foreign conquest; he took Sidon, conquered the island of Cyprus, and enjoyed for a long period great prosperity. After a reign, however, of twenty-six years, his subjects revolted in favour of Amasis, by whom he was overcome and put to death. The immediate cause of the revolt was an unsuccessful expedition against the people of Cyrene, in which many lives were lost; and from this circumstance we may readily infer, that the extravagant projects of their kings were but little in unison with the feelings and wishes of the Egyptian people. (*Herod.*, 2, 161, *seq.*—Compare *Heeren, Ideen*, vol. 2, pt. 2, p. 404.)

APRĪNES, a Greek rhetorician of Gadara, in Phœnicia, who flourished during the reign of Maximin, about 236 B.C. We have from him a treatise on Rhetoric, and also a work on the questions discussed in the schools of the rhetoricians. They are contained in the *Rhetores Græci* of Aldus, *Venice*, 1508, fol.

APSYNTHII, or ABSYNTHII, a people of Thrace, named by Herodotus (6, 34, and 9, 119) as bordering on the Thracian Chersonese, and having overpowered the Dolonci. (*Vid.* Mithradates.) Dionysius Periegetes (577) speaks of the river Apsynthus.

APSUS, a river of Macedonia, falling into the Ionian Sea between Dyrrhachium and Apollonia, and dividing their respective territories. It has been rendered memorable from the military operations of Cæsar and Pompey on its banks. The present name of the stream is *Ergent* or *Beratino*. (*Cæs.*, *B. Civ.*, 4, 13.—*Lucan*, 5, 461.)

APTĔRA, a Cretan city, to the east of Polyrrhenia, and eighty stadia from Cydonia. (*Strabo*, 479.) Its name was supposed to be derived from a contest waged by the Sirens and Muses in its vicinity, when the former, being vanquished in the trial of musical excellence, were so overcome with grief that their wings dropped from their shoulders. (*Steph. Byz.*, *s. v.* Ἄπτερα.) Strabo informs us that Kisamus was the naval station of Aptera. The vestiges of Aptera were observed by Pococke to the south of *Kisamos*, and they are laid down in Lapie's map between that place and *Jerami* or Cydonia. (*Cramer's Ancient Greece*, vol. 3, p. 378.)

APULEIÆ LEGES, proposed by L. Apuleius Saturninus, A.U.C. 653, tribune of the commons; about dividing the public lands among the veteran soldiers, settling colonies, punishing crimes against the state, and furnishing corn to the poor at 10-12ths of an *as* a *modius*. (*Cic.*, *pro Balb.*, 21.—*Id.*, *de leg.*, 2, 6.—*Flor.*, 3, 16.)

APULEIUS, a Platonic philosopher of the second century, was a native of Madaura, an African city on the borders of Numidia and Gætulia. His family was respectable, both in station and property, his father being chief magistrate of Madaura. He received the early part of his education at Carthage, where he imbibed his first knowledge of the Platonic philosophy, and thence removed in succession to Athens and Rome. Apuleius, who inherited a handsome fortune, began life with that contempt for riches which in the ancient world in particular so frequently distinguished aspirants after learning and philosophy. He liberally rewarded all those who had any share in his instruction, and was otherwise so generous and profuse, that, on his return home after his travels, he found his patrimony exhausted; and, being exceedingly desirous of entering into the fraternity of Osiris, was obliged to part with his clothes to pay the necessary expenses of the inaugural ceremonies. He now began to acquire a more prudent estimate of the value of property, and undertook the profession of a pleader, in which he obtained considerable fame and emolument. Not only so, he embraced also an opportunity which offered of improving his condition by marrying Pudentilla, an elderly widow of considerable property, to whom his youth and agreeable qualities had strongly recommended him. This union exceedingly exasperated the relations of the lady; and Æmilianus, the brother of her former husband, instituted a suit against Apuleius, before the proconsul of Africa, for employing magical arts to obtain her love. The apology which he delivered on this occasion is still extant, and it is regarded as a performance of considerable merit. It was, of course, successful; for it was not very difficult to convince a sensible magistrate, that a widow of thirteen years' standing may be induced to marry a handsome, eloquent, and accomplished young man, without being moved thereto by filters or magic. Of the remainder of the life of Apuleius nothing is known, except that several cities honoured him with statues for his eloquence, and that he wrote much both in prose and verse. Like Apollonius of Tyana, miracles have been ascribed to him, which have been placed in comparison with those of the gospel. The origin of these reports, which did not circulate until after his death, is by no means ascertained; as, with the exception of the foregoing foolish accusation, he does not appear to have been charged with the practice of magic in his lifetime; although it is not improbable that his anxiety, while on his travels, to get initiated in the secret mysteries and religious ceremonies of the different places which he visited, might have laid a foundation for the opinion entertained after his death of his supernatural acquirements. Be this as it may, Marcellinus, in the fifth century, requested of St. Augustin to exert his utmost efforts to refute the assertions of those who falsely declared "that Christ did nothing more than what was done by other men, and who produced their Apollonius, Apuleius, and other masters of the magical art, whose miracles they assert to have been greater than his." Perhaps this notion has been grounded on a misapprehension of his story of "The Golden Ass," in which a Milesian fable, invented by Lucius of Patræ, and abridged from him by Lucian, is enlarged and embellished. This humorous production was by many believed to be a true history, and among the rest St. Augustin entertained his doubts, while Bishop Warburton deems it a work written in opposition to Christianity, and with a view to recommend the Pagan religion "as a cure for all vices." The same learned author also explains the beautiful allegory of Cupid and Psyche, which makes a long episode in the "Golden Ass," upon the same principles. Dr. Lardner is of a different opinion; and probably Bayle comes nearest the truth, who regards this eccentric production as a mere satire on the frauds of the dealers in magical delusion, and on the tricks of priests, and other crimes, both of a violent and deceptive character, which are so frequently committed with impunity. Apuleius, indeed, appears, from the greater part of his writings, to have been more of a wit than a philosopher, in the ancient acceptation of the character; his productions, with the exception of his view of the doctrines of Plato, being too florid, oratorical, sportive, and sometimes even wanton, for the gravity of philosophy. His style is a very peculiar one, abounding in far-fetched, tumid, and unusual forms of expression, and by no means remarkable for purity. We must not, however, suppose, as some have done, that the terms thus employed by him are of his own coining, since the greater part of them are found in the old grammarians, and he does not seem, therefore, to have employed any of them

without sufficient authority. (*Ruhnken, Præf. ad edit. Oudendorp*, p. 111, *seq.*) In his apology, however, which was intended for the atmosphere of the forum, he is free from much of this affectation of manner, and what Ruhnken calls his "*tumor Africanus*," and expresses himself, for the most part, with clearness and precision. His printed works have gone through upward of forty-three editions. The first, which was mutilated by the Inquisition, is very rare; it was printed at Rome, by order of Cardinal Bessarion, 1647. Among those which succeeded may be mentioned the editions of H. Stephens, 8vo, 1585; of Elmenhorst, 8vo, 1621; of Scriverius, 12mo, 1624; that in Usum Delphini, 2 vols. 4to, 1688. The best edition, however, is that of Oudendorp, *Lugd. Bat.*, 1786-1823, 2 vols. 4to, with prefaces by Ruhnken and Boscha. The "Golden Ass," or, to give its Latin title, *Metamorphoseôn, sive de Asino Aureo, libri* xi., has been translated into almost all the modern European languages; and of the episode of Psyche there have been many separate editions and translations. Möller published a dissertation on the life and writings of Apuleius, Altdorff, 8vo, 1681. A list of all his productions is given in the *Biogr. Univ.*, vol. 2, p. 343, *seqq.*—Compare *Bähr, Gesch. Röm. Lit.*, vol. 1, p. 582.

Apulĭa, a country of Magna Græcia, lying along the coast of the Hadriatic. We are led to infer, from Strabo's account of the ancient coast of Italy, that the name of Apulia was originally applied to a small tract of country situate immediately to the south of the Frentani. (*Strabo*, 283.) But whatever may have been the narrow confines of the portion of the country occupied by the Apuli, properly so called, we know that in the reign of Augustus the term Apulia was employed in a far more extended sense, including indeed the territories of several people much more celebrated in history than the obscure tribe above mentioned, but who sunk in proportion as this common name was brought into general use. It may be remarked, indeed, as a singular circumstance, that whereas, under the Romans, all former appellations peculiar to the different people who inhabit this part of the peninsula were lost in that of Apulia, the Greeks, to whom this name was unknown, should have given the same extension to that of Iapygia, with which the Romans, on the other hand, were entirely unacquainted. The term Iapygia appears to have been confined at first to that peninsula which closes the Gulf of Tarentum to the southeast, and to which the name of Messapia was likewise sometimes applied; but we find, at a later period, that Polybius gives to Iapygia the same extensions which the Roman historians and geographers assign to Apulia. The boundaries under which Apulia, in its greatest extent, seems to have been comprehended, were as follows: to the north this province was separated from the Ager Frentanus by the River Tifernus; to the west it may be conceived as divided from Samnium by a line drawn from that river to the Aufidus, and the chain of Mount Vultur; to the south, and on the side of Lucania, it was bordered by the river Bradanus. (*Cluver., Ital. Ant.*, 2, p. 1219.) Within these limits then we must place, with Polybius, Strabo, and the Latin geographers, the several portions of country occupied by the Daunii, Peucetii, and Messapii. In describing the boundaries of *Apulia Proper*, we must follow the authority of Strabo, as he is the only writer who has noticed the existence of a district under this specific name. He evidently conceives it to have been contiguous to the Ager Frentanus on the one side, and to Daunia on the other. (*Strabo*, 283.) Pliny likewise seems to confirm this arrangement, when he tells us (3, 11) that the Apulian Dauni extended from the river Tifernus to the Cerbalus: though it must be observed, that Strabo appears to limit these Apuli to the south by the Lacus Urianus, now *Lago Varano*. At this point, therefore, we may fix the confines of the Apuli and Dauni, and trace those of the latter and the Peucetii by a line drawn from the mouth of the Aufidus to Silvium, now *Garagnone*, in the Apennines, so as to include Cannæ and Canusium within the Daunian territory.—Apulia was famous for the excellence of its wool, and particularly the district of Luceria. (*Strabo*, 284.—*Hor., Od.*, 3, 15.—*Plin.*, 3, 11.—*Ptol.*, p. 6.)—The old Latin traditions speak of Daunus, a king of the Apulians, who was expelled from Illyria, and retired to this part of Italy. According to the tradition which conducts the wandering heroes of the Trojan war to Italy, Diomede settled in Apulia, was supported by Daunus in a war with the Messapians, whom he subdued, and was afterward treacherously killed by his ally, who desired to monopolize the fruits of the victory. Roman history informs us of no other Apulian kings, but mentions Arpi, Luceria, and Arpinum, as important cities. The Aufidus, a river of Apulia, has been celebrated by Horace, who was born at Venusia, a city in this territory. The second Punic war was carried on for a considerable period in Apulia. *Puglia*, the modern name, is only a melancholy relic of the ancient splendour which poets and historians have celebrated. It now supports more sheep than men. As regards the early settlement of Apulia, compare *Niebuhr, Rom. Hist.*, vol. 1, p. 122, *seqq., Cambridge transl.*—*Wachsmuth's Rom. Hist.*, § 61.—*Micali, Storia degli Antichi Popoli Italiani*, vol. 1, p. 339.—*Cramer's Ancient Italy*, vol. 2, p. 264, *seqq.*

Aqua, a term joined to a large number of proper names, and serving to indicate the sources of rivers, small streams, water-courses, aqueducts, &c. The following are most worthy of mention:—I. Antiquæ, near the modern village of *Altwasser* in *Silesia*. It was famed for its chalybeate properties.—II. Belletta, now *Aiguebellette*, or *Aiguebelle*, in Savoy, on the *Arco*.—III. Claudia, an aqueduct built by the Emperor Claudius, A.U.C. 880, and conveying water from the Anio to Rome.—IV. Crabra, a small river running from Tusculum to Rome, and emptying into the Tiber, to the east of the Palatine Hill.—V. Marcia, an aqueduct commenced by the prætor Marcus Titius, about 608 A.U.C., and finished by Marcius Rex in 610. It passed near Tibur, and through the country of the Peligni and Marsi, and supplied Rome with its best water. (*Plin.*, 31, 3.)—VI. Tepula, springs near Tusculum, ten miles southeast of Rome. Their water was conveyed by an aqueduct to the Capitoline Hill, about 627 A.U.C., and in 719 was united with the Aqua Julia, a small river near the modern *Marino*, by Agrippa.—The plural form *Aquæ* is also frequently joined to proper names, to indicate places in the neighbourhood of warm springs, &c. Thus we have, I. Aquæ Badenæ, a city in Germany, now *Baden*, on the Rhine.—II. Pannonicæ, a city in Pannonia Superior, now *Baden* in Austria, on the river *Schwöchat*, three miles southeast of Vienna.—III. Allobrogum, a city of the Allobroges in Gallia Narbonensis, now *Aix*, in the department of Mont Blanc, two miles and a half to the north of *Chambery*.—IV. Bilbitanorum, a city of Hispania Tarraconensis, to the west of Bilbilis. It is now *Alhama*, on the *Xalon*, in Aragon.—V. Calentes, a town of the Arverni in Gaul, now *Chaudes Aigues*.—VI. Calidæ, a city of the Belgæ, in Britain, now *Bath* in Somersetshire.—VII. Flaviæ, a town in Hispania Tarraconensis, supposed to have been situate among the Callaïci Bracarii. It is now the Portuguese *Villa Chieves*, twelve miles from *Braganza*.—VIII. Mattiacæ, a town of the Mattiaci in Germany, now *Wiesbaden*, the chief city of the Duchy of Nassau.—IX. Sextiæ, a city of the Salyes, in Gallia Narbonensis, to the north of Massilia, founded by the consul Sextius Calvinius, about A.U.C. 630. It was also called Colonia Julia, after Julius Cæsar, and Colonia Julia Au-

gusta, after Augustus. It is now *Aix*, eight miles southeast of Avignon. In its vicinity Marius defeated the Ambrones and the Teutones.

Aquæductus, an aqueduct. Mention of these is frequently made in the Roman writers. Some of them brought water to the capital from more than the distance of sixty miles, through rocks and mountains, and over valleys, supported on arches, in some places above 109 feet high, one row being placed above another. The care of them originally belonged to the censors and ediles. Afterward certain officers were appointed for that purpose by the emperors, called *curatores aquarum*, with 720 men paid by the public, to keep them in repair. These persons were divided into two bodies; the one called *Familia Publica*, first instituted by Agrippa, under Augustus, consisting of 260 men; the other *Familia Cæsaris*, of 460, instituted by the Emperor Claudius. The slaves employed in taking care of the waters were called *Aquarii*. The construction of aqueducts is treated of by Vitruvius and Pliny, and their description is curious, not only as giving the methods used by the ancients in those stupendous works, but as indicating a knowledge of some hydrodynamical laws, the discovery of which is usually assigned to a much later period. Frontinus, also, a Roman author, who had the superintendence of the aqueducts in the reign of Nerva, has left a treatise on these erections. From his enumeration, there were nine aqueducts which brought water to Rome in his time. The water of these varied in its qualities, that of some being preferred for drinking, of others for bathing, for irrigating the gardens, or cleansing the sewers. The best drinking-water they brought into Rome was the *Aqua Marcia*, being most highly prized, according to Pliny, for its coldness and salubrity. The aqueduct at Nemausus, the modern *Nismes*, is probably one of the earliest constructed by the Romans out of Italy. Its origin is attributed to Agrippa. Aqueducts, however, became eventually common throughout the whole Roman empire, and many stupendous remains still exist to attest their former magnificence. (Consult *Stuart's Dictionary of Architecture*, vol. 1, *s. v.*)

Aquĭla, a native of Sinope in Asia Minor. He first applied himself to the study of mathematics and architecture, and the Emperor Hadrian, according to Saint Epiphanius, made him a superintendent of public buildings, and gave him in charge the restoration and enlargement of Jerusalem, under its new name of *Ælia Capitolina*. This commission afforded him an opportunity of becoming acquainted with Christianity, which he accordingly embraced, and received the rite of baptism. Becoming subsequently addicted, however, to judicial astrology, he was excommunicated, and then attached himself to Judaism. Aquila is rendered famous by his *Greek version of the Old Testament*, which he published A.D. 138. It is the first that was made after the Septuagint translation, and appears to have been executed with great care, notwithstanding what Buxtorf urges against it, who denies to its author, on very feeble grounds, a thorough acquaintance with the Hebrew tongue. Aquila's method was to translate word for word, and to express, as far as this could conveniently be done, even the etymological meaning of terms. Although his version was undertaken with the view of opposing and superseding that of the Septuagint, of which last the churches made use after the example of the apostles, still the ancient fathers found it in general so exact, that they often, in preference, drew their texts from it. St. Jerome, who had at first censured it, afterward praised its exactness. The Hellenistic Jews preferred it also for the use of their synagogues. Some fragments of it are preserved in the Hexapla of Origen. Aquila joined to a second edition of his version some Jewish traditions which he had obtained from the Rabbi Akiba, his preceptor. This edition was still more favourably received by the Hellenistic Jews than the previous one had been. The Emperor Justinian, however, interdicted the reading of it, because it only made the Jews more stubborn in their error. (*Biogr. Univ.*, vol. 2, p. 345, *seq.*)

Aquileia, I. a celebrated city of Italy, in the territory of Venetia, between the Alsa and Natiso, and about seven miles from the sea. It appears to have been first founded by some Transalpine Gauls about 187 B.C.; but being soon after taken possession of by the Romans, it was made a Latin colony five years after its establishment. (*Liv.*, 39, 22; 45, 54.—*Id.*, 40, 54.) The earliest author that mentions Aquileia is Polybius, who, in a fragment preserved by Strabo (208), speaks of it as having some valuable gold-mines in its neighbourhood. Eustathius, in his commentary on Dionys. Perieg., asserts that its name was derived from the Latin word *Aquila*, as denoting the legionary standard of the Romans, who had been encamped here. Aquileia soon became the bulwark of Italy on its northeastern frontier. It was already an important military post in the time of Cæsar (*B. Civ.*, 1, 2), and continued to increase in prosperity and consequence till the fall of the Roman empire. In Strabo's time it had become the great emporium of all the trade of Italy with the nations of Illyria and Pannonia; these were furnished with wine, oil, and salt provisions, in exchange for slaves, cattle, and hides. The passage of Mount Ocra, the lowest point of the Julian or Carnic Alps, was easy for land-carriage; and at Nauportus on the other side, a navigable stream conveyed vessels to the *Saave*, and from that river into the *Danube*. (*Strabo*, 214.—*Id.*, 207.—*Mela*, 2, 4.—*Sueton.*, *Aug.*, 20.—*Id.*, *Tib.*, 7.—*Id.*, *Vesp.*, 6.—*Tac.*, *Hist.*, 2, 46, and 85, &c.) Ausonius assigns to Aquileia the ninth place among the great cities of the empire. It withstood successfully a severe siege against Maximinus, who, being unable to take the place, was slain by his own soldiers. (*Herodian*, 8.) But it could not hold out against the fury of Attila; its resistance served only to increase the savage ferocity of the conqueror, who caused it to be sacked and razed to the ground. (*Cassiodor.*, *Chron.*—*Procop.*, *Vand. Rer.*, 1.—*Freculf.*, *Chron.*) The port of Aquileia was situate at the mouth of the Natiso (*Plin.*, 3, 18), and is now called *Porto di Grado*. The modern *Aquileia* stands near the ruins of the ancient city. (*Cramer's Ancient Italy*, vol. 1, p. 128.)—II. A town of Etruria, marked in the ancient Itineraries as the first stage from Florentia or *Florence*. It is supposed to have been in the immediate vicinity of *Incisa*. (*Cluv.*, *Ital. Ant.*, 1, 570.—*Cramer's Ancient Italy*, vol. 1, p. 214.)

Aquilius, I. Nepos, Manius, a Roman consul, and colleague of Marius, who was intrusted with the war against the slaves in Sicily. This war was continued during the succeeding year, when Aquilius, as proconsul, still held the command. In a conflict with the foe, the two commanders, it is said, agreed to decide the affair by single combat. Aquilius, being a man of great strength, laid his antagonist dead at his feet by a single blow; and the Romans thereupon rushing in, gained the victory after a severe conflict. Aquilius was honoured with an ovation. After this he was accused of extortion, but acquitted on account of his successful operations in Sicily. Being subsequently sent into Asia against Mithradates, he was defeated by that monarch in Bithynia, and, having been afterward treacherously delivered into his hands, was put to death with every circumstance of ignominy. Mithradates is said to have even poured melted gold down his throat in token of, and as a punishment for, his cupidity. (*Liv.*, *Epit.*, 77.—*Appian*, *Bell. Mithrad.*, 21.—*Cic.*, *Agrar.*, 2, 30.)—II. Gallus, a Roman lawyer, who flourished about 66 B.C. He was a pupil of Scævola's, and was intimate with Cicero, having been a colleague of his in the quæstorship. Cicero represents him as a man of

acuteness, and of ready talent in replying to an opponent. He wrote a treatise, "*de dolo malo*," which Cicero eulogizes very highly; another, "*de postumorum institutione*;" a third, "*de stipulatione*," &c. (*Cic., Brut.*, 42.—*Id., de Off.*, 3, 14, &c.)—III. Sabinus, a Roman lawyer, who flourished in the third century of our era. His wisdom and acquirements gained for him the appellation of *Cato*. He was elected consul A.U.C. 214, and again in 216. According to some, he was the father or brother of Aquilia Severa, the vestal virgin whom Heliogabalus compelled to become his wife. None of his works have reached us. (*Lamprid., Vit. Heliogab.—Cassiod., Chron.—Rutil., in Vit. Jurisconss.*)

Aquilonia, I. a city of Samnium, on the Volscian frontier, about 20 miles from Cominium, and the same distance from Bovianum. Its site is now occupied by the little town of *Agnone*, near the source of the *Trigno*. (*Cramer's Anc. Italy*, vol. 2, p. 229.)—II. Another city of Samnium, in the territory of the Hirpini, nearly midway between Beneventum and Venusia. Its site corresponds to that of the modern *Lacedogna*. (*Plin.*, 3, 11.—*Ptol.*, p. 67.)

Aquīnum, I. a town of Cisalpine Gaul, south of Mutina, or *Modena*. (*Plin.*, 3, 15.) It is placed by Cluverius at the modern *Acquario*.—II. A city of Latium, on the Latin Way, a little beyond the place where the road crosses the Liris and Melfis. It is now *Aquino*. Both Strabo (237) and Silius Italius (8, 404) describe it as a large city. Aquinum was the birthplace of Juvenal, as that poet himself informs us. (*Sat.*, 3, 318.) Here also was born the Emperor Pescennius Niger, and in modern times the celebrated Thomas Aquinas. The place was famous for its purple dye. (*Horat., Ep.*, 10, 26.)

Aquitania, a country of Gaul between the Garumna or *Garonne*, and the Pyrenees. As it was less than either of the other two divisions of Gaul, Augustus extended it to the Ligeris or *Loire*. (*Vid.* Gallia.) The Aquitani, according to Strabo (190), differed from the Gallic race both in physical constitution and in language. They resembled, he tells us, the Iberians rather than the Gauls. According to Cæsar, the Aquitani, besides a peculiar idiom of their own, had also peculiar institutions. Now, historical facts inform us that these institutions bore, for the most part, the Iberian character; that the national attire was Iberian; that there were the strongest ties of amity and alliance between the Aquitanic and Iberian tribes. We find, then, an accordance between historical proofs and those deduced from an examination of languages, to warrant the belief that the Aquitani were of Iberian extraction. (Consult *Thierry, Hist. des Gaul.*, vol. 1, p. xxiii., *Introd.—Id.*, vol. 2, p. 11, *seqq.*)

Ara Lugdunensis, an altar erected to Augustus, at the confluence of the Arar and Rhone, near the city of Lugdunum or *Lyons*, by sixty Gallic communities. It was reared after the tumult excited in Gaul by the proclaiming of the census had been quelled by Drusus. (*Liv., Epit.*, 137.—*Strab.*, 192.) The spot became famous under Caligula for the literary contests which took place there. A crowd of orators and poets flocked to the scene from the remotest quarters of the empire, notwithstanding the severity of the regulations which are said to have prevailed here. The vanquished were compelled to bestow rewards upon the victors, and compose pieces in their praise; while those whose productions showed least talent were obliged to efface their own writings with a sponge or with the tongue, or else, as an alternative, to submit to be scourged, and then cast into the neighbouring stream. (*Sueton., Calig.*, 20.—*Dio Cass.*, 54, 32.—*Juv., Sat.*, 1, 44.) The spot was called by the writers of the middle ages *Atanacum*, and is now the point of *Annai*. (*Lemaire, ad Juv., l. c.*)

Arabia, a large country of Asia, forming a peninsula between the Arabian and Persian Gulfs. Its length, from the Cape of *Babelmandeb* to the extreme angle on the Euphrates, is about 1800 British miles, and its mean breadth 800. The Arabians recognise for their ancestors Joktan, or Khatan, the son of Eber, and Ishmael, the son of Abraham. Arabia was called by the inhabitants of Palestine, the Eastern, and by the Babylonians, the Western, country. Hence the Arabians were sometimes denominated Orientals, and sometimes the people of the West. (2 *Chron.*, 9, 14.—*Jer.*, 3, 2.) The derivation, moreover, commonly assigned to the term *Arab* is in accordance with this latter idea, making it signify an inhabitant of the West, as Arabia lay to the west of Upper Asia. (Consult, however, *Wahl, Vorder und Mittel Asien*, vol. 1, p. 327, *in not.*, where other explanations are given.)—The Arabs anciently denominated themselves, and do to this day, by either of these names. Megasthenes and Ptolemy divided the country into the Happy, Petræa, and the Deserted; an arrangement unknown, however, to the inhabitants of the east. Arabia Felix, or the Happy, derived this appellation from its rich produce. This tract is a peninsula, which is so bordered by the Red Sea (more properly called the Arabian Gulf), by the Mare Erythræum, and by the Persian Gulf, that it would be perfectly surrounded, were a line drawn from the inland extremity of the Persian Gulf to port Ailan or Ælan, situate near the eastern extremity of the Red Sea. Arabia Petræa was so called, either from its stony character (πέτρα, "a rock" or "stone"), or, what is far more probable, from an ancient fortified emporium, called Petra. It was bounded on the east by Arabia Deserta, on the west by Egypt and the Mediterranean, on the south by the Red Sea, which here divides and runs north in two branches, and on the north by Palestine. Idumæa, otherwise called Seir, is the northeastern part of Arabia Petræa. Arabia Deserta is that tract which has Arabia Felix on the south, Babylonia and the Euphrates on the east, the Euphrates and Syria on the north, and Gilead on the west. Instead, however, of the division just given, the more natural one is that which distinguishes the coast, covered with aloes, manna, myrrh, frankincense, indigo, nutmegs, and especially coffee, from the interior, consisting of a desert of moving sand, with thorns and saline herbs. The climate is very various. Regions where it rains half the year alternate with others where dew supplies the place of rain for the whole season. The greatest cold prevails on high places, and the most oppressive heat in the plains. Damp winds succeed to the dry simoom, which is as dangerous to life as the harmattan and khamseen in Africa. The soil consists of sandy deserts and the most fruitful fields. Wheat, millet, rice, kitchen vegetables, coffee (which grows on trees in Arabia, its home, and on bushes in America, the plants being kept low for the sake of gathering their fruit more easily), manna, sugar-cane, cotton, tropical fruits, senna-leaves, gums, aloes, myrrh, tobacco, indigo, odorous woods, balsam, &c., are the rich products of Arabia. There are also precious stones, iron, and other metals (gold excepted, which the ancients, however, seem to have found pure in rivers and in the earth). The animals are mules, asses, camels, buffaloes, horned cattle, goats, noble horses, lions, hyænas, antelopes, foxes, apes, jerboas; birds of all sorts, pelicans, ostriches, &c.; esculent locusts, scorpions, &c.—The Arabians are still, as in the most ancient times, Nomades, of patriarchal simplicity. The older Arabian historians understand by Arabia only *Yemen* (Arabia Felix). *Hedsjaz* (the rocky) they regard as belonging partly to Egypt, partly to Syria; and the rest of the country they call the *Syrian Desert*. The princes (*tobbai*) of this land were anciently entirely of the race of Khatan, to which belonged the family of the Homeyrites, who ruled over Yemen two thousand years. The Arabians of

Yemen and a part of the desert of Arabia lived in cities, and practised agriculture: they had commerce also with the East Indies, Persia, Syria, and Abyssinia. The rest of the population then, as now, led a wandering life in the deserts.—The religion of the Arabians, in the time of their ignorance (as they call the period before Mohammed), was, in general, adoration of the heavenly bodies, or Sabaism; varying much, however, in the different tribes, each of whom selected a different constellation as the highest object of worship.—For a thousand years the Arabians manfully defended the freedom, faith, and manners of their fathers against all the attacks of the Eastern conquerors, protected by deserts and seas, as well as by their own arms. Neither the Babylonian and Assyrian, nor the Egyptian and Persian kings, could bring them under their yoke. At last they were overcome by Alexander the Great; but immediately after his death, they took advantage of the disunion of his generals and successors to recover their independence. At this period the northern provinces of the country were bold enough to extend their dominion beyond the limits of Arabia. The Arabian Nomades, especially in winter, made deep inroads into the fertile *Irak* or Chaldæa. They finally conquered a portion of it, which is hence still called *Irak Araby*. Thence the tribe of Hareth advanced into Syria, and settled in the country of Gassan, whence they received the appellation of Gassanides. Three centuries after Alexander, the Romans approached these limits. The divided Arabians could not resist the Roman arms everywhere successfully; their country, however, was not completely reduced to a province; the northern princes, at least, maintaining a virtual independence of the emperors. The old Homeyrites in Yemen, against whom an unsuccessful war was carried on in the time of Augustus, preserved their liberty. Their chief city, Saba, was destroyed by a flood. With the weakness of the Roman government, the struggle for absolute independence increased, which a union of all the Arabian tribes would have easily gained; but, weakened and scattered as they were, they spent several centuries in this contest, during which the mountainous country of the interior (Nedschid) became the theatre of those chivalrous deeds so often sung by Arabian poets, till a man of extraordinary energy united them by communicating to them his own ardour, and union was followed by augmented force.—Christianity early found many adherents here, and there were even several bishops who acknowledged as their metropolis Bosro in Palestine, on the borders of Arabia. Yet the original worship of the stars could not be entirely abolished. The former opposition of the Arabians to the despotism of Rome drew to them a multitude of heretics, who had been persecuted in the orthodox empire of the East, especially the Monophysites and the Nestorians, who were scattered through all the East; and the religious enthusiasm of those exiles rekindled the flame of opposition. The Jews also, after the destruction of Jerusalem, became very numerous in this country, and made many proselytes, particularly in Yemen. The last king of the Homeyrites (Hamjarites) was of the Jewish faith, and his persecutions of the Christians, A.D. 502, involved him in a war with the King of Æthiopia, which cost him his life and his throne. To the indifference excited by so great a variety of sects is to be referred the quick success of Mohammed in establishing a new religion. He raised the Arabians to importance in the history of the world, and with him begins a new epoch in the history of this people. (*Iahn's Bibl. Archæol.*, p. 8, *Upham's transl.*—*Encyclop. Americ.*, vol. 1, p. 316, *seqq.*).

Arabicus sinus, that part or branch of the Mare Erythræum which interposes itself between Egypt and Arabia. It is now called the *Red Sea*. The meaning of this modern appellation must be looked for, not in any colour of its waters or sands, but in the name of Idumea (or the land of Edom), whose coasts this sea touches on the north. Edom, in the Hebrew tongue, signifies *red*, and was the name given to Esau for selling his birthright for a mess of *red* pottage. This country, which his posterity possessed, was called after his name, and so was the sea which adjoined it. The Greeks, however, not understanding the reason of the appellation, translated what is in Hebrew the Sea of Edom, by ἐρυθρὰ θάλασσα. Thence comes the Latin form *Mare rubrum*, and the modern name *Red Sea*. It is otherwise called *Golfo di Mecca*. (Compare *Well's Sacred Geogr.*, No. 160.—*Calmet's Dict.*, vol. 5, p. 63, *Eng. transl.*—*Bähr, ad Ctes.*, p. 359.) The shores of this gulf consist principally of limestone rocks. The bottom is covered with a carpet of greenish coral, and, in calm weather, when it comes into view, is not unlike a series of verdant submarine forests and meadows. The coral, however, is inferior in quality to that of the Mediterranean. (*Plin.*, 32, 2.) The beautiful *fuci* attracted the admiration of antiquity (*Artemid., ap. Strab.*, 766), and procured for the Arabian Gulf in Hebrew the name of *Bahr Sooph*, i. e., "*the sea of algæ.*" (*Malte-Brun*, 2, 84, *Brussels ed.*)

Arabius, Arăbis, or Arbis, a river of Gedrosia, near its eastern boundary, running into the Indian Ocean, now the *Araba* or *Il-Mend*. (*Arrian*, 6, 21.)

Aracca and Arecca, a city of Susiana, east of the Tigris, now *Wasit*. It has attracted the attention of the learned by reason of the affinity of its name with that of *Erech*, mentioned in the Old Testament among the cities constructed by Nimrod. (*Ammian. Marcell.*, 23, 21.—*Bochart, Geogr. Sacr.*, col. 236.—*Michaelis, Spicileg.*, vol. 1, p. 220, *seqq.*)

Arachnæus Mons, a chain of mountains in Argolis, running along the upper coast in a southeastern direction. In the time of Inachus it was called Sapyselaton. (*Pausan.*, 2, 25.—Compare *Sicbelis, ad loc.*) Hesychius reports that it also bore the name of Hysselinus (*s. v.* Ὑσσέλινον.—Compare *Steph. Byz.*, *s. v.* Ἀραχναῖον). Mount Arachnæus is mentioned by Æschylus (*Agam.*, 299) as the last station of the telegraphic fire by which the news of the capture of Troy was transmitted to Mycenæ. The modern name is *Sophico*, according to the latest maps. Part of this chain, communicating with the mountains of Nemea and Phlius, bore the name of Celossa. (*Strabo*, 382.—*Cramer's Ancient Greece*, vol. 3, p. 282.)

Arachne, a Mæonian maiden, who was so proud of her skill in weaving and embroidering, in which arts Minerva had instructed her, that she ventured to deny her obligations to the goddess, and even challenged her to a trial of skill. Minerva, assuming the form of an old woman, warned her to desist from her boasting; but, when she found that her admonitions were vain, she resumed her proper form, and accepted the challenge. The skill of Arachne was such, and the subjects she chose (the love-transformations of the gods) were so offensive to Minerva, that she struck her several times in the forehead with the shuttle. The high-spirited maiden, unable to endure this affront, hung herself, and the goddess, relenting, changed her into a spider (ἀράχνη).—The name of this insect, most probably, gave rise to the fable, though the story itself would seem to be of Oriental origin, the art of embroidering having come into Western Asia from Babylonia and the countries adjacent. (*Ovid*, 6, 1, *seqq.*—*Keightley's Mythology*, p. 122.—*Creuzer, Symbolik*, vol. 2, p. 749.)

Arachosia, a province of the Persian empire, lying to the west of the river Indus, and north of Gedrosia. The Greek writers usually call the inhabitants *Arachōti* (Ἀραχωτοί), sometimes *Arachōtæ* (Ἀραχῶται. *Dion. Perieg.*, 1096). Arachosia was of considerable importance as a frontier province, and had always, therefore, a satrap or governor of its own, both

[illegible] the time of Alexander. Through this [illegible]ser, lay the nearest and safest route to [illegible]us, the Greek governor after Alexan[illegible]vated friendly relations with the Indian [illegible]ecottus, and Megasthenes was often [illegible] the court of the latter. (*Arrian*, 5, 6.) [illegible]chosia answers to the modern *Aro*[illegible]*i*, 5, pt. 2, p. 76.)

2. Arachōti, the inhabitants of Ara[illegible]chosia.) They are styled Αινόχ[illegible]s linen attire. (*Dionys. Perieg.*, *Eustath.*, *ad loc.*—*Arrian*, 3, 23.)

[illegible] or Arachosia, the chief city of Ara[illegible]o Cophe (Κωφή), and said to have [illegible]miramis. It did not lie, as some re[illegible]er Arachotus, but a considerable dis[illegible]on a road leading in a northern direction [illegible]dern *Candahar*. (*Mannert*, 5, pt. 2, p. [illegible]ver of Arachosia, rising in the hills [illegible] modern *Gavni*, and losing itself in a [illegible]ur miles to the south of *Candahar*. Its according to Wahl, is *Naodak*. D'An[illegible] makes it *Kare*. (*Ibid.*, *Charac. ap.* [illegible]*in.*, vol, 2, p. 8.—*Plin.*, 6, 23.)

3. Araethus, or Arēthon, a river of Epi[illegible]om that part of the chain of Pindus which [illegible]the ancient Tymphæi, and running by [illegible]o the Ambracian Gulf. Lycophron (v. [illegible]lls it Arethus (Ἀραθος), speaks of it as [illegible]v of Greece on this side. Ambracia, [illegible]ng always accounted a city of Greece [illegible]have stood on its left bank. We cannot, [illegible]nt, with Pouqueville, that this city occu[illegible]of *Regous*, since that ruined fortress is [illegible]e right bank of the *Luro* river, which [illegible]onsiders to be the Arachthus. That the [illegible]a considerable stream, may be inferred [illegible]who relates (43, 21) that Perseus, king of [illegible]s detained on its banks by high floods, on [illegible]Acarnania. (*Cramer's Ancient Greece*, [illegible]1, *seqq.*)

[illegible]rhus, I. a chain of mountains in Ætolia, [illegible]a southeasterly direction from the Acheloüs [illegible]enus. Its present name is Mount *Zigos*. [illegible]) and other writers, with less propriety, as[illegible]ynthus to Acarnania.—II. A mountain of [illegible]acred to Minerva, whence this goddess re[illegible]e appellation of Aracynthia. (*Rhian.*, *ap.* [illegible]yz., *s. v.* Ἀράκυνθος.) It was situate not Thebes.

[illegible]s, I. a city on an island of the same name, [illegible]east of Phœnicia. According to Strabo, it [illegible]ded by a band of exiles from Sidon. The [illegible] which it stood was a mere rock, not quite [illegible]adia in circumference; and hence, as the pop[illegible]of the city increased, they were compelled to [illegible]nfices many stories in height, to make amends for [illegible]ted area of the place. The position of Aradus [illegible]ell adapted for commerce. The modern name [illegible]sland is *Ruad*, according to Pococke (vol. 2, p, and traces still remain of the cisterns anciently [illegible] the rock to hold the rain-water for the use of [illegible]nhabitants. (*Mannert*, *Geogr.*, vol. 6, pt. 1, p. *seqq.*)—II. An island, according to some, on the [illegible]t of Arabia, in the Persian Gulf. It is supposed [illegible]nark, in part, the original settlements of the Phœ[illegible]ans previous to their establishing themselves on [illegible]coast of the Mediterranean. Much doubt exists, [illegible]wever, with regard to the accuracy of this statement; [illegible]d Mannert, among others, thinks that the name Ara[illegible]us, as designating an island in this quarter, is indebt[illegible]s existence to the love of theory alone. [illegible] *Geogr.*, vol. 6, pt. 1, p. 154.—Compare, *Michaëlis*, *Spicileg.*, vol. 1, p. 166, *seqq.*, [illegible]hœnicia.)

Vid. Æginurus.

Aræ Philænorum. *Vid.* Philæni.

Arar, a very slow, smooth-running river of Gaul. It rises near Mons Vogesus, and, after a southern course, falls into the Rhodanus at Lugdunum. (*Cæs.*, *B. G.*, 1, 12.—*Plin.*, 3, 4.) Ammianus Marcellinus, who flourished towards the close of the fourth century of our era, first calls the Arar by the name of Saucona, speaking of this latter as a common appellation on the part of the inhabitants in that quarter, "*Ararim, quem Sauconam appellant*" (15, 11). Gregory of Tours, at a later period, styles it *Saugona*; and from this comes the modern French appellation *Saône*. (Compare *Lemaire*, *Index Geogr.*, *ad Cæs. Comm.*, p. 190.)

Aratēa, a festival celebrated at Sicyon, upon the birthday of Aratus, and in memory of that distinguished patriot. (*Plut.*, *Vit. Arat.*, 53.)

Arātus, I. a Greek poet, born at Soli (Pompeiopolis) in Cilicia. He flourished about 270 B.C., was a favourite of Ptolemy Philadelphus, and a firm friend to Antigonus Gonatas, son of Demetrius Poliorcetes. He was also a contemporary of Theocritus, who makes mention of him in the sixth and seventh Idyls, and was on very friendly terms with him. At the instance of Antigonus, Aratus composed an astronomical poem, entitled Φαινόμενα, "*Appearances*," and treating of the heavenly bodies, their names, movements, &c. The materials for this production he is said to have principally derived from the works of Eudoxus of Cnidus, who wrote two treatises on the celestial bodies and phænomena, one entitled Ἔνοπτρον, or "*the Mirror*," and the other Φαινόμενα. (*Buhle*, *de Arat. Script. Comment.*, p. 466.) What other writers he followed besides Eudoxus, cannot now be ascertained. Salmasius, indeed, insists that he did not follow Eudoxus at all, but Phainus or Meton (*Salm.*, *ad Solin.*, p. 822); this opinion, however, is refuted by Petavius. (*Doctr. Temp.*, 6, 9.) Aratus was the author also of another poem, entitled Διοσημεῖα, or "*Signs from Jove*," the materials for which he borrowed from Hesiod, the meteorological writings of Aristotle, and Theophrastus on the signs of the winds. Some of the ancients, and several of the moderns, too, have united the Φαινόμενα and Διοσημεῖα into one poem, probably because, in the latter, he draws his signs indicative of changes in the atmosphere from the relative positions of the sun, moon, and constellations of the zodiac as regards the earth. They are, however, distinct productions, and are regarded as such by the best ancient and modern authorities. (*Schol. ad Dioscor. init.*—*Schol. ad Aristoph. Pac.*, 1086.—*Vitruv.*, 9, 7.—*Buhle*, *ibid.*, p. 462.)—In the two poems just referred to, Aratus gives us, in correct and rather elegant verse, a general view of what was then known of the heavens, with their signs, appearances, &c., although it is evident, both from ancient authority as well as from the poem itself, that he was not a professed astronomer, or even very accurately acquainted with the principles of the science. (*Cic.*, *de Orat.*, 1, 16.—*Buhle*, p. 467.) Ovid passes a high eulogium on Aratus, "*cum sole et luna semper Aratus erit*" (*Amor.*, 1, 15); but this exaggerated compliment, and the admiration of Ovid, were very probably owing to the circumstance of no other poet's having taken the astronomic sphere for his theme prior to Aratus. (*Buhle*, p. 471.) The truth is, the subject matter of both poems is far from being congenial to poetry, as is well remarked by Quintilian, who adds of Aratus himself, "*sufficit tamen operi, cui se parem credidit* (10, 1, 55). As one proof of the consideration which Aratus enjoyed, we may cite the monument which his compatriots erected to his memory, and wh[illegible]'amous by reason of a physical phænomer[illegible]ions. ("*Juxta in parvo tumulo Ar*[illegible]*t, ideo referendum quia, ignota*[illegible]*ucta in id saxa dissiliant*," 1, 1[illegible] is the writer to whom St. Pau[illegible]ore the Are-

opagus (*Acts*, 17, 28), a circumstance which entitled the poet to great favour among the fathers of the church, although it is evident that the Apostle makes no allusion to his poetic merit. M. Delambre remarks, in speaking of Aratus, that he "has transmitted to us almost all that Greece at that time knew of the heavens, or, at least, all that could be put into verse. The perusal of Autolycus or Euclid gives more information on the subject to him who wishes to become an astronomer. Their notions are more precise and more geometrical. The principal merit of Aratus is the description he has left us of the constellations; and yet, even with this description to aid us, one would be much puzzled to construct a celestial chart or globe." (*Delambre, Hist. de l'Astronomie Ancienne*, vol. 1, p. 74.)—The two poems of Aratus were thrice translated into Latin verse, first by Cicero, secondly by Germanicus, of the line of the Cæsars, and thirdly by Avienus. Cicero's translation is lost, with the exception of some fragments. The translation, or, rather, imitation of the Phænomena by Germanicus, and his commencement of the Diosemea, as well as the version of Avienus, remain to us. Virgil, also, in his Georgics, is under many obligations to our poet. Although Aratus has been accused of possessing but a slight acquaintance with the subject on which he treats, still a number of mathematicians united themselves with the grammarians in commenting on his work. Many of these commentaries are lost: we still have, however, four remaining; one by Hipparchus of Nicæa, another by Achilles Tatius; the other two are anonymous, for those are in error who attribute one of them to Eratosthenes. Aratus wrote many other works, which have not come down to us. They treated of physical, astronomical, grammatical, critical, and poetic themes, and a list of them is given by one of his editors, Buhle (vol. 2, p. 455, *seqq.*).—The best editions of this poet are, that of Buhle, *Lips.*, 1793–1801, 2 vols. 8vo, and that of Matthiæ, *Francof.*, 1817–1818. We have also a German version by J. H. Voss, *Heidelb.*, 1824, published with the Greek text and illustrations.—II. A celebrated Grecian patriot, born at Sicyon, B.C. 273. When he was but seven years of age, his father Clinias, who held the government of Sicyon, was assassinated by Abantidas, who succeeded in making himself absolute. Aratus took refuge in Argos, where he was concealed by the friends of the family, and where he devoted himself with great success to physical exercises, gaining the prize in the five exercises of the pentathlum. After some revolutions and changes of rulers at Sicyon, the government came into the hands of Nicocles, when Aratus, then hardly twenty years of age, formed the project of freeing his country, and, having assembled some exiles, surprised the city of Sicyon. The tyrant having fled, Aratus gave liberty to his fellow-citizens, and induced them to join the Achæan league, still as yet feeble, and only in the twenty-fourth year of its existence. The return of the exiles, however, occasioned much trouble at Sicyon; those who had purchased their property refused to restore it, and Aratus was compelled to have recourse to Ptolemy Philadelphus, to whom he had rendered some services, and who gave him 150 talents, with which he indemnified the new possessors, and restored their property to his fellow-exiles. Being chosen, for the second time, Prætor of the Achæans, 244 B.C., he seized by surprise on the citadel of Corinth, which Antigonus had guarded with great care as one of the keys of the Peloponnesus, and prevailed upon the Corinthians to join the confederacy. Similar success attended his efforts in other quarters, and many of the most important states and cities of southern Greece became through his means members of the league. Some time after, the Ætolians, jealous of the prosperity of the Achæans, and reckoning on the aid of Antigonus, the guardian of Philip, formed an alliance with the Lacedæmonians, the natural enemies of the Achæan league. Aratus marched to the aid of those cities of Arcadia which belonged to the confederacy, and which were menaced by Cleomenes, king of Sparta; but he was defeated in three successive engagements, and found himself obliged to have recourse to Antigonus. In order to induce this prince to lend aid, he surrendered to him, on his expressly requiring it, the citadel of Corinth; and Antigonus, on having come with an army, was appointed generalissimo of the Achæan troops. Plutarch pretends that Cleomenes had offered peace to the Achæans, on condition of being appointed commander of their forces, and that Aratus opposed him through jealousy; and he even reproaches him for preferring a barbarian to a descendant of Hercules. But the truth was, Aratus could not hesitate between Antigonus, a humane prince, and a religious observer of his oaths, and Cleomenes, who had now become a tyrant over his own country, to which he wished to make all the Peloponnesus subject. The aid of Antigonus changed entirely the aspect of affairs; and this prince having eventually entered into Laconia, compelled Cleomenes, after a defeat at Sellasia, to flee from the country, took Sparta, and restored to it the laws which Cleomenes had abrogated. Antigonus always showed great consideration for Aratus, and governed himself by his counsels in what related to the affairs of Greece. Philip, his nephew and successor, did the same during the early part of his reign; but in process of time a less friendly feeling arose between the latter and Aratus, as the evil qualities of Philip began to display themselves, and the Grecian patriot eventually fell a victim to the unprincipled monarch, who had caused a slow poison to be given to him. Some time before his death, Aratus was observed by one of his friends to spit blood, and, when the latter expressed his surprise at this, he merely exclaimed, "*Such, Cephalon, are the fruits of royal friendship!*" He was buried with distinguished honours by his countrymen, and a festival, called Aratea, was celebrated every year in memory of him. Aratus wrote Memoirs, now lost, which Polybius cites with eulogiums. His character may be summed up in a few words. He was a pure and ardent patriot, and, in addition to this, a statesman of no small degree of merit, but not very conspicuous for military abilities. Aratus died in the 62d year of his age, B.C. 213. (*Plut., Vit. Arat.*)—III. A son of the preceding, nearly of the same age with Philip, king of Macedonia. He was on intimate terms with this monarch, a circumstance, however, which did not prevent the latter from administering a potion, that threw him into a deplorable state of idiocy, so that his friends regarded his death, which occurred in the flower of his age, as a blessing rather than a misfortune. (*Plut., Vit. Arat. ult.*)

ARAUSIO, the chief city of the Cavares, in Gallia Narbonensis, to the north of Avenio. It is now *Orange*, in the department of *Vaucluse*. In the vicinity are some remains of a triumphal arch, erected in commemoration of the victory of Marius over the Cimbri and Teutones. (*Plin.*, 3, 4.)

ARAXES, I. a river of Armenia Major, issuing from Mons Abus, on the side opposite to that whence the southern arm of the Euphrates flows. It runs east until it meets the mountains which separate Armenia from northern Media, when it turns to the north, and, after receiving the Cyrus, falls into the Caspian Sea. It is now the *Arras*. (*Plin.*, 6, 9.—*Strab.*, 363.—*Ptol.*, 5, 13.)—II. Another in Persia, running by Persepolis, and falling into the Medus, now *Bend-Emir*.—Xenophon calls the Chaboras by the name of Araxes (*vid.* Chaboras), and gives the name of Phasis to the Armenian Araxes. (*Xen., Anab.*, 1, 4, 19.—Compare the *Index Nom.* to the edition of Zeune, and the remarks of *Krüger, ad Xen., Anab.*, 4, 6, 4.)—III. A

river of Upper Asia, mentioned by Herodotus (1, 202), and supposed by the most recent inquirers into this subject to be the same with the modern *Volga*. (*Bachr, ad Herod., l. c.*—Compare the remarks of the same editor, in the note to the *Index Rerum*, vol. 4, p. 454, *seqq.*)—The name Araxes appears to have been originally an appellative term for a river, in the earlier language of the East, and hence we find it applied to several streams in ancient Oriental geography. (Compare *Heeren, Ideen*, vol. 1, p. 55.—*Ritter, Erdkunde*, vol. 2, p. 658.)

ARBĂCES, a Median officer, who conspired with Belesis, the most distinguished member of the Chaldean sacerdotal college, against Sardanapalus, king of Assyria. After several reverses, he finally succeeded in his object, defeated Sardanapalus near Nineveh, took this city, and reigned in it for the space of twenty-eight years. With him commenced a dynasty of eight kings, of whom Aspadas or Astyages was the last. The empire which Arbaces founded was a federative one, composed of several sovereignties which had arisen from the ruins of the Assyrian monarchy. The kingly power, though hereditary, was not absolute, the monarch not having the power to change any of the laws enacted by the confederate princes. Chronologists are not agreed as to the period of the revolt of Arbaces. Most place it under or about the archonship of Ariphron, the 9th perpetual archon of Athens; but they differ again about the precise period of this archonship, some assigning it to 917 B.C., others to 898 B.C. (*Diod. Sic.*, 2, 24.—*Vell., Paterc.*, 1, 6.—*Justin*, 1, 1.—*Petav., Doctr. Temp., l.* 9.)

ARBĒLA, a city of Assyria, in the province of Adiabene, east of Ninus, near the Zabatus, or *Zab*. On the opposite side of this river, near *Isbil*, was fought the decisive battle of Arbela, between Alexander and Darius, October 2, B.C. 331. The field of battle was the plain of Gaugamela. The latter, however, being an obscure place, this conflict was named after Arbela. (*Strabo*, 399.—*Diod. Sic.*, 17, 53.—*Arrian*, 3, 6.)

ARBUSCŬLA, an actress on the Roman stage, who, being hissed, on one occasion, by the lower orders of the people, observed, with great spirit, that she cared nothing for the rabble, as long as she pleased the more enlightened part of her audience among the equestrian ranks. (*Horat., Serm.*, 1, 10, 77.)

ARCADIA, a country in the centre of the Peloponnesus, and, next to Laconia, the largest of its six provinces. It was a mountainous region, and contained the sources of most of the considerable rivers which flow into the seas surrounding the Peloponnesus. From its elevated situation, and the broken face of the country, intersected by small streams, it had a cold and foggy climate during some seasons; in the plain of Argos, only one day's journey from the centre of Arcadia, the sun shines and the violets bloom, while snow is on the hills of Arcadia, and in the plain of Mantinea and Tegea. The most fertile part was towards the south, where the country sloped off, and contained many fruitful vales and numerous streams. This account of the land may serve in some degree to explain the character which the Arcadians had among the ancient Greeks: some of those who now occupy this district seem to be as rude as many of the former possessors. Their country is better adapted to pasturage than cultivation, and the Arcadians, who were scarcely a genuine Greek race, continued their pastoral habits and retained their rude manners amid their native mountains. To their pastoral mode of life may be ascribed their attachment to music; and hence also the worship of Pan as the tutelary deity of Arcadia. Nature, observes a modern writer, has destined this country for herdsmen. The pastures and meadows in summer are always green and unscorched; for the shade and moisture preserve them. The country has an appearance similar to that of Switzerland, and the Arcadians, in some measure, resemble the inhabitants of the Alps. They possessed a love of freedom and a love of money; for wherever there was money, you might see Arcadian hirelings. But it is chiefly the western part of Arcadia (where Pan invented the shepherd's flute) which deserves the name of a pastoral country. Innumerable brooks, one more delightful than the other, sometimes rushing impetuously, and sometimes gently murmuring, pour themselves down the mountains. Vegetation is rich and magnificent; everywhere freshness and coolness are found. One flock of sheep here succeeds another, till the wild Taygetus is approached, where numerous herds of goats are also seen. (*Bartholdy, Bruchstücke zu nähern Kenntniss Griechenlands*, p. 239, *seqq.*) The inhabitants of Arcadia, devoted to the pastoral life, preferred, therefore, for a long time, to dwell in the open country rather than in the cities; and when some of these, particularly Tegea and Mantinea, became considerable, the contests between them destroyed the peace and liberties of the people. The shepherd-life among the Greeks, although much ornamented by the poets, betrays its origin in this, that it arose among a people who did not wander like the Nomades, but were in possession of stationary dwellings.—The most ancient name of Arcadia was *Drymotis* (the woody region), from δρῦς, "*a tree*." The Arcadians themselves carried their origin very far back, and gave their nation the name of *Proseleni* (before the moon). They seem to have derived the first rudiments of civilization, if not their origin itself, from the Pelasgi; and hence the tradition that a king, named Pelasgus, taught them to build huts, and clothe themselves with the skins of animals. Arcas, a descendant of this same Pelasgus, taught them the art of baking bread, and of weaving. From this second benefactor the people and their country were respectively called Arcades and Arcadia. A republican form of government arose subsequently, after the first Messenian war, Aristocrates II. having been stoned to death by the Arcadians for his treachery towards the Messenians. Arcadia eventually attached itself to the Achæan league, and fell under the Roman power.—It is commonly believed that a colony of Arcadians settled in Italy in very early times. This, however, is a mere fable, and is contradicted by the inland nature of the country, and by the Arcadians never having been a maritime people. (*Vid.* Pelasgi and Italy, and also Evander.—*Polyb.*, 4, 20.—*Diod. Sic.*, 4, 34.—*Thucyd.*, 7, 57.—*Plin.*, 4, 5.—*Apollod.*, 2, 1.—*Pausan.*, 8, 4.)

ARCADIUS, eldest son of Theodosius the Great, succeeded his father A.D. 395, who, at his death, divided the empire between his two sons, giving Arcadius the eastern, and Honorius the western division. Arcadius was only eighteen years of age when he ascended the throne, and he only occupied it to become the vile slave of the ambitious, who each in turn distracted the state by their perfidies, their quarrels, and their connivance with the Goths, Huns, and Vandals, to whom they surrendered the provinces and treasures of the empire. The history of Arcadius, in fact, is that of one, whose weakness and vices made him subservient to, and excited the audacity of, a Rufinus, who, charged by Theodosius with the guidance of the young monarch, wished to give him his daughter in marriage, and become his colleague in the empire, and who, disappointed in his ambitious schemes, invited the Huns and Goths into Asia and Greece: a Eutropius, a vile eunuch, who attained to the influence of a Rufinus, after the tragical death of the latter, and, still more unprincipled, succeeded by his violent conduct in degrading and discouraging the people: a Gainas, a general who ravaged instead of defending the empire, but who contributed nevertheless to the ruin of Eutropius: and an Empress Eudoxia, at one moment the enemy, at another the support of the ambitious, and who perse-

cuted the virtuous Chrysostom, patriarch of Constantinople. Arcadius was in succession the tool of all these designing individuals. He saw, with equal indifference, Alaric ravaging his territories, his subjects groaning under oppression, the succours brought him by Stilicho, general of Honorius, rendered of no avail by the perfidy of his own ministers, the best citizens falling by his proscriptions, and, finally, Arianism desolating the religion which Chrysostom in vain attempted to defend. Such was the reign of this prince, which lasted for fourteen years. He died A.D. 408, at the age of thirty-one. Nature had given him an exterior corresponding to his character; a small, ill-made, disagreeable person, an air of imbecility, a lazy enunciation, everything, in fact, announcing the weakest and most cowardly of emperors. He had by his wife Eudoxia a son named Theodosius, who succeeded him as the second of that name. (*Socrat., Hist. Eccles.*, 5.—*Cassiod., Chron.*, &c.)

Arcas, a son of Jupiter and Callisto. (*Vid.* Callisto.) The fabulous legend relative to him and his mother is given by the ancient writers with great difference in the circumstances. According to the most common account, Jupiter changed Callisto into a bear, to screen her from the jealousy of Juno, and Arcas her son was separated from her and reared among men. When grown up, he chanced to meet his mother in the woods, in her transformed state, and was on the point of slaughtering her, but Jupiter interfered, and translated both the parent and son to the skies. Arcas, previously to this, had succeeded Nyctimus in the government of Arcadia, the land receiving this name first from him. He was the friend of Triptolemus, who taught him agriculture, which he introduced among his subjects. He also showed them how to manufacture wool, an art which he had learned from Aristæus. (*Apollod.*, 3, 8.—*Ov., Met.*, 2, 401, *seqq.*)

Arce, a city of Phœnicia, north of Tripolis, and south of Antaradus. It was the birthplace of Alexander Severus, the Roman emperor. (*Lamprid., Vit. Alex.*, c. 5.—*Plin.*, 5, 18.) The name is sometimes given as Arcæ. (*Socrat., Hist. Eccles.*, 7, 36.)

Arcesilāus, I. son of Battus, king of Cyrene, was driven from his kingdom in a sedition, and died B.C. 575. The second of that name died B.C. 550. (*Polyæn.*, 8, 41.—*Herodot.*, 4, 159.)—II. A philosopher, born at Pitane, in Æolis, and the founder of what was termed the Middle Academy. The period of his birth is usually given as 316 B.C., while according to Apollodorus, as cited by Diogenes Laertius (4, 45), he flourished about B.C. 299. If these numbers are accurate, he must have had an early reputation, as he would at the latter date have been only seventeen years of age. There is therefore some error here in the remark of Apollodorus. (*Clinton's Fasti Hellenici*, vol. 1, p. 179, and 367, *not.*) Arcesilaus at first applied himself to rhetoric, but subsequently passed to the study of philosophy, in which he had for teachers, first Theophrastus, then Crantor the Academician, and probably also Polemo. (*Diog. Laert.*, 4, 24, 29.—*Cic., Acad.*, 1, 9.) The statement of Numenius (*ap. Eus., Pr. Ev.*, 14, 5), that Arcesilaus was the disciple of Polemo at the same time with Zeno, appears to be ill-grounded, and to involve great chronological difficulties. It is very probably a mere fiction, designed to suggest some outward motive for the controversial relation of the Porch and the Academy.—Besides the instructers above named, Arcesilaus is also said to have diligently attended the lectures of the Eretrian Menedamus, the Megarian Diodorus, and the sceptic Pyrrho. His love for the philosophemes of these individuals has been referred to as the source of his scepticism, and his skill in refuting philosophical principles. At the same time, it is on all hands admitted that, of philosophers, Plato was his favourite. He seems to have been sincerely of opinion, that his view of things did not differ from the true spirit of the Platonic doctrine; nay, more, that it was perfectly in agreement with those older philosophemes, from which, according to the opinion of many, Plato had drawn his own doctrines, namely, those of Socrates, Parmenides, and Heraclitus.—Upon the death of Crantor, the school in the Academy was transferred by a certain Socratides to Arcesilaus, who here introduced the old Socratic method of teaching in dialogues, although it was rather a corruption than an imitation of the genuine Socratic mode. Arcesilaus does not appear to have committed his opinions to writing, at least the ancients were not acquainted with any work which could confidently be ascribed to him. Now, as his disciple Lacydes also abstained from writing, the ancients themselves appear to have derived their knowledge of his opinions only from the works of his opponents, of whom Chrysippus was the most eminent. Such a source must naturally be both defective and uncertain, and accordingly we have little that we can confidently advance with respect to his doctrine. According to these statements, the results of his opinions would be a perfect scepticism, expressed in the formula that he knew nothing, not even that which Socrates had ever maintained that he knew, namely, his own ignorance. (*Cic., Acad.*, 1, 12.) This expression of his opinion implicitly ascribes to Arcesilaus a full consciousness that he differed in a most important point from the doctrine of Socrates and Plato. But, as the ancients do not appear to have ascribed any such conviction to Arcesilaus, it seems to be a more probable opinion, which imputes to him a desire to restore the genuine Platonic dogma, and to purify it from all those precise and positive determinations which his successors had appended to it. Indeed, one statement expressly declares, that the subject of his lecture to his most accomplished scholars was the doctrine of Plato (*Cic., l. c.*); and he would therefore appear to have adopted this formula with a view to meet more easily the objections of the dogmatists. Now if we thus attach Arcesilaus to Plato, we must suppose him to have been in the same case with many others, and unable to discover in the writings of Plato any fixed and determinate principles of science. The ambiguous manner in which almost every view is therein advanced, and the results of one investigation admitted only conditionally to other inquiries, may perhaps have led him to regard the speculations of Plato in the light of mere shrewd and intelligent conjectures. Accordingly, we are told, that Arcesilaus denied the certainty, not only of intellectual, but also of sensuous knowledge. (*Cic., de Orat.*, 3, 18.) For his attack upon the former, Plato would furnish him with weapons enough; and it is against it principally that his attacks were directed, for the Stoics were his chief opponents.—The true distinction between the Sceptics and the members of the Middle Academy, at its first formation by Arcesilaus, appears to have been this. The former made the end of life to be the attainment of a perfect equanimity, and derived the difference between good and bad, as presented by the phænomena of life, from conversion, and not from nature. The Academicians, on the other hand, taught, as a general rule, that, in the pursuit of good and the avoidance of evil, men must be guided by probabilities. They admitted that the sage, without absolutely mortifying his sensual desires, will live like any other in obedience to the general estimate of good and evil, but with this simple difference, that he does not believe that he is regulating his life by any certain and stable principles of science. It is on this account that we do not meet with any statements concerning the strangeness of their habits of life, like to those about Pyrrho; on the contrary, Arcesilaus is usually depicted as a man who, in the intercourse of life, observed all its decencies and proprieties, and was somewhat disposed

to that splendour and luxury which the prevailing views of morality allowed and sanctioned. His doubts, therefore, as to the possibility of arriving at a knowledge of the truth, may probably have had no higher source than a high idea of science, derived perhaps from his study of Plato's works, and compared with which all human thought may have appeared at best but a probable conjecture.—Arcesilaus continued to flourish as late as the 134th Olympiad, B.C. 244. (*Clinton's Fasti Hellenici*, vol. 1, p. 179.—*Ritter's History of Philosophy*, vol. 3, p. 600, *seqq.*)—III. A painter of Paros, acquainted, according to Pliny, with the art of enamelling, some time before Aristides, to whom the invention is commonly assigned. He appears to have been contemporary with Polygnotus. (*Plin.*, 35, 11.—*Sillig*, *Dict. Art.*, *s. v.*)—IV. A painter, subsequent to the preceding, and who appears to have flourished about the 128th Olympiad, B.C. 268. (*Plin.*, 35, 11.—*Sillig*, *Dict. Art.*, *s. v.*)—V. A sculptor of the first century before our era. His country is uncertain. (*Plin.*, 35, 12.—*Id.*, 36, 5.)

ARCHELĀUS, I. a king of Sparta, of the line of the Agidæ, who reigned conjointly with Charilaus. During this reign Lycurgus promulgated his code of laws. (*Pausan.*, 3, 2.)—II. A king of Macedonia, natural son of Perdiccas, who ascended the throne, after making away with all the lawful claimants to it, about 413 B.C. He proved a very able monarch. Under his sway Macedonia flourished, literature and the arts were patronised, and learned men and artists were invited to his court. Euripides and Agatho, the two tragic poets, spent the latter part of their days there, and the painter Zeuxis received seven talents (about 8000 dollars) for adorning with his pencil the royal palace. The celebrated philosopher Socrates was also invited to come and reside with the monarch, but declined. Archelaus died after a reign of about 14 years. Diodorus Siculus makes him to have lost his life by an accidental wound received in hunting, but Aristotle states that he fell by a conspiracy. (*Diod. Sic.*, 13, 49.—*Id.*, 14, 37.—*Aristot.*, *Polit.*, 5, 10.—Compare the remarks of Wesseling, *ad Diod.*, 14, 37.)—III. Son of Amyntas, king of Macedonia. He was put to death by his half-brother Philip, the father of Alexander the Great. (*Justin*, 7, 4.)—IV. A native of Cappadocia, and one of the ablest generals of Mithradates. He disputed with the Romans the possession of Greece, but was defeated by Sylla at Chæronea, and again at Orchomenus. Archelaus, convinced of the superiority of the Romans, prevailed upon Mithradates to make peace with them, and arranged the terms of the treaty along with Sylla, whose esteem he acquired. Some years after he became an object of suspicion to Mithradates, who thought that he had favoured too much the interests of the Roman people. Well aware of the cruelty of the monarch, Archelaus fled to the Romans, who gave him a friendly reception. Plutarch thinks that he had been actually unfaithful to Mithradates, and that the present which he received from Sylla, of ten thousand acres in Eubœa, was a strong confirmation of this. He informs us, however, at the same time, that Sylla, in his commentaries, defended Archelaus from the censures which had been cast upon him. (*Plut.*, *Vit. Syll.*, c. 23.)—V. Son of the preceding, remained attached to the Romans after the death of his father, and was appointed by Pompey high-priest at Comana. As the temple at Comana had an extensive territory attached to it, and a large number of slaves, the high-priest was in fact a kind of king. This tranquil office, however, did not suit his ambitious spirit; and when Ptolemy Auletes had been driven from Egypt, and Berenice his daughter had ascended the throne, he obtained her hand in marriage. Ptolemy, however, was restored by the Roman arms, and Archelaus fell in battle, bravely defending his new dignity. Marc Antony, who had been on friendly terms with him, gave him an honourable funeral. (*Dio Cass.*, 39, 12, *seqq.*—*Id.*, 39, 55.—*Epit. Liv.*, 105.—*Plut.*, *Vit. Anton.*, c. 3.)—VI. A natural son of the preceding by Glaphyre. He is called by Appian *Sicinnes*. (*Bell. Civ.*, 5, 7.—Consult *Schweigh.*, *ad loc.*) After his father's death he succeeded to the high-priesthood at Comana, but was deposed by Julius Cæsar. Some years after (B.C. 36), Antony made him king of Cappadocia, in place of Ariarathes X., whom he deprived of the throne. Archelaus took part with Antony at the battle of Actium, but was pardoned by Augustus The emperor even subsequently added Armenia and Cilicia Trachea to his territories, because he had aided Tiberius in restoring Tigranes, the Armenian king. When Tiberius retired to Rhodes, into a kind of exile, Archelaus, fearful of offending Augustus, treated the former with neglect. In consequence of this, when Tiberius came to the throne, Archelaus was enticed to Rome by a letter from Livia, which held out the hope of pardon, but on reaching the capital he was accused of designs against the state. His age, however, and feeble state of health, together with the imbecility of mind which he feigned on the occasion, disarmed the anger of the emperor. He died at Rome, B.C. 17, having reigned 52 years. After his death Cappadocia became a Roman province. (*Dio Cass.*, 57, 17.—*Tacit.*, *Ann.*, 2, 42.—*Sueton.*, *Tib.*, 37.)—VII. A son of Herod the Great. His father intended him for his successor, and named him as such in his will; but as Philip Antipas, another son of Herod's, had been designated as successor to the throne in a previous will, a dispute arose between the two brothers, and they repaired to Rome to have the question settled by Augustus. The emperor, after having heard both parties, gave to Archelaus, under the title of tetrarch, one half of the territories of his father Herod, comprising Judæa, properly so called, together with Idumæa. On his return home, Archelaus indulged in the hereditary cruelty of his family, and being complained of to Augustus, was deposed (B.C. 6), and sent to Vienna (*Vienne* in *Dauphiné*) as an exile. This happened in the tenth year of his reign. (*Joseph.*, *Ant. Jud.*, 17, c. 2.—*Id. ibid.*, c. 12, *seq.*—*Id.*, *Bell. Jud.*, 2, 4.—*Noldius*, *de Vita et Gestis Herodum*, p. 219, *seqq.*)—VIII. A philosopher, a native of Athens, though others, with less probability, make him to have been born at Miletus. (*Simpl. Phys.*, fol. 6, *b.*) He was a pupil of Anaxagoras, whom he accompanied in exile to Lampsacus, and to whom he succeeded as head of the Ionic sect. After the death of this philosopher, he returned to Athens, and is said to have had Socrates and also Euripides among his pupils; but as to the former of the two this is very doubtful. Of his life and actions we have very scanty information, as also of his doctrines; so that it is extremely difficult to arrive at any certain result with respect to his peculiar views. He received the appellation of Φυσικός, (*Physicus*, i. e. "Natural Philosopher"), because, like Anaxagoras, he directed his principal attention to physical inquiries. He is said to have adopted the same primal substance as Anaxagoras; but to have aimed at giving an explanation of his own of the mode in which the universe was produced, and of some other details. (*Simpl. Phys.*, fol. 7, *a.*) His mode of accounting for the separation of the elements, and of connecting therewith the origin of men and animals, indicates in the most remarkable manner the affinity of his theory with that of Anaxagoras. First of all, he taught, fire and water were separated, and, by the action of the fire on the water, the earth was reduced to a slimy mass, which was afterward hardened; but water, by its motion, gave birth to air, and thus was the earth held together by air, and the air by fire. While the earth was hardening by the action of heat, a certain mixture of warmth with cold and moist particles was effected, of which animals of various kinds were formed, each animal different, but all having the

same nourishment, the slime in which they were born. At first they were of very brief duration, and subsequently only acquired the faculty of propagating their species. Men were distinct from the other kinds, and became the ruling race. Mind, however, was inborn in all animals alike, and all have a body for use, only some a more perishable, others a more durable one. The fundamental principle of Archelaus in ethics was as follows: "Good and evil are not by nature, but by convention." (*Diog. Laert.*, 2, 16.—*Orig. Phil.*, 9.—*Ritter's Hist. of Philosophy*, 1, 319, *seqq.*)

ARCHEMŌRUS. *Vid.* Opheltes.

ARCHĪAS, I. a Corinthian, leader of the colony that founded Syracuse. *Vid.* Syracusæ.—II. A Greek poet, a native of Antioch, who came to Rome in the consulship of Marius and Catulus (B.C. 102). He soon became intimate with the most distinguished men in this latter city, and accompanied Lucullus to Sicily, and, on returning with him to that province, received the rights of Roman citizenship at the municipal town of Heraclea, in southern Italy. A conflagration, however, having destroyed the records of this place, a certain Gratius contested judicially his title to the rights and privileges of a Roman citizen. Cicero, his friend and former pupil, defended Archias in a brilliant oration, which has come down to us, and which contains not only the praises of his old instructer, but a beautiful eulogium also on the culture of letters. The poet gained his cause. Archias before this had composed a poem on the war with the Cimbri, and had commenced another on the consulship of Cicero. There remain, however, of his productions, only some epigrams in the Anthology. It is difficult to reconcile the eulogiums which Cicero heaps on Archias, with the extreme mediocrity of the pieces that have reached us. A servile imitator of Leonidas the Tarentine, and of Antipater, he handles the same themes which they had selected before him, and only produces, after all, unfaithful copies. Two or three pieces are somewhat superior to the rest, but still we must take it for granted that his poem on the Cimbrian war was a very different production from any of his epigrams, or else that Cicero's vanity got the better of his judgment, and that, in praising Archias, he felt he was praising himself. (*Cic., pro Arch.*)

ARCHIDĀMUS, I. son of Theopompus, king of Sparta, died before his father.—II. Another king of Sparta, son of Anaxidamus, succeeded by Agasicles. He ascended the throne about 620 B.C.—III. Son of Zeuxidamus, of the line of the Proclidæ. He ascended the Spartan throne B.C. 476, his father having died without becoming king. Laconia was desolated by an earthquake about the 12th year of his reign, and after this the Messenians revolted. Archidamus displayed great coolness and ability amid these events, and finally reduced the Messenians to submission, having taken the fortress of Ithome after a siege of ten years. He opposed the Peloponnesian war; but, his counsel not having been followed, he took the command of the confederate army, and made many invasions of Attica. He died B.C. 428.—IV. Son of Agesilaus, of the line of the Proclidæ. Before coming to the throne, he had the command of the troops which the Lacedæmonians sent to the aid of their countrymen after the battle of Leuctra. On his return to the Peloponnesus, he gained some advantages over the Arcadians, although the Thebans had come to their aid. Having ascended the throne (B C. 361), he prevailed upon the Lacedæmonians to aid the Phocians, and took an active part in their behalf, in the Sacred war. He afterward went to the aid of the Tarentines, who were at war with some of the neighbouring communities, and fell in battle there, B.C. 338. His body could not be found after the action, which some ascribed to the vengeance of Apollo, who thus deprived him of the rites of burial for the part he had acted in the Sacred war.—V. Son of Eudamidas, was king of Sparta when Demetrius Poliorcetes came to attack that city, B.C. 293. He was defeated by Demetrius, in the very view of Sparta itself, and the city would have been taken had not other events called the victor to a different quarter of Greece. The rest of his history is unknown. Larcher makes his reign to have been one of 46 years, but does not give the data on which he founds this opinion. (*Plut., Vit. Agid.—Larcher, Hist. d'Hérod.*, 7, 509.)

ARCHIGĒNES, a physician, born at Apamea in Syria. He lived in the reign of Domitian, Nerva, and Trajan. Archigenes enjoyed a high reputation among his contemporaries, and for some generations after. He is regarded as the founder of the Eclectic school of Medicine, and was also one of the pneumatic sect, having received the principles of the latter from his preceptor Agathinus. He wrote on the pulse (a work on which Galen commented), on chronic affections, on pharmacy, &c. Galen often cites him with eulogiums, and Juvenal, his contemporary, makes frequent mention of him in his satires. Only fragments of his writings remain. According to Suidas, he died at the age of 63; but Eudocia makes him to have reached 83 years. The latest edition of the fragments of Archigenes is that of Harles, *Lips.*, 1816, 4to.—(*Galen, de diff. puls.*, 2, p. 26.—*Id., de loc. affect.*, 2, p. 262, &c.—*Suidas, s. v.—Eudocia, ap. Villoison, Anecd. Græc.*, vol. 1, p. 65.—*Sprengel, Hist. de la Med.*, vol. 2, p. 75.)

ARCHILŌCHUS, a Greek poet, a native of Paros, who flourished 688 B.C. His mother Enipo was a slave, but his father Telesicles one of the most distinguished citizens of the island. The particulars which the ancients have given us respecting the life of Archilochus appear to be in a great measure fabulous. It is certain, however, that, while still young, he accompanied his father, who, in obedience to a Delphic oracle, led a colony from Paros to Thasos, and that his subsequent career was one succession of misfortunes, which appear to have exasperated his character, and given to his poetry that severe cast which the ancients ascribed to it. Among the various tales related of Archilochus, the one most commonly mentioned is that concerning Neobule and her parent. (*Vid.* Lycambes.) This story, however, appears to have been invented after the poet's time; and one of the scholiasts on Horace remarks, that Neobule did not destroy herself on account of any injurious verses on the part of Archilochus, but out of despair at the death of her father. (*Horat., Epod.*, 6, 13.) Archilochus states one fact relative to himself, in some verses that have come down to us, which is, that in a battle between the Thasians and people of Thrace, he saved himself by flight, throwing away at the same time his buckler. This act of weakness or cowardice was the occasion of a galling affront which he afterward received: for, having visited Sparta, he was ordered by the magistrate to quit the city immediately. Dissatisfied eventually with the posture of affairs at Thasos, which the poet often represents as desperate, Archilochus must have quitted Thasos and returned to Paros, since we are informed, by credible writers, that he lost his life in a war between the Parians and the inhabitants of the neighbouring island of Naxos. The ancients ascribe to Archilochus the invention of a great number of poetic measures. (Consult, on this subject, *Victorinus*, lib. 4, p. 2588, *ed. Putsch*; and, as regards the Epode, which he is also said to have invented, compare the remarks of *Vandenbourg*, in his edition of *Horace*, vol. 2.) With respect to iambic verse, of which he is, in like manner, named as the author (*Hor., Ep. ad Pis.*, 79), some difference of opinion seems to exist; and it has been thought that the invention, in this case, relates less to the iambic rhythm, which appears so natural to the Greek language, than to a particular kind of versification. (Compare *Schöll, Hist. Lit. Gr.*, vol. 1, p. 199, *seqq.*) Archilochus was, in general, regard-

ed by the ancients as one of the greatest poets that Greece had produced. Cicero classes him with Homer, Sophocles, and Pindar (*Orat.* 1); and in an epigram in the Anthology (vol. 2, p. 286), the Emperor Hadrian remarks, that the Muses, fearing for the glory of Homer, inspired Archilochus with the idea of composing in iambics. One production of this poet's, in particular, his Hymn in honour of Hercules, was the subject of high eulogium; this piece he himself sung at the Olympic games. The anniversary of his birth was celebrated, as in the case of Homer; and the rhapsodists recited his verses as they did those of the Iliad. Blame, however, attaches itself to the bitter and vindictive spirit that characterized his verses, as well to the indecency which pervaded them; and it is probably to this latter cause that we must ascribe the loss of his poems, of which we possess only a few fragments, preserved as citations in the writings of Athenæus, St. Clement of Alexandrea, Stobæus, the scholiasts, &c. If the ancients speak of the *Fables* of Archilochus, it is not because he ever published any collections of apologues, but because he was accustomed to give life and movement to his iambics by introducing into them occasionally this species of composition. The fragments of Archilochus were published by H. Stephens and Froben in their respective collections, and by Brunck in his *Analecta*. An edition of them by Liebel, with a critical commentary, appeared from the Leipsic press in 1812, and also in an enlarged form, in 1819, 8vo.

Archimēdes, the most celebrated mathematician among the ancients, a native of Syracuse in Sicily, and related to King Hiero. He flourished about 250 B.C. Under what masters he studied, or how much of his extraordinary knowledge he acquired from his predecessors, is not known. That he travelled into Egypt appears certain; but it is probable that, in his scientific acquaintance with that country, he communicated more than he received, and that he owes the great name which he has transmitted to posterity to his own vigorous and inventive intellect. He was equally skilled in the science of astronomy, geometry, mechanics, hydrostatics, and optics, in all of which he excelled, and produced many extraordinary inventions. His ingenuity in solving problems had in Cicero's days become proverbial; and his singular ingenuity in the invention and construction of warlike engines is much dwelt upon by Livy. His knowledge of the doctrine of specific gravities is proved by the well-known story of his discovery of the mixture of silver with gold in King Hiero's crown, which fraud he detected by comparing the quantity of water displaced by equal weights of gold and silver. The thought occurred to him while in the bath, on observing that he displaced a bulk of water equal to his own body; when, at once, perceiving a train of consequences, he ran naked out of the bath into the street, exclaiming, Εὕρηκα, "I have found it!" This part of the story, however, is regarded by some as a mere exaggeration. (*Biogr. Univ.*, vol. 2, p. 379.) To show Hiero the wonderful effects of mechanic power, he is said, by the help of ropes and pulleys, to have drawn towards him, with perfect ease, a galley which lay on the shore manned and loaded. His intimate acquaintance with the powers of the lever is evinced by his famous declaration to the same monarch: Δὸς ποῦ στῶ, καὶ τὸν κόσμον κινήσω, "Give me where I may stand, and I will move the world." But his greatest efforts of mechanic skill were displayed during the siege of Syracuse, when he contrived engines of annoyance of the most stupendous nature. Among other applications of science, he is said to have fired the Roman fleet by means of reflecting mirrors, of which story, long treated as a fable, Buffon has proved the credibility. (*Mem. de l'Acad. des Sciences*, 1747.) There are not wanting persons, however, even at the present day, who, from the silence of Polybius, Livy, and Plutarch on this subject, still view the tale with an eye of unbelief. (Compare *Biogr. Univ.*, vol. 2, p. 381.—*Foreign Review*, No. 1, p. 305.) Eminent as this great mathematician was for his knowledge of mechanics, he was still more so for the rare talent which he possessed of investigating abstract truths, and inventing conclusive demonstrations in the higher branches of geometry. According to Plutarch (*Vit. Marcell.*), intellectual speculations of this nature most delighted him; and he did not deem it worth his while to leave any account in writing of his mechanical inventions. We have, indeed, no precise indication of any works in which they are described, except it be with regard to a sphere representing the movements of the stars, of which Cicero and Claudian make mention. Archimedes prided himself on the discovery of the ratio between the cylinder and the inscribed sphere, and requested his friends to place the figures of a sphere and cylinder on his tomb, with an inscription expressing the proportion between them; a desire that afterward led to its discovery by Cicero. The Roman orator, when he was quæstor in Sicily, discovered this monument in the shape of a small pillar, and showed it to the Syracusans, who did not know that it was in being. He says there were some iambic verses inscribed upon it, the latter halves of which were almost eaten out by time; and that there were likewise to be seen (as those verses asserted) the figures of a cylinder and a sphere. From the death of this great mathematician, which happened A.U.C. 542, to the quæstorship of Cicero, A.U.C. 678, a hundred and thirty-six years had elapsed. This period, though it had not effaced the cylinder and the sphere, had put an end to the learning of Syracuse, once so respectable in the republic of letters. (*Cic., Tusc. Quæst.*, 5, 23.) Archimedes's sepulchre, which stood near one of the city gates, was almost overgrown with thorns and briers, and, but for the exertions of Cicero, would most probably have never been discovered. Various accounts are given by Plutarch of the manner of Archimedes' death. The period when it occurred was during the capture and storming of Syracuse. According to the narrative most commonly received, Archimedes was engaged in study when the city fell; and so intent was he upon a geometrical figure which he was tracing in the sand, as to be altogether unconscious of the confusion around him. A soldier suddenly entered his room, and ordered him to follow him to Marcellus, the Roman general having given particular orders to spare him. Archimedes refused to go until he had finished his demonstration, whereupon the soldier, in a passion, drew his sword and killed him. The Roman commander took upon himself the charge of his funeral, and protected and honoured his relations.—Several valuable remains of this celebrated mathematician are preserved. In abstract geometry there are two books "On the Sphere and Cylinder;" a treatise "On the Dimensions of the Circle;" two books "On obtuse Conoids and Spheroids;" a book "On Spiral Lines;" and another "On the Quadrature of the Parabola." Besides these geometrical works, he wrote a treatise, entitled Ψαμμίτης (*Arenarius*), in which he demonstrates that the sands of the earth might be numbered by a method somewhat similar to that of logarithms. In mechanics he has left a treatise "On Equiponderants, or Centres of Gravity;" and in hydrostatics, a treatise "On bodies floating in fluids." Other works of Archimedes are mentioned by ancient writers, which are now lost. Of those that remain various editions have appeared, the latest of which was issued in 1792 from the Clarendon press in Oxford, with a new Latin translation, a preface, notes by Torrelli of Verona, purchased of his executor Albertini, and with various readings. The edition was published under the care of the Rev. A. Robertson, of Christ Church, Oxford, and may be

regarded as the first truly complete one of the works of Archimedes. Translations have also appeared in some of the modern languages. That of Peyrard, in French (1807, 4to, and 1808, 2 vols. 8vo) is most deserving of mention. Delambre has appended to this version a memoir on the Arithmetic of the Greeks; a subject of great interest, as we have very scanty data left us on this point. A review of this translation is given in the London Quarterly, vol. 3, p. 89, *seqq.* (Compare *Hutton's Math. Dict.*—*Aikin's G. Dict.*—*Saxii Onomast.*—*Biogr. Univ.*, vol. 2, p. 378, *seqq.*)

ARCHIPPE, a city of the Marsi, destroyed by an earthquake, and lost in Lake Fucinus. It is thought by Holstenius, on the authority of some people of the country who had seen vestiges of it, to have stood between the villages of *Transaqua* and *Ortuccia*, on the spot which retains the name of *Arciprete*. (*Holst., Adnot.*, p. 154.)

ARCHIPPUS, I. a king of Italy, from whom perhaps the town of Archippe received its name. He was one of the allies of Turnus. (*Virg., Æn.*, 7, 752.)—II. An Athenian comic poet, who gained the prize but once (Olymp. 91), according to Suidas. For some of the titles of his pieces consult Fabricius, *Bibl. Gr.*, vol. 1, p. 747, and Schweighaeuser's *Index Auctorum* to Athenæus (*Animadv.*, vol. 9, p. 47).

ARCHONTES, the name of the chief magistrates of Athens. At first the archons were for life, and on their death the office descended to their children. This arrangement took place after the death of Codrus, the Athenian state having been previously governed by kings. The first of these perpetual archons was Medon, son of Codrus, from whom the thirteen following and hereditary archons were named Medontidæ, as being descended from him. In the first year of the seventh Olympiad, the power of the archons was curbed by their being allowed to hold the office only for ten years. These are what are termed decennial archons. Seventy years after this the office was made annual, and continued so ever after.—These annual archons were nine in number, and none were chosen but such as were descended from ancestors who had been free citizens of the republic for three generations. They were also to be without any personal defect, and must show that they had been dutiful towards their parents, had borne arms in the service of their country, and were possessed of a competent estate to support the office with dignity. They took a solemn oath that they would observe the laws, administer justice with impartiality, and never suffer themselves to be corrupted. If they ever received bribes they were compelled by the laws to dedicate to the god of Delphi a statue of gold, of equal weight with their body. (*Plut., Vit. Solon*, c. 19.—*Pollux*, 8, 9, 85.) They possessed the entire power of punishing malefactors with death. The chief among them was called *Archon*; the year took its denomination from him, and hence he was also called ἐπώνυμος. He determined all causes between man and wife, and took care of legacies and wills; he provided for orphans, protected the injured, and punished drunkenness with uncommon severity. If he suffered himself to be intoxicated during the time of his office, the misdemeanor was punished with death. The second of the archons was called *Basileus:* it was his office to keep good order, and to remove all causes of quarrel in the families of those who were dedicated to the service of the gods. The profane and the impious were brought before his tribunal; and he offered public sacrifices for the good of the state. He assisted at the celebration of the Eleusinian festivals and other religious ceremonies. His wife was to be a citizen of the whole blood of Athens, and of a pure and unsullied life. He had a vote among the Areopagites, but was obliged to sit among them without his crown. The *Polemarch* was another archon of inferior dignity. He had the care of all foreigners, and provided a sufficient maintenance, from the public treasury, for the families of those who had lost their lives in the defence of their country. But because these three magistrates were often, by reason of their youth, not so well skilled in the laws and customs of their country as might have been wished, that they might not be left wholly to themselves, they were each accustomed to make choice of two persons of age, gravity, and reputation, to sit with them on the bench, and assist them with their advice. These they called Πάρεδροι, or *assessors*, and obliged them to undergo the same probation as the other magistrates. The six other archons were indifferently called *Thesmothetæ*, and received complaints against persons accused of impiety, bribery, and ill behaviour. Indictments before the Thesmothetæ were in writing; at the tribunal of the *Basileus*, they were by word of mouth. They settled all disputes between the citizens, redressed the wrongs of strangers, and forbade any laws to be enforced but such as were conducive to the safety of the state. After some time, the qualifications which were required to be an archon were not strictly observed, and, when the glory of Athens was on the decline, even foreigners, who had been admitted to the rights of citizenship, were created archons. Thus Hadrian, before he was elected emperor of Rome, was made archon at Athens, though a foreigner; and the same honours were conferred upon Plutarch.—Many lists of the Athenian archons have been published in various works, but all of these were more or less inaccurate till the time of Corsini, and on that account of little use in illustrating ancient history. A catalogue of the archons is given in Stanley's "*Lives of the Philosophers*," p. 938, *seqq.*; another by Du Fresnoy (*Tablettes*, vol. 1, p. 66, *seqq.*), and a third by Dr. Hales (*Analysis of Chronology*, vol. 1, p. 230, *seqq.*). One cause of the incorrectness of these lists has been, the not adverting to a peculiarity of the Parian marble; that the compiler places the annual archons, who preceded the Peloponnesian war, one year higher respectively than the Julian year, with which they were in reality connumerary. Hence two archons have been often made out of one. Again, those who have used this document did not always distinguish between what was attested by the marble, and what was supplied by conjecture where the marble was defaced. Hence the marble is often quoted for that which was only inserted by its editors. Various forms or corruptions of the name of an archon have been sometimes admitted as the names of different archons. From these causes, the catalogues of archons are not as correct and accurate as they might have been rendered. (*Clinton's Fasti Hellenici*, vol. 1, p. x., *Introduction.*) The most accurate tables, as far as they extend, are those given by Clinton, in the work which has just been quoted.

ARCHYTAS, a native of Tarentum, and one of the Pythagoric preceptors of Plato. He is said to have been the eighth in succession from Pythagoras; and this account deserves more credit than the assertion of Iamblichus, that he heard Pythagoras in person; for the father of this sect flourished, as we shall see, about the 60th Olympiad, B.C. 540; but Archytas conversed with Plato upon his first visit to Sicily, which was in the 96th Olympiad, B.C. 396; whence it appears, that there was an interval of above a century between the time of Pythagoras and that of Archytas. Such was the celebrity of this philosopher, that many illustrious names appear in the train of his disciples, particularly Philolaus, Eudoxus, and Plato. To these Suidas, and, after him, Erasmus (*Chil.*, p. 550), add Empedocles; but Empedocles certainly flourished about the 84th Olympiad, near fifty years before Ar-

chytas.—So high was his character for moral and political wisdom, and so deservedly did he enjoy the unlimited confidence of his fellow-citizens, that, contrary to the usual custom, he was appointed seven different times to the responsible office of general, and never experienced either check or defeat. (*Diog. Laert.*, 8, 79.—*Menage, ad loc.*—Ælian makes it six times. *Var. Hist.*, 7, 14.) Archytas was eminently distinguished for his self-command and purity of conduct; and as uniting with a rare knowledge of mankind such a childlike feeling of universal love, and such simpleness of manners, that he lived with the inmates of his house a real father of a family. Amid all his public avocations, however, he still found leisure to devote to the most important discoveries in science, and to the composition of many works of a very diversified character. His discoveries were exclusively in the mathematical and kindred sciences. He was occupied not merely with theoretical, but also practical mechanics; and his inventions in this department of study imply a considerable advance in their cultivation. He also published a musical system, which was referred to by all succeeding theoretical students of the art. (*Ptolem., Harm.*, 1, 13.—*Boeth., de Mus.*) He wrote, moreover, a treatise on agriculture. (*Varro, de R. R.*, 1, 1.—*Colum.*, 1, 1.) Of his philosophical doctrines many accounts have come down to us; but wherever our information on this head is derived exclusively from writers of later date, we cannot be too much on our guard, lest we should adopt anything which rests merely on supposititious writing, since nearly all the fragments attributed to him are spurious. These fragments have been preserved by Stobæus and others, and edited from him by Gale, in his *Opuscula Mythologica* (*Cantabr.*, 1671, 12mo), among the Πυθαγορείων ἀποσπασμάτια. They are given, however, more fully and correctly by Orellius, in his *Opuscula Græcorum*, &c., vol. 2, p. 234, *seqq.*—Aristotle, who was an industrious collector from the Pythagoreans, is said to have borrowed from Archytas the general arrangements which are usually called his "Ten Categories."—The sum of the moral doctrines of Archytas is, that virtue is to be pursued for its own sake in every condition of life; that all excess is inconsistent with virtue; that the mind is more injured by prosperity; and that there is no pestilence so destructive to human happiness as pleasure. It is probable that Aristotle was indebted to Archytas for many of his moral ideas; particularly for the notion which runs through his ethical pieces, that virtue consists in avoiding extremes. Archytas perished by shipwreck, and his death is made a subject of poetical description by Horace, who celebrates him as a geometer, mathematician, and astronomer. (*Od.*, 1, 28.—*Ritter, History of the Pythag. Philos.*, p. 67.—*Id., Hist. Anc. Phil.*, vol. 1, p. 350, *seq.*)

Arcitĕnens, an epithet applied to Apollo, as bearing a bow (*arcus* and *teneo*). The analogous Greek expression is τοξοφόρος. (*Virg., Æn.*, 3, 75, &c.)

Arctīnus, a cyclic bard, born at Miletus. He was confessedly a very ancient poet, nay, he is even termed a disciple of Homer. The chronological accounts place him immediately after the commencement of the Olympiad. Arctinus composed a poem consisting of 9100 verses. (*Heeren, Bibliothek der Alten Lit.*, &c., pt. 4, p. 61.) It opened with the arrival of the Amazons at Troy, which event followed immediately after the death of Hector. The action of the epic of Arctinus was connected with the following principal events. Achilles kills Penthesilea, and then, in a fit of anger, puts to death Thersites, who had ridiculed him for his love of her. Upon this, Memnon, the son of Aurora, appears with his Ethiopians, and is slain by the son of Thetis, after he himself has killed in battle Antilochus, the Patroclus of Arctinus. Achilles himself falls by the hand of Paris, while pursuing the Trojans into the town. Ajax and Ulysses contend for his arms, and the defeat of Ajax causes his suicide. (*Schol. Pind., Isthm.*, 3, 58.) Arctinus farther related the story of the wooden horse, the careless security of the Trojans, and the destruction of Laocoon, which induced Æneas to fly for safety to Ida, before the impending destruction of the city. In this he is quite different from Virgil, who, in other respects, has in the second book of the Æneid chiefly followed Arctinus. The sack of Troy by the Greeks returning from Tenedos, and issuing from the Trojan horse, was described so far as to display in a conspicuous manner the arrogance and mercilessness of the Greeks, and to occasion the resolution of Minerva, already known from the Odyssey, to punish them in various ways on their return home. This last part, when divided from the preceding, was called the *Destruction of Troy* (Ἰλίου πέρσις); the former, comprising the events up to the death of Achilles, was termed the *Æthiopis* of Arctinus. (*Procl., Chrestom.*—*Schöll, Hist. Lit. Gr.*, vol. 1, p. 169.—*Hist. Lit. Gr.*, p. 65, *in Libr. Us. Knowl.*)

Arctophȳlax, a constellation near the Great Bear, called also Boötes. The term is derived from ἄρκτος, "*a bear*," and φύλαξ, "*a keeper* or *guard*," for the position of the constellation on the celestial sphere is such, that it appears to watch over the Greater and Smaller Bear. Hence Ovid calls it "*Custos Ursæ*" (*Trist.*, 1, 10, 15), and Vitruvius simply "*Custos*" (9, 4.—Compare *Ideler, Untersuch.*, &c., *der Sternnamen*, p. 47.—*Cic., de Nat. D.*, 2, 42).

Arctos, two celestial constellations near the north pole, commonly called *Ursa Major* and *Minor*, supposed to be Arcas and his mother, who were made constellations. Ovid calls them *Feræ* conjointly: "*magna minorque Fera*" (*Trist.*, 4, 3, 1). Originally, the Greater Bear alone had the name of *Arctos*, and Homer appears merely to have been acquainted with this constellation, not with that of the Smaller Bear. (*Il.*, 18, 487.—*Od.*, 5, 275.) The discoverer of the latter constellation is said to have been Thales, who lived at least two centuries after Homer. (*Schol. ad Il., l. c.*—*Achill. Tat., Isag. in Arat., Phæn.*, c. 1.—*Hygin., Poet. Astron.*, 2, 2.) The truth is, however, that Thales merely brought the knowledge of the Smaller Bear from the East into Greece, for the Phœnicians were acquainted with it at a much earlier period, and hence the name Φοινίκη, *Phœnice*, that was sometimes given to it. (*Eratosth., Cat.*, c. 2.—*Schol. ad German.*, p. 89.) Another name for the Greater Bear was Ἅμαξα, or "*the Wain*," an appellation known already to Homer (*Il., l. c.*). Subsequently, a distinction was made between the *Greater* and *Smaller Wain*, as between the Greater and Smaller Bears. Hence we have, in Latin, the plural form *Plaustra* applied to both constellations of the Wain. (*German.*, v. 25.—*Aven*, v. 103.) The more common Latin expression, however, is *Septem Triones*, "the seven ploughing oxen," originally applied to the Greater Bear, but afterward to both. Hence the Latin *Septentrio*, as indicating the north. (*Varro, L. L.*, 6, 4.—*Aul. Gell.*, 2, 21.—*Virg., Æn.*, 1, 748.) Two other names are also found among the ancients for the Bear, namely, Ἑλίκη (*Helĭce*), and Κυνόσουρα (*Cynosūra*). The first of these is derived from ἕλιξ, "*curled*," and has reference to the curved or s-like position of the stars composing the Greater Bear, if we regard what is commonly called the Square or Quadrangle, merely as a semicircle opening towards the north. (*Buttmann*, as cited by *Ideler, Untersuch. über die Beobacht. der Alt.*, p. 376.) The term Κυνόσουρα, on the other hand, which signifies the "*Dog's tail*," was applied by the ancients to the constellation of the Smaller Bear, because this animal is represented on the celestial planisphere with its tail bent upward like that of a dog, or, as the scholiast on Homer remarks (*Il.*, 18, 487), διὰ τὸ ὡς κυνὸς ἔχειν ἀνακεκλασμένην οὐράν. As

a later period, however, the etymology of the two terms was forgotten or neglected, and Helice and Cynosura appear in fable as two nymphs, the nurses of Jove. (*Arat., Phæn.*, 30, *seqq.*—*Hygin., Poet. Astron.*, 2, 2.) The name *Cynosura* is sometimes improperly applied by the moderns to the Pole-star. (*Ideler, Sternnamen*, p. 8.)—The ancient name of the Greater Bear in the north is *Karlsvagn*, the "Carle's," or "Old Man's Wain." The Carle, Magnusen says, is Odin or Thor. Hence our "Charles's Wain." The Icelanders call the Bears "Stori (great) Vagn," and "Litli Vagn." (*Edda Sæmundar*, 3, 304.)

ARCTŪRUS, a star near the tail of the Great Bear, the rising and setting of which was generally supposed to portend tempestuous weather. It belongs to the constellation Boötes or Arctophylax and forms its brightest star. Originally, according to Erotianus (*Expos. voc. Hippocr.*), the term Arcturus was synonymous with Arctophylax, being derived from ἄρκτος, *a bear*, and οὖρος, *a watch* or *guard*. Whether Hesiod, who twice makes mention of Arcturus (*Op. et D.*, 566. —*Ibid.*, 610), means the star or the constellation, is not very clear. Even some later writers, such as Martianus Capella, and the scholiast to Germanicus, employ the term as indicating the constellation itself. The common derivation of the name, from ἄρκτος, and οὐρά, *a tail*, as referring to the situation of the star near the tail of the bear, is condemned by Buttmann. (*Ideler, Sternnamen*, p. 47, *seqq.*) Arcturus, observes Dr. Halley, in the time of Columella and Pliny rose with the sun at Athens, when the sun was in 12½ of Virgo; but at Rome three days sooner, the sun being in 9½ of Virgo, the autumnal equinox then falling on the 24th or 25th of September.

ARDĂLUS, a son of Vulcan, said to have been the first who invented the pipe. He erected a temple also at Trœzene, in honour of the Muses, who were hence called, from him, *Ardalides*, or *Ardaliotides*. (*Pausan.*, 2, 31.—*Steph. Byz.*, *s. v.*)

ARDĔA, the capital of the Rutuli, a very ancient city of Italy, founded, as tradition reported, by Danaë, the mother of Perseus. (*Virg., Æn.*, 7, 408.) Hence the boast of Turnus, that he could number Inachus and Acrisius among his ancestors. Pliny (3, 5) and Mela (2, 4) have improperly reckoned Ardea among the maritime cities of Latium; but Strabo (232) and Ptolemy (66) have placed it more correctly at some distance from the coast. The ruins which yet bear the name of *Ardea* are situated on a hill about three miles from the sea. Though the early accounts of this ancient city are lost in obscurity, we are led to infer that it must have attained to a considerable degree of power and prosperity at a remote period, if it be true, as Livy (21, 7) asserts, that a body of Ardeates formed part of the Zacynthian colony, which settled Saguntum in Spain. The first mention which occurs of this city in the history of Rome, is in the reign of Tarquinius Superbus. We are told that it was during the siege of Ardea, which the king was carrying on, that the memorable circumstance occurred which led to his expulsion from the throne, and the consequent change of government at Rome. (*Liv.*, 1, 57.—*Dion. Hal.*, 4, 64.) The Ardeates had the honour of affording an asylum to Camillus in his exile, and, under the conduct of that great man, were enabled to render a signal service to the Romans in their utmost distress (if indeed we are to give credit to Livy's account of these transactions); first by defeating a large body of Gauls who had advanced towards their city in quest of booty (*Liv.*, 5, 45), and afterward by contributing greatly to the decisive victory which freed Rome from her most dangerous enemies. (*Liv.*, 5, 49). In all probability, however, this story is merely to be regarded as one of the embellishments of the false legends of the Furian family. (Compare *Arnold's History of Rome*, vol. 1, p. 393, *seqq.*) The Ardeates, however, did not always display the same zeal and constancy in the service of the republic. In the second Punic war, and at a time when the victories of Hannibal had exhausted the resources of the state, they refused to furnish any farther supplies of men and provisions. Their city was therefore included in the vote of censure which the Roman senate afterward passed on several refractory colonies. (*Liv.*, 27, 9.) Another curious circumstance in the history of Ardea is recorded by Varro (*R. R.*, 2, 2), who states, that the era in which barbers were first introduced into Italy from Sicily was noted in the archives of this city. This epoch Varro makes to coincide with 454 A.U.C. Strabo (22) informs us, that the country about Ardea was marshy, and the climate consequently very unfavourable; which is confirmed by Seneca (*Epist.* 105) and Martial (*Ep.*, 4, 60). Some warm springs, strongly impregnated with sulphur, noticed by Vitruvius (8, 3) in the vicinity of Ardea, still exist under the name of *la Solforata*, near the *Terre di S. Lorenzo*, in the direction of Antium. (*Cramer's Ancient Italy*, vol. 2, p. 21, *seqq.*)

ARDERICCA, I. a small town of Assyria, north of Babylon, on the Euphrates. Herodotus informs us (1, 185) that Nitocris, queen of Babylon, in order to render her territories more secure against the Medes, altered the course of the Euphrates, and made it so very winding, that it came, in its course, three times to Ardericca. (Compare *Larcher, ad loc.*, where a diagram is given, explanatory of the course of the stream.) Heeren thinks that this laborious undertaking had also another object in view, to facilitate, namely, the navigation of the vessels in their descent from the higher countries. He considers it probable that this was effected by a series of sluices and floodgates, and that the numerous windings of the canal made it a three days' voyage to pass the village of Ardericca, the canal being cut in a zigzag manner, to diminish the fall occasioned by the steepness of the land. The name Ardericca has led to the conjecture, that it is the present *Akkercuf*, above Bagdad. *Akkercuf*, however, lies on the Tigris, not the Euphrates. (*Heeren, Ideen.*, vol. 1, pt. 2, p. 138, *seqq.*—*Porter's Travels*, vol. 2, p. 277.)—II. A village in Cissia, about two hundred and ten stadia to the northeast of Susa. (*Herodotus*, 6, 119.—Compare *Larcher* and *Bähr, ad loc.*) It was here that the Eretrian captives were settled. (*Vid.* Eretria.)

ARDISCUS, a river of Thrace, falling into the Hebrus at Adrianopolis. Now the *Arda*.

ARDUENNA, now *Ardennes*, a forest of Gaul, the longest in that country, reaching, according to Cæsar, from the Rhenus and the territories of the Treveri to those of the Nervii, upward of fifty miles in length. Others make the extent much larger. If it covered the whole of the intervening space between the countries of the Treveri and Nervii, it would greatly exceed fifty miles. The original Gallic name would seem to have been *Ar-Denn*, i. e., "the profound," or "deep" (forest). *Ar* is the article, *Den* in the Kimric, *Don* in the Bas-Breton, and *Domhainn* in Gaelic, denote respectively "profound," "thick," &c. (*Thierry, Hist. des Gaulois*, vol. 2, p. 41, *in notis.*) The ground is now in many places cleared, and cities built upon it. It is divided into four districts. Its chief town is *Mezieres*. (*Tacit., Ann.*, 8, 42.—*Cæs., Bell. Gall.*, 6, 29.)

ARDYS, a son of Gyges, king of Lydia, who reigned forty-nine years, took Priene, and made war against Miletus. (*Herodot.*, 1, 16.—Compare *Clinton's Fasti Hellenici*, vol. 2, p. 296.)

ARELĀTUM (Ἀρελᾶτον, *Ptol.*: Ἀρελάται, *Strabo*: Arelate, among the Latin writers; and sometimes Arelas by the poets), a town of the Salyes on the east side of the Rhodanus, at the place where it divides into three branches, not far from its mouth. Strabo speaks of it as a commercial emporium, and, according to

Pomponius Mela, it was one of the richest cities in Gallia Narbonensis. It was also called Sextanorum Colonia, from having been colonized by the soldiers of the sixth legion, conducted thither by the father of Tiberius. It is now *Arles*. During the later periods of the Roman empire, Arelate was the residence of some of the emperors; and at a subsequent date, on account of the frequent inroads of the barbarians, the prætorian headquarters were transferred from Treveri (*Treves*) to this place. (*Cæs., Bell. Civ.*, 1, 36.—*Mela*, 2, 5.—*Suet., Vit. Tib.*, 4.)

Armoricа, or Armorica, a Celtic term, applied in strictness to all parts of Gaul which lay along the ocean. As the Romans, however, before Cæsar's time, knew no other part of the coast except that between the Pyrenees and the mouth of the Garumna, the name with them became restricted to this portion of the country. (*Mannert, Georgr.*, vol. 2, p. 112.) The appellation is derived from the Gælic *ar*, "upon," and *moir*, "sea." (Compare *Thierry, Hist. des Gaulois*, vol. 1, *Introd.*, p. xxxix., *in notis*.)

Arenăcum, a fortified place on the Rhine, in the territories of the Batavi, not far from where the river separates to form the Vahalis. It is now, according to D'Anville, *Aert* or *Aerth*, but Mannert is in favour of *Arnheim*. (*Tacit., Hist.*, 5, 20.—Compare *Mannert, Geogr.*, vol. 2, p. 242.)

Areopagītæ, the judges of the Areopagus, a seat of justice on a small eminence at Athens. (*Vid.* Areopagus.) The time in which this celebrated seat of justice was instituted is unknown. Some suppose that Cecrops, the founder of Athens, first established it, while others give the credit of it to Cranaus, and others to Solon. The constitution and form under which it appears in history, is certainly not more ancient than the time of Solon, though he undoubtedly appears to have availed himself of the sanctity already attached to the name and place, to ensure to it that influence and inviolability which were essential to the attainment of its chief object, the maintenance of the laws. Its original right of judging all cases of homicide continued, though evidently the least important part of its duties, since, when Ephialtes had deprived it of all but that, the Areopagus was thought to be annihilated. (*Demosth. adv. Aristocr.*, p. 642.—*Lex. Rhet.*, appended to *Porson's Photius*, p. 585, *ed. Lips.*—*Hermann's Polit. Antiq.*, p. 215, *not.* 6.) It was not restored to its dignity of guardian of the laws till the fall of the thirty tyrants. Its office as such was, in principle, directly opposed to an absolute democracy, and must have appeared the more formidable to the partisans of that form, from the indefinite and arbitrary nature of the merely moral power on which its authority was founded, and which rendered it impracticable clearly to define the extent of its influence. In later times it was found particularly active as a censorship of morals, and in several respects may be viewed as a superior court of police, taking cognizance of luxury and morals, the superintendence of public buildings and public health, and, in particular, making it its business to direct public attention to men who might endanger the state, though its own power to inflict punishment in such cases was very limited. (*Hermann, l. c.*) The Areopagus, when originally constituted, was, as has already been remarked, merely a criminal tribunal. Solon, guided by motives which cannot now be easily explained, rendered it superior to the Ephetæ, another court instituted by Draco, and greatly enlarged its jurisdiction.—The number of judges composing this august tribunal is not clearly ascertained. It was probably about ninety. (*Tittman, Griech. Staatsverf.*, p. 252.) The court consisted entirely of ex-archons; and every archon, on laying down his archonship, became a member of it. (*Tittmann, l. c.—Plut., Vit. Sol.*, c. 19.) It was expressly provided, however, that the members of this court should be altogether pure and blameless in their lives, and it was even required that their whole demeanour should be grave and serious beyond what was expected from other men. The dignity of a judge of the Areopagus was always for life, unless he was expelled for immoral or improper conduct. The Areopagites took cognizance of murders, impiety, and immoral behaviour, and particularly of idleness, which they deemed the cause of all vice. They watched over the laws, and they had the management of the public treasury; they had also the liberty of rewarding the virtuous, and inflicting severe punishment upon such as blasphemed against the gods, or slighted the celebration of the holy mysteries. Hence St. Paul was arraigned before this tribunal as "a setter forth of strange gods," because he preached to the Athenians of Jesus and the resurrection. They always sat in the open air; because they took cognizance of murder, and, by their laws, it was not permitted for the murderer and his accuser to be both under the same roof. (*Vid.* Areopagus.) This custom also might originate from the persons of the judges being sacred, and their being afraid of contracting pollution by conversing in the same house with men who had been guilty of shedding innocent blood. They always heard causes and passed sentence in the night, that they might not be prepossessed in favour of the plaintiff or defendant by seeing them. Whatever causes were pleaded before them were to be divested of all oratory and fine speaking, lest eloquence should charm their ears and corrupt their judgment. Hence arose the most just and most impartial decisions; and their sentence was deemed sacred and inviolable, and the plaintiff and defendant were equally convinced of its justice. The Areopagites generally sat on the 27th, 28th, and 29th day of every month. But if any business happened which required despatch, they assembled in the royal portico, Βασιλικὴ Στοά. This institution was preserved entire until the time of Pericles, who, as he had never filled the office of archon, could not be admitted a member of the Areopagus, and therefore employed all his power and influence in undermining an authority which was incompatible with his own. The earlier strictness too, as regarded the private characters of the judges, began now to be relaxed, and eventually, when the grandeur of Athens was on the decline, men of vicious and profligate lives became members of the Areopagus.—As regards the form *Areopagita* and *Ariopagita*, consult the remarks of *Bergman* (*Præf. ad Isocr. Areopag. init.*).

Areopăgus (Ἀρειόπαγος, or Ἄρεως πάγος, i. e., "the hill of Mars"), a small eminence at Athens, a little distance to the northwest of the Acropolis. It was so called in consequence, as it was said, of Mars having been the first person tried there, for the murder of Halirrhothius, son of Neptune. (*Vid.* Areopagitæ.) This celebrated court consisted only of an open space, in which was an altar dedicated to Minerva Areia, and two rude seats of stone for the defendant and his accuser. From Vitruvius we learn (2, 1.—Compare *Poll.*, 8, 10), that at a later period this space was enclosed, and roofed with tiles. According to Herodotus (8, 52), the Persians were stationed in the Areopagus when they made their attack on the western side of the Acropolis. (Consult, as regards the form of the name, the remarks of *Bergman, Præf. ad Isocr. Areopag. init.*)

Arestorĭdes, a patronymic given to the hundred-eyed Argus, as son of Arestor. (*Ovid, Met.*, 1, 624.)

Aretæus, a Greek physician of Cappadocia, who is supposed to have flourished A.D. 80. We have two productions of his remaining: περὶ Αἰτιῶν καὶ Σημείων ὀξέων καὶ χρονίων παθῶν, "On the causes and symptoms of acute and chronic maladies;" and, περὶ Θεραπείας ὀξέων καὶ χρονίων παθῶν, "On the cure of acute and chronic maladies." The works of this most elegant writer, which have come down to us,

are so truly valuable as to make us deplore the loss we have sustained by the mutilations they have suffered. His language is in the highest degree refined, and his descriptions are uncommonly graphic and accurate. For example, what picture could be truer to life than the one which he has drawn of a patient in the last stage of consumption? and what description was ever more poetically elegant than that which he gives us of the symptoms attending the collapse in ardent fever? —Considering that most probably he was prior to Galen, the correctness of his physical views cannot but excite our admiration. Thus, in his account of Paralysis, he alludes to the distinction between the Nerves of Sensation and those of Muscular motion, which doctrine is treated of at great length by Galen, in his work *De Usu Partium* (*περὶ Χρείας τῶν ἐν ἀνθρώπου σώματι μορίων*). He enumerates indigestion among the exciting causes of palsy, which seems to be an anticipation of a late pretended discovery, that paralysis of the limbs is sometimes to be referred to derangement of the stomach and bowels.—In speaking of epilepsy, he makes mention of the use of copper, which medicine has been tried of late years in this complaint with manifest advantage.—No other ancient writer that we are acquainted with gives us so correct an account of ulcers on the throat and tonsils. His description of the various phenomena of mania is very interesting, and contains the singular case of a joiner, who was in his right senses while employed at his profession at work, but no sooner left the seat of his employment than he became mad. He gives an interesting account of jaundice, which he attributes, probably with correctness, to a variety of causes, but more especially to obstruction of the ducts, which convey the bile to the intestinal canal. He makes no mention, indeed, of gall-stones, nor are they mentioned, as we know, by any ancient writer; only Nonnius recommends Lithontriptics for the cure of the disease, which might seem to imply that he was acquainted with the existence of these concretions.—Aretæus was fond of administering hellebore, and concludes his work with a glowing eulogy on the properties of this medicine. The best editions of Aretæus are, that of Wigan, *Oxon.*, 1723, fol., and that of Boerhave, *Lugd. Bat.*, 1731, fol. This latter one, in fact, is superior to the former, since it contains all that is given in Wigan's edition, together with the commentary of Petit, and the notes and emendations of Triller. The edition of Aretæus given in Kuhn's collection of the Greek medical writers, has not proved very satisfactory in a critical point of view. (*Pierer., Annal. Aug.*, p. 1041.—*Hoffmann, Lex. Bibl.*, vol. 1, p. 248.)

Arĕtē, a daughter of the philosopher Aristippus. Ælian, however, contrary to the common account, makes her his sister. (*Hist. An.*, 3, 40.) Aristippus taught her the doctrines of his school, and she in her turn became the instructress of her own son, the younger Aristippus, who, on this account, received the surname of *Metrodidactus* (*Μητροδίδακτος*). Her attainments in philosophy were highly celebrated. (*Aristocles, ap. Euseb., Præp. Ev.*, 14, 18.—*Diog. Laert.*, 2, 86.—*Casaub., ad Diog., l. c.*)

Arethūsa, I. a nymph of Elis, daughter of Oceanus, and one of Diana's attendants. As she returned one day from hunting, she came to the clear stream of the Alpheus, and, enticed by its beauty, entered into its waters to drive away the heat and fatigue. She heard a murmur in the stream, and, terrified, sprang to land. The river-god rose and pursued her. The nymph sped all through Arcadia, till with the approach of evening she felt her strength failing, and saw that her pursuer was close upon her. She then prayed to Diana for relief, and was immediately dissolved into a fountain. Alpheus resumed his aqueous form, and sought to mingle his waters with hers. She fled on under the earth, however, and through the sea, till she rose in the island of Ortygia at Syracuse, still followed by the stream of the Alpheus. In proof of the truth of this fable, it was asserted that a cup (*φιάλη*) which fell into the Alpheus rose in the fountain of Arethusa, whose pellucid waters also became turbid with the blood of the victims slain at the Olympic games. (*Ovid, Met.*, 5, 572, *seqq.*—*Moschus, Idyll.*, 7.—*Keightley's Mythology*, 2d ed., p. 132.) An explanation of this legend will be found under the article Alpheus.—II. A lake in Armenia Major, through which the Tigris ran. It was near the sources of that river, and exhaled, according to Pliny, nitrous vapours. (*Plin.*, 6, 27.)—III. A city in the Macedonian district of Amphaxitis. (*Plin.*, 4, 10.)—IV. A city of Syria, on the eastern bank of the Orontes. It was either built or restored by Seleucus Nicator, and is supposed to have been destroyed by the Arabians. (*Strab.*, 518. —*Zosim.*, 1, 52.—*Theod., Hist. Eccles.*, 3, 7.)—V. A fountain in Eubœa, near Chalcis. (*Plin.*, 4, 12.)—VI. A fountain in Bœotia, near Thebes. (*Plin.*, 4, 7.)

Areus, I. (two syllables) a king of Sparta, preferred in the succession to Cleonymus, son of Cleomenes, who, on being defeated in his claim upon the throne, called in the aid of Pyrrhus. Areus was in Crete when the King of Epirus marched against Sparta; and instantly leaving that island, whither he had gone to aid the Gortynians, he returned home and repulsed Pyrrhus. He afterward went to the aid of Athens, when attacked by Antigonus Gonatas, and lost his life in a battle with this prince in the environs of Corinth, B.C. 268. (*Pausan.*, 3, 6.)—II. (Arēus, Ἀρειος) a native of Alexandrea, and member of the Pythagorean sect. According to the common account, he was one of the masters of Augustus, and enjoyed so high a degree of favour with this prince, that when, after the defeat of Antony and Cleopatra, Augustus appeared in the theatre of Alexandrea, he had his old instructer on his right hand, and conversed familiarly with him, declaring that one of the causes of his sparing the inhabitants was his friendship for Areus. (*Dio Cassius*, 51, 16.—*Fabric., ad Dion., l. c.*—*Plut., Vit. Anton.*, 80.) The eloquence and philosophy of Areus were so persuasive, that, according to Seneca, he powerfully contributed to console Livia for the loss of Augustus! (*Senec., Consol. ad Mar.*, 4, 2.) It is thought by some that Dioscorides dedicated to him his work on the Materia Medica, but the point is not clearly ascertained. (*Biogr. Univ.*, vol. 2, p. 407.)

Arĕva, a river of Hispania Tarraconensis, in the territory of the Arevaci. It rose southeast of Salamantica, and flowed into the Durius. The modern name is, according to Harduin, the *Arlanzo* (*ad Plin.*, 3, 4), but according to Florez, more correctly, the *Ucero*. (*Esp. Sagr.*, 5, 16, 39.)

Arevăci, a people of Hispania Tarraconensis, deriving their name, according to Pliny (3, 3), from the river Areva. They lay between the Vaccæi to the north and the Carpetani to the south, and formed one of the most powerful branches of the Celtiberi. According to some authorities, their chief city was Numantia. (*Strabo*, 162.—*Mela*, 2, 6.—*Appian, B. Hisp.*, c. 91.) Pliny, however, assigns this place to the Pelendones (3, 4). Their later capital was Segobia or Segubia, now *Segovia*. (*Itin. Ant.*, p. 435. —*Ptol.*, 2, 6.)

Argæus, a mountain of Cappadocia, covered with perpetual snows, and so lofty that from its summit, according to the ancient writers, both the Euxine and the Mediterranean Seas might be seen, although, according to Strabo (538), there were very few who could boast of such a feat. It is now called *Argeh-dag*, and at its foot stood Mazaca, the capital of Cappadocia, called, in the time of Tiberius, Cæsarea ad Argæum, and now *Kaisarieh*. Mr. Kinneir observes, that Mount Argæus is unquestionably one of prodigious elevation; but he much questions whether any

human being ever reached its summit; and, indeed, he was positively informed that this was quite impossible. It was covered for some miles below the peak with snow, which was said to be eight or ten feet in depth in the month of October, when he was at Cæsarea. (*Journey through Asia Minor*, &c., p. 94, *note*.)

ARGATHONIUS, or Arganthonius, a king of Gades, who, according to one account (*Herod.*, 1, 163.—*Cic.*, *de Senect.*, 19), lived 120 years, and reigned 80 years of this number. Pliny (7, 48) gives 150 years as the period of his existence; and Silius Italicus (3, 398), by poetic license, 300 years.

ARGES, a son of Cœlus and Terra, who had only one eye in his forehead. (*Vid.* Cyclopes.)

ARGĒUS, a son of Perdiccas, king of Macedonia, who obtained the kingdom when Amyntas, father of Philip, was driven out for a season by the Illyrians (from 393 B.C. to 390). On the death of Perdiccas, B.C. 360, he endeavoured, but in vain, to remount the throne. (*Justin*, 7, 1.)

ARGI (*plur. masç.*). *Vid.* Argos.

ARGĪA, I. daughter of Adrastus, married Polynices, whom she loved with uncommon tenderness. When he was killed in the Theban war, and Creon had forbidden any one to perform his funeral obsequies, Argia, in conjunction with Antigone, disobeyed the mandate, and placed the corpse of Polynices on the funeral pile. Antigone was seized by the guards who had been stationed near the dead body, but Argia escaped. *Vid.* Antigone. (*Hygin.*, *fab.*, 69 and 72.)—II. A country of Peloponnesus, called also Argolis, of which Argos was the capital.—III. The wife of Inachus, and mother of Io. (*Hygin.*, *fab.*, 145.)

ARGILĒTUM, a street at Rome, which led from the Vicus Tuscus to the Forum Olitorium and Tiber. The origin of the name is uncertain. Some accounts derived it from Argus, a guest of Evander's (*vid.* Argus, V.), who was said to have been interred there; others from the abundance of argilla, or clay, found in the vicinity. (*Varro*, *L. L.*, 4, 32.) This street appears to have been chiefly tenanted by booksellers (*Martial*, *Ep.*, 1, 4.—*Id.*, 1, 118), and also by tailors. (*Martial*, *Ep.*, 2, 17.) Cicero informs us (*Ep. ad Att.*, 1, 14), that his brother Quintus had a house in the Argiletum. (*Cramer's Ancient Italy*, vol. 1, p. 545.)

ARGĪLUS, the first town on the coast of Bisaltia in Thrace, beyond Bromiscus and the outlet of the Lake Bolbe. It was founded by a colony from Andros, according to Thucydides (4, 102). Herodotus (7, 115) says it was the first town which Xerxes entered after crossing the Strymon. The Argilians espoused the cause of Brasidas on his arrival in Thrace, and were very instrumental in securing his conquest of Amphipolis. (*Thucyd.*, 4, 103.)

ARGINŪSÆ, small islands below Lesbos, and lying off the promontory of Cana or *Coloni* in Æolis. They were rendered famous for the victory gained near them by the Athenian fleet under Conon, over that of the Lacedæmonians, in the 26th year of the Peloponnesian war, B.C. 406. Of these three islands, the largest had a town called Arginusa. They are formed of a white, argillaceous soil, and from that circumstance took their names (*ἀργινόεις*, *shining white*, feminine *ἀργινόεσσα*, contracted *ἀργινοῦσα*.—Compare the remarks of *Heusinger*, *ad Cic.*, *de Off.*, 1, 24, 9).

ARGĪPHONTES, a surname given to Mercury, because he *killed* the hundred-eyed *Argus*, by order of Jupiter. Cowper, in his version of Homer, renders the term in question by "Argicide." (Consult remarks under the article Io.)

ARGIPPÆI, a nation among the Sauromatæ, born bald, with flat noses and long chins. They lived upon the fruit of a tree called Ponticus, from which, when ripe, they made a thick black liquor called *Aschy*, which they drank clear, or mixed with milk. Of the husks they prepared a kind of cake. No man offered violence to this people, for they were accounted sacred, and had no warlike weapon among them. They determined the differences between their neighbours, and whoever fled to them for refuge was permitted to live unmolested. (*Herodot.*, 4, 23.) Ritter thinks that these Argippæi were one of the early sacerdotal colonies from India, which had settled in the wilds of Scythia, and whose peaceful and sacred character had secured the regard of the neighbouring barbarians. Their bald heads he accounts for by the circumstance of the priests of Buddha being accustomed to shave the head. (*Vorhalle*, p. 286.) De Guignes, on the other hand, refers the description of Herodotus to the Sinæ. (*Mem. de l'Acad. des Inscr.*, vol. 35, p. 551.) The best opinion, however, is in favour of the Calmucs, whose peculiar physiognomy coincides with that ascribed to the ancient Argippæi. (*Malte-Brun*, *Annal. des Voyag.*, vol. 1, p. 372.) The Calmuc priests, moreover, called *Ghelongs*, are said to shave the entire head, and to do this also in the case of infants that are destined for the priesthood. (Compare *Bähr*, *ad Herod.*, *l. c.*—*Rennell*, *Geogr. of Herodotus*, vol. 1, p. 172, *seqq.*)

ARGĪVA, a surname of Juno, as worshipped at Argos. (*Virg.*, *Æn.*, 3, 547.)

ARGĪVI, the inhabitants of the city of Argos and the neighbouring country. The word is also applied by Homer, and, in imitation of him, by the later poets, to all the inhabitants of Greece.

ARGO, the name of the famous ship which carried Jason and his fifty companions to Colchis, when they resolved to recover the golden fleece. Jason having applied to Argus (*vid.* Argus, III.) to construct a vessel for the expedition, Argus built for him a fifty-oared galley, called from himself the Argo. Minerva aided the architect in its construction, and set in the prow a piece of timber cut from the speaking oak of Dodona, and which had the power of giving oracles. On the termination of the voyage, Jason consecrated the vessel to Neptune at the Isthmus of Corinth. According to the more popular account, however, Minerva translated the Argo to the skies, and made it a constellation. (*Apollod.*, 1, 9, 16.—*Id.*, 1, 9, 24.—*Id.*, 1, 9, 27.—*Diod. Sic.*, 4, 53.—*Eratosth.*, 35.—*Hygin.*, *fab.*, 24, &c.)

ARGOLICUS SINUS, a bay on the coast of Argolis, between this country and Laconia. It is now the *Gulf of Napoli*.

ARGŎLIS, a country of Peloponnesus, to the east of Arcadia. It is properly a neck of land, deriving its name from its capital city Argos, and extending in a southeasterly direction from Arcadia fifty-four miles into the sea, where it terminates in the promontory of Scillæum. Many and important associations of the heroic age are connected with this country. Here was Tyrins, from which Hercules departed at the commencement of his labours; here was Mycenæ, the royal city of Agamemnon, the most powerful and the most unhappy of kings; here was Nemea, celebrated for its games instituted in honour of Neptune. But the glory of its early history does not seem to have animated Argos. No Themistocles, no Agesilaüs was ever counted among its citizens; and though it possessed a territory of no inconsiderable extent, it never assumed a rank among the first of the Grecian states, but was rather the passive object of foreign policy. (*Heeren's Politics of Greece*, p. 19, *Bancroft's transl.*)—For a sketch of the history of Argolis, *vid.* Argos.

ARGONAUTÆ, a name given to those ancient heroes who went with Jason on board the ship Argo to Colchis. The expedition arose from the following circumstance. Athamas, king of Orchomenus in Bœotia, married Nephele, by whom he had two children, a son and a daughter, named Phrixus and Helle. Having subsequently divorced Nephele, he married Ino, daugh-

ter of Cadmus, who bore him two sons, Learchus and Melicerta. Ino, feeling the usual jealousy of a stepmother, resolved to destroy the children of Nephele. For this purpose she persuaded the women to parch the seed-corn unknown to their husbands. They did as she desired, and the lands consequently yielded no crop. Athamas sent to Delphi to consult the oracle, in what way the threatening famine might be averted. Ino persuaded the messenger to say that Apollo directed Phrixus to be sacrificed to Jupiter. Compelled by his people, Athamas reluctantly placed his son before the altar; but Nephele snatched away both her son and her daughter, and gave them a gold-fleeced ram she had obtained from Mercury, which carried them through the air over sea and land. They proceeded safely till they came to the sea between Sigæum and the Chersonese, into which Helle fell, and it was named from her Hellespontus (*Helle's Sea*). Phrixus went on to Colchis to Æëtes, the son of Helios, who received him kindly, and gave him in marriage his daughter Chalciope. He there sacrificed his ram to Jupiter Phyxius, and gave the golden fleece to Æëtes, who nailed it to an oak in the grove of Mars. It is thus that we find this legend related by Apollodorus (1, 9, 1). There are, however, many variations in the tale. Thus it is said that Ino was Athamas's first wife, and that he put her away by the direction of Juno, and married Nephele, who left him after she had borne two children, on finding that he still retained an attachment for Ino. When the response of the oracle came to Athamas, he sent for Phrixus out of the country, desiring him to come, and to bring the finest sheep in the flock for a sacrifice. The ram then spoke with a human voice to Phrixus, warning him of his danger, and offering to carry him and his sister to a place of safety. The ram, it was added, died at Colchis. (*Philostephanus, ap. Schol. ad. Il.*, 7, 86.—Compare, for another account, *Hygin., Poet. Astron.*, 2, 20.) Other statements again are given by the tragic poets, it being well known that they allowed themselves great liberties in the treatment of the ancient myths. (Compare *Hygin., fab.*, 4.—*Nonnus*, 9, 247, *seqq.*) Some time after this event, when Jason, the son of Æson, demanded of his uncle Pelias the crown which he usurped (*vid.* Pelias, Jason, Æson), Pelias said that he would restore it to him, provided he brought him the golden fleece from Colchis. Jason undertook the expedition, and when the Argo was ready (*vid.* Argo), consulted the oracle, which directed him to invite the greatest heroes of the day to share in the dangers and glories of the voyage. The call was immediately responded to, and numerous sons of gods hastened to embark with him. From the Peloponnesus came Hercules, Castor and Pollux, sons of Jupiter; Peleus and Telamon, grandsons of that god, also came with Theseus; Erginos and Ancæus, sons of Neptune, Augeas, son of Helius, Zetes and Calaïs, sons of Boreas. There were likewise Lynceus and Idas, and Melesgrus, Laertes, Periclymenus, Nauplius, Iphiclus, Iphitus, Admetus, Acastus, Butes, Polyphemus, Atalanta, and many others. Idmon, the seer, the son of Apollo, came from Argos; Mopsus, also a prophet, from Thessaly, and Orpheus, the son of the muse Calliope. The steersman was Tiphys, son of Agnius, from Siphæ in Bœotia. The entire number was fifty. (*Apollod.*, 1, 9, 16.—*Heyne, ad loc.*—*Burmann, Præf. ad Val. Flacc.*, 11, vol. 1, p. clxxiii.) When the heroes were all assembled, Mopsus took auguries, and the omens being favourable, they embarked. The joyful heroes grasped each his oar at the word of the soothsayer; and, while Orpheus struck his lyre in concert with his voice, their oars kept time to the harmony. At the close of the day they had reached the mouth of the bay of Pagasæ. Here they remained for two days, and then rowed along the coast of Magnesia; and, passing the peninsula of Pallene, at length reached the Isle of Lemnos, in which there were at that time no men, Hypsipyle the daughter of Thoas governing it as queen. For the Lemnian women had murdered their husbands, being incensed at their neglect. (*Vid.* Hypsipyle.) The Argonauts, being invited to land, all disembarked with the exception of Hercules, and gave themselves up to joy and festivity, until, on the remonstrances of the son of Alcmena, they tore themselves away from the Lemnian fair ones, and once more handled their oars. The offspring of this temporary union repeopled, say the poets, the Island of Lemnos. After leaving Lemnos they came to Samothrace, and thence pursued their voyage through the Hellespont into the Propontis, where they came to an island with a lofty hill in it named the Bears' Hill, inhabited by giants with six arms. The adjacent country was possessed by the Dolionians, whose king was named Cyzicus. Having been hospitably entertained by this prince, and having slain the giants who opposed their departure, they set sail, but were driven back by adverse winds. It was in the night that they returned, and the Dolionians, taking them to be their enemies the Pelasgians, attacked them; and several of the Dolionians, and among them Cyzicus, lost their lives. With daylight discerning their error, the Argonauts shore their hair, and, shedding many tears, buried Cyzicus with solemn magnificence. They then sailed to Mysia, where they left behind them Hercules and Polyphemus; for Hylas, a youth beloved by the former, having gone for water, was seized and kept by the nymphs of the spring into which he dipped his urn. Polyphemus, hearing him call, went with his drawn sword to aid him, supposing him to have fallen into the hands of robbers. Meeting Hercules, he told him what had happened, and both proceeded in quest of the youth. Meantime the Argo put to sea, and left them behind. Polyphemus settled in Mysia, and built the city of Kios: Hercules returned to Argos. (*Vid.* remarks under the article Hylas.) The Argo next touched on the coast of Bebrycia, otherwise called Bithynia, where Pollux accepted the challenge of Amycus, king of the country, in the combat of the cestus, and slew him. They were driven from Bebrycia, by a storm, to Salmydessa, on the coast of Thrace, where they delivered Phineus, king of the place, from the persecution of the harpies. Phineus directed them how to pursue their course through the Cyanean rocks, or the Symplegades (*vid.* Cyaneæ), and they safely entered the Euxine Sea. They visited the country of the Mariandynians, where Lycus reigned. Here died Idmon, the seer, wounded by the tusks of a wild boar. Tiphys also dying here, Ancæus undertook the steerage of the vessel. They now kept along the southern coast of the Euxine till they came to the Island of Aretias, which was haunted by birds that shot feathers sharp as arrows from their wings. These they drove off by clattering on their shields. While they remained in this isle, the sons of Phrixus, who were on their way to Greece, having been sent by Æëtes to claim their father's kingdom, were cast on the shores of Aretias by a storm. These became the guides of the Argonauts to Colchis, and conducted them to Æa the capital. Jason explained the causes of his voyage to Æëtes; but the conditions on which he was to recover the golden fleece were so hard, that the Argonauts must have perished in the attempt had not Medea, the king's daughter, fallen in love with their leader. She had a conference with Jason, and, after mutual oaths of fidelity, Medea pledged herself to deliver the Argonauts from her father's hard conditions, if Jason married her, and carried her with him to Greece. He was to tame two bulls, the gifts of Vulcan to Æëtes, which had brazen feet, and breathed flame from their throats. When he had yoked these, he was to plough with them a piece of ground, and sow the serpent's teeth which Æëtes possessed; for Minerva had given him one half of those

which Cadmus sowed at Thebes. All this was to be performed in one day. Medea, who was an enchantress, gave him a salve to rub his body, shield, and spear. The virtue of this salve would last an entire day, and protect alike against fire and steel. She farther told him that, when he had sown the teeth, a crop of armed men would spring up, and prepare to attack him. Among these she desired him to fling stones, and, while they were fighting with one another about them, each imagining that the other had thrown these, to fall on and slay them. The hero followed the advice of the princess: he entered the sacred grove of Mars, yoked the bulls, ploughed the land, and slaughtered the armed crop which it produced. But Æëtes refused to give the fleece, and meditated burning the Argo and slaying her crew. Medea, anticipating him, led Jason by night to the golden fleece: with her drugs she cast to sleep the serpent which guarded it; and then, taking her little brother Absyrtus out of his bed, she embarked with him in the Argo, and the vessel set sail while it was yet night. (*Pherecydes, ap. Schol. ad Apoll. Rh.*, 4, 223.—Another account is given under the article Absyrtus.) Æëtes, on discovering the treachery and flight of his daughter, got on shipboard and pursued the fugitives. Medea, seeing him gain on them, cut her brother to pieces, and scattered his limbs on the stream; an event that was afterward transferred to the north side of the Euxine, where the town of Tomi (τόμοι, *cuttings*) was said to have derived its name from it. (*Apollod.*, 1, 9, 24.—*Ovid, Trist.*, 3, 9.) While Æëtes was engaged in collecting the limbs of his son, the Argo escaped. He then despatched a number of his subjects in pursuit of the Argo, threatening, if they did not bring back his daughter, to inflict on them the punishment designed for her. At length the Argo entered the western sea, and came to the Island of Circe. The belief for a long time prevailed, that there was a communication between the Palus Mæotis and the Oceanus or earth-encompassing stream. This communication the old poets made to be a narrow passage or strait, but later writers the river Tanais. The writer of the Orphic Argonautics makes the Argonauts pass up the Phasis into the Palus Mæotis, thence into the main Oceanus, and thence directing their course to the west, to come to the British Isles and the Atlantic, and to reach at last the Columns of Hercules. Circe performed the usual rites of purification to remove the blood-guilt of the death of Absyrtus, and the heroes then departed. Ere long they came to the Isle of the Sirens, charmed by whose enchanting strains they were about to land on that fatal shore, when Orpheus struck his lyre, and with its tones overpowered their voices. Wind and wave urged on the Argo, and all escaped but Butes, who flung himself into the sea to swim to the Flowery Isle. Venus, to save him, took him and set him to dwell at Lilybæum. The Argonauts now passed Scylla and Charybdis, and also the Wandering Rocks; over these they beheld flame and smoke ascending, but Thetis and her sister Nereïds guided them through by the command of Juno. Passing Thrinakia, the Isle of the Sun, they came to the island of the Phæacians. Some of the Colchians who were in pursuit of the Argonauts, arriving here, found the Argo, and requested Alcinoüs to give Medea up to them. He assented, provided she had not been actually married to Jason. His wife Arete, hearing this, lost no time in joining the lovers in wedlock; and the Colchians, then fearing to return, settled in the island. Sailing thence, the Argo was assailed by a tremendous storm, which drove it to the Syrtes, on the coast of Libya. After being detained there for some time, they proceeded on their homeward voyage, and came to Crete, where the brazen man, Talus, prohibited their landing; but Medea, by her art, deprived him of life. On leaving Crete, the night came on so black and dark that they knew not where they were; but Apollo, taking his stand on the rocks called the Melantian Rocks, shot an arrow into the sea: the arrow flashed a vivid light, and they beheld an island, on which they landed. As this isle had *appeared* (*ἀνεφήνατο*) so unexpectedly, they named it Anăphe. Here they erected an altar to Apollo Æglētes (the *Lightener*), and offered sacrifices. They thence proceeded to Ægina, where they watered; and they finally arrived at Iolcos after an absence of four months. —This celebrated voyage formed a theme for several ancient poets, and is noticed more or less by many other writers. Jason and the Argo are mentioned by Homer (*Il.*, 7, 469.—*Ib.*, 21, 40.—*Od.*, 12, 69). Hesiod briefly narrates the principal events (*Theog.*, 992, *seqq.*); it is the subject of one of Pindar's finest odes (*Pyth.*, 4), and of the epic poem of Apollonius, named from it. It is narrated in detail by Apollodorus and Diodorus Siculus. Ovid also relates a large part of it, and there is an unfinished poem on the subject by the Latin poet Valerius Flaccus, which displays genius and originality. We have also the Argonautics of the pseudo-Orpheus, a poem to which the ablest critics assign a date posterior to the commencement of the Christian era. To these are to be added the detached notices in other writers and in the various scholia. Of the dramas composed on this subject, not a single one has been preserved, except the Medea of Euripides. (*Keightley's Mythology*, 2*d ed.*, p. 468, *seqq.*)—The Argonautic expedition, observes Thirlwall, when viewed in the light in which it has usually been considered, is an event which a critical historian, if he feels himself compelled to believe it, may think it his duty to notice, but which he is glad to pass rapidly over, as a perplexing and unprofitable riddle. For even when the ancient legend has been pared down into an historical form, and its marvellous and poetical features have been all effaced, so that nothing is left but what may appear to belong to its pith and substance, it becomes, indeed, dry and meager enough, but not much more intelligible than before. It still relates an adventure, incomprehensible in its design, astonishing in its execution, connected with no conceivable cause, and with no sensible effect. Though the account which we have given is evidently an artificial statement, framed to reconcile the main incidents of a wonderful story with nature and probability, it still contains many points which can scarcely be explained or believed. It carries us back to a period when navigation was in its infancy among the Greeks; yet their first essay at maritime discovery is supposed at once to have reached the extreme limit, which was long after attained by the adventurers who gradually explored the same formidable sea, and gained a footing on its coasts. The success of the undertaking, however, is not so surprising as the project itself; for this implies a previous knowledge of the country to be explored which it is very difficult to account for. But the end proposed is still more mysterious; and, indeed, can only be explained with the aid of a conjecture. Such an explanation was attempted by some of the later writers among the ancients, who perceived that the whole story turned on the golden fleece, the supposed motive of the voyage, and that this feature had not a sufficiently historical appearance. But the mountain torrents of Colchis were said to sweep down particles of gold, which the natives used to detain by fleeces dipped in the streams. This report suggested a mode of translating the fable into historical language. It was conjectured that the Argonauts had been attracted by the metallic treasures of the country, and that the golden fleece was a poetical description of the process which they had observed, or perhaps had practised: an interpretation certainly more ingenious, or, at least, less absurd than those by which Diodorus transforms the fire-breathing bulls which Jason was said to have yoked, at the bidding of Æëtes, into a band of Taurians who guarded

the fleece, and the sleepless dragon which watched over it, into their commander Draco: but yet not more satisfactory; for it explains a casual, immaterial circumstance, while it leaves the essential point in the legend wholly untouched. The epithet *golden*, to which it relates, is merely poetical and ornamental, and signified nothing more, as to the nature of the fleece, than the epithets white or purple, which were also applied to it by early poets. (*Schol. ad Apoll. Rh.*, 4, 177.) According to the original and genuine tradition, the fleece was a sacred relic, and its importance arose out of its connexion with the tragical story of Phrixus, the main feature of which is the human sacrifice which the gods had required from the house of Athamas. This legend was not a mere poetic fiction, but was grounded on a peculiar form of religion, which prevailed in that part of Greece from which the Argonauts are said to have set out on their expedition, and which remained in vigour even down to the Persian wars. Herodotus informs us, that when Xerxes, on his march to Greece, had come to Alus, a town of the Thessalian Achaia, situate near the Gulf of Pagasæ, in a tract sometimes called the Athamantian plain, his guides described to him the rites belonging to the temple of the Laphystian Jupiter, an epithet equivalent to that under which Phrixus is said to have sacrificed the ram to the same deity, as the god who had favoured his escape. (Ζεὺς Φίξιος.—*Müller, Orchomenus*, p. 164.) The eldest among the descendants of Phrixus was forbidden to enter the council-house at Alus, though their ancestor Athamas was the founder of the city. If the head of the family was detected on the forbidden ground, he was led in solemn procession, covered with garlands, like an ordinary victim, and sacrificed. Many of the devoted race were said to have quitted their country to avoid this danger, and to have fallen into the snare when they returned after a long absence. The origin assigned to this rite was, that, after the escape of Phrixus, the Achæans had been on the point of sacrificing Athamas himself to appease the anger of the gods; but that he was rescued by the timely interference of Cytissorus, son of Phrixus, who had returned from the Colchian Æa, the land of his father's exile: hence the curse, unfulfilled, was transmitted for ever to the posterity of Phrixus. This story, strange as it may sound, not only rests on unquestionable authority, but might be confirmed by parallel instances of Greek superstition; and it scarcely leaves room to doubt, that it was from this religious belief of the people, among whom the Argonautic legend sprang up, that it derived its peculiar character; and that the expedition, so far as it was the adventure of the golden fleece, was equally unconnected with piracy, commerce, and discovery. It closely resembled one of the romantic enterprises celebrated in the poetry of the middle ages, the object of which was imaginary, and the direction uncertain. And so Pindar represents it as undertaken for the purpose of bringing back, with the golden fleece, the soul of Phrixus, which could not rest in the foreign land to which it had been banished.—But the tradition must also have had an historical foundation in some real voyages and adventures, without which it would scarcely have arisen at all, or become so generally credited. The voyage of the Argonauts must no doubt be regarded, like the expedition of the Tyrian Hercules, as representing a succession of enterprises, which may have been the employment of several generations. And this is perfectly consistent with the manner in which the adventurers are most properly described. They are Minyans, a branch of the Greek nation whose attention was very early drawn by their situation, not perhaps without some influence from the example and intercourse of the Phœnicians, to maritime pursuits. The form which the legend assumed was probably determined by the course of their earliest naval expeditions. They were naturally attracted towards the northeast, first by the islands that lay before the Hellespont, and then by the shores of the Propontis and its two straits. Their successive colonies, or spots signalized either by hostilities or peaceful transactions, would become the landing-places of the Argonauts.—If, however, it should be asked, in what light the hero and heroine of the legend are to be viewed on this hypothesis, it must be answered that both are most probably purely ideal personages, connected with the religion of the people to whose poetry they belong. Jason was perhaps no other than the Samothracian god or hero Jasion, whose name was sometimes written in the same manner, the favourite of Ceres, as his namesake was of Juno, and the protector of mariners, as the Thessalian hero was the chief of the Argonauts. Medea seems to have been originally another form of Juno herself, and to have descended, by a common transition, from the rank of a goddess into that of a heroine, when an epithet had been mistaken for a distinct name. The Corinthian tradition claimed her as belonging properly to Corinth, one of the principal seats of the Minyan race. The tragical scenes, which rendered her story there so celebrated, were commemorated by religious rites, which continued to be observed until the city was destroyed by the Romans. According to the local legend, she had not murdered her children; they had been killed by the Corinthians; and the public guilt was expiated by annual sacrifices offered to Juno, in whose temple fourteen boys, chosen every twelvemonth from noble families, were appointed to spend a year in all the ceremonies of solemn mourning. The historical side of the legend seems to exhibit an opening intercourse between the opposite shores of the Ægean. If, however, it was begun by the northern Greeks, it was probably not long confined to them, but was early shared by those of Peloponnesus. It would be inconsistent with the piratical habits of the early navigators to suppose, that this intercourse was always of a friendly nature; and it may therefore not have been without a real ground that the Argonautic expedition was sometimes represented as the occasion of the first conflict between the Greeks and the Trojans. (*Thirlwall's History of Greece*, vol. 1, p. 142, *seqq.*—*Müller, Orchomenus*, p. 258, *seqq.*—*Id. ibid.*, p. 302, 357.—For other, but far less satisfactory theories on the subject, consult *Bryant's Mythology*, vol. 3, p. 362, *seqq.*—*Ritter, Vorhalle*, p. 420, *seqq.*—*Knight, Inquiry*, &c., § 220, *Class. Journ.*, No. 53, p. 75.—*Plass, Vor-,und Urgeschichte der Hellenen*, vol. 1, p. 414, *seqq.*) Apollonius Rhodius gives another account, equally improbable. He says that they sailed from the Euxine up one of the mouths of the Danube, and that Absyrtus pursued them by entering another mouth of the river. After they had continued their voyage for some leagues, the waters decreased, and they were obliged to carry the ship Argo across the country to the Adriatic, upward of 150 miles. Here they met with Absyrtus, who had pursued the same measure, and conveyed his ship in like manner over the land. Absyrtus was immediately put to death; and soon after, the beam of Dodona (*vid.* Argo) gave an oracle, that Jason should never return home if he was not previously purified of the murder. Upon this they sailed to the island of Æa, where Circe, who was the sister of Æëtes, expiated him without knowing who he was. There is a third tradition, which maintains, that they returned to Colchis a second time, and visited many places of Asia.

Argos (*sing. neut. et* Argi, *masc. plur.*), I. the capital of Argolis, situate on the river Inachus, and generally regarded as the most ancient city of Greece. (*Diod. Sic.*, 1, 17.) Its early prosperity and commercial connexion with the Phœnicians are

attested by Herodotus (1, 1). The walls of the city were constructed of massive blocks of stone, a mode of building which was generally attributed to the Cyclopes (*Euripides, Troad.*, 1087. — *Id., Herc. Fur.*, 15), but which evidently shows the Pelasgic origin of the place. It was also protected by two citadels, situated on towering rocks, and surrounded by fortifications equally strong. The principal one was named Larissa. (*Strabo*, 370.—*Livy*, 34, 25.) In the time of Strabo, Argos was inferior only to Sparta in extent and population, and from the description of Pausanias, it is evident that, when he visited this celebrated town, it was adorned with many sumptuous buildings and noble works of art. Argos produced some of the first sculptors of Greece, among whom were Ageladas, the master of Phidias, and Polycletus, who surpassed all the artists of antiquity in correctness of design. Music also was highly cultivated in this city; and, as early as the reign of Darius, the Argives, according to Herodotus, were accounted the first musicians of the age. (*Herodot.*, 3, 131.)—Argos, if we follow the common tradition, was founded by Inachus, B.C. 1856. On the arrival of Danaus, who is said to have come from Egypt, the inhabitants changed their ancient appellation of Pelasgi to that of Danai. (*Eurip., Archel., frag.* 2.—Compare *Strabo*, 371.) At that time the whole of what was afterward called Argolis acknowledged the authority of one sovereign; but, after the lapse of two generations, a division took place, by which Argos and its territory were allotted to Acrisius, the lineal descendant of Danaus, while Tiryns and the maritime country became the inheritance of his brother Prœtus. A third kingdom was subsequently established by Perseus, son of the former, who founded Mycenæ; but these were all finally reunited in the person of Atreus, son of Pelops; who, having been left regent by his nephew Eurystheus, during his expedition against the Heraclidæ, naturally assumed the sovereign power after his death. Atreus thus acquired, in right of the houses of Pelops and Perseus, which he represented, possession of nearly the whole of Peloponnesus, which ample territory he transmitted to his son Agamemnon, who is called by Homer sovereign of all Argos and the islands. (*Il.*, 2, 107.—Compare *Thucyd.*, 1, 9.—*Strabo*, 372.) After the death of Agamemnon the crown descended to Orestes, and subsequently to his son Tisamenes, who was forced to evacuate the throne by the invasion of the Dorians and Heraclidæ eighty years after the siege of Troy. (*Pausan.*, 2, 18.) Temenus, the lineal descendant of Hercules, now became the founder of a new dynasty; but the Argives, having acquired a taste for liberty, curtailed so much the power of their sovereigns as to leave them but the name and semblance of kings: at length, having deposed Meltas, the last of the Temenic dynasty, they changed the constitution into a republican government. (*Pausan.*, 2, 19.) As regards the inward organization of this government, we only know, that in Argos, a senate, a college of eighty men, and magistrates, stood at the head. In the time of the Achæan league the first officer of the state appears to have been elected by the people. (*Liv.*, 32, 25.) The Argives, after the establishment of their republican form of government, were engaged in frequent hostilities with the Spartans, each people claiming the possession of the small district of Cynuria. In the reign of Cleomenes, king of Sparta, the Argives met with a total defeat, and Argos itself was only saved from the enemy by the daring courage of a female, Telesilla, who incited the rest of the population, and even those of her own sex, to take up arms in defence of their city. (*Pausan.*, 2, 20.) Subsequently, however, the slaves of Argos, taking advantage of the enfeebled state of the country, openly rebelled, and, overturning the existing government, retained the sovereign power in their own hands, till the sons of their former masters, arriving at the age of manhood, expelled them from the city. It was partly owing to these internal commotions, and partly also to the jealousy which subsisted between the Argives and the Lacedæmonians, that the former took no part in the Persian war. Not long after the termination of this war, the Argives, actuated by motives of envy against the Mycenæans, who had distinguished themselves at Thermopylæ, made war upon that people, and, after taking Mycenæ, finally destroyed that city, B.C. 468. (*Diod. Sic.*, 11, 65.—*Pausan.*, 2, 16.) At a subsequent period, we find the Argives uniting with the Athenians, Corinthians, and other powers against the Spartans. The judicious measures, however, pursued by King Agis and the Spartan allies, frustrated the operations of their Argive foes, and had the Lacedæmonian king pressed his advantage, the latter must have been totally routed. The following year, the hostile armies met in the plains of Mantinea, where a decisive battle was fought, whic ended in the total defeat of the Argives and their allies. This event dissolved the confederacy against the Lacedæmonians; and the Argives not only made peace with that people, but were even persuaded by them to convert their hitherto democratical constitution into an aristocracy. (*Thucyd.*, 5, 65, *seqq.*) Not long after, however, a counter-revolution took place, when the people revolted, and, after overpowering the oligarchical party, entered once more into an alliance with Athens. Having obtained the assistance of that power, they now erected long walls, extending from the city to the sea, which ensured to them a constant communication with their allies by means of that element. (*Thucyd.*, 5, 82.) The Argives, induced by gratitude for the interest which Alcibiades had taken in their affairs, joined the Sicilian expedition (*Thucyd.*, 6, 29); and, even after the disastrous termination of that enterprise, they continued to support the Athenian cause, till the defeat they sustained near Miletus obliged them to recall their forces. Argos, adhering to the principle of opposing the aggrandizement of Sparta, joined the league which was afterward set on foot against that power by the influence of Persia; and furnished troops for the battles of Nemea, Coronea, and the other engagements which took place during what is usually termed the Corinthian war, which was concluded by the peace of Antalcidas. On the renewal of hostilities between the Bœotians and Lacedæmonians, the Argives again joined the former, and fought at the battle of Mantinea. (*Xen., Hist. Gr.*, 7, 5.) After this period, no event of interest or importance occurs in the history of Argos until the unsuccessful attempt made to surprise and capture that city by Pyrrhus. This prince, being then at war with Antigonus Gonatas, whom he had driven from Macedonia, having failed in the enterprise he meditated against Sparta, marched rapidly on Argos, which he reached during the night, and had already penetrated into the town, when succours arrived from Antigonus. Pyrrhus being slain, his troops were all destroyed or made prisoners. (*Plut., Vit. Pyrrh.—Pausanias*, 1, 13.—*Strabo*, 377.) Argos, like other Peloponnesian states, became afterward subject to the domination of a tyrant; but when, by the talents and energy of Aratus, Corinth and Sicyon had been emancipated, Aristomachus, who then reigned in Argos, voluntarily abdicated his authority, and persuaded the Argives to join the Achæan league. (*Polyb.*, 2, 44.) During the momentary success obtained by Cleomenes, Argos fell into the hands of that prince, but it was presently recovered by the Achæans, and continued to form part of their confederacy till its final dissolution by the Romans. (*Polyb.*, 2, 52, *seqq.*—*Strabo, l. c.*) The population of Argolis was divided into three classes, consisting of citizens, inhabitants of the country, or περίοικοι, and

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Argos (*sing. neut. et* Argi, *masc. plur.*), I. the capital of Argolis, situate on the river Inachus, and generally regarded as the most ancient city of Greece. (*Diod. Sic.*, 1, 17.) Its early prosperity and commercial connexion with the Phœnicians are

attested by Herodotus (1, 1). The walls of the city were constructed of massive blocks of stone, a mode of building which was generally attributed to the Cyclopes (*Euripides, Troad.*, 1087. — *Id., Herc. Fur.*, 15), but which evidently shows the Pelasgic origin of the place. It was also protected by two citadels, situated on towering rocks, and surrounded by fortifications equally strong. The principal one was named Larissa. (*Strabo*, 370.—*Livy*, 34, 25.) In the time of Strabo, Argos was inferior only to Sparta in extent and population, and from the description of Pausanias, it is evident that, when he visited this celebrated town, it was adorned with many sumptuous buildings and noble works of art. Argos produced some of the first sculptors of Greece, among whom were Ageladas, the master of Phidias, and Polycletus, who surpassed all the artists of antiquity in correctness of design. 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In the reign of Cleomenes, king of Sparta, the Argives met with a total defeat, and Argos itself was only saved from the enemy by the daring courage of a female, Telesilla, who incited the rest of the population, and even those of her own sex, to take up arms in defence of their city. (*Pausan.*, 2, 20.) Subsequently, however, the slaves of Argos, taking advantage of the enfeebled state of the country, openly rebelled, and, overturning the existing government, retained the sovereign power in their own hands, till the sons of their former masters, arriving at the age of manhood, expelled them from the city. It was partly owing to these internal commotions, and partly also to the jealousy which subsisted between the Argives and the Lacedæmonians, that the former took no part in the Persian war. Not long after the termination of this war, the Argives, actuated by motives of envy against the Mycenæans, who had distinguished themselves at Thermopylæ, made war upon that people, and, after taking Mycenæ, finally destroyed that city, B.C. 468. (*Diod. Sic.*, 11, 65.—*Pausan.*, 2, 16.) At a subsequent period, we find the Argives uniting with the Athenians, Corinthians, and other powers against the Spartans. The judicious measures, however, pursued by King Agis and the Spartan allies, frustrated the operations of their Argive foes, and had the Lacedæmonian king pressed his advantage, the latter must have been totally routed. The following year, the hostile armies met in the plains of Mantinea, where a decisive battle was fought, which ended in the total defeat of the Argives and their allies. This event dissolved the confederacy against the Lacedæmonians; and the Argives not only made peace with that people, but were even persuaded by them to convert their hitherto democratical constitution into an aristocracy. (*Thucyd.*, 5, 65, *seqq.*) Not long after, however, a counter-revolution took place, when the people revolted, and, after overpowering the oligarchical party, entered once more into an alliance with Athens. Having obtained the assistance of that power, they now erected long walls, extending from the city to the sea, which ensured to them a constant communication with their allies by means of that element. (*Thucyd.*, 5, 82.) The Argives, induced by gratitude for the interest which Alcibiades had taken in their affairs, joined the Sicilian expedition (*Thucyd.*, 6, 29); and, even after the disastrous termination of that enterprise, they continued to support the Athenian cause, till the defeat they sustained near Miletus obliged them to recall their forces. Argos, adhering to the principle of opposing the aggrandizement of Sparta, joined the league which was afterward set on foot against that power by the influence of Persia; and furnished troops for the battles of Nemea, Coronea, and the other engagements which took place during what is usually termed the Corinthian war, which was concluded by the peace of Antalcidas. On the renewal of hostilities between the Bœotians and Lacedæmonians, the Argives again joined the former, and fought at the battle of Mantinea. (*Xen., Hist. Gr.*, 7, 5.) After this period, no event of interest or importance occurs in the history of Argos until the unsuccessful attempt made to surprise and capture that city by Pyrrhus. This prince, being then at war with Antigonus Gonatas, whom he had driven from Macedonia, having failed in the enterprise he meditated against Sparta, marched rapidly on Argos, which he reached during the night, and had already penetrated into the town, when succours arrived from Antigonus. Pyrrhus being slain, his troops were all destroyed or made prisoners. (*Plut., Vit. Pyrrh.—Pausanias*, 1, 13.—*Strabo*, 377.) Argos, like other Peloponnesian states, became afterward subject to the domination of a tyrant; but when, by the talents and energy of Aratus, Corinth and Sicyon had been emancipated, Aristomachus, who then reigned in Argos, voluntarily abdicated his authority, and persuaded the Argives to join the Achæan league. (*Polyb.*, 2, 44.) During the momentary success obtained by Cleomenes, Argos fell into the hands of that prince, but it was presently recovered by the Achæans, and continued to form part of their confederacy till its final dissolution by the Romans. (*Polyb.*, 2, 52, *seqq.*—*Strabo, l. c.*) The population of Argolis was divided into three classes, consisting of citizens, inhabitants of the country, or περίοικοι, and

slaves or vassals, called γυμνῆτες. (*Aristot., Rep.*, 5, 2, 8.—*Pollux*, 3, 83.) The number of the first class might amount to 16,000, being nearly equal to that of the Athenian citizens. (*Lys., ap. Dion. Hal.*, p. 531.) The free part of the population may therefore be estimated at 65,000 souls, to which, if we add the περίοικοι and slaves, we shall have an aggregate of nearly 110,000 persons. (*Clinton's Fasti Hellenici, 2d ed.*, vol. 1, p. 426.—*Cramer's Ancient Greece*, vol. 9, p. 226, *seqq.*)—II. Pelasgicum, a city of Thessaly, of Pelasgic origin, as its name indicates. It is generally supposed to have been identical with Larissa on the Peneus. Strabo (440) informs us that there was once a city named Argos close to Larissa. (Compare *Heyne, ad Il.*, 6, 457.)—III. Oresticum, a city of Macedonia, in the district Orestis and territory of the Orestæ. Its foundation was ascribed by tradition to Orestes, son of Agamemnon. (*Strabo*, 326.—Compare *Theag. Maced., ap. Steph. Byz., s. v.* Ὀρέσται, *et* Ἄργος.)—IV. A city of Acarnania, situate at the southeastern extremity of the Ambracian Gulf, in the territory of the Amphilochi. It was founded, as Thucydides reports (2, 68), by Amphilochus, son of Amphiaraus, on his return from Troy, who named it after his native city, the more celebrated Argos of Peloponnesus. Ephorus, however, who is cited by Strabo (326), gave a somewhat different account, affirming that Argos in Acarnania owed its origin to Alcmæon, by whom it was named Amphilochium, after his brother Amphilochus. (Compare *Apollod.*, 3, 7.—*Dicæarch., Stat. Græc.*, v. 46.) Argos was originally by far the largest and most powerful town of the couhtry; but its citizens, having experienced many calamities, admitted the Ambraciots, their neighbours, into their society, from whom they acquired the knowledge of the Grecian language, as it was spoken at that time. The Ambraciots, however, at length gaining the ascendency, proceeded to expel the original inhabitants, who, too weak to avenge their wrongs, placed themselves under the protection of the Acarnanians. These, with the aid of the Athenians, commanded by Phormio, recovered Argos by force, and reduced to slavery all the Ambraciots who fell into their hands. The Ambraciots made several attempts to retrieve their loss, but without effect. Many years subsequent to this we find Argos, together with Ambracia, in the possession of the Ætolians; and, on the surrender of the latter town to the Romans, we are informed by Livy, that the consul M. Fulvius removed his army to Argos, where, being met by the Ætolian deputies, a treaty was concluded, subject to the approbation of the senate. (*Liv.*, 38, 9.—*Polyb., fragm.*, 22, 13.) Argos, at a later period, contributed to the formation of the colony of Nicopolis, and became itself deserted. The ruins of the city have been visited by several travellers, but Dr. Holland's account is perhaps the most circumstantial. He describes them as situated at the southeastern extremity of the Gulf of *Arta*, on one of the hills which form an insulated ridge running back in a southeast direction from the bay. The walls, forming the principal object in these ruins, skirt along nearly the whole extent of the ridge, including an oblong irregular area, about a mile in its greatest length, but of much smaller breadth. The structure of these walls is Cyclopian; they are of great thickness, and on the eastern side, where built with the most regularity, are still perfect to the height of more than twenty feet. (*Holland's Travels*, vol. 2, p. 224.—*Cramer's Ancient Greece*, vol. 2, p. 10, *seqq.*)

Argus, I. a son of Arestor, according to one account (*Asclep., ap. Apollod.*, 2, 1, 3), and hence called by Ovid *Arestorides*. (*Met.*, 1, 624.) Others, however, make him a son of Inachus. (*Pherecyd., ap. eund.*) Acusilaus and Æschylus (*Supp.*, 318.—*Prom. V.*, 698) call him *Earth-born*. He was named *All-seeing* (πανόπτης), as having eyes all over his body (*Apollod., l. c.*). Ovid, however, gives him the poetic number of a hundred, of which only two were asleep at a time. (*Met.*, 1, 625.) The strength of Argus was prodigious: and Arcadia being at the time infested with a wild bull, he attacked and slew the animal, and afterward wore its hide. He also killed a satyr, who carried off the cattle of the Arcadians; and watching an opportunity, when he found the Echidna (the daughter of Tartarus and Earth) asleep, he deprived her of life. When Io had been changed into a cow, Juno gave the charge of watching her to Argus. He thereupon bound her to an olive-tree in the grove of Mycenæ, and kept guard over her. Jupiter, pitying her condition, sent Mercury to steal her away; but a vulture always gave Argus warning of his projects, and the god found it impossible to succeed. Nothing then remaining but open force, he killed Argus with a stone, and hence obtained the name of *Argus-slayer*, or *Argicide* (Ἀργειφόντης). Thus far Apollodorus. Ovid, however, varies the fable in several particulars, and, among other things, makes Mercury to have slain Argus with a *harpé*, or short curved sword. According to the same poet also, Juno transferred the eyes of Argus, after death, to the tail of her favourite bird the peacock.—An explanation of the whole legend will be given under the article Io. (*Apollod. l. c.—Keightley's Mythology*, p. 406, *2d ed.*)—II. A son of Jupiter and Niobe daughter of Phoroneus. According to one account he succeeded Phoroneus on the Argive throne, and gave the name of Argos to the whole Peloponnesus. Another statement, however, makes him to have been the successor of Apis. (*Apollod.*, 2, 1, 1.—*Heyne, ad loc.—Schol. ad Eurip., Orest.*, 1247.)—III. The builder of the Argo. His parentage is differently given by different writers, and he is often confounded with Argus the son of Phrixus (IV.). Both he and this latter were in the number of the Argonauts. (Consult the remarks of Burmann in the list of the Argonauts appended to his edition of Valerius Flaccus, *s. v.* Argus.)—IV. Son of Phrixus and Chalciope daughter of Æëtes. He is often confounded with the preceding, for example by Apollodorus (1, 9, 16) and Pherecydes (*ap. Schol. ad Apoll. Rh.*, 1, 4). He and his brothers were found by the Argonauts on the island of Aretias, in the Euxine, having been cast on it by a storm when on their way to Greece to claim their father's kingdom; and he guided the Argonauts to Colchis. (*Schol. ad Apoll. Rh.*, 2, 309, 384.) Valerius Flaccus, on the other hand, makes the Argonauts to have found Argus in Colchis, at the palace of Æëtes (5, 461), and with this the account of the pseudo-Orpheus substantially agrees (v. 858, *seqq.*). Compare the remarks of Burmann, as cited in the previous paragraph (III.).—V. A guest of Evander's, who conspired against that monarch, and was slain in consequence by the followers of the latter without his knowledge. The spot where he was interred was called, according to some, Argiletum. (*Vid.* Argiletum.—*Virg., Æn.*, 8, 345.—*Serv., ad loc.*)—VI. A hound of Ulysses', that recognised its master after an absence on the part of the latter of nearly twenty years. (*Od.*, 17, 301.)

Argyraspides, a name given to the troops of Alexander, from the silver plates added by him to their shields when about to invade India. (Compare *Quintus Curtius*, 8, 5, 4, and *Justin*, 12, 7.) There is some doubt whether the name in question was confined to a particular corps of Alexander's invading army or to the whole. The latter opinion appears to be the more correct one. (Consult on this point the remarks of *Schmieder, ad Curt.*, 4, 13, 27, and 8, 5, 4.)

Argŭra, a town of Achaia, a little to the southeast of Patræ. The river Selemnus flowed in its vicinity, and near it also was the fountain of Argyra. (*Pausan.*, 7, 23.)—II. A sea-nymph, of whom Selemnus, a young shepherd, was enamoured. She eventually slighted

his love, and he pined away until Venus changed him into a river. The Selemnus thereupon, like the Alpheus in the case of Arethusa, sought to blend its waters with those of the fountain Argyra, over which the inconstant nymph presided. According to another legend, however, Venus, again moved with pity, exerted her divine power anew, and caused him to forget Argyra. The waters of the Selemnus became, in consequence, a remedy for love, inducing oblivion on all who bathed in them. (*Pausan.*, 7, 23.)—III. A name given by the ancients to the silver region of the East, and the position of which tract of country varied with the progress of geographical discovery. At first Argyra was an island immediately beyond the mouths of the Indus. When, however, under the first Ptolemies, the navigation of the Greeks extended to the Ganges, the silver-island was placed near this latter stream. Afterward another change took place, and Argyra, now no longer an island, became part of the region occupied in modern times by the kingdom of *Arracan*. (*Ptol.*, 7, 2.—*Gossellin, Recherches*, &c., vol. 3, p. 280.)

Argyrĭpa, the more ancient name of *Arpi*. (*Vid.* Arpi.)

Aria, the name given to a country of large extent, answering in some degree to the present *Khorasin*. It comprised several provinces, and was bounded on the west by Media, on the north by Hyrcania and Parthia, on the east by Bactria, and on the south by Carmania and Gedrosia. The capital was Artacoāna, now *Herat*. From Aria, however, in this acceptation of the term, we must carefully distinguish another and much earlier use of the name. In this latter sense the appellation belongs to a region which formed the primitive abode of the Medes and Persians, and very probably of our whole race. It appears to indicate a country where civilization commenced, and where the rites of religion were first instituted. In the Schahnameh it is called *Erman* (i. e., Ariman), and in the Zend books *Irman* or *Iran* (i. e., Arian). Its position would appear to coincide in some degree with that of ancient Bactria, though some writers, Rhode for example, make it include a much wider tract of country. The name of Arii, given to its early inhabitants, is said by Bohlen to be equivalent to the Latin "*venerandi*," and reminds us (with the change of the liquid into the sibilant) of the far-famed *Asi*, who play so conspicuous a part in the early Asiatic as well as in the Scandinavian mythology. From these data we may account for the statement of Herodotus (7, 62), that the Medes were anciently called Arii (Ἄριοι, or Ἀρειοι). The same writer places in the neighbourhood of Sogdiana a people whom he calls Arii (Ἄρειοι). Diodorus Siculus (1, 94) makes mention of this same people under the name of *Arimaspi* (Ἀριμασποί), where we ought to read *Ariaspi* (Ἀριασποί), or else *Ariani* (Ἀρειανοί). He also speaks of their lawgiver Zathraustes, meaning evidently Zoroaster (i. e., Zoretoschtré).—Consult on this curious subject the following authorities: *Von Hammer* (*Wien. Jahrb.*, vol. 9, p. 33)—*Ritter* (*Erdkunde*, vol. 2, p. 21, *seqq.*—*Vorhalle*, p. 303)—*Anquetil* (*Mem. de l'Acad. des Inscr.*, vol. 31, p. 376)—*Bohlen* (*De Orig. ling. Zend.*, p. 51)—*Bähr* (*ad Herod.*, 7, 62).

Ariadne, daughter of Minos, king of Crete, by Pasiphaë. She fell in love with Theseus, and gave him a clew of thread, which enabled him to penetrate the windings of the labyrinth till he came to where the Minotaur lay, whom he caught by the hair and slew. Ariadne thereupon fled with Theseus from Crete. According to Homer (*Od.*, 11, 323) she was slain by Diana when they had reached the island of Dia or Naxos, on their way to Athens. (Compare Schol. ad loc. as to the reading ἔκτα or ἔσχε.) Another legend, however, makes her to have been deserted by Theseus on the shores of this same island, Minerva having appeared to him as he slept, and having ordered him to leave her behind and make sail for Athens. While Ariadne was weeping at this abandonment, Venus came and consoled her by the assurance that she should be the bride of Bacchus. The god then presented himself, and gave her a golden crown, which was afterward placed among the stars. She bore him a son named Œnopion. (*Pherecyd., ap. Sturz., fr.* 59.—*Ovid, A. A.*, 1, 527, *seqq.*—*Catull.*, 64, 76, *seqq.*—*Keightley's Mythology*, p. 457.—*Vollmer, Wörterb. der Mythol.*, p. 309, *seqq.*)—Ariadne evidently belongs to the mythology of Bacchus, with whom he was associated in the Naxian worship. The Athenians, always ready to enlarge their own narrow cycle at the expense of others, seem to have joined her with their Theseus, and it was thus perhaps that she became the daughter of Minos. The passage in the Odyssey would be decisive on this point, were it not that the Athenians were such tamperers with the works of the old poets, that we cannot help being suspicious of all passages relating to them. The passage of the Iliad in which Ariadne is mentioned is justly regarded as a late addition. (*Il.*, 18, 591.—*Knight, ad loc.*—*Keightley, l. c.*)—Creuzer gives a peculiar version to this ancient legend. He sees in Ariadne, as represented in ancient sculpture, now sunk in mournful slumber, and again awakened, joyous, and raised to the skies, an emblem of *immortality*. But Ariadne, according to the same beautiful conception of her character, is not merely the symbol of consolation in death; the clew in her hand, with which she guided Theseus through the mazes of the labyrinth, ranks her also among the class of the Parcæ. She is Proserpina-Venus. She presides over the death and the birth of our species. She guides the soul through the winding labyrinth of life: she leads it forth again to freedom and a new existence. (*Creuzer's Symbolik*, vol. 4, p. 116, *seqq.*)

Ariæus, an officer in the army of Cyrus the Younger, the next in command to that prince over the Asiatic portion of his forces. After the battle of Cunaxa, the Greeks in the army of Cyrus offered to place him on the throne of Persia, but he declined it, and went over to Artaxerxes with his troops. (*Xen.*, *Anab.*, 1, 8, 3.) The Eton MS. has Ἀριστοῖος (Aristæus) in place of Ἀριαῖος (Ariæus). The copyist intended, perhaps, to write Ἀριδαῖος (Aridæus), as Diodorus Siculus (14, 22) has it. (Compare *Wesseling, ad Diod., l. c.*, and *Sturz., Lex. Xen.*, vol. 1, p. 395, *s. v.* Ἀριαῖος.)

Ariantas, a king of Scythia, who, in order to ascertain the number of the Scythians, commanded each of his subjects, on pain of death, to bring him the point of an arrow. So great a number was collected, that, resolving to leave a monument of the act, he caused a large bowl of brass to be made out of them, and dedicated this in a spot of land between the Borysthenes and the Hypanis, called Exampæus. (*Herodot.*, 4, 81.)—Ritter ascribes this work to an early Cimmerian, or Buddhist colony, migrating from India to the countries of the West. He sees in the name Ariantas, moreover, a reference to Aria, the early home of our species, and the native country of the Buddhist faith. In confirmation of his opinion, he indulges in some very learned and curious speculations concerning the early usage, among both Greeks and barbarians, of consecrating colossal bowls or caldrons to the sun. (*Vorhalle*, p. 345, *seqq.*)

Ariarăthes, a name common to many kings of Cappadocia. They appear to have been originally nothing more than satraps of Persia, and, according to Diodorus, in a passage preserved by Photius (*Cod.*, 244, p. 1157), were descended from one of the seven conspirators who slew the false Smerdis. This Persian nobleman was named Anaphus, and his grandson Datames was the first sovereign of the Cappadocian dynasty. After him and his son Ariamnes, we have a long list of princes, all bearing the name of Ariarathes

for several generations. (Compare *Clinton's Fasti Hellenici*, vol. 2, *Appendix*, p. 429.) Although, however, the governors or satraps of Cappadocia held their government in hereditary succession, and are dignified by Diodorus with the title of kings, yet they could have possessed only a precarious and permitted authority till the death of Seleucus, the last of the successors of Alexander, in January, B.C. 281, removed the power by which the whole of western Asia was commanded. (*Clinton, l. c.*)—I. The first of the name was son of Ariamnes. He had a brother named Holophernes, whom he advanced to the highest offices in the kingdom, and who commanded the auxiliaries that were sent from Cappadocia when Ochus made his expedition into Egypt, B.C. 350. Holophernes acquired great glory in this war, and on his return home lived in a private station, leaving two sons at his death, Ariarathes and Aruses. Ariarathes, the reigning monarch, having no children of his own, adopted the former of these, who was also the elder of the two. Ariarathes was on the throne when Alexander invaded the Persian dominions, and he probably fled with Darius, since we learn from Arrian that the Macedonian prince appointed Sabictas governor of Cappadocia before the battle of Issus. (*Exp. Alex.*, 2, 4, 2.) After the death of Alexander, Ariarathes, then at the advanced age of eighty-two, attempted to recover his dominions, but he was defeated by Perdiccas, the Macedonian general, and, being taken, was put to a most cruel death. (*Diod. Sic., Exc.*, 18, 10.—*Arrian, ap. Phot., Cod.*, 92, p. 217.)—II. The second of the name was the son of Holophernes, and was adopted by his uncle Ariarathes I. He recovered Cappadocia after the death of Eumenes, and during the contest between Antigonus and the other Macedonian chiefs. He was aided in the attempt by Ardoatus, king of Armenia, who furnished him with troops. This Ariarathes transmitted the crown to his son Ariamnes. (*Diod. Sic., ap. Phot., l. c.*)—III. The third of the name was the son of the preceding Ariamnes, and his successor on the throne. Nothing more is recorded of him, except that on his death he left a son of the same name in his infancy. (*Diod. Sic., ap. Phot., l. c.*)—IV. The fourth of the name, son of the preceding by Stratonice daughter of Antiochus Theos, was a child at his accession. He married the daughter of Antiochus the Great, a union that involved him in a political alliance with that sovereign, and consequent hostility with the Romans. He was saved from dethronement after the battle of Magnesia by a timely and submissive embassy to the Consul Manlius, and the payment of 600 talents. Soon after we find him allied to Eumenes, king of Pergamus, who married his daughter; and by means of this monarch he was admitted to the favour and friendship of the Romans. (*Liv.*, 38, 39.) He was also the ally of Eumenes against Pharnaces, B.C. 183–179. After a reign of nearly fifty-eight years he transmitted his crown to his son Ariarathes V.—V. The fifth of the name, son of the preceding, was surnamed Philopator. He was dethroned by Demetrius Soter, king of Syria, who brought forward Holophernes, the supposititious son of Ariarathes IV. Being driven from his kingdom, he took refuge with the Romans, by whom he was restored; in which restoration Attalus II., of Pergamus, assisted. According to Appian (*Bell. Syr.*, 47), the Romans appointed Ariarathes and Holophernes to reign conjointly. This joint government, however, did not last long, since Polybius, about B.C. 154, describes Ariarathes as sole king. (*Polyb., ap. Athen.*, 10, p. 440, *b.*—*Id.*, 33, 12.—*Id., fragm. Vat.*, p. 440.) In return for this service he devoted himself to the interests of the Romans, and fell in the war they were carrying on against Aristonicus, the pretender to the throne of Pergamus. (*Justin*, 37, 1.) He left six sons, five of whom were murdered by his wife, the cruel and ambitious Laodice. (*Justin, l. c.*)—VI. The sixth of the name was the only one of the sons of Ariarathes V. that escaped the cruelty of his mother Laodice. He married the daughter of the celebrated Mithradates, which female also bore the name of Laodice. Mithradates, however, caused him to be assassinated by an illegitimate brother, upon which his widow Laodice gave herself and kingdom to Nicomedes, king of Bithynia. Mithradates made war against the new king, and raised his nephew to the throne. The young king, who was the seventh of the name of Ariarathes, made war against the tyrannical Mithradates, by whom he was assassinated in the presence of both armies, and the murderer's son, a child eight years old, was placed on the vacant throne. The Cappadocians revolted, and made the late monarch's brother, Ariarathes VIII., king; but Mithradates expelled him, and restored his own son. The exiled prince died of a broken heart; and Nicomedes of Bithynia brought forward a boy, tutored for the purpose, who he pretended was a third son of Ariarathes VI. Laodice aided the deception, and the boy was sent to Rome to claim his father's kingdom. The senate, however, caused Ariobarzanes, a man of rank in Cappadocia, to be elected king by the people. (*Justin*, 38, 1.)—VII. The ninth of the name was brother and successor to Ariobarzanes II. (Clinton makes him his son). He was deposed and put to death by Antony, in the consulship of Gellius and Nerva, B.C. 36, after having reigned about six years. Archelaüs, son of Glaphyra, was appointed in his stead. (*Dio Cass.*, 49, 32.—*Id.*, 49, 24.—*Val. Max.*, 9, 15, 2, *extern.*) Archelaus is called Sicinnes by Appian. (*Bell. Civ.*, 5, 7.—Consult *Schweigh., ad loc.*)

ARĪCĪA, a city of Latium, a little to the west of Lanuvium. According to Strabo (239), Aricia was situated on the Appian Way, but its citadel was placed on the hill above. The origin of this city, which was apparently as ancient as any in Latium, is enveloped in too great a mythological obscurity to be now ascertained. Some have ascribed its foundation to a chief of the Siculi (*Solinus*, c. 13); others to Hippolytus, who, under the name of Virbius, was worshipped in common with Diana in the neighbourhood of this town. (*Virg., Æn.*, 7, 774.) The name of Aricia often occurs in the history of Rome, and as early as the reign of Tarquinius Superbus. It must have been no mean city to merit the splendid character which Cicero gives of it in the third Philippic. What rendered this city, however, more particularly celebrated throughout Italy, was the worship of Diana, whose sacred temple, grove, and lake lay at no great distance from thence. The latter is now known by the name of *Lago di Nemi*. Strabo tells us (239) that the worship of Diana resembled that which was paid to the same goddess in the Tauric Chersonese; and that the priest of the temple was obliged to defend himself by force of arms against all who aspired to the office; for whosoever could slay him succeeded to the dignity. This barbarous custom seems to have afforded a subject of diversion to Caligula. (*Suet., Vit. Calig.*, 35.—*Cramer's Anc. Italy*, vol. 2, p. 31.)

ARICĪNA, a surname of Diana, from her temple near Aricia. (*Vid.* Aricia.)

ARIDÆUS, I. a commander in the army of Cyrus the Younger, otherwise and more correctly called Arieus. (*Vid.* Arieus.)—II. A natural son of Philip of Macedon, and Philinna a female dancer and courtesan of Larissa. He showed in early life so much promise of ability, that Olympias, fearing lest he might one day deprive Alexander of the crown, stultified him by means of secret potions. After the death of Alexander, he was chosen to succeed that monarch, with the proviso that, if Roxana, who was then pregnant, should be delivered of a son, a portion of the kingdom should be given to the latter. As the weak-

ness of mind under which Aridæus laboured unfitted him for rule, Perdiccas, as protector, exercised the actual sway. He reigned seven years, under the title of Philip Aridæus, and was then put to death with his wife Eurydice by Olympias.—The more accurate form of the name is Arrhidæus, from the Greek Ἀρρίδαιος. The more common one, however, is Aridæus. (*Justin*, 13, 2, 11.—*Id.*, 13, 3, 1.—*Id.*, 14, 5, 10.—*Quint. Curt.*, 10, 7, 2.—*Diod. Sic.*, 17, 2.—*Id.*, 18, 3.—*Arrian, ap. Phot., Cod.*, 92.)

ARĒI. *Vid.* Aria.

ARĪMA (τὸ Ἄριμα ὄρη, *Arimi Montes*), a chain of mountains, respecting the position of which ancient authorities differ. Some place it in Phrygia (*Diod. Sic.*, 5, 71.—Compare *Wesseling, ad loc.*), others in Lydia, Mysia, Cilicia, or Syria. They appear to have been of volcanic character, from the fable connected with them, that they were placed upon Typhœus or Typhon. (*Hom., Il.*, 2, 783.) Those who are in favour of Phrygia, Lydia, or Mysia, refer to the district called Catacecaumene (Κατακεκαυμένη), as lying parched with subterranean fires. Those who decide for Cilicia or Syria agree in a manner among themselves, if by the Arimi as a people we mean the Aramei who had settled in the former of these countries. (Compare *Heyne, ad Hom., Il.*, 2, 783, and consult remarks under the article Inarime.)

ARIMASPI, a people of Scythia, who, according to Herodotus (3, 116, and 4, 27), had but one eye, and waged a continual contest with the griffons (*vid.* Gryphes), that guarded the gold, which, according to the same writer, was found in vast quantities in the vicinity of this people. The name is derived by him from two Scythian words, *Arima*, one, and *Spu*, an eye. (Compare *Æschyl., Prom. V.*, 809, *seqq.*—*Mela*, 2, 1, 15.—*Plin.*, 4, 26.—*Dionys. Perieg.*, 31.—*Philostr., Vit. Soph.*, vol. 2, p. 584, *ed. Orell.*) Modern opinions, of course, vary with regard to the origin of this legend. De Guignes (*Mem. de l'Acad. des Inscr.*, vol. 35, p. 562) makes the Arimaspi to have been the *Hiong-nou*, of whom the Chinese historians speak, and who were situate to the north of them, extending from the river Irtisch, in the country of the Calmucs, to the confines of eastern Tartary. Reichard (*Thes. Top.*, p. 17) contends, that the name of the Arimaspi is still preserved in that of *Arimascheōs Kaia*, in Asiatic Russia, in the Government of Perm. Rennell (*Geogr. Herod.*, vol. 1, p. 178) places this people in the region of Mount *Altai*, a tract of country containing much gold, the name *Altai* itself being derived, according to some, from *alta*, a term which signifies *gold* in the Mongul and Calmuc tongues. With this opinion of Rennell's the speculations of Völker agree. (*Myth. Geogr.*, vol. 1, p. 193, *seqq.*) Wahl also places the Arimaspi in the regions of Altai, and speaks of a people there whose heads are so enveloped against the cold as to leave but one opening for the vision, whence he thinks the fable of a one-eyed race arose. (*Ostind.*, p. 409). Ritter transfers the Arimaspi, along with the Issedones and Massagetæ, to the southern bank of the Oxus, in ancient Bactria, making them a noble and warlike tribe of the Medes or Cadusii. (*Vorhalle*, p. 282, *seqq.*, 305). Halling refers the term Arimaspian to the steed-mounted forefathers of the German race before the migrations of this people into Europe, and he deduces the name from the Persian *Arim* and *asp*, the latter of which words means "*a horse.*" (*Wien., Jahrb.*, 69, p. 190.) Rhode, on the other hand, makes *Arimasp* a Zend term, though his explanation of it, "a mounted native of Aria," approaches that of Halling, *asp* in Zend meaning "a steed." (*Heilige Sage, &c.*, p. 66, *seqq.*) The etymology assigned by Herodotus to the word in question, and which is given at the commencement of this article, is now justly regarded as of no value whatever, and decidedly erroneous, unless, with Gatterer, we consider the words which form the derivation in the Greek text to be a mere interpolation. (*Comment. Soc. Gött.*, 14, p. 9.)

ARIMASPAS, a river of Scythia with golden sands, in the country of the Arimaspi. (*Vid.* Arimaspi.)

ARĪMI, according to some, a people of Syria. (*Vid.* Arima, towards the close of that article.)

ARIMĪNUM, a city of Umbria in Italy, at the mouth of the river Ariminus, on the coast, not far to the southeast of the Rubicon. It was founded by the Umbri, and afterward inhabited partly by them and partly by the Pelasgi. It was taken by the Galli Senones. The Romans sent a colony to it A.U.C. 485. From this time Ariminum was considered as a most important place, and the key of Italy on the eastern coast; hence we generally find a Roman army stationed there during the Gallic and Punic wars. (*Polyb.*, 2, 23.—*Id.*, 3, 77.) In this place Cæsar is said to have harangued his troops, after having crossed the Rubicon; and here the tribunes of the commons, who were in his interest, met him. It is now called *Rimini*. (*Cramer's Anc. Italy*, vol. 1, p. 255.)

ARIMĪNUS, a river of Italy, rising in the Apennine mountains, and falling into the sea at Ariminum. It is now the *Marecchia*. (*Plin.*, 3, 15.)

ARIOBARZĀNES, I. a nobleman of Cappadocia, elected king after the two sons of Ariarathes VI. had died. He was expelled by Mithradates, but was restored by Sylla, B.C. 92. He was again expelled in B.C. 88, and restored at the peace in B.C. 84. His kingdom, however, was again occupied by Mithradates in B.C. 66. He was restored by Pompey, and resigned the kingdom to his son. (*Cic., pro. Leg. Man.*, c. 2.—*Id. ibid.*, c. 5.—*Appian, Bell. Mithr.*, c. 105.—*Id., Bell. Civ.*, 1, 103.—*Val. Max.*, 5, 7, 2, *extern.*)—II. The second of the name, son of the preceding, and surnamed *Eusebes* and also *Philorhomæus*. He supported Pompey against Cæsar. (*Appian, Bell. Civ.*, 2, 71, where he is called by mistake Ariarathes.) The latter, however, forgave him, and enlarged his territories. He was slain, B.C. 42, by Cassius. (*Dio Cass.*, 47, 33.—*Appian, Bell. Civ.*, 4, 63.—*Clinton, Fast. Hell.*, vol. 2, p. 437.)—III. A name common to some kings, or, more correctly speaking, satraps of Pontus. Ariobarzanes I. is alluded to by Xenophon (*Cyrop.*, 8, 8, 4) as having been betrayed by his son Mithradates into the hands of the Persian monarch. (Consult *Aristot., Polit.*, 5, 10, and compare *Schneider, ad Xen., l. c.*)—IV. The second of the name, succeeded the Mithradates mentioned in the preceding paragraph, B.C. 363, and reigned twenty-six years. In the course of this reign he engaged in rebellion against Artaxerxes, B.C. 362. (*Diod. Sic.*, 15, 90.) Mention is made of him by Nepos, in his account of Datames (c. 2.—*Ib.*, c. 5), and he is there called governor of Lydia, Ionia, and the whole of Phrygia. (Compare *Clinton, Fast. Hell.*, vol. 2, p. 421.)—V. The third of the name, succeeded Mithradates III. He began to reign B.C. 266. This prince, as we learn from Memnon (*ap. Phot.*, p. 720), conquered the city of Amastris, and drove from the country, in conjunction with the Gallo-Græci, or Galatæ, lately arrived in Asia Minor, an Egyptian colony sent by Ptolemy. (*Apollod., ap. Steph. Byz., s. v.* Ἄγκυρα.) He was succeeded by his son Mithradates IV., who was a minor when his father died. (*Clinton, Fast. Hell.*, vol. 2, p. 424.)—VI. A Persian commander, who bravely defended against Alexander the pass in the mountains of Susiana. (*Diod. Sic.*, 17, 68.—*Quint. Curt.*, 5, 3, 17.—Consult *Wesseling, ad Diod., loc. cit.*)

ARĪON, I. a famous lyric poet and musician of Methymna, in the island of Lesbos. His age is stated by Suidas as Olymp. 38; by Eusebius, Olymp. 40 (i. e., 628 or 620 B.C.). Though by birth a Methymnæan, and probably a disciple of Terpander, Arion chiefly

lived and wrote in the Peloponnesus, among Dorian nations. It was at Corinth, in the reign of Periander, that he first practised a cyclic chorus in the performance of a dithyramb; where he probably took advantage of some local accidents and made beginnings, which alone could justify Pindar in considering Corinth as the native city of the Dithyramb. (*Herod.*, 1, 23.—Compare *Hellanic.*, *ap. Schol. ad Aristoph. Av.*, 1403.—*Aristot.*, *ap. Procl.*, *Chrestom.*, p. 382, *ed. Gaisf.*—*Pind.*, *Olymp.*, 13, 18.)—A curious fable is related by Herodotus (*l. c.*) of this same Arion. He was accustomed to spend the most of his time with Periander, king of Corinth. On a sudden, however, feeling desirous of visiting Italy and Sicily, he sailed to those countries, and amassed there great riches. He set sail from Tarentum after this, in order to return to Corinth, but the mariners formed a plot against him, when they were at sea, to throw him overboard and seize his riches. Arion, having ascertained this, offered them all his treasure, only begging that they would spare his life. But the seamen, being inflexible, commanded him either to kill himself, that he might be buried ashore, or to leap immediately into the sea. Arion, reduced to this hard choice, earnestly desired them to allow him to dress in his richest apparel, and to sing a measure, standing at the time on the poop of the ship. The mariners assented, pleased with the idea of their being about to hear the best singer of the day, and retired from the stern to the middle of the vessel. In the mean time, Arion, having put on all his robes, took his harp and performed the Orthian strain, as it was termed. At the end of the air he leaped into the sea, and the Corinthians continued their voyage homeward. A dolphin, however, attracted by the music, received Arion on its back, and bore him in safety to Tænarus. On reaching this place, his story was disbelieved by Periander; but an examination of the seamen, when they also arrived, removed all the monarch's suspicions about Arion's veracity, and the mariners were put to death. In commemoration of this event, a statue was made of brass, representing a man on a dolphin's back, and was consecrated at Tænarus. Such is the story told by Herodotus. Larcher's explanation is a very tame and improbable one. He thinks that Arion threw himself into the sea in or near the harbour of Tarentum; that the Corinthians, without troubling themselves any farther, set sail; that Arion gained the shore, met with another vessel ready to depart, which had the figure-head of a dolphin, and that this vessel outstripped the Corinthian ship. (*Larcher*, *ad loc.*) The solution which Müller gives is far more ingenious, though not much in accordance with the simplicity of early fable. It is as follows: The colony which went to Tarentum under Phalanthus, sailed from Tænarus to Italy, with the rites and under the protection of Neptune. The mythic mode of indicating this was by a statue, representing Taras, the son of Neptune, and original founder of the place, seated on a dolphin's back, as if in the act of crossing the sea from Tænarus to Tarentum. This was placed on the Tænarian promontory. In process of time, however, the legend ceased to be applied to Taras, and Arion became the hero of the tale, the order of the voyage being reversed; and the love of music, which the dolphin was fabled by the ancients to possess, became a means of adding to the wonders of the story. (*Müller*, *Dorier*, vol. 2, p. 369, *not.*—*Plehn*, *Lesbiac.*, p. 166.)—II. A celebrated steed, often mentioned in fable, which not only possessed a human voice (*Propert.*, 2, 25, 37), but also the power of prophecy. (*Stat.*, *Theb.*, 6, 424.) According to one legend, he sprang from Ceres and Neptune, the goddess having fruitlessly assumed the shape of a mare, in order to avoid the addresses of Neptune, who immediately transformed himself into a steed. (*Pausan.*, 8, 25.—*Apollod.*, 3, 6, 8.) Another account made him the offspring of Neptune and Erinnys, who had in like manner changed herself into a mare. (*Schol. ad Il.*, 23, 346.) Others again related, that he was produced from the ground by a blow of Neptune's trident, in the contest of that deity with Minerva for the possession of Athens. (*Serv. ad Virg.*, *Georg.*, 1, 12.) Eustathius mentions a still different origin for this fabled animal, namely, from Neptune and one of the Harpies. (*Eustath. ad Il.*, *l. c.*) Quintus Calaber (4, 570), from one of the Harpies and Zephyrus. Arion was trained up by Neptune himself, and was often yoked to the chariot of his parent, which he drew over the seas with amazing swiftness. (*Stat.*, *Theb.*, 6, 303, *seqq.*) Neptune gave him as a present to Copreus, king of Haliartus, in Bœotia. Haliartus bestowed him on Hercules, who distanced with him Cycnus, in the Hippodrome of the Pagasean Apollo, and afterward also made use of him in his car when contending with Cycnus in fight. From Hercules he came to Ardrastus, who was alone saved by his means from the Theban war. (*Schol. ad Il.*, 23, 346.—*Hesiod*, *Scut. Herc.*, 120, *seqq.*—Compare *Müller*, *Dorier*, vol. 2, p. 480.)—The name of this fabled animal manifestly relates to his superiority over all other coursers (Ἀρείων, *superior*), and the legend itself is only one of the many forms, in which the physical fact of earth and water being the cause of growth and increase in the natural world has been enveloped by the ancient mythologists. (*Völcker*, *Myth. der Jap.*, p. 165, *seqq.*)

Ariovistus, a king of the Germans, who invaded Gaul, conquered a considerable part of the country, and subjected the inhabitants to the most cruel and oppressive treatment. Cæsar marched against him, brought him to an action, and gained so complete a victory, that only a few of the army of Ariovistus, among whom was the king himself, effected their escape. He died soon after in Germany, either of his wounds, or through chagrin at his defeat. The name is probably derived from the German words *Heer*, an army, and *Fürst*, a leader or prince. (*Cæs.*, *Bell. Gall.*, 131, *seqq.*—*Id. ibid.*, 5, 29.)

Arisba, I. a town of Lesbos, destroyed by an earthquake. (*Plin.*, 5, 39.) Herodotus states that it was conquered by the people of Methymna (1, 151.—Compare *Steph. Byz.*, *s. v.* Ἀρίσβη).—II. A city of Troas, southeast of Abydus, and founded by a colony of Mytilenæans, in whose island there was a town of the same name. (*Vid.* No. I.) Various traditions respecting the place are to be found in Stephanus of Byzantium. Homer makes mention of the place, together with the river Selleïs. (*Il.*, 2, 835.) It was here, according to Arrian (1, 12), that Alexander stationed his army immediately after crossing the Hellespont at Abydus. When the Gauls passed over into Asia, some centuries after, they also occupied Arisba, but were totally defeated by King Prusias. (*Polyb.*, 5, 3.) Its ruins are supposed to be those at *Gangerlee*. (*Walpole's Turkey*, vol. 1, p. 92.—*Cramer's Asia Minor*, vol. 1, p. 71.)

Aristænetus, a Greek writer, a native of Nicæa. He is supposed by some to have been the same with that friend of Libanius who perished in the earthquake which destroyed the city of Nicomedia, A.D. 358, and to whom are addressed many of the letters of this sophist that remain to us. If this opinion be correct, it must be confessed that the work of Aristænetus, which we at present possess, does not justify the eulogiums which Libanius passes on the talents of his friend: the identity of the two individuals, therefore, appears at best extremely doubtful. The only historical fact that occurs in Aristænetus seems to place him towards the close of the fifth century: it is a eulogium on the female dancer Panarete, where it is said that she imitated the pantomime Caramallus. Now this Caramallus lived in the time of Sidonius Apollinaris, who died A.D. 484. A third view of the

subject would seem to favour the supposition that the author of the work in question never bore the name of Aristænetus; this being the appellation given by the writer to the fictitious personage who is supposed to have written the first letter in the collection. And it may so have happened, that the copyists mistook this name for that of the author himself. This last opinion has been adopted by Mercier, Bergler, Pauw, and Boissonade.—The work of Aristænetus is a collection of Erotic Epistles, entitled Ἐπιστολαὶ ἐρωτικαί. The greater part of these pieces are only, in fact, so far to be regarded as letters, as bearing a superscription which gives them somewhat of an epistolary form; they are, in truth, a species of tales, or exercises on imaginary subjects. In one of them, a lover draws the portrait of his mistress; in another, we have a description of the artifices practised by a coquet; in a third, a tale after the manner of Boccacio, &c. These letters are divided into two books, of which the first contains twenty-eight pieces; and the second, which is not complete, twenty-two. The style of Aristænetus, which is almost uniformly of a declamatory character, is frequently wanting in nature and taste. It is filled with phrases borrowed from the poets. The best editions of this writer are, that of Abresch, *Zwollæ*, 3 vols. 12mo, the third volume containing the notes and conjectures of various scholars; and that of Boissonade, *Paris*, 1822, 8vo. This latter edition is, on the whole, the better one of the two. On the merits of Abresch's edition consult the remarks of Bast, in his *Specimen ed. nov. Epist. Aristæn.*, p. 9, *seqq.*, and on those of Boissonade's the observations of Hoffmann; *Lex. Bibl.*, vol. 1, p. 253. (Compare *Schöll, Hist. Lit. Gr.*, vol. 6, p. 248, *seqq.*)

Aristæus, son of Apollo and the nymph Cyrene, was born in the part of Libya afterward named from his mother, and brought up by the Seasons, who fed him on nectar and ambrosia, and thus rendered him immortal. According to the prediction of the centaur Chiron, as made to Apollo respecting him, he was to be called "Jove," and "holy Apollo," and "Agreus" (*Hunter*), and "Nomios" (*Herdsman*); and also Aristæus. (*Pind., Pyth.*, 9, 104, *seqq.*) The invention of the culture of the olive, and of the art of managing bees, was ascribed to him; and Aristotle (*ap. Schol. ad Theocr.*, 5, 63) says he was taught them by the nymphs who had reared him. Tradition also related, that one time, when the isle of Ceos was afflicted by a drought, caused by the excessive heat of the dog-days, the inhabitants invited Aristæus thither; and, on his erecting an altar to Jupiter Icmæus (*the Moisture*), the Etesian breezes breathed over the isle, and the evil departed. After his death he was deified by the people of Ceos. (*Apoll. Rh.*, 2, 506, *seqq.*—*Schol. ad Apoll. Rh.*, 2, 498.—*Serv., ad Virg., Georg.*, 1, 14.) Virgil has elegantly related the story of the love of Aristæus for Eurydice the wife of Orpheus, his pursuit of her, and her unfortunate death by the sting of the serpent; on which the Napæan nymphs destroyed all his bees; and the mode adopted by him, on the advice of his mother, to stock once more his hives. (*Georg.*, 4, 282, *seqq.*—Compare *Ovid, Fast.*, 1, 363, *seqq.*) Aristæus married Autonoë, daughter of Cadmus, by whom he became the father of Actæon. (*Keightley's Mythology, 2d ed.*, p. 330.) Thus much for the legend. Aristæus would seem in reality to have been an early deity of Arcadia, whence the Parrhasii carried his worship into the island of Ceos; of Thessaly, whence the same worship was brought to Cyrene; and finally of Bœotia, where he was enrolled in the Cadmean genealogy. He appears to have been identical, originally, with Ζεὺς Ἄριστος, and subsequently with Ἀπόλλων Νόμιος, and to have been the god who presided over flocks and herds, over the propagation of bees, the rearing of the olive, &c. (*Müller, Orchom.*, p. 348.)

Aristagoras, I. a writer who composed a history of Egypt, and who lived in the third century before our era. (*Plin.*, 36, 12.)—II. A son-in-law and nephew of Histiæus, tyrant of Miletus, who revolted from Darius, and incited the Athenians and Eretrians against Persia. An expedition, planned though not commanded by him, burned the city of Sardis. This so exasperated the king, that every evening, before supper, he ordered his attendants to remind him of punishing Aristagoras. He was killed in a battle against the Persians, B.C. 499. (*Herodot.*, 5, 30.—*Id.*, 5, 101, *seqq.*)

Aristander, a statuary, native of the Island of Paros, flourished about the time of the battle of Ægos Potamos, in Olmyp. 93, 4. He constructed the brazen tripod, which the Lacedæmonians dedicated at Amyclæ, out of the spoils taken by them. (*Pausan.*, 3, 18, 5.—*Sillig, Dict. Art., s. v.*)

Aristarchus, I. a tragic poet, a native of Tegea. He was the contemporary of Sophocles and Euripides, and lived upward of a hundred years. He exhibited seventy tragedies, but was only twice successful. Of all these seventy plays only one line is left us. According to Festus, his *Achilles* was imitated by Ennius, and also by Plautus in his *Pœnulus*. (*Theatre of the Greeks, 2d ed.*, p. 151.)—II. A native of Samothrace, and preceptor to the children of Ptolemy VI. (Philometor). He is regarded as the most celebrated critic of all antiquity. The number of pupils formed by him was so great, that at one time forty distinguished professors or grammarians might be counted at Alexandrea and Rome, who had been trained up in his school. All these disciples vied with each other in extolling the superiority and genius of their common master; and hence the name of Aristarchus was not only perpetuated in the classical tongues, but has passed into the modern languages, as indicative of an accomplished critic. Aristarchus quitted Egypt when Euergetes II., his pupil, ascended the throne and began to display his true character in driving men of letters from Alexandrea. The grammarian, upon this, retired to Cyprus, where he died at the age of seventy-two, B.C. 157. In his old age he became dropsical, upon which he is said to have starved himself to death. Aristarchus was the author of a new recension of Homer, which, though altered by subsequent grammarians, is nevertheless the basis of our common text at the present day. It is this primitive recension of Aristarchus' which Wolf undertook to restore by the aid of the scholia that Villoison published. To Aristarchus is also attributed the division of the Iliad and Odyssey into twenty-four cantos or books. He wrote likewise commentaries on Archilochus, Alcæus, Anacreon, Æschylus, Sophocles, Ion, Pindar, Aristophanes, Aratus, and other poets; and composed in all, it is said, eight hundred different works. Of all the productions, however, of this industrious writer, we have only remaining at the present day some grammatical remarks cited by the scholiasts. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 188, *seqq.*)—III. An astronomer of Samos, who flourished about the middle of the third century before Christ. He is well known to have maintained the modern opinion with regard to the motion of the earth round the sun, and its revolution about its own centre or axis. He also taught that the annual orbit of the earth is but a point, compared with the distance of the fixed stars. He estimated the apparent diameter of the sun at the 720th part of the zodiac. He found also that the diameter of the moon bears a greater proportion to that of the earth than that of 43 to 108, but less than that of 19 to 60; so that the diameter of the moon, according to his statement, should be somewhat less than a third part of the earth. The only one of his works now extant is a treatise on the magnitudes and distances of the sun and moon. The best edition is that of Wallis, *Oxon.*, 1688, 8vo. The following work may also be consult-

ed with advantage in relation to this astronomer: *Histoire d'Aristarque de Samos, suivie de la traduction de son ouvrage sur les distances du soleil de la lune, &c., par M. de F(ortia d'Urban). Paris*, 1810, 8vo.

ARISTĔAS, I. a poet of Proconnesus, who, as Herodotus relates, appeared seven years after his death to his countrymen, and composed a poem on the Arimaspians. He then disappeared a second time, and, after the lapse of three hundred and forty years, appeared in the city of Metapontum in Magna Græcia, and directed the inhabitants to erect an altar to Apollo, and a statue by that altar, which should bear the name of Aristeas the Proconnesian. He informed them also that he attended this god, and was at such times a crow, though now he went under the name of Aristeas. Having uttered these words he vanished. (*Herod.*, 4, 15.—Compare the somewhat different account given by *Pliny*, 7, 52.) The poem alluded to above was epic in its character, and in three books. The subject of it was the wars between Griffons and Arimaspians. Longinus (§ 10) has recorded six of the verses of Aristeas, which he justly considers more florid than sublime; and Tzetzes (*Chil.*, 7, 688) has preserved six more. (*Larcher, ad Herod., l. c.*)—Ritter has made this singular legend the basis of some profound investigations. He sees in Aristeas a priest of the Sun (the Koros or Buddha of the early nations of India); and he compares with this the remark of Porphyry (*de Abstin.*, 4, p. 399, *ed. Lugd. Bat.*, 1620), that, among the magi, a crow was the symbol of a priest of the sun. He discovers also in the earlier name of that part of Italy where Metapontum was situate, namely, *Bottiæa*, an obscure reference to the worship of *Buddha*. Whatever our opinion of his theory may be, the legend of Aristeas certainly involves the doctrines of the metempsychosis. (*Ritter, Vorhalle*, p. 278, *seqq.*)—II. An officer under Ptolemy Philadelphus, to whom is ascribed a Greek work still extant, entitled, "A History of the Interpreters of Scripture," giving an account of the manner in which the Septuagint was written. The best edition is that printed at Oxford in 1692, in 8vo. It is found also, with a very learned refutation, in a work entitled *Hodii de Bibliorum textibus originalibus libri* iv., *Oxon.*, 1705, fol.; and likewise in the second volume of Havercamp's edition of Josephus; and at the end of Van Dale's Dissertation, *de LXX. Interpretibus super Aristeam, Amstelod.*, 1705, 4to. As to other works by Aristeas, consult *Schard* (*Arg., sub fin.—Joseph., ed. Hav.*, vol. 2. p. 102).

ARISTĔRA, an island lying to the southeast of the peninsula of Argolis, in the Sinus Hermionicus. (*Pausan.*, 2, 34).

ARISTĪDES, I. a celebrated Athenian, son of Lysimachus, and a contemporary of Themistocles. He entered upon public affairs at a comparatively early age, and distinguished himself so much by his integrity, that, although inclined to the aristocracy, he nevertheless received from the people the remarkable appellation of the *Just*. His conduct at Marathon did no less honour to his military talents than to his disinterestedness. Of the ten Athenian generals, he was the only one who agreed with Miltiades upon the propriety of risking a battle; and, renouncing his day of command in favour of this commander, he prevailed upon the other generals to do the same. After services so important as these, he was, nevertheless, finally banished through the intrigues of Themistocles, and it was on this occasion that a singular circumstance is related to have taken place. While the shells were getting inscribed at the assembly that passed upon him the sentence of ostracism, a peasant approached Aristides, and taking him for a person of ordinary stamp, requested him to write upon his shell the name of Aristides, he himself being too illiterate to do so. Aristides, without betraying who he was, asked the peasant what harm Aristides had done him. "*None*," replied the man, "*nor do I even know him; but I am tired with hearing him called the Just.*" Aristides quitted his native city, praying the gods that nothing might occur to induce his countrymen to regret his absence; but this very thing happened during the sixth year of his exile, when Xerxes invaded Greece. He was then recalled, and was associated with Themistocles in the command of the Athenian forces. He took part in the battle of Salamis, and also shared with Pausanias the glory of the field of Platæa. After the total defeat of the Persian forces, he played an important part in the affairs of Athens and Greece, and by his wise counsels and successful negotiations he secured to his native city a decided pre-eminence over the neighbouring republics. When the Greek confederacy were to have the quotas regulated which they paid towards a common fund for the purposes of defence, Aristides was chosen to execute this commission, which he did to the satisfaction of all. Although having the control of large sums of money, in the management of the public finances, he notwithstanding died so poor, that the people had to pay the expenses of his funeral, and furnish marriage-portions to his two daughters. The Athenians, on one occasion, rendered a singular homage to the virtues of this distinguished man. During the representation of one of the tragedies of Æschylus, a passage occurred having reference to the character of a virtuous and upright man, whereupon the whole audience, with one common impulse, turned their eyes upon Aristides, and applied the passage to him alone of all who were present. When he sat as judge in a certain cause, the accuser began to make mention of injuries which had been done by the accused to Aristides himself. "*Tell me*," exclaimed the upright Athenian, "*of the wrongs which he has done to you; for I sit here to dispense justice to you, not unto myself.*" (*Plut., in Vit.—Corn. Nep., in Vit.*)—II. An historian of Miletus, frequently quoted by Plutarch in his Parallels. (*Op., ed. Reiske*, vol. 7, p. 216, *seqq.*) He was anterior to Sylla, and composed a history of Italy, in forty books, and Sicilian and Persian Annals. He was the inventor, also, of what were called "Milesian Tales," ingenious fictions, but too free in their character, which Lucian and Apuleius imitated, the former in his *Lucius sive Asinus*, and the latter in his *Asinus Aureus*. The Milesian Tales of Aristides were translated into Latin in the time of Sylla. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 157.)—III. A statuary, one of the pupils of Polycletus, celebrated on account of the chariots for two and for four horses which he constructed. (*Plin.*, 34, 8.)—IV. A very celebrated painter, rather older than Apelles, but contemporary with him. He was a native of Thebes. The refinements of the art were applied by him to the mind. "*Primus animum pinxit*," says Pliny, "*et sensus hominum expressit, quæ vocant Græci ἤθη, item perturbationes*" (35, 10). The passions which tradition had organized for Timanthes, Aristides caught as they rose from the breast, or escaped from the lips of Nature herself. His volume was man, his scene society: he drew the subtle discriminations of mind in every stage of life, the whispers, the simple cry of passion, and its most complex accents. Such, as history informs us, was his suppliant, whose voice you seemed to hear; such his sick man's half-extinguished eye and labouring breast; such, above all, the half-slain mother, shuddering lest the eager babe should suck the blood from her palsied nipple. This picture was probably at Thebes when Alexander sacked that town; what his feelings were when he saw it, we may guess from his sending it to Pella. (*Fuseli, Lectures on Painting*, vol. 2 p. 64.) Attalus is said to have given a hundred talents for a single painting by this artist. (*Plin., l. c.*) Some o'

the ancients assigned to Aristides the invention of painting on wax. (*Sillig, Dict. Art., s. v.*)—IV. A Greek orator, born at Hadrianopolis in Bithynia, about A.D. 129, according to the common opinion; but more correctly in A.D. 117. After having applied himself, with extraordinary ardour, to the study of eloquence, he travelled in Asia, Greece, and Egypt, leaving behind him everywhere a high opinion of his talents and virtues. Many cities erected statues to him, one of which is still preserved in the Vatican. On finishing his travels, he took up his residence at Smyrna, where he continued to live until his death, holding a station in a temple of Æsculapius. Aristides, by a diligent perusal of Demosthenes and Plato, was able to avoid the errors of the declaimers of his time. His compatriots ranked him equal to the Athenian orator; an honour, however, to which he had no just claims. His discourses are distinguished for thought and argument. His style is strong, but often wanting in grace. We have fifty-four declamations of Aristides remaining at the present day, most of them celebrating some divinity, or else the Emperor Marcus Aurelius and other personages. One of these discourses is in the form of a letter to the emperor, on the destruction of Smyrna by an earthquake, A.D. 178. The monarch was so much affected by it, that he immediately gave orders for rebuilding the city. There exists also, from the pen of this orator, a work on the style that is adapted to public affairs, and that suited to plain and simple topics (*περὶ πολιτικοῦ καὶ ἀφελοῦς λόγου*). Among the discourses of Aristides there are five, and the beginning of a sixth, which were regarded by the ancients as the fruit of imposture, or of a credulity unworthy a man of so much general merit. Some of them appear to touch on animal magnetism.—The Abbé Mai found, not many years ago, a palimpsest manuscript of Aristides in the Vatican Library, containing some unedited fragments of this orator. The best editions of Aristides are that of Jebb, *Oxon.*, 1722–30, 4to; and that of Dindorf, *Lips.*, 3 vols. 8vo. The latter is decidedly the better of the two, the text having been more carefully corrected by MSS. Reiske complains heavily of the former, on account of the want of care in collating MSS., &c.—V. A platonic philosopher, born at Athens. He became a convert to Christianity, and presented to the Emperor Hadrian an "Apology" for the new religion, which, it is said, induced the monarch to pass his edict, by which no one was to be put to death without a regular accusation and conviction. This edict was directly favourable to the Christians. The Apology is lost, but is highly praised by St. Jerome, who had read it.—VI. A Greek writer on music. He is supposed to have lived about the commencement of the second century of our era. His work is in three books, and the best edition of it is that contained in the collection of Meibomius, *Antiquæ Musicæ Scriptores, Amstel.*, 1652, 4to.

Aristippus, I. a philosopher of Cyrene, disciple to Socrates, and founder of the Cyrenaic sect, who flourished about 392 B.C. Socrates, however, with whom he remained till his execution (*Plat., Phæd.*, p. 59), does not appear to have cured him of his inclination for pleasure. For although there is little consistency in the notices we have of his life and conduct, it is nevertheless clear, from a variety of anecdotes, that, notwithstanding he was able to endure privations and sufferings with equanimity and dignity, his serenity of mind arose principally from the readiness with which he could extract pleasures and gratifications from the most difficult situations of life. Hence he never avoided the society of the courtesan, or of the tyrant, or satrap, in full and calm reliance upon his tact in the management of men. Many anecdotes are told of him, which would seem to imply that Aristippus endeavoured to observe faithfully his own maxim, that a man ought to control circumstances, and not be controlled by them. (*Horat., Ep.*, 1, 18.—*Diog. Laert.*, 4, 66, *seqq.*) Aristippus was the first disciple of the Socratic school who took money for teaching. He afterward was compelled to leave Athens, in consequence of the freedom of his manners, and visited, among other parts, the island of Sicily. Here he became one of the flatterers of Dionysius, and gained a large share of royal favour. He left Syracuse before the expulsion of the tyrant, and appears, in his old age, to have returned to Cyrene, where we find his family and school. (*Diog. Laert.*, 2, 86.) Aristippus taught, that good is pleasure, and pain is evil; but, at the same time, he appears to have maintained, that, in true pleasure, the soul must still preserve its authority; his true pleasure was, consequently, nothing more than the Socratic temperance. He taught also that a man ought not to desire more than he already possesses; for all pleasures are similar, and none more agreeable than another, and that he ought not to suffer himself to be overcome by sensual enjoyment. (*Diog. Laert.*, 2, 87.—Consult *Ritter, Hist. Anc. Phil.*, vol. 2, p. 88, *seqq.*, where a luminous account is given of the doctrines of the Cyrenaic school.)—II. His grandson of the same name, called the *Younger*, was a warm defender of his opinions. He flourished about 363 years B.C.—III. A tyrant of Argos, protected by Antigonus Gonatas, whose life was one continued series of apprehensions. He was slain by a Cretan, in a battle with Aratus, near Mycenæ, B.C. 242.

Aristo. *Vid.* Ariston.

Aristobŭlus, I. a name common to some of the high priests and kings of Judæa, &c. (*Joseph.*)—II. A brother of Epicurus.—III. A native of Potidæa, one of the generals of Alexander, who wrote a history of the expedition of that monarch into Asia. His work, which has not reached us, was more remarkable for adulation than truth.—IV. An Alexandrean Jew, preceptor of Ptolemy Euergetes, flourished about 145 B.C. He was an admirer of the Greek philosophy, and united the study of the Aristotelian system with that of the Mosaic law. He endeavoured to identify, in some degree, the traditions of the sacred books with those of the Greeks; to explain Scripture and mythology by the aid of each other; and in this design he even went so far as to forge and interpolate verses of Orpheus, Linus, Homer, and Hesiod. His writings have not come down to us. (*Clem. Alex., Strom.*, 1, 305.—*Enfield's History of Philos.*, vol. 2, p. 154.)

Aristŏcles, I. a peripatetic philosopher of Messene, who composed a critical examination of the different sects of philosophy, and wrote also on rhetoric and morals. He vigorously attacked the scepticism of Timon and Ænesidemus, showing that this doctrine contradicted itself, and led to the most deplorable results. We have nothing remaining of his works, except a single fragment preserved by Eusebius.—II. A native of Pergamus, who applied himself first to the peripatetic philosophy, and afterward to eloquence, which last he studied under Herodes Atticus. He became one of the ablest rhetoricians of his time, though he is censured as having been deficient in energy.—III. The earlier name of Plato.—IV. A statuary, a native of Cydon in Crete, who flourished, according to Pausanias (5, 25), before Zancle was termed Messana, that is, before Olymp. 71, 3. (*Sillig, Dict. Art., s. v.*)—V. A grandson of the former, also a statuary, born at Sicyon. He made a statue of Jupiter with Ganymede, which was dedicated at Olympia. (*Plin.*, 5, 24.—*Sillig, Dict. Art., s. v.*)

Aristocrătes, I. a king of Arcadia, who ascended the throne B.C. 720. He was stoned to death by his subjects for offering violence to the priestess of Diana. (*Pausan.*, 8, 5.)—II. A grandson of the preceding. He was stoned to death for taking bribes,

during the second Messenian war, and being the cause of the defeat of his Messenian allies, B.C. 682. (*Id. ibid.*)

ARISTODĒMUS, I. son of Aristomachus, of the race of the Heraclidæ, who, together with his brothers Temenus and Cresphontes, conquered the Peloponnesus. He was the father of twin sons, Eurysthenes and Procles, and was, consequently, the parent-stem of the Eurysthenidæ and Proclidæ, the two royal lines at Sparta. Herodotus mentions the traditionary belief prevalent among the Lacedæmonians, that this monarch had led their forefathers into Laconia (6, 52), whereas the poetic account made him to have died by lightning while preparing to invade the Peloponnesus. This latter account is followed by Apollodorus (2, 8) and Pausanias (3, 1). Compare the remarks of *Heyne* (*ad Apollod., l. c.*) and *Bähr* (*ad Herod., l. c.*).—II. A Messenian leader, the successor of Euphaës on the throne of Messenia. He signalized his valour in the war against the Spartans. An account of him will be found in the remarks under the article Messenia.—III. A painter, born in Caria, and the contemporary and host of Philostratus the elder. He wrote a treatise on eminent painters, on the cities in which the art of painting had been most cultivated, and on the kings who had patronised it. (*Philostr., proœm. Icon.*, p. 4, *ed. Jacobs.—Sillig, Dict. Art., s. v.*)

ARISTOGĪTON, I. the friend of Harmodius, who, together with the latter, slew Hipparchus, one of the sons of Pisistratus. Consult the account given under the article Harmodius.—II. A Theban statuary, who, in connexion with Hypatodorus, made the presents dedicated by the Argives at Delphi. (*Pausan.*, 10, 10.) He is supposed to have exercised his art from Olymp. 90 to 102. (*Sillig, Dict. Art., s. v.*)—III. An Athenian orator, surnamed *ὁ κύων, the dog*, from his consummate effrontery. He is the same with the Aristogiton against whom Demosthenes and Dinarchus both pronounced discourses. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 270.)

ARISTOMĀCHUS, I. son of Cleodæus, grandson of Hyllus, and great-grandson of Hercules. He was the father of Aristodemus, Temenus, and Cresphontes, the three Heraclidæ that conquered the Peloponnesus. He himself had previously made the same attempt, but fell in battle. (*Apollod.*, 2, 8.—*Pausan.*, 2, 7.—*Herod.*, 6, 52.)—II. A native of Soli in Cilicia, who devoted fifty-eight years of his life to studying the habits of bees. (*Plin.*, 11, 9.)—III. A tyrant of Argos, successor to Aristippus, who resigned the sovereign power at the instigation of Aratus, and caused Argos to join the Achæan league. (*Pausan.*, 2, 8.)

ARISTOMĒNES, a celebrated Messenian leader, who signalized his valour against the Spartans. A full account of him will be found in the remarks under the article Messenia.—II. An Acarnanian, who lived at Alexandrea, and was appointed, by the Roman commander Æmilius, tuter to the young king Ptolemy Epiphanes. He executed this task with wisdom and talent, but was eventually put to death by his ungrateful pupil, when the latter had come to the throne, B.C. 196.

ARISTON, I. the son of Agasicles, king of Sparta. He repudiated two wives in succession on account of their sterility, and then married a third, said to have been the most beautiful woman in Sparta. She bore him a son, Demaratus, whom he at the moment disowned, but afterward acknowledged to be his. Consult the full account as given by Herodotus (6, 61, *seqq.*).—II. A stoic philosopher, a native of Chios. He was one of the immediate pupils of Zeno, but, when he became himself an instructer, openly deviated from the views of his master, and founded an independent school. He rejected all other points of philosophy but ethics. He considered physiology to be beyond man; dialectics or logic to be ill suited to him. He even limited the domain of ethics itself; for he taught that its object is not to treat of particular duties, and of encouragements to virtue, such being the part of nurses and pedagogues; but it is the province of the philosopher to show wherein the supreme good consists, for this knowledge is the source of all useful intelligence. In accordance with his view, that physics transcend human power, Ariston doubted some of the most important doctrines of Zeno. It is impossible, he said, to form a conception of the shape or sense of the gods; it is doubtful whether God is or is not a living being. From this last position, it is clear that Ariston strongly leaned towards scepticism; yet he was careful not to extend this doubt to the common branches of knowledge, which are indispensable to the conduct of life. With Ariston, naught is of worth but virtue, nothing is evil but vice. (*Diog. Laert.*, 7, 160.—*Stob., Serm.*, 80, 7.—*Sext., Emp. adv. Math.*, 7, 12.—*Cic., N. D.*, 1, 14.) Ritter maintains, that Tennemann wholly misrepresents the doctrine of Ariston, when he calls it a practical science for mankind, or a science for life. (*Hist. Philos.*, vol. 3, p. 455; *seqq.*)—III. A peripatetic philosopher, a native of Iulis, in the island of Cea, and hence called, for distinction' sake, *Iuliētes*. He was the disciple and successor of Lycon. (Consult the *Bibl. Philol. Götting.*, vol. 2, pt. 1, p. 1, *seqq.*; pt. 2, p. 1, *seqq.*; pt. 6, p. 1, *seqq.*; and p. 459, *seqq.*, where some very learned and acute remarks are given on both philosophers.)

ARISTONAUTÆ, the harbour of Pellene in Achaia, sixty stadia from that town. It was fabled to have been so called from the Argonauts having touched there in the course of their voyage. (*Pausan.*, 7, 26.)

ARISTONĪCUS, I. son of Eumenes II. by a concubine of Ephesus, 126 B.C. invaded Asia and the kingdom of Pergamus, which Attalus III. had left by his will to the Roman people. He was at first successful, and conquered and put to death the consul P. Licinius Crassus, B.C. 128. Perpenna, however, having come on the scene soon after, defeated Aristonicus, who was led to Rome, where he died, or, according to some, was strangled in prison. (*Justin*, 36, 4.—*Flor.*, 2, 20.)—II. A grammarian of Alexandrea, who wrote a commentary on Hesiod and Homer, besides a treatise on the Museum established at Alexandrea by the Ptolemies. (*Strab.*, 38.)

ARISTOPHĀNES, I. a celebrated comic poet, with regard to whom antiquity supplies us with few notices, and those of doubtful credit. The most likely account makes him the son of Philippus, a native of Ægina; and, therefore, the comedian was an adopted, not a natural, citizen of Athens. (*Acharn.*, 651, *seqq.*—*Schol. ad Acharn., l. c.—Athenæus*, 6, p. 227.) The exact dates of his birth and death are equally unknown; the former, however, has been fixed, with some degree of probability, at 456 B.C., and the latter at B.C. 380, when he would be eighty years of age. At a very early period of his dramatic career, Aristophanes directed his attention to the political situation and occurrences of Athens. His second recorded comedy, the *Babylonians*, was aimed against Cleon; and his third, the *Acharnians*, turns upon the evils of the Peloponnesian war, then in its sixth year, and the advantages of a speedy peace. His talents and address soon gave him amazing influence with his countrymen, as Cleon felt to his cost the succeeding year, on the representation of the *Equites*. This piece was exhibited the very year after that in which Cleon had undeservedly gained so much glory by the capture of the Spartans in Sphacteria. He was then in the height of his power and insolence. No actor durst personate his character in the comedy, and no artist model a mask after his likeness. (*Eq.*, 230–4.) Aristophanes himself was compelled to undertake the part, and ap-

peared for the first time on the stage, his face smeared with wine-lees. His success was complete.—The fame of Aristophanes was not confined to his own city. Dionysius of Syracuse would gladly have admitted the popular dramatist to his court and patronage, but his invitations were steadily refused by the independent Athenian. In B.C. 423, the Sophists felt the weight of his lash, for in that year he produced, though unsuccessfully, his *Nubes*. The vulgar notion that the exhibition of Socrates in this play was an intentional prelude to his capital accusation in the criminal court, and that Aristophanes was the leagued accomplice of Melitus, has of late years been frequently and satisfactorily refuted. (See particularly Mr. Mitchell's elegant and able introduction to his translation of Aristophanes.) The simple consideration that twenty-four years intervened between the representation of the *Nubes* and the trial of Socrates, affords a sufficient answer to any such charge. In fact, after the performance of this very comedy, we find Socrates and Aristophanes become acquainted, and occasionally meeting together on the best terms. (*Plato, Sympos.*) An imperfect knowledge of Socrates at the time, his reputed doctrines, his face, figure, and manners, so well adapted to comic mimicry, were doubtless the main reasons for the selection of him as the sophistic Coryphæus.—In the *Peace* and the *Lysistrata*, Aristophanes again reverts to politics and the Peloponnesian war: in the *Wasps*, the *Birds*, and the *Ecclesiazousæ*, he takes cognizance of the internal concerns of the state; in the *Thesmophoriazousæ* and the *Ranæ*, he attacks Euripides, and discusses the drama; while in the *Plutus* he presents us with a specimen of the middle comedy. Eleven of his comedies are still extant out of upward of sixty. (*Fab., Bibl. Gr., s. v. Aristophanes.*) Their Greek titles are as follows: 1. Ἀχαρνεῖς: 2. Ἱππεῖς: 3. Νεφέλαι: 4. Σφῆκες: 5. Εἰρήνη: 6. Ὄρνιθες: 7. Θεσμοφοριάζουσαι: 8. Ἀνσιστράτη: 9. Βάτραχοι: 10. Ἐκκλησιάζουσαι: 11. Πλοῦτος.—The *Acharnians* (Ἀχαρνεῖς) was represented B.C. 425. In this piece the object which the poet proposes to himself is to engage the Athenians to become reconciled with the Lacedæmonians, by making them see, through the aid of an allegory, that peace is preferable to war. He feigns that an Acharnian, called Dicæopolis (*the just city*), had found the means of separating his cause from that of his fellow-citizens, by making peace, as far as it regarded himself, with the enemy; while the rest of the Acharnians, led astray by the suggestions of their generals, are suffering all the calamities of war.—The *Equites* or *Knights* (Ἱππεῖς) was represented B.C. 424, a year after the Acharnians. The professed object of this singular composition is the overthrow of that powerful demagogue, the vainglorious and insolent Cleon, whom the author had professed in his Acharnians that it was his intention, at some future day, to "cut into shoe-leather;" and his assistants on the occasion are the very persons for whose service the exploit was to take place, the rich proprietors, who among the Athenians constituted the class of horsemen or knights. For this purpose Athens is here represented as a house; Demus (a personification of the Athenian people) is the master of it; Nicias and Demosthenes are his slaves, and Cleon is his confidential servant and slave-driver. The levelling disposition of the Athenians could not have been presented with a more agreeable picture. If the *dramatis personæ* are few, the plot of the peace is still more meager: it consists merely of a series of humiliating pictures of Cleon, and a succession of proofs to Demus that his favourite servant is wholly unworthy of the trust and confidence reposed in him.—The *Clouds* (Νεφέλαι, *Nubes*) was twice represented; at first, B.C. 423, when it failed; and the second time, during the succeeding year. By some curious accident, it so happens that the play originally condemned has come down to us, with part of a parabasis (or address to the audience) evidently intended for the second. The author here complains very bitterly of the injustice which had been done to this most elaborate of all his performances.—In the play of the *Clouds*, Socrates is made the chief subject of ridicule. As a person given to abstraction and solitary speculation is proverbially said to have his head in the clouds, it was but another step, therefore, in the poet's creative mind, to make the clouds the chorus of his piece, just as of the person, whose abstractions and reveries seemed to make him most conversant with them, he had formed the hero of the piece. The effect of this personification in the original theatre was no doubt very striking. A solemn invocation calls down the clouds from their ethereal abode; their approach is announced by thunder; they chant a lyric ode as they descend to the earth; and, after wakening attention by a well-managed delay, they are brought personally on the stage as a troop of females, "habited," says Mr. Cumberland, "no doubt in character, and floating cloudlike in the dance." The character of Strepsiades receiving the lessons of Socrates, is the original of Molière's "Bourgeois gentilhomme."—The *Wasps* (Σφῆκες, *Vespæ*), represented B.C. 422, is a satire against the corruption of justice and the mania of litigation. It is not a play historically political like the Acharnians and the Equites, nor personal like the Clouds: it is an attack, directed in the author's peculiar manner, upon the jurisprudence of Athens, and levelled chiefly at that numerous class of her citizens who gained a livelihood by executing the office of dicast, an office more nearly resembling our juryman than judge. The hero of the piece is an Athenian citizen absolutely phrensied with a passion for litigation. His son endeavours to reclaim him to a better mode of life, by flattering his madness, and instituting a mock court of justice at his own house. The colleagues of the old gentleman are represented under the form of wasps, which circumstance has given name to the piece.—The *Peace* (Εἰρήνη) was represented B.C. 419, at the period when the Athenians and Lacedæmonians, after having concluded what was called the peace of Nicias, formed an alliance with the view of compelling the other states of Greece to accede to the pacification. The play turns on this point.—The *Birds* (Ὄρνιθες), represented B.C. 414, turns upon political affairs: two Athenians, disgusted with the divisions that prevail at Athens, transport themselves to the country of the birds, who build them a city. The design of the poet appears to have been to prevent his countrymen from fortifying Decelia, from the fear lest this place might become a rallying-point for the Lacedæmonians, and also to induce them to recall their forces from Sicily, in order to oppose them to their enemies at home.—*The Females celebrating the festival of Ceres* (Θεσμοφοριάζουσαι) was represented B.C. 411. The female Athenians take the opportunity this festival affords, of deliberating on the means of destroying Euripides, the enemy of their sex. In order to save himself, Euripides is compelled to practise a thousand expedients, and at last obtains pardon.—The *Lysistrata* (Ἀνσιστράτη), represented the same year with the preceding, has for its object to dispose the people to make peace with the Lacedæmonians. Lysistrata, the wife of one of the first magistrates of Athens, prevails upon all the married females of Athens, as well as of all the hostile cities, to separate themselves from their husbands until peace is made.—The *Frogs* (Βάτραχοι, *Ranæ*), represented B.C. 405, gave Aristophanes the prize, over Phrynichus and Plato. The people demanded a second representation of the piece, which was regarded as an extraordinary distinction. The poet, in this play, ridicules the tragic writers, but especially Euripides, who had died the year before. The chorus is composed of the frogs

of the Styx, over which stream Bacchus passes, in order to bring back to earth the poet Æschylus, in preference to Euripides.—*The Females met in Assembly* (Ἐκκλησιάζουσαι), represented B.C. 392, is directed against the demagogues that disturbed the tranquillity of the state. It contains also some attacks levelled at the republic of Plato, and, above all, at the community of goods, of women, and of children, which formed the basis of Plato's system. The wife of one of the leading men in the state forms a plot with her female companions, the object of which is to force the people to give the reins of government into their hands. They succeed by a stratagem, and pass some absurd laws, which are a parody on those in existence at Athens.—The *Plutus* (Πλοῦτος) appears to have been first represented B.C. 409. It was re-exhibited twenty years after this. It would seem that our present text is made up of these two editions of the play. The play has no parabasis, and belongs to the Middle Comedy. A citizen of Athens meets with a blind man, and entertains him at his house. This blind personage is Plutus, the god of riches. Having recovered his sight by sleeping in the temple of Æsculapius, he is made to take the place of the ruler of Olympus, which affords the poet an opportunity of satirizing the cupidity and corruption of his countrymen.—"Never," observes Schlegel, "did a sovereign power, for such was the Athenian people, show greater good-humour in permitting the boldest truths to be spoken of it; nay, more, jestingly thrown in its teeth, than in the case of Aristophanes. Even though the abuses of government might not be corrected thereby, yet it was a mark of magnanimity to permit this unsparing exposure of them. Besides, Aristophanes shows himself throughout to be a zealous patriot: he attacks the powerful misleaders of the people, the same who are represented as so destructive by the grave Thucydides; he advises them to conclude that internal war which irreparably destroyed the prosperity of Greece; he recommends the simplicity and rigour of ancient manners.—But I hear it asserted that Aristophanes was an immoral buffoon. Why, yes; among other things he was this too; nor do I mean to justify him for sinking so low with all his great qualifications, whether he was incited to it by natural coarseness, or whether he thought it necessary to gain over the mob, in order to be able to tell the people such bold truths. At any rate, he boasts of having striven for the laughter of the commonalty, by merely sensual jests, much less than any of his competitors, and of having thus contributed to the perfection of his art. To be reasonable, we must judge him, in those things which give us so much offence, from the point of view of a contemporary. The ancients had, in certain respects, a completely different and much freer system of morals than we have. This was derived from their religion, which was really the worship of nature, and which had hallowed many public usages grossly offensive to decency. Moreover, since, from the retired manner in which the women lived, the men were almost always by themselves, the language of social intercourse had obtained a certain coarseness, which always seems to be the case under similar circumstances. Since the age of chivalry, women have given the tone to society in modern Europe, and we are indebted to the homage which is paid them for the sway of a loftier morality in speech, in the fine arts, and in poetry. Lastly, the ancient comic writer, who took the world as it was, had a very corrupted state of morals before his eyes. The most honourable testimony for Aristophanes is that of the wise Plato, who says, in an epigram, that the graces had selected his mind as their place of habitation, who read him constantly, and sent the *Clouds* to the elder Dionysius with the information, that from this piece (in which, however, together with the trifling of the sophists, philosophy itself and his teacher Socrates were attacked) he might learn to know the state of Athens. It is not likely that he merely meant that the piece was a proof of the unbridled democratic freedom which prevailed at Athens, but that he confessed the deep knowledge of the world displayed by the poet, and his sound views of the whole machinery of that government of citizens. But, however low and corrupt Aristophanes may have been in his personal inclinations, and however much he may have offended morals and taste by several of his jests, yet, in the general management and conduct of his poems, we cannot deny him the praise of the diligence and masterly excellence of an accomplished artist. His language is elegant to the last degree; it is a specimen of the purest Attic; and he employs it with the greatest dexterity in all its shades of difference, from the most familiar dialogue to the lofty flights of dithyrambic songs. We cannot doubt, that he would have succeeded in more serious poetry, when we see how he sometimes lavishes it in the mere wantonness of abundance in order immediately to destroy its effect. This high degree of elegance is the more attractive by contrast; as, on the one hand, he employs the roughest dialects and provincialisms of the common people, and even the broken Greek of foreigners; and, on the other hand, applies the same caprice, to which he subjects all nature, to speech likewise, and creates the most astonishing words by composition, by allusion to proper names, or by imitating sounds. We may boldly assert, that, in spite of all the explanations which have come down to us, in spite of all the learning which has been accumulated on him, half of the wit of Aristophanes is lost to us. It was only from the incredible quickness of Attic intellect that these comedies, which, with all their buffoonery, are connected with the most important relations of life, could be regarded as a diversion for the common people. We may envy the poet who could come before the public with such pre-suppositions; but it was a dangerous privilege. It was not easy to please spectators who understood with so much ease. Aristophanes complains of the too fastidious taste of the Athenians, with whom the best of his predecessors were no longer in favour as soon as the smallest decay in their faculties was perceptible. On the contrary, he says, the rest of the Greeks were out of the question as judges of the dramatic art. All persons who had talents in this line endeavoured to shine at Athens; and here again their contest was compressed into the short space of a few festivals, when the people always desired something new, and obtained it in abundance. It was settled, by a single representation, to whom the prize was to be given, and every one contended for it, as there were no other means of publication." (*Schlegel, über Dram. Kunst*, &c., vol. 1, p. 286, *seqq.*—p. 283, *Eng. trans.*—*Theatre of the Greeks*, 2d ed., p. 175, *seqq.*)—Among the numerous editions of Aristophanes the following are most worthy of notice: that of Kuster, *Amst.*, 1710, fol.; that of Brunck, *Argent.*, 1783, 6 vols. 8vo, which would be more complete did it contain the scholia; and that of Invernitz, based on the readings of the Ravenna MS., and continued by Beck and Dindorff, *Lips.*, 11 vols. 8vo, 1794–1826. We have also a variorum edition, 5 vols. 8vo, 1829, from the London press. Hoffmann censures severely the carelessness evinced by the anonymous editor in compiling the notes to this edition, and in assigning many of them to wrong commentators. (*Lex. Bibl.*, vol. 1, p. 273.) Of the editions of separate plays, we may particularize those by Mitchell as displaying very great ability. Five of the series have already appeared, the *Frogs*, *Acharnians*, *Wasps*, *Knights*, and *Clouds*. (*Lond.*, 8vo, 1835–1838.)—II. A famous grammarian, a native of Byzantium, who flourished about B.C. 240. He was keeper of the library of Alexandrea, under Ptolemy Euergetes; and arranged and commented upon the productions of Homer, Hesiod, Alcæus, Pin-

dar, and Aristophanes. His edition of Homer, in particular, enjoyed a high reputation, and was only obscured by the labours of his disciple Aristarchus. It is to Aristophanes that the grammarian Arcadius attributes the invention of accents and marks of punctuation. He is regarded also as the first who arranged the Canon of writers, to which Aristarchus subsequently put the finishing hand. (*Vid.* Alexandrina Schola.) We have nothing remaining of the works of Aristophanes, excepting a small fragment, containing the explanation of some Greek words, which Boissonade found in the library of the King of France. It is published by this scholar at the end of his edition of the Ἐπιμερισμοί of Herodian. *Lond.*, 1819, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 188.)

Aristŏphon, I. a Greek comic poet, contemporary with Alexander.—II. An Athenian orator, whom Demosthenes, in his speech against Leptines, ranks among the most eloquent men of the republic.—III. Another orator of Athens, also distinguished in his profession. He was one of the masters of Æschines. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 268.)—IV. A painter, a native of Thasos, and brother of Polygnotus. He is supposed to have flourished about Olymp. 80. Pliny mentions several of his productions (35, 11.—Compare *Plut., de aud. poet.*, 3, p. 69, vol. 7, *ed. Hutten.*)

Aristotelēa, annual feasts in honour of Aristotle, celebrated by the inhabitants of Stagira, in gratitude for his having obtained from Alexander the rebuilding and repeopling of that city, which had been demolished by King Philip. (*Plut., Vit. Alex.*, 7.—*Ælian, V. H.*, 3, 17.—*Diog. Laert.*, 5, 9.)

Aristotĕles, a celebrated philosopher, born at Stagira, B.C. 384. His father was Nicomachus, who is said to have left behind him many works on medicine and natural history (*Suidas, s. v.* Νικόμαχος), and who was the physician and friend of Amyntas, king of Macedonia. From the place of his birth Aristotle is frequently called the Stagirite. Having lost both his parents at a very early age, he received the first rudiments of learning from Proxenus of Atarneus in Mysia, of whom he always retained a respectful remembrance. In gratitude for the care which he had taken of his early education, he afterward honoured his memory with a statue, instructed his son Nicanor in the liberal sciences, and adopted him as his heir. At the age of seventeen Aristotle went to Athens, and devoted himself to philosophy in the school of Plato. The uncommon acuteness of his apprehension, and his indefatigable industry, soon attracted the attention of Plato, and obtained his applause. Plato used to call him the *Mind of the School*, and to say, when he was absent, "Intellect is not here." His acquaintance with books was extensive and accurate, as sufficiently appears from the concise abridgment of opinions, and the numerous quotations which are found in his works. The zeal, in fact, with which he strove to master the treasures not only of the olden philosophy, but of the whole literature of Greece, may be inferred from another name, "*the Reader*," which Plato gave him, as well as by the remark made by that philosopher, when, on comparing him with Xenocrates, he said that the latter required the spur, but Aristotle the bit. (*Diog. Laert.*, 4, 6.) He continued to reside at Athens for the space of 20 years, all of which time assuredly he did not devote to the instructions of Plato; on the contrary, we must assign to this period the preparatory labours of the great works of his after life. (*Ritter, Hist. Phil.*, vol. 3, p. 2.) It would appear from the language of some eminent writers, that, in the last years of Plato's life, the earlier friendship between the master and disciple had given place to mutual misunderstanding, not to say animosity. Aristotle is accused of ingratitude towards Plato, and the charge is sought to be substantiated, not only by several anecdotes, but by an appeal to the writings of Aristotle himself, who takes every occasion, it is alleged, to refute the theory of his master. The anecdotes, however, which are adduced in support of this opinion, will be found, on examination, to be as unworthy of notice as the similar statements which speak of Plato's ingratitude to Socrates. As regards his writings themselves, it is very true that Aristotle nowhere prominently exhibits the signal merit of Plato in the service of philosophy. This, however, may be explained, partly from the scope and design of Aristotle's works, and partly from his scientific character. The object of the former was not so much to give a due estimate of every philosopher, as, by an examination of their systems, to prevent his own disciples being disheartened or perplexed by erroneous opinions, however widely or speciously diffused. The scientific character of Aristotle, on the other hand, prevented him from reviewing the system of Plato in its spirit; for it cannot be denied that the Aristotelian criticism attaches itself by preference to single tenets, which it estimates, not so much by their philosophical import, and relation to the system to which they belong, as by the form of expression. It cannot be denied, however, that Aristotle often finds fault with Plato, and never mentions him except to refute his doctrines; nay, that he at times evinces something of a bitterness in the zeal with which he attacks the system of Plato and the Platonists, and usually represents its tendency as fatal to science. (*Ritter*, p. 5, *seqq.*)—On the death of Plato he left Athens, and some time after was chosen by Philip preceptor to his son Alexander, which office he discharged with the greatest ability during eight years, until his pupil's accession to the throne. The letter which Philip wrote to Aristotle when he chose him preceptor to his son, was couched in the following terms: "Be informed that I have a son, and that I am thankful to the gods, not so much for his birth, as that he was born in the same age with you; for if you will undertake the charge of his education, I assure myself that he will become worthy of his father, and of the kingdom which he will inherit." After Aristotle had left his pupil, he returned to Athens, but the two still carried on a friendly correspondence, in which the philosopher prevailed upon Alexander to employ his power and wealth in the service of philosophy. Alexander accordingly employed several thousand persons in different parts of Europe and Asia to collect animals of various kinds, birds, beasts, and fishes, and sent them to Aristotle, who, from the information which this collection afforded him, wrote fifty volumes on the history of animated nature, only a small portion of which is now extant. Upon his return to Athens, Aristotle resolved to found a new sect in opposition to the Academy. He chose for his school a grove and enclosure in the suburbs of Athens, called the Lyceum. (*Vid.* Lyceum.) From his walking about as he discoursed with his pupils, his followers, according to the common account, were termed *Peripatetics* (Περιπατητικοὶ, ἀπὸ τοῦ περιπατεῖν). Others, however, more correctly derive the appellation from the public walk (περίπατος) in the Lyceum which Aristotle and his disciples were accustomed to frequent. (Compare *Brucker, Hist. Crit. Phil.*, vol. 1, p. 788.) His instructions were not confined to philosophy, but comprised every branch of inquiry which could profit the youth of an enlightened age, and especially rhetoric. (*Diog. Laert.*, 5, 3.—*Cic., de Orat.*, 3, 35.) His more abstruse discourses were delivered in the morning to his select disciples; this he called his morning walk. He delivered lectures to a more promiscuous auditory in the evening, when the Lyceum was open to all young men without distinction; this he termed his evening walk. The former investigations were called acroatic or acroamatic, the latter exoterical. Both were much frequented. Aristotle continued his school in the Lyceum for thirteen years, employed at the same time in the com-

position of the principal part of his written works. To this period also must be assigned his important labours in experimental knowledge, especially in the history of animals, wherein he was assisted, as we have already said, by the munificent liberality of Alexander. Subsequently, however, the philosopher appears to have fallen under the displeasure of his royal pupil and patron, in consequence of having expressed, in rather free terms, his disapprobation of the changed habits of the king. (*Diog. Laert.*, 5, 10.—*Plut., Vit. Alex.*, 55.) The charge has even been brought against him, that he furnished Antipater with the poison by which Alexander was believed to have been taken off. (*Plut., Vit. Alex.*, 77.)—At the close of this period, Aristotle retired to Chalcis with a few of his disciples, in order, it is said, to escape a fate similar to that of Socrates, a charge of impiety having been, in like manner, brought against him. (*Ritter*, p. 10, *note.*) He died at Chalcis not long after this, at the age of 63. It is pretended by some that he took poison, from the fear of being pursued by the Athenians; while others relate a still more idle tale, of his having thrown himself into the waters of the Euripus (*vid.* Euripus); it is most probable, however, that his death was the effect of premature decay, in consequence of excessive watchfulness and application. His body was interred at Stagira, where his memory was honoured with an altar and a tomb. Aristotle was twice married. By his second wife he had a son named Nicomachus, to whom he addressed his "Greater Morals." His person was slender; he had small eyes, and a shrill voice; and when he was young, hesitated in his speech. He endeavoured to supply the defects of his natural form by an attention to dress, and commonly appeared in a costly habit, with his beard shaven, his hair cut, and rings on his fingers. (*Diog. Laert.*, 5, 1.—*Vit. Aristot., ap. Menag., fin.*) Concerning his character, nothing can be more contradictory than the accounts of different writers; some making him a model of every virtue, others the most infamous of human beings. (*Athen.*, 13, p. 566, *e.*—*Ritter*, p. 8, *note.*) The truth appears to be, that his virtues were neither of that exalted kind which command admiration, nor his faults so highly criminal as not to admit of some apology.—Aristotle possessed in a high degree the talents of discrimination and analysis, added to the most astonishing knowledge of books and the works of nature. To the latter, more especially, he devoted himself. He rejected the doctrine of ideas, maintaining that all our impressions and thoughts, and even the highest efforts of the understanding, are the fruit of experience. The Peripatetic is the great intellectual school of antiquity. In Aristotle we see the calm and sober inquirer, who does not, like Plato, pursue a lofty ideal, but keeps carefully in view the proximately practicable, and is not easily misled into any extravagance either of language or thought. In Aristotle we have the cold inquirer, and little more. Rarely, if ever, does he step aside to consider the bond which connects the science of the universal and of nature with the human intellect and will. Consequently, his works have none of that impressiveness which constitutes the principal charm of Plato's writings. It is true, we only possess a portion of his writings, and the very portion which is designedly free from all accessory matter and embellishment. Nevertheless, the very manner in which this portion is treated, sufficiently proves that Aristotle, even if his mind were not wholly alien from every poetical element, was unable to combine the sober results of science with a lively imagination.—The school of Aristotle has been termed the *intellectual* school, with reference to his doctrines; the school of *experience*, as looking without; and, in a moral point of view, the school of *expediency* or *prudence*, as finding the rule of moral conduct in the result of actions.—Philosophy, according to Aristotle, is science arising out of the love of knowledge, or knowledge according to certain principles. These principles cannot, of themselves, be regarded as objects of science, in so far as they are known previously to science (*Anal. Post.*, 1, 1.—*Eth. Nic.*, 5, 3); but they must be viewed as certain and fixed, and unable to be subjected to any scientific procedure. Accordingly, he assumes an immediate cognition, which he distinguishes from science in the strict sense, though he calls it certainty, and assigns it to science in a wider sense, or, rather, to wisdom and to reason. Aristotle's mode of deriving knowledge is from externals, Plato's from internals. According to the former, we obtain the knowledge of *particulars* immediately through the senses, while we acquire the *universal* (τὰ καθ' ὅλον) mediately through experience and logic. Plato, on the contrary, began with universals, and reasoned downward. In this we have the leading difference between the two schools. In the system of Aristotle, logic is the ὄργανον, the instrument by which all general knowledge is obtained. Hence the importance of logic in the peripatetic school. Logic, however, is only the instrument of science or philosophy, *quoad formam*, for it is experience that must supply the matter to be worked upon, and wrought into general principles. By his works comprehended under the title of *Organum*, Aristotle has rendered the greatest service to logic, as the science which would establish the *formal* part of reasoning, and elucidate its theory; and he ought not to be made responsible for the abuse, which afterward prevailed, of this same art among his later followers, the schoolmen. The error into which they fell was to make logic capable of supplying not only the *form*, but even the *matter*, of argumentation; in other words, to consider it an instrument that could of itself discover the truth.—Aristotle, more than any other philosopher, enlarged the limits of philosophy. He comprised therein all the sciences (rational, empirical, or mixed), with the single exception of history; and he appears to have divided it, as a whole, into Logic, Physics, and Ethics, or speculative and practical. Aristotle's τὰ Φυσικά is not equivalent to *Physics* in the modern acceptation of the term, but has a much wider range, comprehending the nature of all beings, and not confined to mere material ones. Under this head, therefore, the nature of Deity comes in for consideration. But, in treating this topic, Aristotle fell from the high and lofty teaching of his master Plato, and taught the existence of deity in a lower sense, without any of those attributes which may be said to constitute his very nature. With him, Nature is a great machine, the first spring of which is Deity. He says nothing of the Supreme Being; he speaks of him merely as a first cause of movements, itself unmoved (τὸ πρῶτον κινοῦν ἀκίνητον).—Aristotle has been accused of being an atheist and a necessitarian. The Christian fathers rejected his philosophy on the ground of atheism, because he taught that the world was eternal. His doctrine, however, would not seem to be in reality an atheistic one. He taught that Creation was not within the limits of time: that the essential nature of Deity was cause. Now if the cause be eternal, the effect must be eternal, and there never would be a time when Creation did not exist. It is evident that in this he did not mean to teach atheism. He is more justly chargeable with being a necessitarian, since all his reasonings on the Deity make him the first spring of the great machine of nature.—With regard to man, he likewise taught a less lofty doctrine than Plato. He makes the soul distinct from the body, but considered as its form (εἶδος or ἐντελεχεία), it is inseparable therefrom. He says little with regard to the immortality of the soul, and a future state of rewards and punishments; and has even by some been charged with materialism. A perfect unity of plan prevails through his Ethics, Politics, and Economics. Both the latter have for their end to show

how the object of man's existence, defined in the Ethics, namely, virtue combined with happiness, may be attained in the civil and domestic relations, through a good constitution of the state and household.—In the history of the Aristotelian school, four periods are commonly noticed. The *first*, from the death of Aristotle to the time of Cicero, was a period of gradual decline, for the philosophy of the Stagirite was deeper than suited ordinary intellects, and they could not carry it on. During the *second* period, from Cicero to the seventh century of the Christian era, the philosophy of Aristotle was quite neglected, and almost unknown. From the seventh to the tenth century, the *third* period, it was revived, but in a greatly corrupted state. From the tenth to the fifteenth, the *fourth* period, when it was overthrown by Bacon and Descartes, it went by the name of the scholastic philosophy, being connected with polemic theology.—Aristotle was the most voluminous of the ancient philosophers. A large catalogue of his writings is given by Diogenes Laertius, and in modern times by Fabricius and others. From this it appears that he wrote many books besides those which have been transmitted to our own day. We have all his *Logical* works, five in number, and usually published under the general title of *Organon*. We have 16 books on *Physical Philosophy*; 14 on *Metaphysics*; and three works on *Morals*; the first entitled *Nicomachean Ethics*, addressed to his son Nicomachus; the second *Magna Moralia*; the third a *Discourse on Virtue and Vice*. We have also separate works on *Economics*, *Government*, *the Art of Rhetoric*, and the *Art of Poetry*. The works of Aristotle, together with his library, passed very early through hazards which have rendered it a subject of critical inquiry how far the present volumes which bear his name are genuine. (Consult remarks under the article Apellicon.)—Before closing this article, it may not be amiss to offer a few observations relative to the term *Metaphysics*, as applied to some of the writings of Aristotle. This appellation is not found either in the works of the Stagirite himself, or in those of any Greek or Roman philosopher anterior to Nicholas of Damascus. It is said that Andronicus of Rhodes, wishing to arrange the works of Aristotle, distributed them into different classes, such as works on *logic*, on *rhetoric*, on *poetry*, &c. The last of these sections or divisions comprehended the works on *Physics*. Still, however, there remained over a number of writings, which he had been unable to assign to any class, because, being first essays in a new science, they did not fall under any one of the heads under which he had arranged the rest. He therefore united these into one class by themselves, and assigned them their rank *after the works on Physics* (*μετὰ τὰ φυσικά*), whence arose their peculiar name, which had no reference whatever to the subjects discussed in them. With a little more attention on his part, Andronicus might have found a better title in the writings of Aristotle himself; for it appears that the books which we have on Metaphysics are the same with what the Stagirite calls his *Λόγοι ἐκ τῆς πρώτης φιλοσοφίας*, "*Discourses on the First Philosophy.*"—The best editions of the entire works of Aristotle are, that of Du Val, *Paris*, 1619, 2 vols. fol.; that of Bekker, *Berol.*, 1831, 5 vols. 4to; and the small stereotype one published by Tauchnitz, *Lips.*, 16 vols. 18mo, 1832, &c.—Of the separate treatises, the following editions may be mentioned. The best edition of the Organon is that of Geneva, 1605, 4to; of the Ethics, that of Cardwell, *Oxon.*, 1828-30, 2 vols. 8vo; to which we may add that of Bekker, *Berol.*, 1831, 8vo; of the Art of Poetry, that of Hermann, *Lips.*, 1803, 8vo; to which may be added the excellent one of Tyrwhitt, *Oxon.*, 1794, 4to, and that of Græfenhahn, *Lips.*, 1821, 8vo; of the Art of Rhetoric, that published at Oxford, 1820, 2 vols. 8vo; of the History of Animals, that of Schneider, *Lipsæ.*, 1811, 4 vols. 8vo; of the Politics, that of Göttling, *Lips.*, 1824, 8vo, &c. Among the subsidiary works on Aristotle may be mentioned the following: *Examen Critique de l'ouvrage d'Aristote intitulé Metaphysique, par Michelet, Paris*, 1836, 8vo.—*Essai sur la Metaphysique d'Aristote, par Ravaisson, Paris*, 1837, 2 vols. 8vo.—*La Logique d'Aristote, par Saint-Hilaire, Paris*, 1838, 2 vols. 8vo. These French works are all prize-essays of the Institute. (*Ritter's History of Philosophy*, vol. 3, p. 1, *seqq.*—*Tennemann's Manual*, &c., p. 121, *seqq.*—*Enfield's Hist. Philos.*, vol. 1, p. 260, *seqq.*)

ARISTOXĔNUS, I. a native of Tarentum and disciple of Aristotle, who wrote both on philosophy and music. Among the works of a philosophical character which he composed, may be enumerated his treatise on the Laws respecting Education (*περὶ παιδικῶν νόμων*); his Pythagorean Theses (*Πυθαγορικαὶ ἀποφάσεις*), a collection of the precepts of morality inculcated by that sect; and his Biography of Eminent Philosophers (*Βίος ἀνδρῶν*). In the last of these works he is unjust towards the character of Socrates, as far as we can learn from some fragments that have come down to us. The cause of this may either have been the little esteem in which music was held by Socrates, or a quarrel which had occurred between the latter and Spinthares, the father of Aristoxenus, who had been one of his disciples. Aristoxenus was celebrated among the ancients for applying the Aristotelian doctrine of knowledge to the scientific investigation of music. He compared the soul to a musical harmony, and thought that, as the latter is produced by the different relations subsisting between several tones, so, too, the soul is the consequence of the relative arrangement of the different parts of the body; for that it is this which produces the movement of the living body, and the soul is to be regarded as nothing more than a certain tension of the body. (*Cic.*, *Tusc.*, 1, 10.) As a writer on music, Aristoxenus must be regarded as the earliest that we possess. His work on Harmony was published by Meursius in 1616 (*Lugd. Bat.*, 4to), and subsequently, in a much more correct form, by Meibomius, in his collection of the Writers on Music. The fragments on Rhythm were published for the first time by Morelli, at the end of the speech of Aristides against Leptines (*Venet.*, 1785, 8vo). The remains of the philosophical writings of Aristoxenus are principally in Stobæus, but have not as yet been edited by any scholar. Compare, with regard to this writer, the remarks of *Meiners*, *Gesch. der Wissensch.*, vol. 1, p. 213, and *Mahne*, *Diatribe de Aristoxeno*, *Amst.*, 1793, 8vo).—II. A physician, disciple of Alexander Philalethes, cited by Galen (*diff. puls.*, 4, p. 47). He recommended the use of clysters in hydrophobia; and boasted much of the efficacy of frictions with oil and the plant termed by botanists *polygonum convolvulus*, in cases of quartan fever. He left a work on the principles of his school, which has not come down to us. (*Coel. Aurel.*, *acut.*, 3, 16, p. 233.—*Apoll. Dysc.*, *hist. mirab*, c. 33, p. 133.—*Galen*, *l. c.*)

ARIUS, a presbyter of the church of Alexandrea, in the 4th century. He denied the divinity and consubstantiality of the Word. After having been persecuted for his opinions, he gained the favour of the Emperor Constantine, and supplanted St. Athanasius, his adversary, but died suddenly, when just about to enter in triumph the cathedral of Constantinople, A.D. 336. He gave name to the sect of the Arians. (*Epiphan.*, *Hæres.*, 68.—*Socrat.*, *Hist. Eccles.*, &c.)

ARMENIA, a large country of Asia, divided into Armenia Major and Minor. The first, which is the modern *Turcomania*, and is still sometimes called Armenia, lies south of Mount Caucasus, and comprehends the Turkish pachalics *Erzerum*, *Kars*, and *Van*, and also the Persian province *Iran* or *Erivan*. It was separated from Armenia Minor by the river Euphrates. Armenia Minor was, properly speaking, a part of Cappa-

docia. It is now called *Aladulia* or *Pegian*, belongs to the Turks, and is divided between the pachalics *Merashe* and *Sivas*. Armenia is a rough, mountainous country, which has Caucasus for its northern boundary, and in the centre is traversed by branches of Mount Taurus, to which belongs Mount Ararat. Here the two great rivers Euphrates and Tigris take their rise; likewise the Cyrus or *Kur*, and other less considerable streams. Herodotus (7, 73) says that the Armenians were a Phrygian colony, and used arms like those of the Phrygians; but, as Ritter well remarks (*Erdkunde*, vol. 2, p. 782), the nations whom the father of profane history designates as Phrygians, Armenians, Cappadocians, and Syrians, are all descendants of the Aramean stock. Hence we may, with some degree of probability, consider the name *Armenia* as derived from *Aram*, and the Semitic *Arameans* to have been the first inhabitants of the land, who were afterward overpowered by barbarian tribes from Upper Asia. (Compare *Adelung*, *Mithradates*, vol. 1, p. 420.) According to another opinion, the Armenian tongue may be traced to Xisuthros or Noah, and may boast of being antediluvian in its character. (*Recherches Curieuses*, &c., *par Chahan de Cubied et Martin*, *Paris*, 1806, 8vo.) Of the ancient history of Armenia but little is known. The native writers make Haïg to have been the first chieftain or prince that ruled over this country, and from him they called themselves *Haji*. He was the son of Taglath, who, according to them, was the same with Thogarma, grandson of Japhet. Twenty-two centuries before the Christian era he left Babylon, his native place, and established himself, with all his family, in the mountains of southern Armenia, in order to escape from the tyranny of Belus, king of Assyria. The latter attacked him in his new settlements, but perished by his hand. Aram, the sixth successor of Haig, became so distinguished by his exploits, that, from his time, the surrounding nations called the country Armenia, after his name. Ara, son of the preceding, fell in defending his country against Semiramis, and Armenia became thenceforward an Assyrian province until the death of Sardanapalus, when a succession of native princes again appeared. (Compare *Klaproth*, *Tableaux Historiques de l'Asie*, &c., p. 50, *seqq.*) After the death of Alexander, it became part of the kingdom of Syria, and so remained till the overthrow of Antiochus the Great, when it fell into the hands of different rulers, and was divided into Armenia Major and Minor.—Armenia Major was exposed to many attacks. The Romans and Parthians fought a long time for the right of giving a successor to the throne, and it was governed at one period by Parthian princes, at another by those whom the Romans favoured, until Trajan made it a Roman province. Armenia afterward recovered its independence, and was under the rule of its own kings. Sapor, king of Persia, attempted its subjugation in vain, and it remained free until 650, when it was conquered by the Arabians. After this it several times changed its masters, among whom were Gengis-Khan and Timour-leng. In 1552, Selim II. conquered it from the Persians, and the greater part has since remained under the Turkish dominion.—Armenia Minor has also had several rulers, among whom Mithradates was first distinguished. From him Pompey took the kingdom, and gave it to Deiotarus. On the decline of the Roman Empire in the east it was conquered by the Persians, and in 950 fell into the hands of the Arabians, since which time it has shared the same fate as Armenia Major, and was made, in 1514, a Turkish province by Selim I.—The earlier capital of Armenia was Armavir, which, during 1800 years, was the residence of the kings. After Armavir, Artaxata (Artaschad) on the Araxes, built in the time of the Seleucidæ, became the capital, but sank into decay before the end of the 8th century.—For some remarks on the Armenian language, consult *Balbi*, *Atlas Ethnographique*, &c., tabl. 4, and *Introduction a l'Atlas*; p. 45.—As regards the literary history of Armenia, it may be remarked, that the literature of the country begins with the conversion of the Armenians to Christianity in the commencement of the fourth century. Since that time they have translated from the Greek (there is a Homer in Armenian hexameters), Hebrew, Syriac, and Chaldee, into their own dialect, which some assert to be an original language, as has already been remarked; while others regard it as a mixed dialect, composed of the Syriac, Chaldee, Hebrew, and Arabic. Both opinions are correct. The old Armenian, the language of literature and of the church, is, as Vater agrees, an original language; the modern Armenian has been formed, as a popular language, by foreign additions during the successive changes of their conquerors, and consists of four principal dialects. The written language owes its cultivation to the translation of the Bible, begun in 411 by Mesrob, with his disciples (among whom was Moses Choronensis), by the desire of the patriarch Isaac the Great, and finished in 511. Mesrob first added seven vowel-signs to the old Armenian alphabet, which before only contained 27 consonants. At the same time schools were established. The most flourishing period of Armenian literature was in the sixth century, at the time of the separation of the Armenians from the Greek church after the council of Chalcedon. It continued to flourish until the tenth century, revived in the thirteenth, and maintained a respectable character till 1453. In scientific inquiries it never rose to any considerable eminence. It is particularly valuable in what relates to history.—The best introduction to Armenian history, geography, and literature, is that which M. J. Saint-Martin, member of the French Institute, has extracted from old Armenian writings, inscriptions, and other sources, under the title of *Mémoires historiques et géographiques sur l'Armenie*, *Paris*, 1808, 2 vols. (*Encyc. Amer.*, 1, 373.)

Armilustrium or Armilustrum, a festival at Rome, on the 19th of October, during which they sacrificed completely armed, and to the sound of trumpets. It was intended for the expiation of the armies, and the prosperity of the arms of the Roman people. The name is also sometimes applied to the place in which the sacrifice was performed. (*Varro*, *L. L.*, 4, 32.—*Id. ib.*, 5, 3.—*Liv.*, 27, 37.)

Arminius (the Latin name for *Hermann*, i. e., leader or general), the deliverer of Germany from the Roman yoke. He was a son of a prince of the Cherusci, Sigimer (which, in the old German, signifies *a famous conqueror*), and was born 18 B.C. He was educated at Rome, admitted into the rank of *equites*, and appointed to an honourable station in the army of Augustus. But princely favour and the charms of learning were insufficient to make the young barbarian forget his early associations. Convinced that the rude strength of his savage countrymen would be unequal to cope with the disciplined forces of the Romans in the open field, he had recourse to stratagem. Having fomented the discontent prevailing among the German nations, and having produced a wide confederacy for revolt, he artfully drew Varus, the Roman commander on the Rhine, into an ambuscade, where three Roman legions were cut to pieces. Varus, unable to survive his disgrace, slew himself, A.D. 10. Germanicus marched with a powerful army to revenge the overthrow of Varus; but it required more than one campaign, and several battles, before he obtained any decided advantage; and at last Arminius fell a sacrifice only to the civil feuds in which he was involved with his own countrymen and kindred, being assassinated by one of his own relations, in the 37th year of his age. Tacitus relates, that he drew upon himself the

hatred of his countrymen by aiming at the regal authority. A short time before his death, Adgantestes or Adgantestrius, prince of the Catti, proposed to the Roman senate to despatch Arminius by poison, but the senate took no notice of the offer. Arminius was 26 years old when he destroyed the legions of Varus. In the language of Tacitus, "Arminius was doubtless the deliverer of Germany. He fought against the Romans, not like other kings and generals, when they were weak, but when their empire was mighty and their renown glorious. Fortune, indeed, sometimes deserted him; but, even when conquered, his noble character and his extensive influence commanded the veneration of his conquerors. For twelve years he presided over the destinies of Germany, to the complete satisfaction of his countrymen; and, after his death, they paid him divine honours." (*Tacit., Ann.*, 2, 88.) If we dwell a moment on the results of his victory, we will find that it had a decided influence on the whole character of Germany, political and literary; because it is evident that, had the Romans remained in quiet possession of the country, they would have given a tone to all its institutions and its language, as was the case with all the other countries of Europe conquered by them. The reason, therefore, why the language of the Germans remained in a great degree unmixed with, and uninfluenced by, the Latin, and why their political institutions retained so much of their ancient character, is to be found in the victory of Arminius. (*Encyclop. Americ.*, vol. 1, p. 375, *seqq.*—*Bibl. Univ.*, vol. 2, p. 480.—*Menzel, Geschichte der Deutschen*, p. 58.)

ARMORĪCA. *Vid.* Aremorica.

ARNA, I. a city of Lycia, called afterward Xanthus. (*Vid.* Xanthus.)—II. a town of Umbria, west of Nuceria, and near the Tiber. It is now *Civitella d'Arno*. (*Plin.*, 3, 14.—*Sil. Ital.*, 8, 458.)

ARNOBIUS, I. the Elder, called also the African, was born at Sicca Venerea in Numidia, in the latter part of the third century. He was at first a pagan, and taught rhetoric in his native city, where he acquired a high reputation; but he subsequently embraced Christianity, being moved thereto by dreams, according to St. Jerome. (*Chron. ad ann.* XX. *Const.*—Compare *de vir. ill.*, 79). As, however, he had warmly attacked Christianity before his conversion, in the course of his public lectures, the bishop of Sicca refused to admit him within the pale of the church until he had evinced the sincerity of his conversion by some open act. In consequence of this, while yet a catechumen, he wrote a work entitled *Libri* vii. *adversus gentes*, in which he refuted the objections of the heathen against Christianity with spirit and learning. This work betrays, as may well be expected, a defective knowledge of the Christian religion, but it is rich in materials for the understanding of Greek and Roman mythology: hence it is one of the writings of the Latin fathers, which, like the works of his disciple Lactantius, are particularly valued by philologists. We have given above the more correct title of the work of Arnobius. It is commonly, but less correctly, called *Libri* vii. *disputationum adversus gentes*. (*Le Nourry, Apparat. ad Bibl. Patr.*, 2, p. 285.—*Bähr, Christlich-Rom. Theol.*, p. 67.) The latest and best edition of Arnobius is that of Orellius (*Lips.*, 1816, 8vo).—II. The younger, a Gallic divine in the last half of the 5th century. We have from him an insignificant commentary on the Psalms, which betrays the principles of the Semi-Pelagians. (*Bähr, l. c.*)

ARNUS, a river of Etruria, rising in the Umbrian Apennines, and falling into the Mediterranean. It is now the *Arno*. On its banks stood Florentia, the modern *Florence*, and near its mouth Pisæ, now *Pisa*. The portus Pisanus was at the very mouth. (*Strab.*, 222.—*Rutil., Itin.*, 1, 531.)

ARŌE, one of the three towns of Achaia on the site of which Patræ was afterward built. The other two were Anthea and Messatis. (*Pausan.*, 7, 18.)

AROMĀTA, or AROMĀTUM PROMONTORIUM, the most eastern land of the continent of Africa, now *Cape Guardafui*. (*Ptol.*, 1, 9, p. 11.)

ARPI, a city of Apulia, in the interior of Daunia, remarkable for its antiquity. Its first name was Argyrippa, an appellation supposed to be modified from Ἄργος Ἱππιον, the name which it received originally from its founder Diomede. When Arpi is first introduced to our notice in the history of Rome, it is represented as an Apulian city of no great importance, and of which the Romans possessed themselves without difficulty. (*Liv.*, 9, 13.) In the second Punic war it fell into the hands of Hannibal after the battle of Cannæ (*Polyb.*, 3, 88 and 118), but was recovered by the Romans. Arpi was greatly reduced in the time of Strabo (283), but still continued to exist under Constantine as an episcopal see. (*Cramer's Ancient Italy*, vol. 2, p. 282.)

ARPĪNUM, a small town of Latium, southeast of Rome, still known by the name of *Arpino*. It is rendered illustrious in the page of history for having given birth to Marius and Cicero. It originally belonged to the Volsci, but was taken by the Samnites, from whom it was again wrested by the Romans. (*Liv.*, 9, 44.) It became a municipal town, and its citizens were enrolled in the Cornelian tribe. Of course, frequent mention is made of Arpinum in Cicero's letters: he was fond of his native place, and dwells with complacency on the rude and primitive simplicity of its customs, applying to it those lines of the Odyssey (1, 27, *seqq.*) in which Ulysses expresses his love for Ithaca. (*Cramer's Ancient Italy*, vol. 2, p. 114, *seqq.*)

ARRĬA, the wife of Cæcina Pætus. Her husband, a man of consular rank, having taken part in the unsuccessful revolt of Scribonianus, in Illyricum, against the Emperor Claudius, was brought to Rome for trial. Arria, finding all means of saving him ineffectual, and perceiving him, at the same time, destitute of sufficient courage to destroy himself, plunged a dagger into her own bosom in the presence of her husband, and then drawing it forth, handed the weapon to him, calmly remarking at the time, "*it does not pain.*" Martial has made this the subject of an epigram (1, 14).

ARRĬANUS, I. a Greek historian, a native of Nicomedia, who flourished in the second century under Hadrian and the Antonines. In his own country he was a priest of Ceres and Proserpina; but, taking up his residence at Rome, he became a disciple of Epictetus. He was honoured with the citizenship of Rome, and appointed prefect of Cappadocia by the Emperor Hadrian, who patronised him on account of his learning and talents. In this capacity he distinguished himself by his prudence and valour in the war against the Massagetæ, and was afterward advanced to the senatorial and even consular dignities. Like Xenophon, he united the literary with the military character, was conversant with philosophy and learning, and intimate with those who cultivated them. No less than seven of the epistles of Pliny the younger are addressed to Arrian. His historical writings were numerous; but of these, with the exception of some fragments in Photius, only two remain. The first is composed of seven books on the expedition of Alexander, which, being principally compiled from the memoirs of Ptolemy Lagus and Aristobulus, who both served under that king, are deemed proportionably valuable. Arrian, himself a soldier and a politician, possessed a sounder judgment than Quintus Curtius, and indulged less in the marvellous. To this work is added a book on the affairs of India, which pursues the history of Alexander, but is not deemed of equal authority with the former. An epistle from Arrian to

Hadrian is also extant, entitled, "A Periplus of the Euxine," probably written while he was prefect of Cappadocia. There are, besides, under the name of Arrian, "a treatise on Tactics;" "a Periplus of the Erythrean Sea," of which the authority is doubtful; "a treatise on Hounds and Hunting;" an "Enchiridion," or Manual, exhibiting an abstract of the doctrines of Epictetus; and the "Discourses," or Dissertations of that philosopher, compiled from notes taken during his lectures. The best editions of Arrian's Expedition of Alexander are, that of Gronovius (*Lugd. Bat.*, 1704, fol.), and that of Schmieder (*Lips.*, 1798, 8vo). The edition of Raphelius (*Amst.*, 1757, 8vo) is, with the exception of the Greek index, almost wholly derived from that of Gronovius. Of the Indian history, the best edition is that of Schmieder (*Halæ*, 1798, 8vo). Of his Enchiridion, that of Upton (*Lond.*, 1739, 4to), and that of Schweighaeuser (*Lips.*, 1799, 8vo), forming part of the edition of the Discourses, by the same, which last-mentioned work is in 5 vols. 8vo, *Lips.*, 1799–1801. Of the rest of his works, the best edition is that of Blancard, *Amst.*, 1683, 8vo. The edition of his geographical writings, by Stuckius, *Genev.*, 1577, fol., is also valuable.—II. A Roman lawyer, whose era is unknown. A work of his, "*De Interdictis*," is mentioned in *lib.* 2, *D. V.*, 3, *de hæred. petit.*—III. A poet who wrote an epic poem in 24 books on Alexander; also another poem on Attalus, king of Pergamus. He likewise translated Virgil's Georgics into Greek verse. (*Suidas, s. v.*)

ARRIUS, a noted gourmand, mentioned by Horace. The poet alludes to an entertainment such as he should direct, which would of course be no unexpensive one. (*Serm.*, 2, 3, 86.)

ARSĂCES, I. a man of obscure origin, who incited the Parthians to revolt from the power of the Seleucidæ, and was elevated to the throne on account of his success. Justin (41, 4) makes this revolt to have taken place during the reign of Seleucus Callinicus, son of Antiochus Theos, but his account is inconsistent with his date. Arrian (*ap. Phot., Cod.*, 58) seems to fix the revolt in the reign of Antiochus; while Appian (*Bell. Syr.*, 65) places it at the death of this monarch. Possibly, the establishment of the Parthian power was gradual, and was not completed till the reign of Seleucus. (*Clinton, Fast. Hell.*, vol. 2, p. 18.) Arsaces defeated Seleucus in battle, and when this monarch made a second expedition into Parthia, he took him prisoner and kept him long in captivity. (*Posidon., ap. Athen.*, 4, p. 153, *a.*) Arsaces then laid the foundation of the Parthian empire, and his successors took from him the name of Arsacidæ. According to Justin (*l. c*), who seems confirmed by Strabo (515), he reigned long and died in old age: according to Syncellus (p. 284, *c.*), who quotes from Arrian, he reigned only two years. (*Clinton, l. c.*)—II. The second of the name, son of the preceding, succeeded his father on the Parthian throne, and was, like him, a warlike prince. While Antiochus the Great was engaged in a war with Ptolemy Philopator, of Egypt, Arsaces made himself master of Media. Antiochus, when the war with Ptolemy was ended, marched against the Parthian king, drove him not only from Media, but from his own kingdom, and compelled him to take refuge in Hyrcania. Having subsequently, however, collected a numerous army, Arsaces appeared to Antiochus so formidable an antagonist, that the latter was glad to confirm to him the possession of Hyrcania as well as Parthia, on the sole condition of his concluding an alliance with him. Arsaces left his throne to his son Arsaces Priapatius or Phriapatus. (*Polyb.*, 10, 27.—*Justin*, 41, 5.—*Clinton, Fast. Hell.*, vol. 2, p. 315.)—III. The third of the name, son of the preceding, surnamed Priapatius or Phriapatus. He reigned 15 years, and left the kingdom to his son Phraates. (*Justin*, 41, 5.)—IV. A king of Armenia, who was on the throne when Julian marched against Sapor, and was ordered to furnish auxiliaries for the Roman army. When Jovian, after the death of Julian, was compelled to sign an ignominious treaty of peace, Arsaces, by the very terms of it, was left to the mercy of the Persians, and was soon after entrapped and slain. (*Amm. Marcell.*, 23, 2, *seq.*—*Id.*, 25, 7, *et* 12.)

ARSACĬDÆ, a name given to some of the monarchs of Parthia, in descent from Arsaces, the founder of the empire. Their power subsisted till the 226th year of the Christian era, when the dynasty of the Sassanides was founded by Artaxerxes. (*Vid.* Arsaces I., and Artabanus V.)

ARSAMOSĂTA, a city of Armenia Major, in the south-western angle of the district of Sophene, and 70 miles from the Euphrates. It is now *Sirmat*. Another form of the ancient name is Armosata. (*Plin.*, 6, 9.—*Polyb., Exc.* vii., lib. 8, 25, 1.—*Tacit.*, 15, 10.)

ARSANĬAS, I. a river of Armenia Major, which D'Anville and Mannert, but especially the latter, consider as another name for the southern arm of the Euphrates. (*Vid.* Euphrates.)—II. There was another river of the same name lower down, which flowed from the northwest through Sophene, and entered the Euphrates below Melitene, on which Arsamosata was situate. This is now the *Arsen*. (*Pliny*, 5, 24.—*Tacit.*, 15, 15.)

ARSES, the youngest son of Ochus, whom the eunuch Bagoas raised to the throne of Persia, and destroyed with his children after a reign of three years. (*Vid.* Bagoas.)

ARSĬA, a small river between Illyricum and Histria, and forming the limit of Italy in that quarter, after Histria was added to Italy by Augustus. (*Plin.*, 3, 19.—*Flor.*, 2, 5.)

ARSINŌE, I. daughter of Meleager, and mother of Ptolemy I., of Egypt, by Philip, father of Alexander. During her pregnancy she was married to Lagus.—II. Daughter of Ptolemy I., of Egypt, and Berenice. She married Lysimachus, king of Thrace, who was already advanced in years, by whom she had several children. Lysimachus, setting out for Asia, left her in Macedonia, with two sons, Lysimachus and Philip, a part of the fruits of their union. This monarch having been slain in an expedition, Ptolemy Ceraunus seized on Macedonia, but could not take the city of Cassandria, where Arsinoë had taken refuge with her children. He therefore offered her his hand in marriage, and with much difficulty obtained her consent. But no sooner had he been admitted into the city for the purpose of celebrating the nuptials, than he caused her two sons to be slain, and exiled Arsinoë herself to Samothrace. From this island she soon took her departure to wed Ptolemy Philadelphus, her own brother, the first instance of this kind of union, and which became afterward so common in the time of the Ptolemies. Although many years older than Ptolemy, she nevertheless inspired him with such a passion, that, after her death, he gave her name to one of the nomes of Egypt (Arsinoïtis), and to several cities both in that country and elsewhere. He even gave orders to have a temple erected to her, but his own death and that of the architect prevented the fulfilment of his wishes. It was intended to have had the ceiling of loadstone, and the statue of iron, in order that the latter might appear to be suspended in the air. (*Plin.*, 34, 14.)—II. Daughter of Lysimachus, king of Thrace, and the earlier wife of Ptolemy Philadelphus. She became by him the mother of Ptolemy III. (Euergetes), Lysimachus, and Berenice. After Ptolemy's union with Arsinoë, his own sister, she was banished to Coptos. The charge brought against her was a design to overthrow her rival.—III. Daughter of Ptolemy III., and Berenice, married Ptolemy Philopator, her brother. Her husband subsequently having become enamoured of Agathocles, and being completely

ruled by this female and her brothers, was induced, at their instigation, to order Arsinoë to be put to death.—IV. A daughter of Ptolemy Auletes, proclaimed queen by Ganymedes, when Cæsar attacked Alexandrea. She was conquered, and brought in triumph to Rome; but, as this proved unpleasing to the people, she was set at liberty. Subsequently, at the instigation of her younger sister Cleopatra, she was put to death by the orders of Antony, in the temple of Diana at Miletus. (*Hirt., Bell. Alex.*, 4.—*Appian, Bell. Civ.*, 5, 9.)—V. A city of Egypt, the capital of the Arsinoïtic nome, lying to the west of the Nile, and between Heracleopolis Magna and Lake Moeris. It derived its name from Arsinoë, the sister and queen of Ptolemy Philadelphus. The earlier appellation was the "City of Crocodiles," as the Greeks translated it (Crocodilopolis. Κροκοδείλων πόλις, *Herod.*, 2, 148). This last-mentioned name arose from the circumstance of the crocodile's being worshipped here; and a tamed representative of this fearful class of creatures was carefully nurtured and attended to in an adjacent pond or tank. Strabo gives an account, as an eyewitness, of this curious custom. The bodies of the sacred crocodiles were deposited after death in the cells of the Labyrinth, which stood near the city. The Egyptians honoured the crocodile here, because it was consecrated to Typhon, their evil genius, whom they dreaded, and sought to appease by worshipping an animal which was his symbolical image. The city of Arsinoë is now a pile of ruins, which lie not far to the north of the modern *Medinet el Faioum*. Jomard gives an accurate description of them. (*Descript. de l'Egypte*, vol. 4, p. 446.)—VI. A city of Egypt, at the head of the Sinus Arabicus, and not far from the spot where stands the modern *Suez*. Philadelphus constructed the harbour, and called the place after his sister and queen Arsinoë. In its immediate vicinity lay the city of Cleopatris, of later erection, and, in consequence of their proximity, both places were often called by the common name of Cleopatris, though actually distinct spots. (*Strab.*, 805.) Arsinoë was connected with the Nile by means of the canal of Ptolemy, and for a long period was the very life of the navigation on the Sinus Arabicus, forming the connecting link between the traffic of Egypt and that of the East. In process of time, however, the dangerous navigation of the upper part of the gulf induced the Ptolemies to construct harbours lower down, and Arsinoë from this time sank in importance, and finally disappeared from notice. The Peutinger table, in the third century, makes mention of the place, but the Itinerary of Antonine passes it over in silence. (*Mannert*, vol. 10, pt. 1, p. 517.)—VII. A city of Cilicia Trachea, on the coast, between Celenderis and the mouth of the Arymagdus. (*Plin.*, 5, 27.)—VIII. Another name for Patara, in Lycia. (*Vid.* Patara.)—IX. A town of Cyprus, near the promontory of Ammochostus. (*Strab.*, 682.)—X. A harbour of Egypt, on the Sinus Arabicus, below Philoteræ Portus. (*Plin.*, 6, 29.)—XI. Another harbour, in the regio Troglodytica, in the vicinity of Dirræ. (*Mela*, 3, 8.—*Artemid., ap. Strab.*)

Arsissa palus, a great lake in the southern part of Armenia Major, now the *Lake of Van*. It was on its northern side embellished with cities, which were better known to the Byzantine writers than they had been before, viz., *Chaliat* or *Athlat*, *Arzes* or *Argish*, and *Perkri*. This sheet of water is also sometimes called, in Armenian geography, the Lake of *Besnouikh*, from the district of that name in which it is situate. The name Besnouikh is deduced from that of Basus, a grandson of Haïg, the first ruler of Armenia. (*Wahl, Vorder und Mittel Asien*, p. 508.)

Artabānus, I. son of Hystaspes, was brother to Darius the First. He endeavoured to dissuade his nephew Xerxes from making war upon the Greeks, but to no effect; and, after accompanying the monarch to the Asiatic shore of the Hellespont, was sent back by him to Susa, to act as viceroy or regent in his absence. (*Herod.*, 7, 10, *seqq.*—*Id.*, 7, 17.—*Id.*, 7, 52.) If the story related by Plutarch be true, Artabanus must always have possessed great influence with Xerxes, since, according to the Greek writer, the monarch owed his crown to his uncle, who was appointed by the Persians to decide between Xerxes and his elder brother Ariamenes. Artabanus adjudged the kingdom to the former, as having been born after his father came to the throne, and as being the son of Atossa the daughter of Cyrus. (*Plut., de frat. am.*, p. 488, *f*, p. 988, *Wyttenb.*—Compare the account given by Herodotus, 7, 1, *seqq.*) We have nothing farther of Artabanus in history. He is by no means to be confounded with the individual of the same name (Artabanus II.) who slew Xerxes. (*Bähr, ad Ctes.*, c. 20, p. 151.—*Larcher, ad Ctes.*, vol. 6, p. 287.)—II. An Hyrcanian, captain of the guards of Xerxes, and for a long time one of his greatest favourites. When the monarch, after his return from Greece, gave himself up to a life of dissolute pleasure, Artabanus conceived this to be a favourable opportunity for seizing on the throne, and, having conspired with Mithradates, one of the eunuchs of the palace, and chamberlain to the king, he introduced himself by night into the royal apartment, and slew Xerxes, B.C. 464. After perpetrating the deed, he ran to Artaxerxes, the son of the monarch, and told him that Darius, his elder brother, had just murdered his father. Artaxerxes believed the story, and his brother was immediately arrested and put to death. After the new monarch had ascended the throne, Artabanus conspired against his life, but was betrayed by Megabyzus, an accomplice of his, and put to death. Such is the account of Ctesias (c. 30), which Larcher very justly prefers to the statements of Justin (3, 1) and Diodorus Siculus (10, 19), both of which appear tinged with absurdity.—III. A monarch of Parthia, known as Artabanus II., or Arsaces VIII. He succeeded his nephew Phraates II. (Arsaces VII.), and was killed in a war with the Thogarii, a Scythian nation. (*Justin*, 42, 2.)—IV. A monarch of Parthia, known as Artabanus III., or Arsaces XIX. He succeeded Vonones I., whom he drove from the throne, having himself previously reigned in Media. Faithful to the Romans, his protectors, as long as Germanicus inspired him with fear, he became, after the death of this commander, cruel and oppressive to his subjects, and arrogant towards Rome. His people complained of him to Tiberius, who named for them Phraates as king. This individual, however, dying on the route, the emperor nominated Tiridates. Artabanus fled into Scythia, but, being encouraged by the effeminacy of Tiridates, he took up arms again, and recovered his kingdom. The death of Tiberius saved him from punishment, and he made his peace with Caligula by dint of flatteries. Still, however, he was once more driven out by his subjects, and only returned eventually to die in his kingdom, about 44 A.D. (*Tacit., Ann.*, 2, 58.—*Id. ib.*, 6, 31.—*Id. ib.*, 6, 43, &c.)—V. A king of the Parthians, son of Vologeses IV., ascended the throne A.D. 216. His historical name is Artabanus IV., or Arsaces XXXI. He had hardly commenced his reign when he was menaced by Caracalla. The emperor demanded his daughter in marriage, in order to have a pretext for war in case he refused. The Parthian king, however, assented, and the Roman army was allowed to approach the Parthian capital, where Artabanus met it with a brilliant cortège. But on a given signal, the Roman troops fell upon the followers of the monarch, and an indiscriminate massacre ensued, from which Artabanus himself with difficulty escaped. Caracalla thereupon pillaged the surrounding country, and then returned to Mesopotamia. Artabanus, burning for revenge, assembled the largest army which the Parthians had ever as yet raised, crossed the Euphrates,

laid waste everything with fire and sword, and encountered the Roman forces in Syria. Macrinus had succeeded Caracalla. A bloody battle ensued, which lasted for two days. On the third day, a herald from the Romans announced the fact of Caracalla's being dead, and that Macrinus was his successor, and also proposed a treaty of peace between the two empires. The Romans accordingly restored the prisoners they had taken, paid the expenses of the war, and Artabanus returned to his capital. His prosperity, however, was of short duration. Ardshir Babegan, or Artaxerxes, excited the Persians to revolt, and Artabanus was defeated, taken prisoner, and put to death. With him ended the Parthian dynasty of the Arsacidæ. The family itself, however, was not extinct in the person of Artabanus, but continued to reign in Armenia, as tributary to the new Persian dynasty, until the time of Justinian. (*Biogr. Univ.*, vol. 2, p. 540.)

ARTABĀZUS, I. son of Pharnaces, commander of the Parthians and Chorasmians in the army of Xerxes. He escorted this monarch through Europe to Asia, after the battle of Salamis, at the head of sixty thousand men, and rejoined Mardonius before the battle of Platæa. He endeavoured to dissuade him from engaging in this conflict, but to no purpose; and, after the death of Mardonius, succeeded in retreating to Asia with the residue of his own forces, having obtained a safe passage through Thessaly by assuring the inhabitants that Mardonius had defeated the Greeks. (*Herod.*, 7, 66.—*Id.*, 8, 126.—*Id.*, 9, 41.—*Id.*, 9, 89.)—II. A general of Artaxerxes Longimānus. He remained faithful to this prince as long as he reigned, and did everything in his power to conquer Datames, who had revolted against the king. He himself subsequently revolted against Ochus, but, after fleeing into Macedonia, was pardoned by that prince. He fought in the battle of Arbela, on the side of Darius, and, after the death of that prince surrendered himself to Alexander, who made him satrap of Bactriana. He had a large number of sons, to whom Alexander assigned governments. His daughters were married, one to Ptolemy, son of Lagus; another to Eumenes, of Cardia; and a third to Seleucus. (*Biogr. Univ.*, vol. 2, p. 542.)

ARTĂBRUM PROMONTORĬUM, a promontory on the northwestern coast of Spain, now Cape *Finisterre*, in *Gallicia*. It was sometimes called *Celticum Promontorium* (*Plin.*, 4, 22), and also *Nerium*. (*Strab.*, 106.)

ARTACOĪNA, the capital of Aria, now *Hĕrat*, situate on the river Arius, now the *Heri*. (*Arrian*, 3, 25.—*Strab.*, 350.)

ARTAGĔRAS or ARTAGICERTA, a town of Armenia Major, northeast of Amida, where Caius Cæsar, a nephew of Augustus, was dangerously wounded by one Addruus. It is now probably *Ardis*. (*Vell. Paterc.* 2, 103.)

ARTAPHERNES, I. a brother of Darius, and son of Hystaspes, governor of Sardis. (*Herodot.*, 5, 25.)—II. A son of the preceding, whom Darius sent into Greece with Datis. He was conquered at the battle of Marathon by Miltiades. (*Vid.* Datis.—*Herod.*, 4, 153.—*Id.*, 5, 55.)

ARTAVASDES or ARTABĀZUS, king of Armenia, the son and successor of Tigranes, began to reign about 70 B.C. It was principally through his treacherous advice, as to the mode of entering Parthia, that Crassus failed in his expedition against that country. He was subsequently taken by Antony, to whom he had also acted a treacherous part in his Parthian expedition, who led him in triumph at Alexandrea. He was put to death, after the battle of Actium, by Cleopatra, who wished to obtain succours from the King of Media, and therefore sent him the head of Artavasdes, his enemy. The prince appears to have been a very well educated man. He wrote in Greek two historical works, some tragedies, discourses, &c. (*Plut.*, *Vit. Anton.*, c. 50, *segq.*)

ARTAXĬTA, a strongly fortified town of Upper Armenia, the capital of the empire, built upon a plain which Hannibal recommended as a proper site for the capital to King Artaxias. Near it ran the Araxes. It was burned by Corbulo, and rebuilt by Tiridates, who called it *Neronea*, in honour of Nero. It is now *Ardesh*. (*Plin.*, 6, 9.—*Flor.*, 3, 5.—*Tacit.*, *Ann.*, 13, 39, *et* 41.—*Id. ib.*, 14, 23.—*Id. ib.*, 15, 15.—*Strab.*, 363.)

ARTAXERXES, I. a name common to some of the kings of Persia, and the meaning of which will be considered at the close of this article. The first of the name succeeded his father Xerxes, who had been assassinated by Artabanus, captain of the royal guards. After discovering and punishing the murderer of his father, and bringing to a close a war in Bactria, occasioned by the revolt of a satrap, he reduced to obedience the Egyptians, who had revolted under Inarus, and who had been aided by the Athenians. Though severe in the earlier part of his reign, he became conspicuous afterward for mildness and moderation. This Artaxerxes was called Μακρόχειρ (*Longimănus*), from the extraordinary *length* of his *arms*, according to Strabo, which, on his standing straight, could reach his knees; but, according to Plutarch, because his right *hand* was *longer* than his left. He reigned thirty years, and died B.C. 425. (*Ctes.*, *Pers.*, c. 30, *seqq.*, p. 71, *seqq.*, *ed Bähr.*—*Plut.*, *Vit. Artax.*, *init.*)—II. The second of the name, was surnamed Μνήμων (*Mnemon*), on account of his extraordinary memory. He was son of Darius the Second, by Parysatis, the daughter of Artaxerxes Longimanus, and had three brothers, Cyrus, Ostanes, and Oxathres. His name was Arsaces, which he changed into Artaxerxes when he ascended the throne. His brother Cyrus was of an ambitious disposition, and he resolved to make himself king in opposition to Artaxerxes. Parysatis always favoured Cyrus; and when he was accused by Tissaphernes of plotting against his brother, she obtained his pardon by her influence and entreaties. According to Xenophon (*Anab.*, 1, 1), it was irritation against his brother for listening to this charge that induced Cyrus to revolt and aspire to the throne. Another reason, however, still more powerful in the eyes of an ambitious prince, would likewise appear to have urged him on to the step. Artaxerxes had been born before his father's accession to the empire, whereas Cyrus was born the son of a king, a distinction somewhat similar to that which had given Xerxes the throne. (*Vid.* Artabanus, I.) Cyrus had been appointed by his brother satrap of Lydia, and had also the command assigned him of whatever forces the Dorian cities along the coast of Asia Minor might be required to send as auxiliaries to the Persian armies. (Consult *Schneider*, *ad Xen.*, *Anab.*, 1, 1.) Taking advantage of this, he assembled under various pretexts a numerous army, and at length marched against his brother at the head of one hundred thousand barbarians, and nearly thirteen thousand Greeks. Artaxerxes met him at Cunaxa with an army of nine hundred thousand barbarians, and a brief conflict ensued, in which Cyrus was killed. He was slain in the very moment of victory; for he had routed with his body-guard the guards of the king, while the Greeks were in full pursuit of that part of the king's army which had been opposed to them. The loss of the battle was owing partly to the rash impetuosity of Cyrus in charging the royal guards, and partly to the circumstance of the Greeks having pursued too far the barbarians opposed to them. Artaxerxes was wounded in the action by Cyrus's own hand, while Cyrus, on the other hand, was slain by Mithradates, a young Persian noble, and by a Carian soldier, having been wounded in succession by each. So anxious, however, was Artaxerxes to have it believed that he himself had slain the young prince, that both Mithradates and the Carian eventually lost their lives for boasting of the deed.

After the battle of Cunaxa, the Greeks began their celebrated retreat, so graphic an account of which has been preserved for us in the pages of Xenophon. (*Vid.* Xenophon.) Artaxerxes was now peaceable possessor of the throne. Being irritated at the Lacedæmonians, who had embraced his brother's cause, he lent aid to Conon the Athenian admiral, and succeeded by his means in wresting from Sparta the dominion of the sea. He then furnished the necessary means for rebuilding the walls of Athens, and finally, by employing his gold in sowing dissensions among the Grecian states, he forced Agesilaus to abandon the extensive conquests he had already made in the Persian dominions. The war at length was brought to a close by a memorable treaty, by which the Greek cities of Asia were abandoned to his sway. Artaxerxes was not successful in checking a revolt on the part of the Egyptians, nor was his march in person against the Cadusii, in Upper Asia, crowned with any happier result. He was governed entirely by his mother Parysatis, who, by studying his inclinations, had gained a complete ascendency over him. After having put to death Darius, his eldest son, for conspiring against him, he died at the advanced age of ninety-four years, bowed down by sorrow at the loss of two other sons whom Ochus, who reigned after him, had managed to cut off. According to Diodorus, he was on the throne forty-three years; but according to Eusebius and the Alexandrine Chronicle, forty years. Plutarch makes his reign sixty-two years, but this is an error of a transcriber. (*Diod. Sic.*, 13, 104.—*Clinton's Fast. Hell.*, vol. 1, p. 316, 333.)—III. The third of the name, called previously Ochus, and known in history as Artaxerxes Ochus, or simply Ochus, succeeded his father Mnemon. He commenced his reign with the massacre of his brothers, and of all who belonged to the royal family. Egypt was at this time in full revolt, Artaxerxes Mnemon having in vain attempted to reduce it, and Ochus continued the war by means of his generals. Learning, however, that the Egyptians indulged in railleries against his person, and, moreover, that Phœnicia and Cyprus had also rebelled, he put himself at the head of his armies, took Sidon through the treachery of Mentor, commander of the Greek mercenaries, and made an indiscriminate slaughter of the inhabitants. He then marched against Egypt, and reconquered it through the military talents of Bagoas. Once master of the country, he gave himself up to all manner of cruelty, destroyed the temples, insulted the Egyptian deities, and, to crown all, caused the sacred Apis to be killed, and his flesh served up for a repast. This conduct excited the indignation of Bagoas, who, being an Egyptian by birth, was, of course, strongly attached to the religion of his country. He concealed his angry feelings, however, until Ochus had returned to Persia, and resumed his indolent mode of life, giving up the reins of government entirely to Bagoas. The latter thereupon caused him to be poisoned, gave his body to be devoured by cats, and, to indicate his cruelty of disposition, had sabre handles made of his bones. Bagoas placed on the vacant throne Arses, the youngest son of Ochus, and put to death all the rest. Ochus reigned eleven years, not eighteen, as Manetho gives it. (*Ælian, V. H.*, 6, 8.—*Justin*, 10, 3.)—IV. A soldier of fortune, founder of the dynasty of the Sassanidæ, and called by the Greek historians Artaxerxes. His true name was Ardechir Babegan, and he was the son or grandson of an individual named Sassan, who, though in very reduced circumstances, claimed descent from Artaxerxes Longimanus. He succeeded in dethroning Artabanus, the last of the Arsacidæ, and thus laid the foundation of the second or later Persian empire. Although a usurper, Artaxerxes appears to have had a peaceable reign, as far as the internal affairs of his kingdom were concerned. In his external relations he came in contact with the Emperor Severus, who defeated him on his invading the Roman territory, and forced him to retreat. Artaxerxes was about to renew the war with fresh forces, when he died. To rare prudence and heroic courage he united a love of letters, and is said to have composed several works. He reigned fourteen or fifteen years, and left the throne to Sapor I.—V. A brother and successor of Sapor II. He died after a reign of four years, A.D. 384.—As regards the form *Artexerxes* (Ἀρτοξέρξης), which sometimes occurs, in editions, in place of the more common *Artaxerxes*, consult the remarks of Bähr (*ad Ctes.*, p. 186, *seqq.*). The name Artaxerxes is supposed to have been *Artachshast* or *Artachshasta* in Persian, and to have been compounded of the Persian *Art* or *Ard*, "strong," and the Zendic *Khshetro*, *Khshered*, or *Khshetræ*, "a warrior." Hence the appellation Artaxerxes will signify "a strong or mighty warrior." (Compare *Herodotus*, 6, 98, Ἀρταξέρξης, *μέγας ἀρήιος*.) Others write the Persian name thus, *Artakschetæ*, and make it equivalent to "a great king." (Consult *Bähr, ad Ctes.*, p. 187.—*Rosenmüller, Handbuch*, &c., vol. 1, p. 373, n. 40.—*De Sacy, Mémoires sur diverse antiquités de la Perse*, p. 100.)

Artaxias, the name of three kings of Armenia.—I. The first reigned in the Upper or Greater Armenia, with the consent of Antiochus the Great. He gave an asylum to Hannibal at one time, and was also taken prisoner by Antiochus Epiphanes, but afterward regained his liberty.—II. The son of Artavasdes. He was killed by his own subjects, A.D. 20, and Tigranes chosen as his successor. (*Tacit., Ann.*, 2.)—III. Surnamed Zeno, son of Polemon. He was proclaimed king of Armenia by Germanicus, in the place of Venones, who was expelled the throne. He died A.D. 35. (*Tacit., Ann.*, 6, 31.)

Artemidorus, I. a philosopher of Cnidus, who, having been intrusted by his friend Brutus with the secret of the conspiracy set on foot against Cæsar, presented to the latter a memorial containing an account of the whole affair. Cæsar received it as he was going to the senate-house, and put it with other papers which he held in his hand, thinking it to be of no material consequence. Had it been read by him, the whole plot would have been crushed. (*Plut., Vit. Cæs.*)—II. A geographer of Ephesus, who flourished about 104 B.C. After having visited the coasts of the greater part of the Mediterranean, and having seen Gades and portions of the Atlantic shores, as also the Sinus Arabicus or Red Sea, he published a geographical work in eleven books, entitled Γεωγραφούμενα. More than five centuries after this, Marcianus of Heraclea made an abridgment of it, a part of which is preserved. We have also remaining some other fragments of Artemidorus. Athenæus likewise cites his *Ionic Memoirs*, Ἰωνικὰ ὑπομνήματα. He is often referred to by Strabo, Pliny, and Stephanus of Byzantium. The remains of Artemidorus are given in the Minor Greek geographers by Hoeschel and Hudson, with the exception of one fragment, giving a description of the Nile, which was published for the first time by Berger in Aretin's *Beyträge zur Gesch. und Lit.*, vol. 2, 1804 (*May*), p. 50.—III. A native of Ephesus, who lived in the time of the Antonines, and who was surnamed, for distinction from others, *Daldianus*, because his mother had been born in Daldis, a city of Lydia. He published, under the title of Ὀνειροκριτικά, a work *On the Interpretation of Dreams*, in five books. It contains all that the author had been able to collect during his travels in Greece, Italy, and Asia, from those persons who, in that superstitious age, had turned their attention to so futile and illusory a subject. The work, apart from its main topic, contains some very interesting information respecting ancient customs, and serves also to explain many symbols and allegorical objects connected with the sculpture of former times. It furnishes, moreover, some important aid in elucidating

points of mythology. The style is marked by a certain degree of neatness, if not elegance. The best edition is that of Reiff, *Leips.*, 1805, 2 vols. 8vo.—IV. A physician in the age of Hadrian. He is charged with having mutilated the works of Hippocrates. Not content with removing expressions that had fallen into disuse, and substituting others that were more intelligible in his own day, he is said also to have interpolated the text, and to have struck out, at the same time, whatever appeared to clash with the new matter thus brought in by him. (*Vid.* Hippocrates.—*Galen, comm. in lib. de nat. hum.*, p. 4.—*Sprengel, Hist. Med.*, vol. 1, p. 294.)—V. A painter, whose country is uncertain. He flourished towards the end of the first century of our era, and is referred to by Martial (*Ep.*, 5, 40), who censures him, because, in painting Venus, he did not give that soft gracefulness to her person which other artists had done, but rather a degree of the austere dignity of Minerva. (*Sillig, Dict. Art., s. v.*)

Artĕmis (Ἄρτεμις), the Greek name of Diana. From a curious passage in Clemens Alexandrinus (*Strom.*, 1, p. 384, *Pott.*), it would appear, that the goddess was called Artemis because of Phrygian origin (*Φρυγίαν τε οὖσαν, κεκλῆσθαι Ἄρτεμιν*). Hence Jablonski concludes, that the name itself is a Phrygian one, and he compares it with the royal appellation *Artemas*, as given in Xenophon to a king of Phrygia. (*Cyrop.*, 2, 1, 5.) It is very probable, that the primitive root of the term Artemis is to be traced to the Persian tongue (*Arta, Arte, Art, Ar*, all signifying "great," or "excellent"), and thus Artemis or Diana becomes identical with the "great" mother of Nature, even as she was worshipped at Ephesus. As a collateral confirmation of this etymology, we may state, that the Persians, according to Herodotus (7, 61), originally called themselves *Artæi* (Ἀρταῖοι), which Hellanicus makes equivalent to the Greek ἥρωες, "*heroes*," i. e., great, strong, powerful. (*Hellan., fragm.*, p. 97, *Sturz.*—*Id., ap. Steph. Byz., s. v.* Ἀρταία.) Other derivations of the name Artemis are not so satisfactory. Sickler, for example, deduces it from the Semitic *Ar*, "a foe," and *tama*, "impurity," as indicating the foe of what is unchaste, gloomy, or obscure. (*Cadmus*, p. xc.) Welcker, on the other hand, regards it as an epithet of the same nature with Opis and Nemesis, and says that it is ἀρι-θέμις. (*Schwenk, Etymol. Mythol. Andeut.*, p. 263.) Plato, in his Cratylus, derives Ἄρτεμις from ἀρτεμής, "whole," "uninjured," and, therefore, "sound" and "pure," as referring to the virgin purity of the goddess. This is about as correct as the rest of Plato's attempts at etymology. (*Cratyl.*, p. 50.—*Op., ed. Bekk.*, vol. 4, p. 248.—Consult *Creuzer, Symbolik*, vol. 2, p. 190.)

Artemisia, I. daughter of Lygdamis of Halicarnassus, reigned over Halicarnassus, and also over Cos and other adjacent islands. She joined the fleet of Xerxes, when he invaded Greece, with five vessels, the best equipped of the whole fleet after those of the Sidonians; and she displayed so much valour and skill at the battle of Salamis, as to elicit from Xerxes the well-known remark, that the men had acted like women in the fight, and the women like men. The Athenians, indignant that a female should appear in arms against them, offered a reward of 10,000 drachmæ to any one who should take her prisoner. She however escaped after the action. (*Herod.*, 7, 99.—*Id.*, 8, 88.—*Id.*, 8, 93.) If we are to believe Ptolemy Hephæstion, a writer who mixed up many fables with some truth, Artemisia subsequently conceived an attachment for a youth of Abydos, named Dardanus; but, not meeting with a return for her passion, she put out his eyes while he slept, and then threw herself down from the lover's leap at the Promontory of Leucate. (*Ptol. Hephæst., ap. Phot., Cod.*, 190, p. 153, *Bekk.*)—II. Another queen of Caria, not to be confounded with the preceding. She was the daughter of Hecatomnus, king of Caria, and married her brother Mausolus, a species of union sanctioned by the customs of the country. She lost her husband, who was remarkable for personal beauty, B.C. 365, and she became, in consequence, a prey to the deepest affliction. A splendid tomb was erected to his memory, called *Mausolæum* (*Μαυσωλεῖον, scil. μνημεῖον*, i. e., "tomb of Mausolus"), and the most noted writers of the day were invited to attend a literary contest, in which ample rewards were to be bestowed on those who should celebrate with most ability the praises of the deceased. Among the individuals who came together on that occasion were, according to Aulus Gellius (10, 18), Theopompus, Theodectes, Naucrites, and even Isocrates. The prize was won by Theopompus. (*Aul. Gell., l. c.*) Valerius Maximus and Aulus Gellius relate a marvellous story concerning the excessive grief of Artemisia. They say that she actually mixed the ashes of her husband with water, and drank them off! (*Val. Max.*, 4, 6.) The grief of Artemisia, poignant though it was, did not cause her to neglect the care of her dominions; she conquered the isle of Rhodes, and gained possession of some Greek cities on the main land; and yet it is said that she died of grief two years after the loss of her husband. (*Vitruv.*, 2, 8.—*Strab.*, 656.—*Plin.*, 36, 5.)

Artemisĭum, a promontory of Eubœa, on the northwestern side of the island. It had a temple sacred to Artemis (Diana), whence its name. Off this coast the Greeks obtained their first victory over the fleet of Xerxes, on the same day with the action of Thermopylæ. (*Herod.*, 7, 175, &c.)

Artemīta, I. a city of Assyria, north of Seleucia, and southwest of Apollonia. It appears to have been the same with *Dastagerda* in the middle ages, and the *Chalasar* of more modern times. (*Tacit.*, 6, 41.—*Plin.*, 6, 26.—*Isid., Charac.*)—II. Another in Armenia Major, near its southern boundary, now *Actemar* or *Van*. It lay at the southeastern extremity of the Arsissa Palus, now *Lake of Van*.

Artĕmon, I. a celebrated mechanician, a native of Clazomenæ, who was with Pericles at the siege of Samos, where it is said he invented the battering-ram, the *testudo*, and other equally valuable military engines. (*Plut., Vit. Pericl.*, c. 27.)—II. A native of Syria, one of the lower order, whose features resembled in the strongest manner those of Antiochus Theos. The queen, after the king's murder, made use of Artemon to represent her husband in a lingering state, that, by his seeming to have died a natural death, she might conceal her guilt, and effect her wicked purpose. (*Plin.*, 7, 10.)

Artimpăsa, a name given to a goddess among the Scythians, whose attributes resembled those of the Grecian Venus. (*Herod.*, 4, 59.) Some read, in the text of Herodotus, Ἀριππάσα (*Arippasa*); others, with Origen (*contr. Cels. V.*, p. 609), prefer Ἀργίμπασα. Many consider the deity here mentioned to be none other than the "Earth," the German *Hertha*, for, according to Jamieson, the ancient Goths called Venus *Iordem-asa*, and *Ardem-asa*, i. e., "terræ dea." The first part of the name reminds us at once of our English term "earth," through the German "*erde*," and the remainder refers to the *Asi*, or earliest deities of Asiatic and Scandinavian mythology. (*Hermes Scythicus*, p. 120.)

Arvales or Ambarvales, a name given to twelve priests who celebrated the festivals called Ambarvalia. This sacerdotal order is said to have been instituted by Romulus in honour of his nurse Acca Laurentia, who had twelve sons; and when one of them died, Romulus, to console her, offered to supply his place, and called himself and the rest of her sons *Fratres Arvales*. Their office was for life, and continued even in captivity and exile. They wore a crown made of the ears of wheat, and a white woollen wreath around

their temples. The hymn sung by these priests was discovered in 1778, in opening the foundations of the sacristy of St. Peter's, inscribed on a stone. Consult *Forcellini* (*Lex. Tot. Lat.*, *s. v.* Arvales), where the question is considered, whether the Arvales and the Ambarvales were distinct priesthoods or not. Reference is there made to the work of Marinio, "*Degli Atiche Monumenti de' Fratelli Arvali, scolpiti gia in tavole di marmo, ed ora raccolti, dsciferatie commentati. Roma*, 1795, 2 vols. 4to."

ARUĒRIS, a god of the Egyptians, son of Isis and Osiris. (*Vid.* Horus.)

ARVERNI, a powerful people of Gaul, whose territories lay between the sources of the Elaver or *Allier*, and Duranius or *Dordogne*, branches of the Liger and Garumna. The district is now *Auvergne*. Their capital was Augustunometum, now *Clermont*. They were a powerful nation, and were only conquered after great slaughter. Their name is supposed to be derived from *Ar*, or *al*, "high," and *Verann* (*fearann*), "country" or "region." (*Thierry, Hist. des Gaulois*, vol. 2, p. 29.)

ARIUSĬUM PROMONTORIUM, a promontory of Chios. The adjacent country was famous for producing a wine (*Vinum Ariusium*) that was considered the best of all the Greek wines. (*Virg., Eclog.*, 5, 71.—*Strab.*, 955.—*Plut., non posse suav. vivi*, &c., c. 17.—*Clem. Alex., Paed.*, 2, 2.)

ARUNS TARQUINIUS, I. a brother of Lucius Tarquinius, or Tarquin the Proud. He was of a meek and gentle spirit, and was married to the younger Tullia. His wife, a haughty and ambitious woman, murdered him, according to the old legend, and married Tarquin the Proud, who had, in like manner, made away with his own spouse. (*Liv.*, 1, 46.—*Arnold's Rome*, vol. 1, p. 41.)—II. A son of Tarquin the Proud. In the first conflict that took place after the expulsion of his father, he and Brutus slew each other. (*Liv.*, 2, 6.—*Arnold's Rome*, vol. 1, p. 108.)

ARUNTIUS, I. a Roman writer, who, with an affectation of the style of Sallust, composed in the age of Augustus a history of the first Punic war. (*Voss., de Hist. Lat.*, 1, 18.)—II. A Roman poet, whose full name was Aruntius Stella. He is highly praised by Statius, who dedicated some of his productions to him, and also by Martial. Among the works that he composed was a poem on the victory of Domitian over the Sarmatæ. His writings have not come down to us. (*Statius, Sylv.*, 1, 2, 17.—*Id. ib.*, 1, 2, 258, &c.—*Martial*, 5, 59, 2.—*Id.*, 12, 3, 11, &c.)

ARUSPEX. *Vid.* Haruspex.

ARXĂTA, a town of Armenia Major, situate on the Araxes, east of Artaxata, towards the confines of Media. (*Strab.*, 528.) It is probably the Naxuana of Ptolemy.

ARYANDES, a Persian, appointed governor of Egypt by Cambyses. He was put to death by Darius for issuing a silver coinage in his own name. (*Herodot.*, 4, 166.)

ASANDER, a governor of the Cimmerian Bosporus under Pharnaces. He revolted against him B.C. 47; and having defeated both him and his successor, obtained peaceable possession of the government, which was afterward confirmed to him by Augustus. He separated by a wall the Tauric Chersonese from the continent. (*Appian, Bell. Mithrad.*, 120.—*Dio Cassius*, 42, 46.)

ASCIBURGIUM, I. a Roman fortified post on the German side of the Rhine. Ptolemy places it where the Canal of Drusus joined the Yssel.—II. A town of Germany, placed by the *Tab. Peuting.* on the western bank of the Rhine, south of the modern *Santen*. (Compare *Mannert, Geogr.*, vol. 3, p. 454.) Ritter has some curious speculations upon the name of this place, and seeks to trace an analogy between it and that of the Aspurgiani, on the Palus Mæotis (*Strabo*, 495), as also between both of these and the famed As-gard of Scandinavian mythology. (*Ritter's Vorhalle*, p. 296, *seqq.*—Consult remarks under the article Asi.)

ASBYSTÆ, a small inland tribe of Africa, situate between the Gilligammæ on the east, and the Auschisæ on the west (*Herodot.*, 4, 170), and above Cyrenaïca. They had no communication with the coast, which was occupied by the Cyreneans. According to Herodotus (*l. c.*), they were beyond all the Africans remarkable for the use of chariots drawn by four horses. (*Rennell, Geogr. Herod.*, vol. 2, p. 265.)

ASCALĂPHUS, I. a son of Mars and Astyoche, went to the Trojan war at the head of the Orchomenians, with his brother Ialmenus. He was killed by Deïphobus. (*Hom., Il.*, 2, 513.)—II. A son of Acheron by Gorgyra or Orphne, stationed by Pluto to watch over Proserpina in the Elysian fields. It was he who testified to the fact of Proserpina's having eaten a pomegranate seed in the kingdom of Pluto. (*Vid.* Proserpina.) He was changed into an owl for his mischief-making. (*Ovid, Met.*, 5, 549.) Another legend says that Ceres placed a large stone on him in Erebus, which Hercules rolled away. (*Apollod.*, 1, 5, 3.—*Id.*, 2, 5, 12.) There are likewise other variations in the fable, as given by the ancient mythologists. According to Antoninus Liberalis (c. 24), who quotes from Nicander, the name of the individual was Ascalabus, son of the nymph Misme (*Μίσμη*). His mother having handed Ceres a drink when the latter was searching for her daughter, and the goddess having, through excessive thirst, drained the cup at a single draught, Ascalabus, in derision, ordered a caldron to be brought; whereupon the offended deity changed him into a lizard. (Compare *Muncker, ad Anton. Lib., l. c.*, and *Creuzer, Symbolik*, vol. 4, p. 467, *seqq.*)

ASCĂLON, a maritime town of Palestine, 320 furlongs from Jerusalem, between Azotus to the north, and Gaza to the south. Venus Urania was worshipped in this city. Her temple was pillaged, according to Herodotus, by the Scythians, B.C. 630. Here also was worshipped the goddess Derceto. Ascalon was taken from the Assyrians by the Persians, and afterward fell successively into the hands of Alexander the Great, Ptolemy, and Antiochus I.; but, during the wars between Antiochus Epiphanes and his brother Philopator, it became independent, and remained so until it fell under the Roman power. It was frequently taken by the Saracens, and suffered much during the crusades. Baldwin, king of Jerusalem, took it, after a siege of five or six months, in 1153 or 1154, at which time it was erected into an episcopal town; but, falling at length into the hands of the Turks, it was almost destroyed, and is now an insignificant place, which they occupy for the purpose of opposing the inroads of the Arabians. Its modern name is *Scalona*. Herod the Great was born in Ascalon, and hence received the appellation of Ascalonites. (*Plin.*, 5, 13.—*Amm. Marcell.*, 14, 26.—*Ptol.*, 5, 16.—*Strabo*, 522.—*Joseph., Ant. Jud.*, 6, 1.)

ASCANIUS, I. son of Æneas by Creüsa. According to the old legend (for it is not right to dignify such narratives with the name of history) he was saved from the flames of Troy by his father, whom he accompanied to Italy, where his name was afterward changed to Iulus. He behaved with great valour in the war which his father carried on against the Latins, and succeeded Æneas in the kingdom of Latinus, and built Alba, to which he transferred the seat of his empire from Lavinium. The fabulous chronology of the Roman writers makes the descendants of Ascanius to have reigned in Alba for about 420 years, under fourteen kings, till the age of Numitor. Ascanius himself reigned, according to the same authorities, thirty-eight years, of which thirty were passed at Lavinium, and the remainder at Alba. He was succeeded by Sylvius Posthumus, son of Æneas by Lavinia. Iulus,

the son of Ascanius, disputed the crown with him; but the Latins gave it in favour of Sylvius, as he was descended from the family of Latinus, and Iulus was invested with the office of high-priest, which remained a long while in his family. (*Liv.*, 1, 3.—*Serv.*, *ad Virg.*, *Æn.*, 1, 270.—*Dionys. Hal.*, 1, 76.—*Plut.*, *Vit. Rom.*)—II. A river of Bithynia, which discharged into the Propontis the waters of the Lake Ascanius. (*Plin.*, 5, 32.—*Aristot.*, *ap Schol. Apollon. R.*, 1, 1177.)—III. A lake in the western part of Bithynia, near the head waters of the Sinus Cianus. At its eastern extremity stood the city of Nicæa. Aristotle observes, that the waters of this lake were so impregnated with nitre, as to cleanse the clothes dipped into them. (*Mirab. Auscult.*, c. 54.—*Plin.*, 31, 10.) According to Colonel Leake, the Ascanian Lake is about ten miles long and four wide, surrounded on three sides by steep woody slopes, behind which rise the snowy summits of the range of Olympus. (*Leake's Asia Minor*, p. 7.—*Cramer's Asia Minor*, vol. 1, p. 180.)

Asclepĭa (Ἀσκληπιεῖα), a festival in honour of Æsculapius (Ἀσκληπιός), celebrated in several parts of Greece, but nowhere with so much solemnity as at Epidaurus. One part of the celebration, as we learn from Plato, consisted of contests in poetry and music. (*Plat.*, *Ion. init.*—*Jul. Poll.*, 1, 37.—*Pausan.*, 2, 26, 7.) Another form of the name is *Asclepēa* (Ἀσκληπεῖα), respecting which, consult the remarks of Siebelis (*ad Pausan.*, *l. c.*).

Asclepĭades, I. the reputed descendants of Æsculapius (Ἀσκληπιός), consisting of several families spread over Greece, and professing to have among them certain secrets of the healing art handed down to them from their great progenitor. The Asclepiades of Epidaurus were among the most famous of the name. The Asclepiades compelled all who were initiated into the mysteries of their science, to swear by Apollo, Æsculapius, Hygiea, Panacea, and all the other gods and goddesses, that they would not profane the secrets of the healing art, but would only unfold them to the children of their masters, or to those who should have bound themselves by the same oath. (Consult *Hippocr.*, *ὅρκος illustratus a Meibomio*, 4to, *L. B.*, 1643.) We may, in this point of view, regard as a *locus classicus* a passage of Galen, wherein he states that medical knowledge was at first hereditary, and that parents imparted it to their offspring as a kind of family prerogative or possession. This usage, however, became in process of time more relaxed, and then medical secrets began to be imparted to strangers who had gone through the forms of initiation (*τέλειοι ἀνδρες*), and were in this way rendered less exclusive in their character. (*Galen*, *Administr. Anatom.*, lib. 2, p. 128.) It is for this reason that Aristides, in a later age, remarks, that a knowledge of medicine was for a long time regarded as the attribute of the family of the Asclepiades. (*Orat. Sacr.*, vol. 1, p. 80.) And hence, too, Lucian makes a physician say, "My sacred and mysterious oath compels me to be silent." (*Tragopod.*, p. 818.) The theurgic physicians of the Alexandrean school re-established, at a subsequent period, this ancient custom, in order to impart, by the obligation of religious silence, a greater degree of consideration to their superstitious practices. (*Alex. Trall.*, lib. 10, p. 593, *ed. Guinth. Andernac.*) The Asclepiades appear to have established, among their disciples and in their manner of instructing, a distinction which we find existing also in the schools of the philosophers. They imparted the ordinary branches of medical knowledge to those who were not yet initiated, but their profound secrets (*αἱ ἀπόῤῥητοι διδασκαλίαι*) only to those who had been admitted into their mysteries. The Asclepiades neglected entirely two essential parts of the healing art, diet and anatomy. Plato says that an acquaintance with dietetics was not cultivated before the time of Predicles of Selymbria, and Hippocrates confirms the assertion of the philosopher. (*Sprengel*, *Apol. d'Hippocr.*, pt. 11, p. 271.) Anatomy, again, could not flourish in Greece, through the force of popular prejudice, and these prejudices took their rise from the belief, that the soul, after being disengaged from its material envelope, was obliged to wander on the banks of the Styx until the body was consigned to the earth or devoured by the flames. (*Hom.*, *Il.*, 23, 71.—*Sprengel*, *Hist. Med.*, vol. 1, p. 169, *seqq.*)—II. A Greek physician, a native of Prusa in Bithynia, who lived in the age of Cicero, and who was the first that brought the art of medicine into reputation at Rome. After having acquired a name in Asia, he came to the capital of Italy, B.C. 110, rejecting the offers of Mithradates, king of Pontus, who wished him to reside at his court. Asclepiades was one of those ardent spirits destined to bring about a revolution in whatever career they move, and nature had endowed him with an attractive kind of eloquence, which he often abused. At Rome he commenced giving lessons in rhetoric, but all of a sudden, persuading himself, after a very superficial acquaintance with medicine, that he was thoroughly master of the art, he began to practice it. Unhappily, he brought into this new pursuit all the rash eagerness of his independent spirit, and all the philosophical errors of opinion which, as a rhetorician, he had successively adopted. The Romans had given a favourable reception to Archagathus before Asclepiades came among them, but they soon began to dislike his practice, from his having recourse frequently to painful remedies. Asclepiades, in order to gain a reputation, pursued a course directly opposite to this. He made it a point to give only such remedies as were agreeable and easy to bear. He applied, moreover, to the medical art all the erroneous philosophic notions of his day; and, speaking in this way to the Romans of things that entered into the plan of their studies, and alluring them also by the charms of his eloquence, he was enabled to gain their confidence the more easily, from being himself deceived into the belief that he was near the truth. Adopting the corpuscular philosophy of Epicurus, he made it the basis of his doctrine. He misunderstood that of Hippocrates, the only true one. He even criticised openly the method of this great physician, namely, the calm observation of nature, and called it, in derision, "the study of death" (*θανάτου μελέτην.—Galen*, *de venæ sect. adv. Erasistr.*, p. 3). From Pliny's account of him, Asclepiades would appear to have been nothing more than a successful charlatan, who flattered the whims of his patients, and rejected all the tortures which, under the name of regular remedies, had been previously in vogue. He admitted only five means of cure; dieting, occasional abstinence from wine, friotions, exercise on foot, and the being carried in litters. (*Plin.*, 26, 3.) The appearance, too, for the first time in Italy, of the disorder termed elephantiasis, and the alarm which it occasioned, could not fail to add greatly to the reputation of a medical man who was skilful in curing it. (*Plut.*, *Sympos.* 8, *qu.* 9.) Finally, the relations subsisting between him and the most distinguished Romans of his time, especially Cicero, contributed greatly to his celebrity. (*De Orat.*, 1, 14.) A singular circumstance also gained him great credit among the lower orders. Happening to pass, on one occasion, near a funeral train, he perceived that the body which was being conveyed to the funeral pile exhibited signs of life. He immediately employed the most active measures for its resuscitation, and succeeded, to the great astonishment of the by-standers, who regarded what he had done as a restoring from death to life, rather than as an act of ordinary healing. Asclepiades used to boast that he had never been sick; and if we credit Pliny, he did not even die of any malady, but from an

accident that befell him. We have some fragments of his writings remaining, an edition of which was given by Gumpert, with a preface by Grüner, *Vimar.*, 1794, 8vo. Asclepiades was the founder of a school, which enjoyed great celebrity among the ancients. Stephanus of Byzantium gives the names of several of his pupils (*s. v.* Δυρράχιον). A scholar of his, not mentioned by the latter, namely, Themisto, was the chief of the sect of the Methodists, as they were termed. (*Biogr. Univ.*, vol. 2, p. 564.—*Sprengel, Hist. Med.*, 2, p. 3, *seqq.*)

Asclepiodōrus, I. an Athenian painter, contemporary with Apelles, who praised the former for the symmetry of his productions, and yielded him the palm in delineating the relative distances of objects. Mnaso, a tyrant of antiquity, employed him to paint the twelve deities (Dii majores), and paid him 300 minæ (over $5277) for each. (*Pliny*, 35, 10.)—II. A statuary, one of those, according to Pliny (34, 8), who excelled in representing the philosophers. (*Sillig, Dict. Art., s. v.*)

Asclepiodōtus, a native of Alexandrea, the disciple of Jacobus in medicine and of Proclus in eclectic philosophy, in both of which he acquired a distinguished reputation. Damascius gave a long account of him in the Life of Isidorus, of which Suidas and Photius have preserved fragments. In medicine he surpassed his instructer, and is said to have re-established the use of white hellebore, with which he made some very successful cures. He was well acquainted also with the virtues of plants, and with the history of animals; and made great progress also in the musical art. Some wonderful stories are likewise related of him, which would seem to place him in the class of Thaumaturgists. He wrote a commentary on the Timæus of Plato, which is now lost. (*Photius, Cod.*, 242, vol. 2, p. 343, *seqq.*)

Ascōlĭa, a festival in honour of Bacchus, celebrated by the Athenian husbandmen, who generally sacrificed a goat to the god, because that animal is a great enemy to the vine. They made a bottle or bag with the skin of the victim, which they filled with wine, smearing at the same time the outer surface with oil. On this they endeavoured to leap with one foot, and he that first fixed himself was declared victor, and received the bottle as a reward. This was called ἀσκωλιάζειν, παρὰ τοῦ ἐπὶ τὸν ἀσκὸν ἅλλεσθαι, from *leaping upon the bottle*, whence the name of the festival is derived. It was also introduced into Italy under the name of *Vinalia*, on which occasion the rustics put on hideous masks of bark, and invoked Bacchus in joyful strains. They also hung up, at the same time, little images on a lofty pine. These images they called *Oscilla*. (*Schol. ad Aristoph., Plut.*, 1129.—*Virg., Georg.*, 2, 387, *seqq.*) Spence gives engravings from several gems, on which figures are represented, called *oscilla* or *alŏræ*. They are found also in the paintings at Herculaneum, and in Mercurialis (*Art. Gymn.*, 3, 9, p. 217). Spence attributes the origin of this rite to the popular belief, that when Bacchus turned his face towards the fields, their fertility was assured. Hence they exposed these small figures to the winds, that they might be free to turn in any direction. Some writers think that the *oscilla* were the same with phallic symbols (compare *Serv., ad Virg., l. c.*), but this opinion now finds few, if any, supporters. (*Turneb., Adv.*, 3, 20.—*Rolle, Recherches sur le culte de Bacchus*, vol. 1, p. 312.) The Athenians had their festival of *oscilla*, which they termed *alŏræ*, and which was said to have been instituted in memory of Erigone; and hence Varro (*ap. Serv. ad Æn.*, 12, 603) gives another singular explanation to the custom of suspending *oscilla*. According to him, a rope was suspended at either extremity from a beam or tree, and in this way a swing was formed, to which a little image or *oscillum* was suspended. The movement of this swing to and fro, with the image attached, was regarded as a kind of funeral offering to those who had committed suicide by hanging.—There is evidently some analogy, in both form and meaning, between the Latin term *oscilla* and the Greek ἀσκώλια, and the common derivations given in either case cannot be correct. (Consult the etymology given by Servius, *ad Virg., l. c.*)

Asconius Pediānus, a grammarian, born at Patavium, a little before the commencement of our era (*Madvig, de Pediani Comment. Disp. Crit.*, p. 16), and who is known to modern times by his commentary on the orations of Cicero. The statement of Philargyrius, that Asconius had heard Virgil in his youth, deserves no credit whatever (*ad Virg., Eclog.*, 8, 106), since it is contradicted in effect by the remark of St. Jerome, who informs us, that Asconius, in the 73d year of his age, and in the 7th of Vespasian's reign, suffered the loss of his sight, but still lived for twelve years after this. (*Hieron., in Chronic. Euseb., ad Olymp.* cexiii., 3.) Just as little credit is due to the supposition of there having been two individuals named Asconius, an earlier one, who was the friend of Livy and Virgil, and wrote a commentary on Cicero's orations, and a later one, who was an historical writer. All antiquity knows but one Asconius Pedianus. (*Jos., Scal. Animadv. ad Euseb. Chron.*, p. 183, *ed.* 1.—p. 200, *ed.* 2.)—Few particulars have reached us relative to Asconius. He composed a work in defence of Virgil, now lost (*Donat., in Vit. Virg.*, 16, 64), and another on the life of Sallust, which also has not reached us. He wrote likewise a commentary on the Orations of Cicero, for the use of his own son (*ad Orat. pro Milon.*, 6), some portions of which have reached our day. The importance of these makes us feel the more sensibly the loss of the other parts. (*Madvig*, p. 72, *seqq.*) We have fragments of the commentary on nine orations of Cicero: the Divinatio, three of those against Verres, the oration for Cornelius, the oration *in tog. candid.*, that against Piso, and those for Scaurus and for Milo. The character of this commentary is in general historical, and Asconius appears in it as a man well acquainted with the history and earlier constitution of Rome. Frequently he is our only authority for certain facts, since the sources from which he has drawn, in such cases, no longer exist. His Latinity is tolerably pure and correct, and comparatively free from the barbarisms of a declining tongue; always excepting the commentaries on the Verrine orations, which are thought by the learned to have been the work of a later writer, who lived shortly after Servius and Donatus, and who probably derived his materials from some commentary of Asconius, now lost. It is to this same later writer, and not to Asconius, that Niebuhr assigns the scholia found by Mai, in 1814, in the Ambrosian palimpsest. (*Niebuhr, ad Front. Op., ed. Berolin.*, p. xxxiv.—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 539, *seqq.*)

Ascra, a town of Bœotia, situate on a rocky summit belonging to Helicon. It could boast of considerable antiquity, having been founded, as the poet Hegesinous, quoted by Pausanias (9, 29), asserts, by Ephialtes and Otus, sons of Aloeus. What rendered the place, however, most remarkable, was its having been the residence of Hesiod. The poet was not a native of Cyme, but his father came from Cyme to Ascra, his native city, as he himself informs us (*Op. et D.*, v. 635, *seqq.*). He does not give us a very favourable idea of the climate of the place. From his birthplace Ascra, Hesiod is commonly called the *Ascræan* bard. Pausanias reports, that in his day only one tower remained to mark the site of Ascra (9, 29). Dr. Clark imagined that the village of *Zagora* represents Ascra; but Sir W. Gell is inclined to identify it with an ancient tower he observed on a lofty, bare, conical rock; which agrees with the topography of Strabo, who places it to the right of Helicon, and

about forty stadia from Thespiæ. (*Cramer's Ancient Greece*, vol. 2, p. 207, *seqq.*)

Asculum, I. Picenum, a city of Picenum, so named to distinguish it from the Asculum of Apulia. It was situate in the interior, on the river Truentus, and some distance to the southwest of Firmum. Strabo describes it as a place of great strength, surrounded by walls and inaccessible heights. It was the first city to declare against the Romans when the Social war broke out, and its example was followed by the whole of Picenum. Asculum sustained, in the course of that war, a long and memorable siege against Pompey, who finally, however, compelled the place to surrender, and caused several of the chiefs of the rebels to be beheaded. (*Liv., Epit.*, 76.—*Vell. Paterc.*, 2, 21.—*Florus*, 3, 18.—*Appian, Bell. Civ.*, 1, 38.—*Plut., Vit. Pomp.*) We learn from Pliny (3, 13) that Asculum was a Roman colony, and regarded as the chief city of the province. It is now *Ascoli*.—II. Apulum, a city of Apulia, to which the epithet *Apulum* was attached to distinguish it from Asculum in Picenum. It was situate in the interior of Daunia, near the confines of Samnium, and is supposed to be represented by the modern town of *Ascoli*, which is about six miles to the southwest of *Ordona*. It was under the walls of this place that Pyrrhus encountered a second time the Roman army, after having gained a signal victory in Lucania. The action was attended with no advantage to either side. (*Florus*, 1, 18.— *Plut., Vit. Pyrrh.*—*Frontin., Strateg.*, 1, 3.) Frontinus, who classes it among the colonies of Apulia, terms it Ausclum. This is probably the correct orthography, as may be seen from coins, the inscription on which is ΑΥΣΚΛΙΩΝ, and ΑΥΣΚΛ. (*Cramer's Ancient Italy*, vol. 2, p. 288.)

Asdrŭbal. *Vid.* Hasdrubal.

Asi, or Asæ (in the old Scandinavian *Æsir* or *Esir*, the plural form of *As*), a general appellation given, in the mythology of northern Europe, to the deities that came in with Odin from the East. Including this latter divinity they were twelve in number, according to some, thirteen (*Magnusen, Boreal. Mythol. Lex.*, p. 730), and there was the same number of female deities or *Asynia*.—While some are inclined to see in the Asi merely an Asiatic colony, wandering in from the vicinity of the Don, others, with much more propriety, find in the name a curious chain of connexion between the early religions of the Eastern and European worlds. The term *As*, in fact, appears to have been an old appellation for deity, and meets us in numerous quarters, under various though not very dissimilar forms. Thus, in the Coptic, *Os* is said to signify "Lord" or "Deity;" in the old Persian, good deities or spirits were called *Ized*, while by Berosus the gods are termed *Isi*. (*Kanne, System der Ind. Myth.*, p. 228.) Again, in Sanscrit we have *Isha*, "a lord" or "master," the feminine of which, *Ishana*, reminds us at once of *Asynia*, a female deity, or Asa. Among the ancient Gauls, the supreme Being was denominated *Esus* or *Hesus*, a name that connects the Druidical worship with the East; while among many nations of Finnish origin, in Asiatic Russia, we have such terms for deity as *Eis, Ess, Essi*, and *Oes*. (*Magnusen*, p. 719, *note.*— *Heyd, Etymol. Versuch., Tubingen*, 1824.) It is curious to connect with this the account given by the Roman writers, that in the Etrurian language *Æsar* signified "God." (*Sueton., Aug.*, 97.—*Dio Cass.*, 56, 29.—*Hesych., s. v.* Αἰσοι.—*Müller, Etrusk.*, vol. 2, p. 81.) We may compare with this the old augural doctrine among the Etrurian priesthood, that the gods had their home or dwelling in the north, by which we see Scandinavia and Etruria brought singularly into contact. (*Serv., ad Æn.*, 2, 693.—*Dion. Hal.*, 2, 5.—*Plut., Quæst. Rom.*, 78.—*Müller, Etrusk.*, vol. 2, p. 126.)—Again, the traditions in the north of Europe are uniform, that the Asi came in from the east or rather southeast, and mention is made of a country called *Asa-land*, and its metropolis *Asgard*, in the vicinity, or to the east, of the Tanaïs, from which Odin and the Æsæ are said to have come into Europe. (*Saga Olafs Trygg. Ed. Skalh.*, 2, 49.—*Havn.*, 2, 183.—*Append. Ed. Jun., ed. Rask.*, p. 354.—*Magnusen*, p. 287, 293.) We see here, at once, the striking analogy between *Asen-land* and *Asia*, and may easily suppose that by the former is meant merely a part of the latter, and that the name *Asia* itself means nothing more than the "land of the Asi," or "the Holy Land." ("Asa, Asia, *solum divinum, sacra terra.*"—*Hickes, Thes. Ling. Septentr.*, 1, p. 193.) As Odin and Buddha are the same deity (*vid.* Odinus), the worship of the Asi is to be referred to the remote East as its native home, and Asgard near the Tanaïs must be regarded as merely one of many sacerdotal stations where this worship was observed, and whence colonies were sent forth. Traces of the root from which these names are derived may be found in several geographical appellations connected with the country around the Tanaïs. Thus we have *Caucasus* (*Cauc-asos*, i. e., the mountain of the Asi), the river *Phasis* (*Ph-asis*, i. e., the holy stream), the name *Amazonius*, sometimes applied to the Tanaïs (*Am-azonius*, i. e., *Am-azon*), and we find it retained even in the modern term *Az-opk*. (*Ritter, Vorhalle*, p. 465.)—Many other curious analogies present themselves. Pausanias (3, 2, 45) makes mention of an ancient city in Laconia, named *Las* (*L-as*), which had succeeded a still earlier city of the same name, that had stood on Mount *Asia* (*As-ia*), and amid the ruins of this latter place were the remains of a temple of Minerva *Asia* (*As-ia*, i. e., *Asynia*). Pausanias adds that Minerva *Asia* had also a temple among the Colchians. We may compare with this the Doric form of the name of the goddess, as appearing in Aristophanes, Ἀσανᾶ (*Asana*, i. e., *Asa-na* or *Asynia*). There was also in Crete a very ancient sanctuary of Jupiter Asius. (*Steph. Byz.*, p. 181, *ed. Berk.*) The Greek adjective ὅσιος (*hos-ios*), "sacred," may be traced to the same source, as well as the earlier form of the Latin term *ara*, "an altar," namely, *asa* (*as-a.*—*Aul. Gell.*, 4, 3.) We may even carry our speculations into the Hebrew tongue, and connect with our subject the term *Az*, "mighty" or "strong," and the appellation *Azazel* (*Asa-el*), given to an idol or false deity. (Consult *Gesen., Lex. Hebr., s. v.*)—If an etymology be sought for the name *Asi*, we may find it in the Sanscrit verb *as*, "to be," the participle of which, namely, *sant*, is analogous to the Greek ὤν, and reminds us of Ζάν, one of the old Greek names for Jupiter or the Supreme Being. The Asi, then, are the "*Beings*," κατ' ἐξοχήν.

Asia, I. one of the three parts of the ancient world, separated from Europe by the Ægean, the Euxine, the Palus Mæotis, the Tanaïs or *Don*, and the *Dwina*; from Africa by the *Red Sea* and Isthmus of *Suez*. Asia is in its extent the largest continent, and in its situation the most favoured by nature. Its square contents amount to 14,000,000 miles. In comparison with other countries it has advantages, and especially over Africa. These advantages consist in the character of its broken shore, the fruitful islands which lie around it, its numerous gulfs that enter far into the land, its large rivers, and its few deserts in the interior. There are two principal chains of mountains extending from west to east. In the north, the Altai, which in antiquity was still without a name; in the south, the range of Taurus. Branches of both are the Caucasus, between the Black and Caspian Seas; the Imaus, along the golden desert (the desert of *Cobi*); the Paropamisus, on the northern side of India; the Uralian chain, in antiquity still without a name, unless these are the Rhipæan mountains of the ancients. Of the chief rivers, four flow from

north to south; the Euphrates and Tigris into the Persian Gulf, the Indus and Ganges into the Indian Sea: two flow from east to west, the Oxus, now *Gihon*, and the Iaxartes, now *Sirr*.—Asia may therefore be divided into *Northern Asia*, the country north of the Altai range: *Middle Asia*, the country between the ranges of Altai and Taurus: and *Southern Asia*, the country south of Taurus.—Northern Asia lies between 76° and 50° of latitude (*Asiatic Russia* and *Siberia*). This in antiquity was very little known, yet not entirely unknown. Dark but true traditions respecting it may be found in the father of history, Herodotus.—Middle Asia, the country between 50° and 40° north latitude, comprehending Scythia and Sarmatia Asiatica (the *Great Tartary* and *Mongolia*), is almost one immeasurable unproductive prairie, without agriculture and forests, and, therefore, a mere pasture-land. The inhabitants leading pastoral lives (Nomades), are without cities and fixed places of abode; and therefore, instead of political union, have merely the constitution of tribes.—Southern Asia, comprising the lands from 40° north latitude to near the equator, is entirely different in its character from the countries of Middle Asia: it is, both in soil and climate, possessed of advantages for agriculture, and, in comparison with the other countries of the earth, it is rich in the costliest and most various products.—The early commerce of the world, especially of the east, was originally through Asia. The natural places of depôt in the interior were on the banks of the large rivers; on the Oxus, in Bactria; on the Euphrates, at Babylon. The natural places of depôt on the coast were the western coast of Asia Minor and Phœnicia, where arose the series of Grecian and Phœnician cities.—Asia from the first, as at present, contained in its interior empires of immense extent, by which they are distinguished from those of cultivated Europe, as well as by their constitution. They often underwent revolutions, but their form remained the same. For this causes must have existed, lying deep and of wide influence, and which, notwithstanding these frequent revolutions, still continued to operate, and always gave to the new empires of Asia the organization of the old ones. The great revolutions of Asia (with the exception of that of Alexander) were occasioned by the numerous and powerful nomadic nations which occupied a great part of that continent. Compelled by accident or necessity, they left their places of abode, and founded new empires, while they passed through and subjected the fruitful and cultivated countries of Southern Asia, until, unnerved by luxury and effeminacy, consequent on the change in their habits of life, they in their turn were in like manner subjected. From this common origin may be explained in part the great extent, in part the rapid rise and the usually short continuance, of these empires. The development of their internal form of government must, for the same reason, have had great resemblance; and the constant re-appearance of despotism in them is to be explained partly from the rights of conquerors, and partly from their great extent, which rendered a government of satraps necessary. To this we must add, that the custom of polygamy, prevailing among all the great nations of inner Asia, ruined the mutual relations and obligations of domestic life, and thus rendered a good constitution impossible. For a domestic tyrant is formed instead of a father of a family, and despotism at once gains its foundation in private life. (*Heeren's History of the States of Antiquity*, p. 14, *seqq.*—*Bancroft's transl.*)—As early as the time of Herodotus, we find the name of Asia employed to designate this vast continent. The Greeks, as we learn from that historian, pretended that it was derived from Asia, the wife of Iapetus. The Lydians, on the other hand, deduced the name from Asius, one of their earliest kings. (*Herod.*, 4, 45.) Bochart, in modern days, has traced the appellation to *Asi*, a Phœnician word according to him, signifying "a middle part," or something intermediate, and hence he makes Asia mean the continent placed between Europe and Africa. (*Geogr. Sacr.*, 4, 33, p. 298.) The true derivation, however, would seem to be that given in the preceding article. (*Vid.* Asi.)—Homer applies the name of Asia to a small district of Mæonia or Lydia, situated near the Cayster. (*Il.*, 2, 461.) Euripides, also, evidently restricts the appellation to a portion of Lydia, in a passage of the Bacchæ (v. 64.—Compare *Dionys. Periег.*, 386, and *Eustath.*, *ad loc.*). It would appear, indeed, that the Ionian Greeks, on their first arrival on the banks of the Mæander and Cayster, found the name of Asia attached to this part of the continent, and communicated it to their European countrymen, who in process of time applied it to all the countries situated to the east of Greece. It would be wrong, however, to suppose, that the name in question originally belonged merely to that part of the continent with which the Ionian colonists first became acquainted. It would seem, on the contrary, to have been given at an early period to various spots connected with the worship of the Asi, all pointing, however, to some region of the remote East where the name most probably originated.—Herodotus employs the division of *Upper* and *Lower Asia*. The latter of these answers in fact to what we now call Asia Minor, while the former denotes the vast tract of country situated to the east of the Euphrates. It is not exactly known when the peninsula came to be designated by the name of Asia Minor; but it does not appear in any author prior to Orosius, who employs it (1, 2), as well as Constantine Porphyrogenetes (*de Themat.*, 1, 8). The term *Anadoli*, used by the Turks to denote this portion of the Ottoman empire, is a corruption of *Anatolia*, and this last is derived from the Greek ἀνατολή (*the rising of the sun*, i. e., *the east*), and answers to the Frank word *Levant*.—Few countries present such a diversity of soil and climate as the peninsula of Asia Minor. Ionia, Lydia, Caria, and, indeed, generally speaking, the whole of Western Asia, were remarkable for their genial temperature and extreme fertility; while the mountainous districts of Lycia, Pisidia, Cilicia, and Cappadocia were very thinly inhabited, from the coldness of the climate and the unproductiveness of the soil. Many parts of Phrygia and Galatia were also nearly deserted from the barrenness of the ground, which was strongly impregnated with salt, and exhibited, besides, many traces of volcanic agency. The whole country, in fact, appears to have been subject at an early period to violent earthquakes, which destroyed or damaged many flourishing cities. (*Strab.*, 578.) Nevertheless, Asia Minor, taken collectively, was one of the most productive and opulent countries of which antiquity has left us any account; and we have the authority of Cicero for stating, that the Roman treasury derived its largest and surest revenues from this quarter. (*Or. pro Leg. Man.*, 2, 6.) Some idea of its various productions will be given in the remarks under each particular province. (*Vid.* Mysia, Bithynia, Phrygia, &c.) Asia Minor was furnished also with numerous excellent harbours along its coast. Nor was any country more favoured by nature, or more calculated to become the centre of a mighty and perhaps universal empire. But the moral character of its population has never kept pace with the resources of the country; and this will probably always be the case as long as the softness of the climate and the fertility of the soil continue to exercise an enervating influence over the character of the people. (*Cramer's Asia Minor*, vol. 1, p. 1, *seqq.*)—II. Provincia, or Asia Proconsularis, the Roman province of Asia, comprising Mysia, Lydia, Caria, and Phrygia, with the exception of Lycaonia. This is

meant by Asia in the legal sense of the term as employed by the Romans, and is the same with what the Greek writers of the Roman era call Asia Proper, or ἡ ἰδίως καλουμένη Ἀσία (*Strab.*, 626), in which sense we find the word Asia used in the New Testament. (*Acts*, 2, 9.) In another passage, however (*Acts*, 16, 6), we find a distinction made between Phrygia and Asia. So, again, in the book of Revelations, which is addressed to the seven churches of Asia, the name appears to be confined to that portion of ancient Lydia, which contained Ephesus, Smyrna, Pergamus, Sardis, &c. (*Cellarius, de Sept. Eccles. Asiæ, inter Dissert. Acad.*, p. 412.—*Cramer's Asia Minor*, vol. 1, p. 3.)—III. One of the Oceanides. She married Iapetus, and became by him the mother of Atlas, Prometheus, Epimetheus, and Menœtius. (*Apollod.*, 1, 2.—*Heyne, ad loc.*)

Asia Palus (the Ἀσιος λειμών of Homer), a marsh in Lydia, formed by the river Cayster, near its mouth. It was the favourite haunt of swans and other waterfowl. (*Hom., Il.*, 2, 470.—*Virg., Geog.*, 1, 383.—*Id., Æn.*, 7, 699.—*Ovid, Met.*, 5, 386.) Near it was another marsh or lake, formed in like manner by the river, and called Selinusia Palus. Both belonged to the temple of Ephesus, and were a source of considerable revenue. (*Cramer's Asia Minor*, vol. 1, p. 261.)

Asiāna, one of the later divisions of Asia Minor. Towards the decline of the Roman empire, Asia Minor was divided into two dioceses or provinces, called Asiana and Pontica, each governed by a lieutenant named *Vicarius*. (*Notit. Imper.*, 1.—*Cod. Theod.*, 5, *tit.* 2.)

Asiāticus, L. the surname of one of the Scipios (Lucius Cornelius), obtained by him for his conquests in Asia. (*Vid.* Scipio V.)—II. A senator, put to death by Claudius, on a false charge made at the instigation of Messalina, who was desirous of seizing upon the gardens of Lucullus, which were in his possession. (*Tac., Ann.*, 11, 1, *seqq.*)

Asinārus, a river of Sicily, running into the sea to the north of Helorum. It is now called *Fiume di Noti*, from the little town of *Noto* on its northern bank. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 240.)

Asīne, I. a town of Argolis, northwest of Hermione, on the Sinus Argolicus, or *Gulf of Nauplia*.—II. Another in Messenia, southwest of Messene, founded by the inhabitants of the former place, when driven from their city by the Argives.

Asinius, I. Pollio. (*Vid.* Pollio.)—II. Gallus, son of Asinius Pollio, was consul A.U.C. 748. He married Vipsania, the repudiated wife of Tiberius, a step which gave rise to a secret enmity on the part of the latter towards him. He starved himself to death, either voluntarily, or, what is more probable, having been ordered by the emperor to destroy himself. Asinius published in his lifetime a parallel between his father and Cicero, in which he assigned to the former a marked superiority over the latter. (*Tac., Ann.*, 1, 76.—*Id. ib.*, 6, 23.—*Plin., Ep.*, 7, 4.)—III. Quadratus, an historian of the third century of our era, who wrote a history of the Greeks, Romans, and Parthians, down to the time of Philip the Arabian, under whose reign he lived.—IV. Capito, a grammarian, who wrote a book of Epistles. Some read *Sinnius* for *Asinius*. (*Aul. Gell.*, 5, 20.)

Asius, I. a son of Dymas, brother of Hecuba. He assisted Priam in the Trojan war, and was slain by Idomeneus. (*Hom., Il.*, 2, 352.—*Id. ib.*, 12, 15.—*Id. ib.*, 13, 384.)—II. Son of Imbracus, accompanied Æneas to Italy. (*Virg., Æn.*, 10, 122.)—III. A name given to a mythic personage in the legends of Lydia. Consult remarks under the articles Asi and Asia.—IV. A poet of Samos, who wrote about the genealogy of ancient heroes and heroines. (*Pausan.*, 7, 4.)

Asius Campus, a place near the Cayster, and in the vicinity of the Asia Palus. (*Vid.* Asia Palus.)

Asopĭades, a patronymic of Æacus, son of Ægina a daughter of Asopus. (*Ovid, Met.*, 7, 484.)

Asōpis, I. a daughter of the Asopus.—II. A daughter of Thespius, mother of Mentor. (*Apollod.*, 2, 7.)

Asōpus, I. a river of Thessaly, rising in Mount Œta, and falling into the Sinus Maliacus. It flows through a gorge in the mountain enclosing the Trachinian plain. (*Herod.*, 7, 199.—*Strab.*, 428.)—II. A river of Bœotia, rising in Mount Cithæron near Platæa, and flowing into the Euripus. It separated the territories of Platæa and Thebes, and also traversed in its course the whole of Southern Bœotia. Though generally a small and sluggish stream, yet after heavy rains it could not easily be forded. (*Thucyd.*, 2, 5.) It was on the banks of the Asopus that the battle of Platæa was fought. (*Herod.*, 9, 49.) This river still retains the name of *Asopo*. The plain along its northern bank was called Parasopia. (*Cramer's Ancient Greece*, vol. 2, p. 217.)—III. A river of Achaia, rising in the Argolic mountains, on the frontiers of Arcadia, near Cyllene, and falling into the Corinthian gulf a little below Sicyon. The part of the Sicyonian territory which it watered was called Asopia. (*Strab.*, 383.—*Pausan.*, 2, 5.) On its banks were celebrated the games which Adrastus instituted in honour of Apollo. (*Pind., Nem.*, 9, 20.) The neighbouring people believed that this river was none other than the Mæander of Asia Minor, which, emptying into the sea near Miletus, passed under the waters of the Mediterranean, and re-appeared in Achaia as the Asopus. (*Pausan., l. c.*)—IV. A son of Oceanus, or, according to others, of Neptune, and god of the last-mentioned stream. His daughter Ægina was carried off by Jupiter, and the father, on seeking her, was struck by a thunderbolt, and driven back to his watery abode. Hence, say some of the ancient mythologists, coals were seen borne along on the surface of the Asopus. (*Apollod.*, 3, 12, 6.—*Heyne, ad loc.*)

Aspărăgium, a town of Illyricum, on the southern bank of the Apsus (or *Ergent*), about 34 miles south of Dyrrachium. (*Cæs., Bell. Civ.*, 4, 13.)

Aspasĭa, I. a celebrated female, a native of Miletus, which place was early and long renowned as a school for the cultivation of female graces. She came as an adventurer to Athens, in the time of Pericles, and, by the combined charms of her person, manners, and conversation, completely won the affections and esteem of that distinguished statesman. Her station had freed her from the restraints which custom laid on the education of the Athenian matron; and she had enriched her mind with accomplishments which were rare even among men. Her acquaintance with Pericles seems to have begun while he was still united to a lady of high birth, before the wife of the wealthy Hipponicus. We can hardly doubt that it was Aspasia who first disturbed this union, although it is said to have been dissolved by mutual consent. But, after parting from his wife, who had borne him two sons, Pericles attached himself to Aspasia by the most intimate relation which the laws permitted him to contract with a foreign woman: and she acquired an ascendency over him which soon became notorious, and furnished the comic poets with an inexhaustible fund of ridicule, and his enemies with a ground for serious charges. The Samian war was ascribed to her interposition on behalf of her birthplace; and rumours were set afloat, which represented her as ministering to the vices of Pericles by the most odious and degrading of offices. There was perhaps as little foundation for this report as for a similar one in which Phidias was implicated (*Plut., Vit. Pericl.*, c. 13); though among all the imputations

brought against Pericles, this is that which it is the most difficult clearly to refute. But we are inclined to believe, that it may have arisen from the peculiar nature of Aspasia's private circles, which, with a bold neglect of established usage, were composed not only of the most intelligent and accomplished men to be found at Athens, but also of matrons, who, it is said, were brought by their husbands to listen to her conversation. This must have been highly instructive as well as brilliant, since Plato did not hesitate to describe her as the preceptress of Socrates, and to assert that she both formed the rhetoric of Pericles, and composed one of his most admired harangues, the celebrated funeral oration. (*Plat., Menex.*, 4,—vol. 6, p. 148, *ed. Bekk.*) The innovation, which drew women of free birth and good condition into her company for such a purpose, must, even where the truth was understood, have surprised and offended many; and it was liable to the grossest misconstruction. And if her female friends were sometimes seen watching the progress of the works of Phidias, it was easy, through his intimacy with Pericles, to connect this fact with a calumny of the same kind. There was another rumour still more dangerous, which grew out of the character of the persons who were admitted to the society of Pericles and Aspasia. No persons were more welcome at the house of Pericles than such as were distinguished by philosophical studies, and especially by the profession of new philosophical tenets. The mere presence of Anaxagoras, Zeno, Protagoras, and other celebrated men, who were known to hold doctrines very remote from the religious conceptions of the vulgar, was sufficient to make a circle in which they were familiar pass for a school of impiety. Such were the materials out of which the comic poet Hermippus, laying aside the mask, formed a criminal prosecution against Aspasia. His indictment included two heads: an offence against religion, and that of corrupting Athenian women to gratify the passions of Pericles. The danger was averted; but it seems that Pericles, who pleaded her cause, found need of his most strenuous exertions to save Aspasia, and that he even descended, in her behalf, to tears and entreaties, which no similar emergency of his own could ever draw from him. (*Athen.*, 12, p. 589.)—After the death of Pericles, Aspasia attached herself to a young man of obscure birth, named Lysicles, who rose through her influence in moulding his character to some of the highest employments in the republic. (*Thirlwall's Greece*, vol. 3, p. 87, *seqq.*—Compare *Plut., Vit. Pericl.—Xen., Mem.*, 2, 6.—*Max. Tyr.*, 24, p. 461.—*Harpocr.*, p. 79.—*Aristid.*, 2, p. 131.)—II. Daughter of Hermotimus, and a native of Phocæa in Asia Minor. She was so remarkable for her beauty, that a satrap of Persia carried her off and made her a present to Cyrus the Younger. Her modest deportment soon won the affections of the prince, who lived with her as with a lawful spouse, and their union became celebrated throughout all Greece. Her name at first was *Milto* (vermilion), which had been given her in early life on account of the brilliancy of her complexion. Cyrus, however, changed it to Aspasia, calling her thus after the female companion of Pericles. (*Vid.* Aspasia I.) After the death of the prince, she fell into the hands of Artaxerxes, who for a long time vainly sought to gain her affections. She only yielded at last to his suit through absolute necessity. When the monarch declared his son Darius his successor, the latter, as it was customary in Persia for an heir to ask a favour of him who had declared him such, requested Aspasia of his father. Aspasia was accordingly sent for, and, contrary to the king's expectation, made choice of Darius. Artaxerxes therefore gave her up, in accordance with established custom, but soon took her away again, and made her a priestess of Diana at Ecbatana, or of the goddess whom the Persians called Anaïtis. This station required her to pass the rest of her days in chastity. (*Plut., Vit. Artax.*) Justin, however, says that Artaxerxes made her one of the priestesses of the sun. (*Just.*, 10, 1.—*Ælian, V. H.*, 12, 1.—*Plut., Vit. Artax.—Xen., Anab.*, 1, 10.—*Athen.*, 15, p. 576.)

Aspendus, a city of Pamphylia, lying for the most part on a rocky precipice, on the banks of the river Eurymedon. (*Arrian*, 1, 27.—*Zosim.*, 5, 16.—*Scylax*, p. 39.) Strabo makes it to have been well-peopled, and founded by an Argive colony. On this latter head, however, Scylax is silent. The city of Aspendus was a flourishing place even before the expedition of the younger Cyrus. (*Xen., Anab.*, 1, 2, 12.) It was here that the Athenian patriot Thrasybulus terminated his life. Being off the coast, he levied contributions from the Aspendians, who, seizing an opportunity when he was on shore, surprised him in his tent at night, and slew him. (*Xen., Hist. Gr.*, 4, 8.—*Corn. Nep., Thrasyb.*, c. 4.) Hierocles (p. 682) makes mention of Aspendus under the name of Trimupolis, where we must read Primupolis. The site of Aspendus has not yet been explored, but it would easily be discovered by ascending the banks of the Eurymedon. (*Mannert, Geogr.*, vol. 6, pt. 2, p. 125.)

Asphaltites Lacus. *Vid.* Mare Mortuum.

Aspis, I. a town of the Contestani, in Hispania Tarraconensis, northwest of Ilicis, which lay above Carthago Nova on the coast. It is now *Aspe*, a village in *Valencia*.—II. An island on the coast of Ionia, opposite Lebedus. It was called by some Arconnesus. (*Strab.*, 643.) The modern name is *Carabash*.—III. A town of Africa Propria. (*Vid.* Clupea.)

Aspledon, a town of Bœotia, about twenty stadia to the northeast of Orchomenus. It derived its name from Aspledon, the son of Neptune, according to Pausanias (9, 38), and is mentioned by Homer. (*Il.*, 2, 511.) The name, at a later period, was changed to Eudiclos, from its advantageous situation. (*Strabo*, 416.) Pausanias, however, affirms that in his time it was deserted on account of the scarcity of water. Dodwell is of opinion, that the site of Aspledon is marked by a tower, on an insulated hill, about two miles and a half to the northeast of Orchomenus, near the range of hills which enclose the lake and plain on that side. (*Dodwell's Tour*, vol. 1. p. 233.)

Assa, a town of Macedonia, on the Sinus Singiticus. (*Herodot.*, 7, 122.)

Assaracus, a Trojan prince, son of Tros by Callirhoë. He was father to Capys, the father of Anchises. (*Homer, Il.*, 20, 239.)

Assos, a town of Mysia, on the coast, west of Adramyttium, founded by a colony from Lesbos. It was the birthplace of Cleanthes, the stoic; and is mentioned also in the Acts (20, 13). The modern site is called *Beriam Kalesi*. (*Leake*, p. 128.)

Assyria, a country originally of small extent, but afterward greatly enlarged. It was bounded, according to Ptolemy, on the north by part of Armenia and Mount Niphates; on the west by the Tigris; on the south by Susiana; and on the east by part of Media and the mountains Choatra and Zagros. The country within these limits is called by some of the ancients Adiabene, and by others Aturia or Atyria. Assyria is now called *Kurdistan*, from the descendants of the ancient Carduchi, who occupied the northern parts. The Assyrian was one of the first and greatest empires of Asia. It is generally supposed to have been founded by Ashur or Assur, son of Shem, who went out of Shinar, driven out, as it appears, by Nimrod, and founded Nineveh, not long after Nimrod had established the Chaldean monarchy and fixed his residence at Babylon. This is the commonly received account of the origin of the Assyrian empire, founded on the Mosaic history as given in the text of our Bible; but

Bochart adopts the marginal translation, which, instead of "Out of that land went forth Assur and builded Nineveh," reads "Out of that land he (Nimrod) went forth into Assur (or Assyria) and built Nineveh." The opinion of Bochart is espoused by Faber, the converse by Michaelis and Bryant. The decision of the point is, indeed, a difficult one; but, if weight of authority can avail, the question will be speedily determined in favour of the marginal translation of the Bible, which represents Nimrod as the founder of Nineveh. This translation is supported by the Targums of Onkelos and Jerusalem; by Theophilus, bishop of Antioch, and Jerome, among the ancients; and, in addition to Bochart and Faber, by Hyde, Marsham, Wells, the writers of the Universal History, and Hales, among the moderns. Admitting, then, the force of these united authorities, Nimrod, when driven from Babel, still attended by a strong party of military followers, founded a new empire at Nineveh; which, as it was seated in a country almost exclusively peopled by the descendants of Ashur, was called Assyria. The crown of this new universal empire continued in the family of Nimrod for many ages, probably till its overthrow by Arbaces, which introduced a Median dynasty; while Babel remained in a neglected state until the same era, when Nabonassar became its first king. Whether there was an uninterrupted line of kings from Assur or Nimrod to Sardanapalus, or not, is unknown. —According to Herodotus, an Assyrian empire lasted 520 years, from 1237 to 717. Catalogues of the Assyrian kings are found in Syncellus and Eusebius. (*Mansford's Scripture Gazetteer*, p. 38, *seqq.*—Compare *Heeren's History of the States of Antiquity*, p. 25, *seqq.*, *Bancroft's transl.*)

Astaborās, a river of Æthiopia, falling into the Nile. It is now called the *Tacazzé*. (*Vid.* Nilus.)

Astăcus, a city of Bithynia, on the Sinus Astacenus, founded, according to Strabo (563), by the Megarians and Athenians. This account is confirmed by Memnon (*ap. Phot.*, p. 722), who says, that the Megarians settled here in the 17th Olympiad, and that, some years after this, an Athenian colony joined them. Astacus was subsequently seized by Dædalsus, a native chief, who became the founder of the Bithynian monarchy. In the war waged by his successor Xipoetes with Lysimachus, Astacus was ruined, and the inhabitants were transferred by Nicomedes to the city which he founded and named, after himself, Nicomedia. (*Strab., l. c.—Steph. Byz., s. v.—Cramer's Asia Minor*, vol. 1, p. 185.)

Astăpa, a town of Hispania Bætica, east of Hispalis, famed for its vigorous defence against the Romans, A.U.C. 546. It is now *Estepa La Vieja*. (*Liv.*, 38, 20.)

Astăpus, a river of Æthiopia, falling into the Nile. It is now the *Abawi*, or *Bahr-el-Azac*, and flows through Nubia, rising in a place called Coloe Palus, now *Bahr Dembea*. This is the river which Bruce mistook for the Nile. (*Joseph., Ant.*, 2, 5.—*Strab.*, 565.)

Astarte, a powerful divinity of Syria, the daughter of Cœlus and Terra. She had a famous temple at Hierapolis in Syria, which was served by 300 priests. "Astarte," observes R. P. Knight, "was precisely the same as the Cybele, or universal mother of the Phrygians. She was, as Appian remarks (*Bell. Parth.*), 'by some called Juno, by others Venus, and by others held up to be Nature, or the cause which produced the beginnings and seeds of things from Humidity:' so that she comprehended in one personification both these goddesses, who were, accordingly, sometimes blended in one symbolical figure by the very ancient Greek artists. Her statue at Hierapolis was variously composed; so as to signify many attributes like those of the Ephesian Diana, Berecynthian Mother, and others of the kind. It was placed in the interior part of the temple, accessible only to priests of the higher order; and near it was the statue of the corresponding male personification, called by the Greek writers Jupiter." (*Inquiry into the Symb. Lang.*, &c., § 218, *seqq.*—*Class. Journ.*, *No.* 53, p. 74.)—Creuzer, however, thinks it more than probable, that the legend of Astarte is purely astronomical, and may apply to the moon in connexion with the planet Venus. The name Astarte would seem also, according to him, to signify a star or planet. Compare the Persian *astere*, as suggested by Von Hammer (*Fundgr. des Orients*, vol. 3, p. 275), and the Greek ἀστρον. (*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 26.—*Lucian, de Dea Syria.*—*Cic., de Nat. D.*, 3, 23.)

Aster, a skilful archer, one of the garrison of Methone in Macedonia, when that place was besieged by Philip. He aimed an arrow at the monarch, and deprived him of an eye. On the arrow was inscribed, Ἀστὴρ Φιλίππῳ θανάσιμον πέμπει βέλος, an Iambic trimeter, meaning, "*Aster sends a deadly shaft for Philip.*" The king shot back an arrow with the following inscription, Ἀστέρα Φίλιππος, ἢν λάβῃ, κρεμήσεται, another Iambic trimeter, implying, "*Philip will suspend Aster*" (on the cross) "*if he take him.*" When the place surrendered, Aster was delivered up to the conqueror, who kept his word, and crucified him. (*Suidas, s. v.* Κάρανος.—*Plut., Parall.*, p. 307.—*Diod. Sic.*, 16, 34.) Plutarch calls him an Olynthian; but Lucian, a native of Amphipolis. (*Lucian, Quomodo Hist. sit. conscrib.*, 38.) These two writers may be reconciled, by supposing him to have been an Amphipolitan, serving in the Olynthian auxiliaries of the Methonians. (*Palmer, Exercit.*, p. 557.)

Asteria, I. a daughter of Cœus (Κοῖος) one of the Titans, and Phœbe, daughter of Uranus and Gè (Cœlus and Terra). She and Latona were sisters. Astræa married Perses, son of Crius. According to a later fable, she fled from the suit of Jove, and, flinging herself down from heaven to the sea, became the island afterward named Delos. Callimachus (*H. in Del.*, 37), who relates this, makes her to have come down like a star (*ἀστέρι ἴση*), in allusion to her name Asteria (*Starry*). Another legend, however, stated that she took the form of a quail (*ὄρτυξ.—Apollod.*, 1, 4, 1.—*Hygin.*, 53.—*Serv. ad Æn.*, 3, 73), whence the isle was called Ortygia. This identification of Delos and Ortygia appears to have been later than the time of Pindar, who (*Nem.*, 1, 4) calls them sisters. The whole fable seems to owe its origin to the affinity of sense between the words Asteria and Delos. (*Keightley's Mythology*, p. 81, *not.*)—II. One of the daughters of Danaus, who married Chætus, son of Ægyptus. (*Apollod.*, 2, 1, 4.)

Asterĭon, I. a rivulet of Argolis, rising on the slope of Mount Euboea, near the temple of the Argive Juno, and soon after disappearing among the rocks. (*Pausan.*, 2, 17.)—II. (called also Asterius) A king of Crete, descended from Deucalion, who married Europa, and brought up the children whom she previously had from her union with Jupiter. He died without issue, and was succeeded by Minos. (*Apollod.*, 1, 2, 2, *seqq.*—*Schol. ad Il.*, 12, 397.) According to another account, he was the son of Minos, and was slain by Theseus, having been the most powerful competitor with whom that hero ever had to contend. (*Pausan.*, 2, 31.) Lycophron, again (v. 1301), makes him a leader of the forces of Minos. (Compare *Heyne, ad Apollod., l. c.—Meurs., Cret.*, 3, 2.—*Höck, Kret.*, 2, 48.)

Asteropæa, daughter of Deïon, king of Phocis, or more probably Phthiotis. (*Apollod.*, 1, 9, 3.—*Heyne, ad loc., not. crit.*)

Asterŏpe, daughter of Cebren, and wife of Æacus. (*Apollod.*, 3. 12, 5.) Some MSS. of Apollodorus read Sterope (Στερόπη).—For other names, sometimes written Asterope and Asteropes, *vid.* Sterope and Steropes.

Astræa, the goddess of Justice. Her origin is differently given. She is either a Titan or a descendant of the Titans; being in the former case the daughter of Jove and Themis (*Hesiod, Theog.*, 135, 191, *seqq.*), or of Astræus and Hemera, or Astræus and Aurora (Eos). When the Titans took up arms against Jupiter, she left her father Astræus, who, as the son of a Titan, fought on their side, and descended to earth, and mingled with the human race. This intercourse with mortals continued during the golden age, but was interrupted when that of silver ensued, for, during this latter age, she came down from the mountains only amid the shades of evening, unseen by, and refraining from all communion with, men. When the brazen age commenced she fled to the skies, having left the earth the last of the immortals. Jove thereupon made her the constellation *Virgo*, among the signs of the zodiac. (*Arat., Phæn.*, 102, *seqq.*—*Schol. Theon., ad loc.*—*Hesiod, Op. et D.*, 254.—*Pind., Ol.*, 13, 6.—*Orph., H.*, 61.—*Hygin., Astron.*, 2, 25.—*Eratosth., Cat.*, 9.) As the constellation Virgo, she is identical with Erigone, having a place in the zodiac between the Scorpion and the Lion. On the old startables, or celestial planispheres, the Scorpion extended over two signs, filling with its claws the space between itself and Virgo. (*Voss. ad Virg., Georg.*, 1, 33.—*Eratosth., Cat.*, 7.—*Ovid, Met.*, 2, 197.) Later astronomers, as we are told by Theon (*ad Arat.*, 89), named the sign occupied by the claws of Scorpio the Balance (Libra), and this balance Astræa (Virgo) held in her hand as a symbol of justice. Others, however, as in the case of the Farnese marble, made it the mark of the equality of the day and night at the equinox. It is very probable that this latter explanation was the earlier one of the two, especially as Astræa ranked among the Horæ, and that the moral idea succeeded the physical. (*Vollmer, Wörterb. der Mythol.*, p. 354.—*Gruber, Wörterb. der Altclass. Mythol.*, vol. 1, p. 666.—*Ideler, Sternnamen*, p. 169.)

Astræus, I. a son of the Titan Crius and Eurybia the daughter of Pontus. Hyginus, however, makes him the offspring of Terra and Tartarus, and brother of the giants Enceladus, Pallas, &c. (*Hyg., Præf.*, p. 3, *ed. Munk.*) He was the father of Astræa, mentioned in the preceding article, and begat also by Eos (Aurora) the winds Boreas, Notus, Zephyrus, and the stars of heaven. (*Hes., Theog.*, 378.) Some assign him also a son named Argestes, but this is merely an epithet of Zephyrus, meaning "the swift." Astræus united with the Titans against Jupiter, and was hurled along with them to Tartarus. (*Serv. ad Æn.*, 1, 136.)—II. A river of Macedonia, running by Berœa, and falling into the Erigonus, a tributary of the Axius. (*Ælian, Hist. An.*, 15, 1.) It is now thought to be the *Vostritza*. (Consult, however, as to the course of this river, the remarks of Cramer, *Anc. Greece*, vol. 1, p. 222, who makes it fall into the lake Ludias.—Compare also *Bischoff und Möller, Wörterb. der Geogr.*, p. 123.)

Astūra, a small river and village of Latium, near the coast, below Antium. In the neighbourhood was a villa of Cicero, to which he retired to vent his grief for the loss of his beloved daughter, and where he thought of raising a monument to her memory. (*Ep. ad Att.*, 12, 19.) When proscribed by Antony, he withdrew to this same place from Tusculum, and sought escape from thence, intending to join Brutus in Macedonia. (*Plut., Vit. Cic.*) Astura seems to have been also the residence of Augustus, during an illness, with which he was seized towards the close of his life (*Suet., Aug.*, 98), and also of Tiberius (*Suet., Tib.*, 72). A decisive battle took place on the banks of the river Astura, between the Romans and some of the Latin states, which led to the complete subjugation of the latter. (*Liv.*, 8, 13.—*Cramer's Anc. Italy*, vol. 2, p. 89.)

Astūres, a people of Hispania Tarraconensis, lying west and southwest of the Cantabri. They occupied the eastern half of modern *Asturias*, the greater part of the kingdom of *Leon*, and the northern half of *Palencia*. Their capital was Asturica Augusta, now *Astorga*. (*Mannert, Geogr.*, vol. 1, p. 363.)

Astyăges, son of Cyaxares, was the last king of Media. His reign continued from 595 to 560 B.C. He married Aryenis, daughter of Alyattes, and sister of Crœsus, by whom he had Mandane. Fearing, from a dream which he had, that he would be dethroned by a grandson, he married his daughter to Cambyses, a Persian, of a good family, but peaceful disposition, and one whom he himself thought inferior to a Mede even of moderate condition. A second dream, equally alarming with the first, induced him to send to Persia for his daughter, who was near her delivery, and, when she brought forth a son, he gave the infant into the hands of an individual named Harpagus, with strict orders to put it to death. The latter, however, disobeying these injunctions, gave the child to one of the king's herdsmen to expose, and the wife of this man, having just been delivered of a dead infant, took the son of Mandane in its place, and caused her husband to expose their own inanimate offspring. When Harpagus therefore sent some trusty persons to see whether the herdsman had executed his orders, the dead child of the latter was seen by them lying exposed, and was mistaken, of course, for the offspring of Mandane. The child thus preserved grew up, and became Cyrus the Great, dethroning Astyages according to the import of the two dreams. Astyages was in this way deprived of his crown after a reign of about 35 years. (*Vid.* Cyrus.) He appears to have been of a cruel and vindictive disposition. (*Vid.* Harpagus.)—According to the account of Xenophon, in his historical romance of the Cyropædia, Astyages and his grandson lived on terms of the closest friendship and intimacy, and the former left, besides a daughter, a son named Cyaxares, who succeeded the father, and, dying without issue, left the crown to Cyrus. (*Herod.*, 1, 46, 73, &c.—*Xen., Cyrop.*) Nothing is said in Herodotus of the end of Astyages. Ctesias, however, informs us, that, after having been treated kindly by Cyrus, he was sent for by the latter to come to Persia, but that the eunuch charged with this commission led him astray in a desert place, where he perished from hunger and thirst. (*Ctes., Pers.*, 5.) It is probable this was done by the secret orders of Cyrus, although Ctesias states that the eunuch was cruelly punished. (*Bähr, ad Ctes., l. c.*)—There is great discrepance in the form of this name, as given by the ancient writers; Herodotus, and most of the Greeks, following his authority, write Ἀστυάγης. Ctesias, on the other hand, gives Ἀστυΐγας, while Diodorus, citing Ctesias himself, has Ἀσπάδας (2, 34). Compare the remarks of Wesseling (*ad Diod., l. c.*), Marsham (*Can. Chron.* p. 528), Bähr, (*ad Ctes., Assyr.*, 19), and Beck (*Weltgesch.*, vol. 1, p. 638).

Astyănax, a son of Hector and Andromache. Hector had called him Scamandrius, after the river Scamander, but the Trojans bestowed on him, out of compliment to his father, their great defender, the name of Astyanax, or "Prince of the city." (*Hom., Il.*, 22, 651.) He was very young when the Greeks besieged Troy; and when the city was taken, his mother saved him in her arms from the flames. After the capture of the city, the young prince excited great uneasiness among the Greeks, in consequence of a prediction by Calchas, that Astyanax, if permitted to live, would avenge the death of Hector, and raise Troy in fresh splendour from its ruins. Andromache, dreading the fury of the victorious Greeks, concealed Astyanax in the recesses of Hector's tomb; but his retreat was soon discovered by Ulysses, who, according to some, precipitated the unhappy boy from the battlements of Ilium. This cruelty is by Euripides ascribed to Menelaus, and by Pausanias

(10, 25), on the authority of Leesches, to Pyrrhus. Racine, in his "Andromaque," has indulged in the poetic license of making Astyanax survive the fall of Troy, and accompany his mother to Epirus. (Consult *Racine, Pref. de l'Androm.*) A beautiful lament over the corpse of Astyanax, from the lips of Hecuba, may be found in the Troades of Euripides (1146–1196), and also some fine lines, in the earlier part of the same play, where Andromache is taking leave of her son (742–781).

Astydămas, an Athenian tragic writer, son of Morsimus, and grandson of Philocles, the nephew of Æschylus. He studied under Isocrates, and composed, according to Suidas, two hundred and forty tragedies; a rather improbable number. He lived sixty years. His first exhibition was B.C. 398. (*Diod. Sic.*, 14, 43.—*Theatre of the Greeks*, 2d ed., p. 158.)

Astydamīa, daughter of Amyntor, king of Orchomenos in Bœotia, married Acastus, son of Pelias, who was king of Iolcos. She is called by some Hippolyte. (*Vid.* Acastus.)

Astypalæa, one of the Cyclades, southeast of the island of Cos. It is eighty-eight miles in circuit, and distant, as Pliny (*H. N.*, 4, 12) reports, one hundred and twenty-five miles from Cadistus in Crete. Strabo informs us it contained a town of the same name. It is said that hares having been introduced into this island from Anaphe, it was so overrun with them that the inhabitants were under the necessity of consulting the oracle, which advised their hunting them with dogs: in one year six thousand are said to have been caught. (*Hegesandrius, Delph. ap. Athen.*, 9, 63.) According to Cicero, divine honours were rendered here to Achilles. It was called Pyrrha when the Carians possessed it, and afterward Pylæa. Its name Astypalæa is said to have been derived from that of a sister of Europa. It was also called Θεῶν Τράπεζα, or the Table of the Gods, because its soil was fertile, and almost enamelled with flowers. It is now *Stanpalia*. (*Cramer's Anc. Greece*, vol. 3, p. 416.)—II. A promontory of Caria, near the city of Myndus, now the peninsula of *Pasha Liman*. (*Cramer's Asia Minor*, vol. 2, p. 176.)

Asychis, a king of Egypt, who, according to Herodotus (2, 136), during a scarcity of money, enacted a law to the following effect: That any man, by giving as a pledge the body of his father, might borrow money; but that, in case he afterward refused to pay the debt, he should neither be buried in the same place with his father, nor in any other, nor have the liberty of burying the dead body of any of his friends. This law was based on the popular belief, that those deprived of the rites of sepulchre were not permitted to enter the peaceful realms of Osiris. Hence it was a statute, in fact, of extraordinary severity. (Compare *Zoega, de Obelisc.*, p. 292.) Herodotus also informs us, that this same monarch, desiring to outdo all his predecessors, erected a pyramid of brick for his monument, with the following inscription: "Do not despise me in comparison with the pyramids of stone, which I excel as much as Jupiter surpasses the other gods; for, dipping down to the bottom of the lake with long poles, and then collecting the mire that stuck to them, men made bricks and formed me in this manner." (*Herod.*, 2, 136.) The pyramid here referred to is thought to be the same with the one seen at the present day near *El Lahun*, not far from the beginning of the canal that leads to *Medinat-el-Fayoum*. (*Descrip. de l'Egypt, livrais.* iii., vol. 2, c. 17, p. 23.)—Diodorus Siculus does not agree with Herodotus. He does not mention Asychis, or his successor Anysis, but puts in their place Bocchoris. Larcher considers him to be in error. (*Larcher, ad Herod., l. c.*—Compare *Beck, Anleit. zu Weltgesch.*, vol. 1, p. 692, 718.)

Atabŭlus, a wind which was frequent in Apulia, and very destructive to the productions of the earth, which it scorched or withered up. It is the same with the modern *Sirocco*. (*Horat., Serm.*, 1, 5, 78.) Both Seneca (*Quæst. Nat.*, 5, 17) and Pliny (17, 35) make mention of this wind: the latter remarks concerning it: "*Hic enim, si flavit circa brumam, frigore exurit arefaciens, ut nullis postea solibus recreari possint.*" Etymologists derive the name from ἀτη and βάλλω. (*Nork, Etymol. Handwort.*, vol. 1, p. 84.)

Atabȳris, or Atabȳron, I. a mountain in Rhodes, the highest in the island, where Jupiter had a temple, whence he was surnamed *Atabyrius*. Ancient fables speak of brazen oxen at this place, which, by their bellowings, announced approaching calamity. The meaning of the fable is said to have been, that the priests of this temple pretended to be possessed of the spirit of prophecy. (*Pind., Ol.*, 7, 87, *ed. Böckh.*—*Schol., ad loc.*—*Strab.*, 655.—*Steph. Byz.*, *s. v.* Ἀτάβυρον.—*Apollod.*, 3. 2.) The name is connected with the early traditions respecting the Telchines, and would seem to have come into Rhodes from Phœnicia, being in all probability derived from the Oriental Tabor. (*Vid.* Atabyrion.) Ritter indulges in some curious and profound speculations on the subject. (*Vorhalle*, p. 339, *seqq.*)—II. A mountain in Sicily, the name having been transferred to this island from Rhodes. (*Steph. Byz.*, *s. v.* Ἀτάβυρον.—*Cluver., Sic. Ant.*, p. 488.—*Meurs., Rhod.*, 1, 8.—*Göller, Syrac.*, p. 294.)—III. A city of Persia. (*Steph. Byz.*)

Atabyrĭon, a fortified town on the summit of a mountain in Galilæa Inferior. Both the town and mountain answer to the *Thabor* of Scripture. Polybius (5, 70) gives an account of the capture of the place by Antiochus the Great. The Septuagint version writes the name Ἰταβύριον (*Hos.*, 5, 1), and so also Josephus (*Bell. Jud.*, 4, 1, 8, &c.). Reiske thinks, that the initial vowel in the Greek name arises from the Hebrew article; but if this were so, the Greek translator of Hosea, and Josephus also, being both Hebrews, would have written Ἀταβύριον, not Ἰταβύριον. Polybius describes Mount Thabor as a round or breast-like hill (λόφος μαστοειδής), while Dr. Clarke gives it a conical form. According to the latter, it is entirely detached from any neighbouring mountain, and stands upon one side of the great plain of *Esdraelon*. (*Clarke's Travels*, vol. 4, p. 239, *Lond. ed.*, 1817.)

Atacīni, a people of Gallia Narbonensis, south and southeast of the Volscæ Tectosages. They inhabited the banks of the Atax, or *Aude*, whence their name. Their capital was Narbo, now *Narbonne*. (*Mannert, Geogr.*, vol. 2, p. 63.)

Atalanta, daughter of Iasos or Iasion, a descendant of Arcas and Clymene the daughter of Minyas. Her father reigned in Arcadia. He was anxious for male offspring, and, on his wife's bringing forth a female, he exposed the babe in the mountains, where she was suckled by a bear, and at last found by some hunters, who named her Atalanta, and reared her. She followed the chase, and was alike distinguished for beauty and courage. The centaurs, Rhœcos and Hylæos, attempting her honour, perished by her arrows. She took part in the Argonautic expedition; was at the Calydonian hunt (*vid.* Meleager); and at the funeral games of Pelias she won the prize in wrestling from Peleus. (*Apollod.*, 3, 9, 2.—*Callim.*, 3, 215.—*Ælian, V. H.*, 13, 1.) Atalanta was afterward recognised by her parents. Her father wishing her to marry, she consented, but only on condition that her suiters should run a race with her in the following manner: They were to run without arms, and she was to carry a dart in her hand. Her lovers were to start first, and whoever arrived at the goal before her would be made her husband; but all those whom she overtook were to be killed by the dart with which she had armed herself. As she was almost invincible in running, many of her suiters perished in the attempt, and

their heads were fixed round the place of contest, when Meilanion, her cousin, offered himself as a competitor. Venus had presented him with three golden apples from the garden of the Hesperides, or, according to others, from an orchard in Cyprus; and, as soon as he had started in the course, he artfully threw down the apples at some distance one from the other. While Atalanta, charmed at the sight, stopped to gather the apples, Meilanion won the race. Atalanta became his wife, and they had a son named Parthenopæus. It is added, that while hunting together on one occasion, they profaned the temenos, or sacred enclosure of Jove, with their love, for which offence they were turned into lions. (*Apollod., l. c.*, where for *μὴ θηρεύοντας* we must read, with Canter, *συνθηρεύοντας*.—*Theognis*, 1279, *seqq.*—*Hygin., fab.*, 185.—*Ovid, Met.*, 10, 560, *seqq.*—*Schol. ad Theocr.*, 3, 40.—*Musæus*, 153.) Other authorities, however, make the name of the victor Hippomenes, and say, that on his neglecting to give thanks to Venus for her aid, she inspired him with a sudden passion, which led to the profanation of the sanctuary of Jove, and the transformation of himself and his bride. (*Ovid, l. c.*—*Schol. ad Theocr., l. c.*) According to other accounts, Atalanta was the daughter of Schœneus, son of Athamas, and therefore a Bœotian. (*Hesiod, ap. Apollod., l. c.*—*Ovid, l. c.*—*Hygin., l. c.*) There is no necessity for supposing two of the same name, as has usually been done. They are both connected with the Minyans, and are only examples of different appropriations of the same legend. (*Keightley's Mythology*, p. 427, *seq.*)

ATARANTES, a people of Africa, ten days' journey from the Garamantes. There was in their country a hill of salt, with a fountain issuing out of the summit. (*Herod.*, 4, 184.)—All the MSS. have Ἀτλαντες (*Atlantes*), which Salmasius (*in Solin.*, p. 292) first altered to Ἀτάραντες, an emendation now almost universally adopted. Rennell thinks, that the people meant here are the same with the *Hammanientes* of Pliny (5, 5). What Pliny, however, says of the *Atlantes* suits the case better (5, 8). Castiglioni makes the Atlantes and Atarantes the same people. (*Mem. Geogr. et Numism., &c., Paris*, 1826.) Heeren, on the other hand, places the Atarantes in the vicinity of *Tegeny*, the last city of *Fezzan*. (*Ideen*, vol. 2, pt. 1, p. 239.) Herodotus says, that the Atarantes were destitute of names for individuals; and they cursed the sun as he passed over their heads, because he consumed both the inhabitants and the country with his scorching heat. (*Herod., l. c.*)

ATARBĔCHIS, a city of Egypt, sacred to Venus, in one of the small islands of the Delta called Prosopitis. The name of the city is said to be derived from *Atar* or *Athar* (*Etymol. Mag., s. v.* Ἄθυρ), which signified "Venus," and *Bek*, "a city;" as Balbeck, "the city of the Sun," called by the Greeks Heliopolis. *Baki* is still found in the same sense among the Copts, and in their language *a* is pronounced as *e*. Strabo and Pliny call the city Aphroditespolis. (*Herod.*, 2, 41.—*Larcher, ad Herodot., l. c.*)

ATARGĂTIS or ATERGĂTIS, an Eastern deity, the same with the Great Goddess of Syria. She was worshipped principally at Mabog or Bambyce (Edessa), and at a later period at Hierapolis. Strabo informs us that her true name was Athara. (Compare *Xanth., Lyd. ap. Hesych., s. v.* Ἀτταγάθη.—*Creuzer, fragm. hist. Græc. antiquiss.*, p. 183.) Ctesias calls her Dercĕto. It is probable that this latter name is only a corruption of Atargatis or Atergatis, and that these three appellations designate one and the same divinity. Lucian, however (*de Dea Syria*, c. 14.—*Op., ed. Bip.*, vol. 9, p. 96), distinguishes expressly between the goddess worshipped at Hierapolis and the Phœnician Derceto, stating that the latter was represented with the lower extremities like those of a fish, and the former under a figure entirely female. Creuzer seeks to reconcile this difficulty by supposing that Atergatis and Derceto, though originally the same, were at a subsequent period represented under forms that differed from each other. (*Symbolik, par Guigniaut*, vol. 2, p. 28, *seqq.*)

ATARNEUS, I. a town of Mysia, opposite to Lesbos. It was ceded to the Chians by the Persians, in the reign of Cyrus, for having delivered into their hands the Lydian Pactyas. (*Herod.*, 1, 160.) The land around Atarneus was rich, and productive in corn. (*Cramer's Asia Minor*, vol. 1, p. 133.)—II. A place near Pitane, in Mysia, and called "Atarneus under Pitane," to distinguish it from the town of the same name mentioned in the previous article. It was opposite the island of Elæussa. The bricks made here are said to be so light as to float in the water. (*Strab.*, 614.)

ATAX, a river of Gallia Narbonensis, rising in the Pyrenean mountains, and falling into the Lacus Rubrensis or Rubresus, at the city of Narbo (now *Narbonne*), for which the lake served as a harbour, an outlet or canal being cut to the Mediterranean. The Atax (otherwise called Adax) is now the *Aude*, and the modern name of the lake is *l'etang de Sigean*. (*Plin.*, 3, 4.—*Mela*, 2, 5.—*Lucan*, 1, 403.)

ATE, the goddess of evil, and daughter of Jupiter. When Jupiter had been deceived by Juno into making the rash oath that rendered Hercules subject to the command of Eurystheus, the monarch of the skies laid the whole blame on Ate, and, having seized her by the hair, flung her to earth, declaring with an oath that she should never return to Olympus. Thenceforward she took up her abode among men. Her feet, according to Homer, are tender, and she therefore does not walk on the ground, but on the heads of mortals (*κατ' ἀνδρῶν κράατα βαίνει*). The name is derived from *ἄομαι* (Poetic *ἀάομαι*), *to injure*, or, to adopt the language of Homer, Ἄτη, *ἡ πάντας ἀᾶται*. (*Il.*, 19, 91, *seqq.*)

ATELLA, a town of Campania, to the west of Suessula, the ruins of which, as Holstenius reports (*Adnot.*, p. 260), are still to be seen near the village of *St. Elpidio* or *St. Arpino*, about two miles from the town of *Aversa*. Atella is known to have been an Oscan city, and it has acquired some importance in the history of Roman literature, from the circumstance of the name and origin of the farces called *Fabulæ Atellanæ* being derived from thence. We are told that these comic representations were so much relished by the Roman people, that the actors were allowed privileges not usually extended to that class of persons; but these amusements having at length given rise to various excesses, were prohibited under the reign of Tiberius, and the players banished from Italy. (*Liv.*, 7, 2.—*Strabo*, 233.—*Tacit., Ann.*, 4, 14.) Atella, in consequence of having joined the Carthaginians after the battle of Cannæ, was reduced, with several other Campanian towns, to the condition of a præfectura on the surrender of Capua to the Romans. (*Liv.*, 22, 61.—*Id.*, 26, 34.) Subsequently, however, it is mentioned by Cicero as a municipal town (*Ep. ad Fam.*, 13, 7), and Frontinus states that it was colonized by Augustus. (*Cramer's Ancient Italy*, vol. 2, p. 208.)

ATHAMĀNES, a rude mountaineer race of Epirus, whose territory lay between Pindus on the east and a parallel chain on the west. They were at first of little importance, either from their numbers or territorial extent, but they subsequently acquired great power and influence by the conquest or extirpation of several small Thessalian and Epirotic tribes, and they appear in history as valuable allies to the Ætolians, and formidable enemies to the sovereigns of Macedon. (*Strab.*, 427.—*Liv.*, 33, 13.—*Id.*, 36, 9.) The rude habits of this people may be inferred from the custom that prevailed among them, of assigning to their fe-

males the active labours of husbandry, while the males were chiefly employed in tending their flocks. (*Heracl., Pont. frag.—Cramer's Anc. Greece*, vol. 2, p. 95, *seqq.*)

ATHĬMAS, king of Thebes, in Bœotia, was son of Æolus. He married Nephele, and by her had Phrixus and Helle. Some time after, having divorced Nephele, he married Ino, the daughter of Cadmus, by whom he had two sons, Learchus and Melicerta. Ino became jealous of the children of Nephele, because they were to ascend their father's throne in preference to her own; therefore she resolved to destroy them; but they escaped from her fury to Colchis on a golden ram. (*Vid. Argonautæ.*) Athamas, through the enmity of Juno towards Ino, who had suckled the infant Bacchus, was afterward seized with madness. In his phrensy he shot his son Learchus with an arrow, or, as others say, dashed him against a rock. Ino fled with her other son, and, being closely pursued by her furious husband, sprang with her child from the cliff of Moluris, near Corinth, into the sea. The gods took pity on her, and made her a sea-goddess, under the name of Leucothea, and Melicerta a sea-god, under that of Palemon. Athamas subsequently, in accordance with an oracle, settled in a place where he built the town of Athamantia. This was in Thessaly, in the Phthiotic district. Here he married Themisto, daughter of Hypseus, and had by her four children, Leucon, Erythroe, Schœneus, and Ptoos. (*Apollod.*, 1, 9.) Such is the account of Apollodorus. There are, however, many variations in the tale in different writers, especially in the tragic poets. (*Keightley's Mythology*, p. 333.)

ATHAMANTĬADES, a patronymic of Melicerta, Phrixus, or Helle, children of Athamas. (*Ovid, Met.*, 13, 319.)

ATHANASIUS, a celebrated Christian bishop of the fourth century. He was a native of Egypt, and a deacon of the church of Alexandrea under Alexander the bishop, whom he succeeded in his dignity A.D. 326. Previous to his obtaining this high office he had been private secretary to Alexander, and had also led for some time an ascetic life with the renowned anchorite St. Anthony. Alexander had also taken him to the council at Nice, where he gained the highest esteem of the fathers by the talents which he displayed in the Arian controversy. He had a great share in the decrees passed here, and thereby drew on himself the hatred of the Arians. On his advancement to the prelacy he dedicated all his time and talents to the defence of the doctrine of the Trinity, and resolutely refused the request of Constantine for the restoration of Arius to the Catholic communion. In revenge for this refusal, the Arian party brought several accusations against him before the emperor. Of these he was acquitted in the first instance; but, on a new charge of having detained ships at Alexandrea, laden with corn for Constantinople, either from conviction or policy, he was found guilty and banished to Gaul. Here he remained an exile eighteen months, or, as some accounts say, upward of two years, his see in the mean time being unoccupied. On the death of Constantine he was recalled, and restored to his functions by Constantius; but the Arian party made new complaints against him, and he was condemned by 99 Arian bishops assembled at Antioch. On the opposite side, 100 orthodox bishops, assembled at Alexandrea, declared him innocent; and Pope Julius confirmed this sentence, in conjunction with more than 300 bishops assembled at Sardis from the East and West. In consequence of this, he returned a second time to his diocese. But when Constans, emperor of the West, died, and Constantius became master of the whole empire, the Arians again ventured to rise up against Athanasius. They condemned him in the councils of Arles and Milan, and, as the worthy patriarch refused to listen to anything but an express command of the emperor, when he was one day preparing to celebrate a festival in the church, a body of soldiers suddenly rushed in to make him prisoner. But the surrounding priests and monks placed him in security. Athanasius, displaced for a third time, fled into the deserts of Egypt. His enemies pursued him even here, and set a price on his head. To relieve the hermits, who dwelt in these solitary places, and who would not betray his retreat, from suffering on his account, he went into those parts of the desert which were entirely uninhabited. He was followed by a faithful servant, who, at the risk of his life, supplied him with the means of subsistence. In this undisturbed spot Athanasius composed many writings, full of eloquence, to strengthen the faith of the believers or expose the falsehoods of his enemies. When Julian the apostate ascended the throne, he allowed the orthodox bishops to return to their churches. Athanasius, therefore, returned after an absence of six years. The mildness which he exercised towards his enemies was imitated in Gaul, Spain, Italy, and Greece, and restored peace to the church. But this peace was interrupted by the complaints of the heathen, whose temples the zeal of Athanasius kept always empty. They excited the emperor against him, and he was obliged to fly to the Thebaïs to save his life. The death of the emperor and the accession of Jovian again brought him back; but, Valens becoming emperor eight months after, and the Arians recovering their superiority, he was once more compelled to fly. He concealed himself in the tomb of his father, where he remained four months, until Valens, moved by the pressing entreaties and threats of the Alexandreans, allowed him to return. From this period he remained undisturbed in his office till he died, A.D. 373.—Of the 46 years of his official life, he spent 20 in banishment, and the greater part of the remainder in defending the Nicene Creed. Athanasius is one of the greatest men of whom the church can boast. His deep mind, his noble heart, his invincible courage, his living faith, his unbounded benevolence, sincere humility, lofty eloquence, and strictly virtuous life, gained the honour and love of all. His writings are on polemical, historical, and moral subjects. The polemical treat chiefly of the mysterious doctrines of the Trinity, the incarnation of Christ, and the divinity of the Holy Spirit. The historical ones are of the greatest importance for the history of the church. In all his writings, the style is distinguished, considering the age in which they were produced, for clearness and moderation. His apology, addressed to the Emperor Constantine, is a master-piece. The Creed which bears his name is now generally allowed not to have been his. Dr. Waterland supposes it was made by Hilary, bishop of Arles. It was first printed in Greek in 1540, and several times afterward to 1671. It has been questioned whether this Creed was ever received by the Greek and Oriental churches. In America, the episcopal church has rejected it. As to its matter, it is given as a summary of the true orthodox faith: unhappily, however, it has proved a fruitful source of unprofitable controversy.—The best edition of his works is that of Montfaucon, *Paris*, 1698, 3 vols. fol. As a supplement to this may be added the second vol. of the Bibliotheca Patrum, from the same editor, 1706. (*Encyclop. Americ.*, vol. 1, p. 440, *seqq.*)

ATHĒNA, the name of Minerva among the Greeks (Ἀθηνᾶ and Ἀθήνη).

ATHĒNÆ, I. the celebrated capital of Attica, founded, according to the common account, by Cecrops, 1550 B.C. The town was first erected on the summit of a high rock, probably as a protection against attacks from the sea. The primitive name of this early settlement was Cranaë, from Cranaus, as is said, from whom the Pelasgi took the name of Cranai, and all Attica that of Cranaë. At a later period it was called

Cecropia, from Cecrops; and finally Athens by Erechthonius, from its being under the protection of Minerva or Athēnē (Ἀθήνη). A distinction was also made between the ancient city on the rock and the part subsequently added in the plain. The former, the primitive Cecropia, was called, from its situation, ἡ ἄνω πόλις, or Ἀκρόπολις, "the upper city," where afterward stood the Parthenon, and other splendid edifices; the buildings in the plain, where eventually Athens itself stood, were termed ἡ κάτω πόλις, "the lower city." (Compare, as regards the various names given to this city, *Steph. Byz.*, *s. v.* Κραναή.—*Plin.*, 7, 56.—*Kruse*, *Hellas*, vol. 2, p. 77.)—The Acropolis was sixty stadia in circumference. We have little or no information respecting the size of Athens under its earliest kings; it is generally supposed, however, that, even as late as the time of Theseus, the town was almost entirely confined to the Acropolis and the adjoining Hill of Mars. Subsequently to the Trojan war, it appears to have been increased considerably, both in population and extent, since Homer applies to it the epithets of εὐκτίμενος and εὐρυάγυιος. The improvements continued, probably, during the reign of Pisistratus, and, as it was able to stand a siege against the Lacedæmonians under his son Hippias, it must evidently have possessed walls and fortifications of sufficient height and strength to ensure its safety. The invasion of Xerxes, and the subsequent irruption of Mardonius, effected the entire destruction of the ancient city, and reduced it to a heap of ruins, with the exception only of such temples and buildings as were enabled, from the solidity of materials, to resist the action of fire and the work of demolition. When, however, the battles of Salamis, Platæa, and Mycale had averted all danger of invasion, Athens, restored to peace and security, soon rose from its state of ruin and desolation; and, having been furnished by the prudent foresight and energetic conduct of Themistocles with the military works requisite for its defence, it attained, under the subsequent administrations of Cimon and Pericles, to the highest pitch of beauty, magnificence, and strength. The former is known to have erected the temple of Theseus, the Dionysiac theatre, the Stoæ or porticoes, and Gymnasium, and also to have embellished the Academy, the Agora, and other parts of the city at his own expense. (*Plut.*, *Vit. Cimon.*) Pericles completed the fortifications which had been left in an unfinished state by Themistocles and Cimon; he likewise built several edifices destroyed by the Persians, and to him his country was indebted for the temple of Eleusis, the Parthenon, and the Propylæa, the most magnificent buildings, not of Attica only, but of the world. It was in the time of Pericles that Athens attained the summit of its beauty and prosperity, both with respect to the power of the republic and the extent and magnificence of the architectural decorations with which the capital was adorned. At this period, the whole of Athens, with its three ports of Piræus, Munychia, and Phalerus, connected by means of the celebrated long walls, formed one great city, enclosed within a vast peribolus of massive fortifications. The whole of this circumference, as we collect from Thucydides, was not less than 124 stadia. Of these, forty-three must be allotted to the circuit of the city itself; the long walls, taken together, supply twenty-five, and the remaining fifty-six are furnished by the peribolus of the three harbours. Xenophon reports that Athens contained more than 10,000 houses, which, at the rate of twelve persons to a house, would give 120,000 for the population of the city. (*Xen.*, *Mem.*, 3, 6, 14.—*Id.*, *Œcon.*, 8, 22.—Compare *Clinton's Fasti Hellenici*, *Append.*, p. 395.)—From the researches of Col. Leake and Mr. Hawkins, it appears that the former city considerably exceeded in extent the modern Athens; and though little now remains of the ancient works to afford certain evidence of their circumference, it is evident, from the measurement furnished by Thucydides, that they must have extended considerably beyond the present line of wall, especially towards the north. Col. Leake is of opinion, that on this side the extremity of the city reached to the foot of Mount Anchesmus, and that to the westward its walls followed the same brook which terminates in the marshy ground of the Academy, until they met the point where some of the ancient foundations are still to be seen near the gate Dipylum; while to the eastward they approached close to the Ilissus, a little below the present church of the *Mologitades*, or confessors. The same antiquary estimates the space comprehended within the walls of Athens, the longomural enclosure and the peribolus of the ports, to be more than sixteen English miles, without reckoning the sinuosities of the coast and the ramparts; but if these are taken into account, it could not have been less than nineteen miles. (*Topography of Athens*, p. 362, *seqq.*) We know from ancient writers that the extent of Athens was nearly equal to that of Rome within the walls of Servius. (*Dion. Hal.*, 4, p. 670.) Plutarch (*Vit. Nic.*) compares it also with that of Syracuse, which Strabo estimates at 180 stadia, or upward of twenty-two miles. The number of gates belonging to ancient Athens is uncertain; but the existence of nine has been ascertained by classical writers. The names of these are Dipylum (also called Thriasiæ, Sacræ, and perhaps Ceramicæ), Diomeiæ, Diocharis, Melitides, Piraicæ, Acharnicæ, Itoniæ, Hippades, Heriæ. (*Cramer's Anc. Greece*, vol. 2, p. 312, *seqq.*) The early history of Athens and its kings is blended with more or less of fable. A brief sketch of the affairs of Attica, from the first glimpses of tradition down to the period when Greece fell beneath the Roman arms, will be found under the article Cecrops. The Athenians have been admired in all ages for their love of liberty, and for the great men that were born among them; but favour there was attended with danger; and there are very few instances in the history of Athens that can prove that the jealousy and fickleness of the people did not persecute the man who had fought their battles and exposed his life in the defence of his country. Perhaps not one single city in the world can boast, in the same space of time, of so large a number of illustrious citizens, as regarded either warlike operations or the walks of civil life.—The Athenians claimed to be of indigenous origin, or, in other words, sprung from the earth itself. Hence they called themselves αὐτόχθονες (*Autochthŏnes*), i. e., Aborigines; and, as a proof of their indigenous origin, the early Athenians are said by Thucydides (1, 6) to have worn in the hair of the head golden ornaments, formed like cicadæ, a species of insect believed to spring from the earth. The custom only went entirely out of use a short time previous to the age of the historian. The Romans, in the more polished ages of their republic, sent their youths to finish their education at Athens, and respected the learning, while they despised the military character, of the inhabitants.—Modern *Athens*, in *Livadia*, a few years ago contained 1300 houses and 12,000 inhabitants, 2000 of whom were Turks. The Greeks here experienced from the Turks a milder government than elsewhere. They also retained some remains of their ancient customs, and annually chose four archons. The Greek archbishop residing here had a considerable income. In 1822, the Acropolis, after a long siege, fell into the hands of the free Greeks. In 1825, a Greek school, under the care of the patriot professor, George Gennadios, was in a flourishing condition. The most thorough investigation of the places among the ruins of Athens worthy of attention, is contained in *Leake's Topography of Athens* (London, 1821, with an atlas in folio). The splendid work of *Stuart* and *Revett* (*Antiquities of Athens*) must also be consulted. Leake

makes it appear probable, that, in the time of Pausanias, many monuments were extant which belonged to the period before the Persian war; because so transitory a possession as Xerxes had of the city scarcely gave him time to finish the destruction of the walls and principal public edifices. In the restoration of the city to its former state, Themistocles looked more to the useful, Cimon to magnificence and splendour; and Pericles far surpassed them both in his buildings. The great supply of money which he had from the tribute of the other states belonged to no succeeding ruler. Athens, at length, saw much of her ancient splendour restored; but, unluckily, Attica was not an island; and, after the sources of power, which belonged to the fruitful and extensive country of Macedonia, were developed by an able and enlightened prince, the opposing interests of many free states could not long withstand the disciplined army of a warlike people, led by an active, able, and ambitious monarch. When Sylla destroyed the works of the Piræus, the power of Athens by sea was at an end, and with that fell the whole city. Flattered by the triumvirate, favoured by Hadrian's love of the arts, Athens was at no time so splendid as under the Antonines, when the magnificent works of from eight to ten centuries stood in view, and the edifices of Pericles were in equal preservation with the new buildings. Plutarch himself wonders how the structures of Ictinus, of Menesicles and Phidias, which were built with such surprising rapidity, could retain such a perpetual freshness. The most correct criticism on the accounts of Greece by Pausanias and Strabo is in Leake. Probably Pausanias saw Greece yet unplundered. The Romans, from a reverence towards a religion approaching so nearly to their own, and wishing to conciliate a people more cultivated than themselves, were ashamed to rob temples where the master-pieces of art were kept as sacred, and were satisfied with a tribute in money, although in Sicily they did not abstain from the plunder of the temples, on account of the prevalence of the Carthaginian and Phœnician influence in the island. Pictures, even in the time of Pausanias, may have been left in their places. The wholesale robberies of collectors; the removal of great quantities of the works of art to Constantinople, when the creation of new specimens was no longer possible; Christian zeal, and the attacks of barbarians, destroyed, after a time, in Athens, what the emperors had spared. We have reason to think, that the colossal statue of Minerva Promachos was standing in the time of Alaric. About 429 A.D. paganism was totally annihilated at Athens; and, when Justinian closed even the schools of the philosophers, the recollections of the mythology were lost. The Parthenon was turned into a church of the Virgin Mary, and St. George stepped into the place of Theseus. The manufacture of silk, which had hitherto remained, was destroyed by the transportation of a colony of weavers, by Roger of Sicily; and in 1456 the place fell into the hands of Omar. To complete its degradation, the city of Minerva obtained the privilege (an enviable one in the East) of being governed by a black eunuch as an appendage to the harem. The Parthenon became a moseque, and, at the west end of the Acropolis, those alterations were commenced which the new discovery of artillery then made necessary. In 1687, at the siege of Athens by the Venetians under Morosini, it appears that the temple of Victory was destroyed, the beautiful remains of which are to be seen in the British Museum. On the 28th September of this year, a bomb fired the powder-magazine kept by the Turks in the Parthenon, and, with this building, destroyed the ever-memorable remains of the genius of Phidias. Probably the Venetians knew not what they destroyed; they could not have intended that their artillery should accomplish such devastation. The city was surrendered to them September 29th. They wished to send the chariot of Victory, which stood on the west pediment of the Parthenon, to Venice, as a trophy of their conquest; but, in removing it, it fell and was dashed to pieces. In April, 1688, Athens was again surrendered to the Turks, in spite of the remonstrances of the inhabitants, who, with good reason, feared the revenge of their returning masters. Learned travellers have, since that time, often visted Athens; and we may thank their relations and drawings for the knowledge which we have of the monuments of the place. How little the Greeks of modern times have understood the importance of these buildings, is proved by Crusius's *Turko-Græcia*. From them originated the names *Temple of the unknown God*, *Lantern of Demosthenes*, &c. It is doing injustice to the Turks to attribute to them exclusively the crime of destroying these remains of antiquity. From these ruins the Greeks have supplied themselves with all their materials for buildings for hundreds of years. The ruins in the neighbourhood of inhabited places and in the seaport towns are particularly exposed, because ease of transportation is added to the daily want of materials. In the mean time, the most accessible part of Athens has rich treasures to reward well-directed searches; and each fragment which comes to light in Athens proves the all-pervading art and taste of the ancient race. It is fortunate that many of the remains of Grecian art have been covered by barbarous structures until a brighter day should dawn on Greece. (*Encyclop. Americ.*, vol. 1, p. 445, *seqq.*) For an accurate and interesting account of the various works that have been published in modern times, illustrative of the remains of Grecian art, as well as of the numerous travellers that have visited these classic regions, consult *Kruse's Hellas*, vol. 1, p. 65–156. In this work also will be found an account of Lord Elgin's operations. For remarks on the coinage and commerce of Athens, *vid.* Mina and Piræus, and for some account of its public structures, consult the separate articles throughout the volume, such as Parthenon, Erechtheum, &c.—II. A town of Eubœa, in the northwestern corner of the island, and near the promontory of Cenæum. It was founded, according to Strabo, by an Athenian colony, but, according to Ephorus, by Dias, a son of Abas. (*Steph. Byz.*, *s. v.* Ἀθῆναι.—*Eustath.*, *ad Il.*, 2, 537.) The modern name is *Port Calos*.—III. An ancient city, which, according to tradition, stood at an early period, along with another named Eleusis, near the spot where the town of Copæ was erected at a later day. Athenæ was situate on the river Triton, which, if it is the torrent noticed by Pausanias, was near Alalcomenæ. (*Strab.*, 407.—*Pausan.*, 9, 24.) Stephanus of Byzantium reports that, when Crates drained the waters which had overspread the plaine, the ruins of Athenæ became visible (*s. v.* Ἀθῆναι). Some writers asserted, that it occupied the site of the ancient Orchomenus. (*Strab.*, *l. c.*—*Steph. Byz.*, *l. c.*) The existence of such a city, at so remote a date, might form the basis of no uninteresting theory respecting the early migrations of the people of Attica from the north. (Compare *Müller*, *Orchomenus*, p. 58.)

ATHENÆA, festivals celebrated at Athens in honour of Minerva. One of them was called *Panathenæa*, and the other *Chalcea*; for an account of which, see those words.

ATHENÆUM, a building at Athens, sacred to Minerva, whence its name (Ἀθηναῖον, from Ἀθήνη). Here poets, philosophers, and literary men in general were accustomed to assemble and recite their compositions, or engage in the discussion of literary subjects, as the Roman poets and others were wont to do in the temple of Apollo at Rome. The Emperor Hadrian built an Athenæum at Rome in imitation of that at Athens. The ancient Athenæa were generally in the form of

amphitheatres. (*Lamprid., in Alex. Sev.*, c. 35.—*Aurel. Vict., de Cæs.*, c. 14.—*Forcellini, Lex. Tot. Lat., s. v.*)

ATHENÆUS, I. a native of Naucratis in Egypt, and the author of a very interesting compilation, entitled *Deipnosophistæ* (Δειπνοσοφισταί, "the learned men at supper"), from which the moderns have derived a large portion of their knowledge respecting the private life of the ancient Greeks. He declares himself to have been a little later than the poet Oppian; and, as that writer dedicates his Halieutics to the Emperor Caracalla, the age of Athenæus may be fixed at the beginning of the third century of the Christian era. The professed object of Athenæus was to detail to his contemporaries the convivial antiquities of their ancestors, and he has chosen to convey his information in the form of a dialogue as the most convenient and amusing. The plan of the work is as follows: A considerable number of learned men, among whom we find the celebrated Galen, assemble at the table of Larensius, a liberal and wealthy Roman, where they bestow as large a portion of erudition on every part of their entertainment as the memory or commonplace-book of the author could supply. So much of the business of human life is connected, mediately or immediately, with eating and drinking, that it does not require any great share of ingenuity to introduce into a work of so miscellaneous a nature much useful and curious information, which, at first sight, does not appear to be very closely connected with the science of cookery. "Accordingly," says the author of the Epitome, "we find disquisitions on fish of every sort, together with potherbs and poultry; not to mention historians, poets, and philosophers; likewise a great variety of musical instruments, witty sayings, and drinking vessels; royal magnificence, ships of prodigious magnitude, and many other articles too tedious to mention." Although this kind of conversation bears no very strong resemblance to the dying speculations of Socrates on the immortality of the soul, our author has selected the Phædo of Plato for his prototype, and has borrowed the beginning of that dialogue, with no alteration, except the substitution of the names of Timocrates and Athenæus for those of Echecrates and Phædo. A strong objection to the dramatic form which the work assumes, arises from the impossibility of collecting the productions of all the different seasons at one banquet. The author seems to suppose, that an astonished fishmonger might exclaim, in the words of Theocritus, Ἀλλὰ τὰ μὲν θέρεος, τὰ δὲ γίγνεται ἐν χειμῶνι. The loss of the two first books renders us unable to judge how far he was able to palliate this palpable absurdity. The most valuable part of the work is the large quantity of quotations which it presents from authors whose writings no longer exist. The Athenian comic poets afforded an ample store of materials, and Athenæus seems to have been by no means sparing in the use of them. Many of the extracts from their works, which he has inserted in his own, are highly interesting; and the mass is so considerable, as far to exceed in bulk all that can be collected from every other Greek or Latin writer. The number of theatrical pieces which he appears to have consulted, was probably not less than two thousand. The middle comedy furnished him with eight hundred.—The compilation of Athenæus immediately became the prey of other compilers less diligent than himself. Ælian, who was nearly his contemporary, has made use very liberally of the Deipnosophists in his Various History. In a later age we find our author again pillaged by Macrobius, who seems to have taken from him not only many of the materials, but even the form and idea, of his *Saturnalia*. But of all writers, ancient or modern, there is none who is so highly indebted to Athenæus as the industrious Eustathius. Although the Archbishop of Thessalonica appears never to have seen the entire work, but to have made use of the Epitome, the stores of his erudition would be miserably reduced if he were compelled to make restitution of the property of our author which he has converted to his own benefit.—By the same fortunate accident which has preserved a few of the writings of the ancients, a single copy of Athenæus appears to have escaped from the ravages of time, ignorance, and fanaticism. That MS. still exists. After the death of Cardinal Bessarion, who probably brought it from Greece, it passed into the library of St. Mark at Venice. In this sepulchre of books it would certainly have continued for many ages, unknown to the learned, if the French successes had not caused it to be included in the valuable spoils of Italy, which, until lately, enriched the national collection of Paris. Many transcripts of this manuscript exist in different parts of Europe, which were probably made while it was in the possession of Cardinal Bessarion. All of them betray their origin, as, besides their coincidence in orthographical errors, the same parts are wanting in all of them. The two first books, the beginning of the third, a few leaves in the eleventh, and part of two leaves in the fifteenth, are wanting in the Venetian manuscript, and the deficiency appears evidently to have proceeded from accident. The same *lacunæ* occur in every other manuscript, but are exhibited in a manner which shows the cause to have existed in the copy from which they were transcribed. Fortunately for Athenæus, the integrity of his work is in some measure preserved by an epitome of the whole, which has been transmitted to us without defalcation. This abridgment, if it may be called so, is nearly as bulky as the original work. The age of it is uncertain. It is executed in a careless manner; and the copy which the writer had before his eyes appears to have suffered so much from time or accident, that he frequently breaks off in the middle of an extract, and declares his inability to decipher the remainder. From these sources our editions are derived; and it will easily be seen that, where the original copies are so few and so faulty, conjectural emendation will find ample scope to display its powers.—The best editions of Athenæus are those of Casaubon, Schweighæuser, and Dindorff. Of the edition of Casaubon there are three different impressions, in the years 1597, 1612, and 1664, which do not differ considerably from each other. To these editions is annexed the Latin translation of James Dalechamp of Caen, which was first printed by itself in 1583. The Greek text is much more perfect and accurate than in the preceding editions; as in the long interval which had elapsed between the edition published at Basle and the first of Casaubon's, many new transcripts had been discovered, and much labour had been bestowed on Athenæus by some of the most celebrated scholars of that age. The most valuable part of the edition of Casaubon is his celebrated commentary, which constitutes a folio of no inconsiderable magnitude. The edition of Athenæus by Schweighæuser was published at Strasburg (*Argentorati*) in 1801–1807, and consists of 14 vols. 8vo. The text occupies 5 vols., and the remaining nine contain the commentaries and indexes. This commentary is made up of a large portion of the notes of Casaubon, together with others by Schweighæuser himself. The greatest advantage which this editor enjoyed was the collation of the Venetian manuscript. This was performed by his son. The least commendable part of the work is the critical observations, in which Schweighæuser's little acquaintance with Greek metre exposes him to many mistakes. The edition, however, is extremely valuable. Dindorff's edition is in 5 vols. 8vo, *Lips.*, 1827. (*Elmsley, in Edinburgh Review*, vol. 3, p. 181, *seqq.*)—II. A contemporary of Archimedes. His native country is not known. He has left a trea-

tise on Machines of War (περὶ Μηχανημάτων), addressed to Marcellus. This Marcellus is generally supposed to be the same with the conqueror of Syracuse. Schweighaeuser, however, is of a different opinion (*ad Athen.*, vol. 1, p. 637). His work is contained in the collection of Thevenot. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 367.)—III. A celebrated physician, born at Attalia in Pamphylia, and who flourished at Rome 50 A.D. He separated the Materia Medica from Therapeutics. He treated also, with great care, of Dietetics. Of his numerous writings only a few chapters remain in the collection of Oribasus. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 343.)

ATHENAGŌRAS, a Platonising father of the church, the author of an "Apology for Christians," and of a treatise "On the Resurrection of the Body." It appears from his writings that he was a native of Athens, and that he passed his youth among the philosophers of his time. He flourished towards the close of the second century. After he became a convert to Christianity, he still retained the name and habit of a philosopher, probably in expectation of gaining greater credit to the Christian doctrine among the unconverted heathen. In his Apology he judiciously explains the notions of the Stoics and Peripatetics concerning God and divine things, and exposes with great accuracy and strength of reasoning their respective errors. He frequently supports his arguments by the authority of Plato, and discovers much partiality for his system. In what he advances concerning God, and the Logos or Divine Reason, he evidently mixes the dogmas of paganism with the doctrines of Christianity. His two works are contained in the editions of the Greek fathers by Oberthür (*Würceb.*, 1777, vol. 3) and Gallaud (vol. 2, p. 3). There are also separate editions of each, and Latin, French, Italian, and English translations, to say nothing of numerous works illustrating his writings. (Consult *Hoffmann, Lex. Bibl.*, vol. 1, p. 427, *seqq.*)—The romance of Theagenes and Charis is erroneously ascribed to him. This romance was the production of a Frenchman named *Martin Fumée*. It was published in 1599 and 1612, in French, and purported to be a translation from a Greek manuscript brought from the East. No such manuscript ever existed. (*Fabric., Bibl. Gr.*, vol. 6, p. 800, *seqq.*)

ATHENĪON, I. a peripatetic philosopher, 108 B.C. —II. A painter, born at Maronea, and who flourished about 300 B.C. Pliny enumerates several of his productions, and adds, that, had he not died young, he would have stood at the head of his profession (35, 11).

ATHENODŌRUS, I. a philosopher, born at Cana, near Tarsus in Cilicia. He lived at Rome, in the reign of Augustus, and, on account of his learning, wisdom, and moderation, was highly esteemed by that emperor. His opinion and advice had great weight with the monarch, and are said to have led him into a milder plan of government than he had at first adopted. Athenodorus obtained, for the inhabitants of Tarsus, relief from a part of the burden of taxes which had been imposed upon them, and was on this account honoured with an annual festival. He was intrusted by Augustus with the education of the young prince Claudius; and, that he might the more successfully execute his charge, his illustrious pupil became for a while a resident at his house. This philosopher retired in his old age to Tarsus, where he died in his 82d year. (*Fabric., Bibl. Gr.*, vol. 7, p. 391.—*Zosim.*, 1, 6.—*Suet., Vit. Claud.*, c. 4.—*Enfield's Hist. Philos.*, vol. 2, p. 109.) —II. A stoic philosopher, a native of Pergamus according to some, but, more correctly, of Tarsus. He was surnamed *Cordylion* (Κορδυλίων), and was intimate with Cato the younger (Uticensis). Cato made a voyage to Pergamus expressly to see him, and brought him back with him to Rome. He died at Cato's house. (*Strabo*, 673.)—III. An Arcadian statuary, mentioned by Pliny (34, 8) as one of the pupils of Polycletus, and as having made, with great success, the statues of some distinguished females. (*Sillig, Dict. Art.*, *s. v.*)—IV. A sculptor, who, in connexion with Agesander and Polydorus, made the celebrated Laocoon group. (*Sillig, Dict. Art.*, *s. v.*)

ATHERBAL. *Vid.* Adherbal.

ATHĔSIS, a river of Venetia, in Gallia Cisalpina, rising in the mountains of the *Tyrol* (Rhætian Alps), and, after a course of nearly two hundred miles, discharging its waters into the Adriatic. It is now the *Adige*, and, next to the *Po*, must be looked upon as the most considerable stream of Italy. (*Virg., Æn.*, 9, 679, *seqq.*)

ATHOS, a mountain in the district Chalcidice of Macedonia. It is situate on a peninsula between the Sinus Strymonicus, or *Gulf of Contessa*, and the Sinus Singiticus, or *Gulf of Monte Santo*. It is so high that, according to Plutarch and Pliny, it projected its shadow at the summer solstice on the market-place of Myrina, the capital city of the island of Lemnos, though at the distance of 87 miles. On this account a brazen cow was erected at the termination of the shadow, with this inscription,

Ἄθως καλύπτει πλευρὰ Λημνίας βοός.

Strabo reports that the inhabitants of the mountain saw the sun rise three hours before those who lived on the shore at its base. (*Epit.*, 7, p. 331.) Pliny, however, greatly exaggerates, when he affirms that Athos extends into the sea for seventy-five miles, and that its base occupies a circumference of one hundred and fifty miles (4, 10). Strabo says the circumnavigation of the whole peninsula was four hundred stadia, or fifty miles. (*Epit.*, 7, p. 331.) When Xerxes invaded Greece, he cut a canal through the peninsula of Athos, in order to avoid the danger of doubling the promontory, the fleet of Mardonius having previously sustained a severe loss in passing around it. This canal was made in the vicinity of the cities Acanthus and Sana. (*Vid.* Acanthus.)—The architect Dinocrates offered unto Alexander the Great to cut Mount Athos into a statue of the king, holding in its left hand a city, and in its right a basin to receive all the waters that flowed from the mountain. The monarch, however, declined the offer, on the ground of their being no fields around to furnish supplies, which would have to come entirely by sea. (*Vitruv., Præf.*, lib. 2.)

ATIA LEX, a law enacted A.U.C. 690, by T. Atius Labienus, a tribune of the commons. It repealed the Cornelian law, and restored the Domitian, which gave the election of priests to the people, not to the colleges. (*Dio Cass.*, 37, 37.)

ATILIA LEX, I. gave the prætor and a majority of the tribunes power of appointing guardians to orphans and women. It was enacted A.U.C. 443.—II. Another, which ordained that sixteen military tribunes should be created by the people for four legions; that is, two thirds of the whole number. (*Adams, Rom. Ant.*, *s. v.*)

ATĪNA, I. one of the most ancient cities of the Volsci. It was situate to the southeast of Arpinum, and near the source of the river *Melfa*. If we are to credit Virgil (*Æn.*, 7, 629), it was a considerable town as early as the Trojan war. We learn from Cicero (*pro Planc.*), that Atina was in his time a præfectura, and one of the most populous and distinguished in Italy. Frontinus says it was colonized during the reign of Nero. The modern name is *Atino*.—II. A town of Lucania, not far from the Tanager. Several inscriptions and many remains of walls and buildings, prove that it was no inconsiderable place. (*Romanelli*, vol. 1, p. 438.) The modern name is *Atena*. (*Cramer's Ancient Italy*, vol. 2, p. 378.)

ATINIA LEX, was enacted by the tribune Atinius, A.U.C. 623. It gave a tribune of the people the priv-

fleges of a senator, and the right of sitting in the senate. (*Aul. Gel.*, 14, 8.)

ATLANTES, a people of Africa, the more correct name of whom was Atarantes. (*Vid.* Atarantes.)

ATLANTĬĂDES, a patronymic of Mercury, as grandson of Atlas. (*Ovid, Met.*, 1, 639.)

ATLANTĬDES, a name given to the daughters of Atlas. They were divided into the Hyades and Pleiades. (*Vid.* Atlas, Hyades, and Pleiades.)

ATLANTIS, a celebrated island, supposed to have existed at a very early period in the Atlantic Ocean, and to have been eventually sunk beneath its waves. Plato is the first that gives an account of it, and he obtained his information from the priests of Egypt. (*Plat., Timæus*, p. 24, *seqq., ed. Bip.*, vol. 9, p. 296, *seqq.—Id., Critias*, p. 108, *seqq., ed. Bip.*, vol. 10, p. 39, 43.) The statement which he furnishes is as follows: In the Atlantic Ocean, over against the Pillars of Hercules, lay an island larger than Asia and Africa taken together, and in its vicinity were other islands, from which there was a passage to a large continent lying beyond. The Mediterranean, compared with the ocean in which these lands were situated, resembled a mere harbour with a narrow entrance. Nine thousand years before the time of Plato, this island of Atlantis was both thickly settled and very powerful. Its sway extended over Africa as far as Egypt, and over Europe as far as the Tyrrhenian Sea. The farther progress of its conquests, however, was checked by the Athenians, who, partly with the other Greeks, partly by themselves, succeeded in defeating these powerful invaders, the natives of Atlantis. After this a violent earthquake, which lasted for the space of a day and night, and was accompanied with inundations of the sea, caused the islands to sink, and, for a long period subsequent to this, the sea in this quarter was impassable, by reason of the slime and shoals.—Thus much for the narrative of Plato. A dispute arose among the ancient philosophers and naturalists, whether this statement was based upon reality, or was a mere creation of fancy. Posidonius thought it worthy of belief. (*Strabo*, 102.—*Epit.*, 1, p. 11, *ed. Huds.*) Pliny remains undecided (2, 92. — Compare *Ammian. Marcell.*, 17, 7.—*Tertull., de Pallio, ed. Op., Antverp*, 1584, p. 6.—*Id., Apolog., adv. gentes*, p. 82, c. 40.—*Philo, quod mund. sit. incorrupt.*, p. 963). From other writers we have short notices, which merely show how many various interpretations were given to the passage in Plato. (*Proclus, ad Plat., Tim.*, p. 24.) A certain Marcellus related a similar tradition with that of Plato (*ἐν τοῖς Ἀθιοπικοῖς ap. Procl.*, lib. 1, p. 155). According to this writer there were seven islands in the Atlantic Ocean sacred to Proserpina; of these, three were of a very large size, and the inhabitants had a tradition among them that these were originally one large island, which had ruled over all the rest.—Nor have modern theorists been inactive on this captivating subject. Rudbeck, with great learning, labours to prove that the Atlantis of the ancients was Sweden, and that the Romans, Greeks, English, Danes, and Germans originated from Sweden. His work, entitled *Atlantica* (*Atland eller Manheim*), is in Latin and Swedish, and is a typographic rarity. The first edition appeared in 1675–79, at Upsal. Several editions of it followed. The last Latin edition is of 1699, and bears a high price. Written copies of it are in several European libraries.—Bailly, well known by his history of Astronomy, places Atlantis and the cradle of the human race in the farthest regions of the north, and seeks to connect the Atlantides with the far-famed Hyperboreans. (*Lettres sur l'Atlantide de Platon*, &c., p. 384, *seqq.*—Compare *Lettres sur l'Origine des Sciences*, by the same.)—Carli and others find *America* in the Atlantis of Plato, and adduce many arguments in support of their assertion. (*Carli, Lettres Américaines, French transl.*, vol. 2, p. 180, *seqq.*) The advocates of this theory might easily connect with the legend of the lost Atlantis the remains of a very remote civilization that are found at the present day in Spanish America. We have there the ruins of cities, the style of whose architecture carries us back to Pelasgic times, and the religious symbols and ornaments connected with which remind us strongly of the phallic mysteries of antiquity. Even the lotus flower, the sacred emblem of India, may be seen in the sculptures. (Compare the plates given by Del Rio, *Description of the Ruins of an Ancient City discovered near Palenque, in Guatemala*, &c., *Lond.*, 1822, 4to.) These curious remains of former days are long anterior to Mexican times, nor have they anything whatever to do with Phœnician settlements, such settlements on the shores of America being purely imaginary. In connexion with the view just taken, we may point to the peculiar conformation of our continent, along the shores of the Gulf of Mexico, where everything indicates the sinking, at a remote period, of a large tract of land, the place of which is now occupied by the waters of the gulf; a sinking occasioned, in all probability, by the sudden rush of a large body of water down the present valley of the Mississippi. The mountain tops of this sunken land still appear to view as the islands of the West Indian group: and thus the large continent lying beyond Atlantis and the adjacent islands, and to which Plato refers, may have been none other than that of America.—We proceed a step farther. Admitting that Atlantis was situate in the ocean which at present bears its name, it would require no great stretch of fancy to suppose that the Canaries, Madeira Isles, and Azores once formed portions of it, and that it even extended as far as Newfoundland. The Cape de Verd Islands, though so much to the south, may also be included. It is curious to observe what quantities of seaweed (*fucus natans*) are found floating on the surface of the sea, not only near the Cape de Verd Islands, but also more to the northeast, almost under the meridian of the isles Cuervo and Flores, among the Azores, between the parallels of 23° and 35° north latitude. (*Humboldt, Tableaux de la Nature*, vol. 1, p. 99, *French transl.*) The ancients were acquainted with these collections of seaweed, resembling somewhat a vast inundated meadow. "Some Phœnician vessels," observes Aristotle, "impelled by the east winds, reached, after a navigation of thirty days, a part of the sea where the surface of the water was covered with rushes and seaweed (*θρύον καὶ φῦκος*)." The passage occurs in the treatise *de Mirabilibus*, p. 1157, *ed. Duval.* Many ascribed this abundance of seaweed to some cause connected with the submerged Atlantis. (Compare *Irving's Columbus*, vol. 1, p. 133.) The quantities of seaweed in the neighbourhood of the Cape de Verd Islands are also alluded to by Scylax (*ed. Gronov.*, p. 126), if we suppose the conjecture of Ideler to be correct, that the Cerne of Scylax is the modern Arguin. (*Humboldt, Tableaux*, &c., vol. 1, p. 101.) The existence of a large island, at a remote period, where the waves of the Atlantic now roll, has been regarded by modern science as visionary in the extreme. But even science herself can be made to contribute data towards this captivating theory. Immediately below the chalk and green sand of England, a fluviatile formation, called the wealden, occurs, which has been ascertained to extend from west to east about 200 English miles, and from northwest to southeast about 220 miles, the depth or total thickness of the beds, where greatest, being about 2000 feet. (*Fitton's Geology of Hastings*, p. 58.) These phenomena clearly indicate, that there was a constant supply in that region, for a long period, of a considerable body of fresh water, such as might be supposed to have drained a continent or a large island, containing within it a lofty chain

of mountains. (*Lyell's Geology*, vol. 4, p. 306, *Lond. ed.*) If Geology can furnish us with such facts as these, it may surely be pardonable in us to linger with something of fond belief around the legend of Atlantis; a legend that could hardly be the mere offspring of a poetic imagination, but must have had some foundation in truth. Nor will it appear surprising if some of the learned, in the ardour of theorizing, have actually constructed maps of the position of this island. Among the number of these we may mention *De Lisle* and *Dureau de la Malle*, but more particularly *Bory de St. Vincent*, in his *Essai sur les Isles Fort, et l'antique Atlantide* (*Paris, an* xi., 4to). Carli also, in the second volume of his work, already referred to, gives maps representing what he terms flats and shallows (*seches et bas fonds*) between America and Africa, in the vicinity of the equator, and also in the neighbourhood of the Cape de Verd Islands. (Compare his remarks on this subject, vol. 2, p. 225, *seqq.*) —It has been thought by some, but very erroneously, that the account given in Diodorus Siculus may have reference to some island, now submerged, of the lost Atlantic group. This writer speaks of an island situate at a distance in the Atlantic Ocean, and remarkable for its beauty, to which the Carthaginians had resolved to transfer the seat of their republic in case of any irreparable disaster at home. Aristotle had already, before Diodorus, made mention of a similar island, the charms of which had attracted many of the Carthaginians to it, until the senate at home forbade any person from going to it under pain of death. (*Arist., de Mirab.*, c. 85, *ed. Beckman.*) The reference here, however, is probably to one of the Canaries.—Before quitting this subject, it may not be amiss to give the description of Atlantis, as handed down to us by the ancient writers. Though a mere picture of the imagination, it will nevertheless serve to show the opinion entertained on this subject by the poetic minds of antiquity. According to this account, the isle of Atlantis was one of the finest and most productive countries in the universe. It produced abundance of wine, grain, and the most exquisite fruits. Here were seen wide-spread forests, extensive pasture-grounds, mines of various metals, hot and mineral springs; in a word, whatever could contribute to the necessities or comforts of life. Here commerce flourished under a most excellent system of government. The island, divided into ten kingdoms, was governed by as many kings, all descendants of Neptune, and who lived in perfect harmony with each other, though severally independent. Atlantis had numerous and splendid cities, together with a large number of rich and populous villages. Its harbours beheld the produce of almost every country wafted to them: and they were strengthened with fortifications, and supplied with arsenals containing everything calculated for the construction and equipment of navies. Neptune was not only the progenitor and legislator, but also the principal divinity of the people of Atlantis. He had a temple in this island, a stadium in length, and ornamented with gold, silver, orichalchum, and ivory. Among various statues with which it was adorned, was seen that of the god himself, which was of gold, and so high that it touched the ceiling. He was represented as standing in a chariot, and holding the reins of his winged steed. Such were some of the bright visions of former days respecting the lost island of Atlantis. (*Plato, Critias*, p. 114, *seqq.*— *ed. Bip.*, vol. 10, p. 51, *seqq.*)

Atlas, I. son of the Titan Iapetus and Clymene one of the Oceanides. He was the brother of Menœtius, Prometheus, and Epimetheus. The name Atlas signifies "*the Endurer*" (from *a*, intensive, and *τλάω, to endure*), an epithet that will presently be explained. Homer calls him the *wise* or *deep-thinking* (*δλοόφρων*), "who knows all the depths of the sea, and keeps the long pillars which hold heaven and earth asunder." (*Od.*, 1, 52.) In the Theogony of Hesiod (517, *seqq.*) he is said to support the heaven on his head and hands in the extreme West, a task assigned him by Jupiter, in punishment, the later writers say, for his share in the Titan war. (*Hygin., fab.*, 150.) Atlas was the father of the fair nymph Calypso, who so long detained Ulysses in her island in the distant West. Pleione, an ocean-nymph, bore him seven daughters named Pleiades. (*Hes., Op. et D.*, 383.—*Schol. ad Il.*, 18, 486.) He was also said to be the father of the Hyades. (*Timæus, ap. Schol. ad Il., l. c.*)—It is hardly necessary to state, that the Atlas of Homer and Hesiod is not the personification of a mountain. In process of time, however, when the meaning of the earlier legend had become obscured or lost, Atlas, the keeper of the pillars that support the heaven, became a mountain of Libya. It is remarkable, however, that, in all the forms which the fable assumes, it is the god or man Atlas who is turned into or gives name to the mountain. Thus, according to one mythologist (*Ovid, Met.*, 4, 631), Atlas was a king of the remotest West, rich in flocks and herds, and master of the trees that bore the golden apples. An ancient prophecy, delivered by Themis, had announced to him, that his precious trees would be plundered by a son of Jupiter. When, therefore, Perseus, on his return from slaying the Gorgon, arrived in the realms of Atlas, and, seeking hospitality, announced himself to be a son of the king of the gods, the western monarch, calling to mind the prophecy, attempted to repel him from his doors. Perseus, inferior in strength, displayed the head of Medusa, and the inhospitable prince was turned into the mountain which still bears his name. (*Ovid, l. c.*— *Serv. ad Æn.*, 4, 246.) According to another account, Atlas was a man of Libya, devoted to astronomy, who, having ascended a lofty mountain to make his observations, fell from it into the sea, and both sea and mountain were named after him. (*Tzets. ad Lycophr.*, v. 879.) His supporting the heavens was usually explained by making him an astronomer and the inventor of the sphere. (*Diod. Sic.*, 3, 60.—*Id.*, 4, 27.—*Serv. ad Virg., Æn.*, 1, 741.)—There is also another curious legend relating to Atlas, which forms part of the fables connected with the adventures of Hercules. When this hero, in quest of the apples of the Hesperides, had come to the spot where Prometheus lay chained, moved by his entreaties, he shot the eagle that preyed upon his liver. Prometheus, out of gratitude, warned him not to go himself to take the golden apples, but to send Atlas for them, and, in the mean time, to support the heaven in his stead. The hero did as desired, and Atlas, at his request, went and obtained three apples from the Hesperides; but he said he would take them himself to Eurystheus, and that Hercules might continue to support the sky. At the suggestion of Prometheus the hero feigned consent, but begged him to take hold of the heavens till he had made a pad (*πῆρας*) to put on his head. Atlas threw down the apples and resumed his burden, and Hercules then picked them up and went his way. (*Pherecyd., ap. Schol. ad Apoll. Rhod.*, 4, 1396.)— Various elucidations of the legend of Atlas have been given by modern expounders of mythology. The best is that of Völcker. This writer, taking into consideration the meaning of his name, in connexion with the position assigned him by Homer and Hesiod, and the species of knowledge ascribed to him, and also his being the father of two of the constellations, regards Atlas as a personification of navigation, the conquest of the sea by human skill, trade, and mercantile profit. (*Völcker, Myth. der Iap.*, p. 51.) With this view Müller agrees. (*Proleg. zu einer wissensch. Mythol.*—*Keightley's Mythology*, p. 287, *seqq.*)—II. A celebrated range of mountains in Africa. It is divided into two leading chains: the Greater Atlas runs through the kingdom of *Morocco*, as far south as the

desert of *Sahara*; the Lesser Atlas extends from *Morocco* towards the northeast to the northern coast. The great height of Mount Atlas is proved by the perpetual snows which cover its summits in the east part of Marocco, under the latitude of 32°. According to Humboldt's principles, these summits must be 12,000 feet above the level of the sea. Leo Africanus, who travelled here in the month of October, narrowly escaped being buried in an avalanche of snow. In the state of Algiers, the snow disappears on the tops of Jurjura and of Felizia in the month of May, and covers them again before the end of September. The Wanashisse, situated in 30° 55′, and forming an intermediate chain between the maritime one and that of the interior, is covered with a mantle of snow nearly the whole of the year. The fertility of the region of Atlas is celebrated by Strabo and Pliny. The latter (15, 18) extols its figs, olives, corn, and valuable woods. (*Id.*, 17, 12.—*Id.*, 18, 7. —*Id.*, 13, 15.) He observes, that the wines had a certain sharpness, which was corrected by adding to them a little plaster (*Id.*, 14, 9), and says that the vineyards had a northern and western exposure. (*Id.*, 17, 2.) Strabo informs us (369), that the vine-trunks were sometimes so thick that two men could scarcely clasp them round, and that the clusters were a cubit in length. A horrible government and a total absence of civilization have not succeeded in annihilating these bounties of nature. Barbary and Marocco still export large quantities of grain. The olive-tree is superior here to that of Provence; and the Moors, notwithstanding the hostility to Bacchus, which marks their religion, cultivate seven varieties of the vine. The soil of the plains in many places resembles that of the rest of Africa, being light and sandy, and containing numerous rocks: but the valleys of Mount Atlas, and those of the rivulets which descend from it to the Mediterranean, are covered with a compact, fertile, and well-watered soil. Extensive forests cover the sides of the fertile mountains in the northern parts of these countries. All the valleys that have a moderate elevation form in April and May so many little Elysiums. The shade, the coolness, the bright verdure, the diversity of the flowers, and the mixture of agreeable odours, combine to charm the senses of the botanist, who, amid such scenes, might forget his native country, were he not shocked and alarmed by the barbarity of the inhabitants.—A question has arisen in modern times, whether the chain of mountains here described was really the Atlas of the ancients? This is denied by Ideler, who maintains that the Atlas of Homer and Hesiod is the *Peak of Teneriffe*. The Atlas of the Greek and Roman geographers he allows, on the other hand, to be the modern Mount Atlas. His arguments are given by Humboldt (*Tableaux de la Nature*, vol. 1, p. 144, *seqq.*), but are more ingenious than satisfactory. The Atlas of Herodotus might be a promontory of the southern chain, rising from the plains of the desert, such as Mount Saluban, in Biledulgerid, appears to be. It agrees with the distances assigned by this historian. It is, besides, possible, that all the contradictions mentioned by Ideler may owe their origin to that optical illusion by which a chain of mountains, seen in profile, has the appearance of a narrow peak. "When at sea," says Humboldt, "I have often mistaken long chains for isolated mountains." This explanation might be still farther simplified, if it were admitted that the name of Atlas belonged originally to a promontory remarkable for form and its peculiar isolated situation, such as most of those on the coast of Marocco. A curious passage in Maximus Tyrius seems to countenance this hypothesis: "The Æthiopian Hesperians," says he (*Diss.*, 38.—p. 457, *seqq.*, *ed. Oxon.*), "worship Mount Atlas, who is both their temple and their idol. The Atlas is a mountain of moderate elevation, concave, and open towards the sea in the form of an amphitheatre. Half way from the mountain a great valley extends, which is remarkably fertile, and adorned with richly-laden fruit-trees. The eye plunges into this valley as into a deep well, but the precipice is too steep for any person to venture to descend, and the descent is prohibited by feelings of religious awe. The most wonderful thing is to see the waves of the ocean at high water overspreading the adjacent plains, but stopping short before Mount Atlas, and standing up like a wall, without penetrating into the hollow of the valley, though not restrained by any earthly barrier. Nothing but the air and the sacred thicket prevent the water from reaching the mountain. Such is the temple and the god of the Libyans; such is the object of their worship and the witness of their oaths." In the physical delinestions contained in this account, we perceive some features of resemblance to the coast between Cape *Tefelneh* and Cape *Geer*, which resembles an amphitheatre crowned with a series of detached rocks. In the moral description we find traces of fetichism; rocks remarkable for their shape being still worshipped by some negro tribes. (*Malte-Brun, Geogr.*, vol. 4, p. 155, *seqq.*)—Before closing this article it may not be amiss to remark, that, according to Pliny, the ancient Mauritanians called Atlas *Dyris*. The chain of Atlas, at the present day, bears among the Arabs the name of *Darah* or *Deren*, the close approximation of which to the ancient appellation is easily perceived. Horn, on the contrary, however, recognises the term *Dyris* in *Aya-Dyrma*, the Guanche name for the *Peak of Teneriffe*. (*Hornius de Originibus Americanorum*, p. 185.—*Humboldt, Tabl. de Nat.*, vol. 1, p. 151.)

ATOSSA, a daughter of Cyrus the Great. She married her own brother Cambyses, the first instance of the kind that occurred among the Persians, according to Herodotus (3, 31). After the death of Cambyses she became the wife of the false Smerdis, and subsequently of Darius Hystaspis. (*Herod.*, 3, 88.) She possessed great influence over the last of these, in consequence of her royal birth, and her son Xerxes succeeded him on the throne. She was cured of a cancer in the breast by the Greek physician Democedes; and this individual, through a desire of returning to his native land, induced Atossa, it is said, to urge Darius to a war with Greece. (*Herod.*, 3, 133, *seqq.*)—According to Creuzer, the name Atossa is in Persian *Atesh*. There was also a city called Atusia in Assyria, on the river Caprus, whose coins displayed a female head, crowned with turrets, and also the inscription ΑΤΟΥΣΙΕΩΝ. (*Creuzer, ad Herod.*, 3, 68. —*Götting. Anzeig.*, 1811, *nr.* 78.)

ATRĂCES, the people of Atrax, an ancient colony of the Perrhœbi in Thessaly, ten miles from Larissa, higher up the Peneus, and on the right bank of that river. It was successfully defended by the Macedonians against T. Flamininus. (*Liv.*, 32, 15.—*Strabo*, 438 and 441.) Dr. Clarke was led to imagine, that this city stood at *Ampelakia*, from the circumstance of the green marble, known to the ancients by the name of Atracium Marmor, being found there; but this supposition is erroneous, since it is evident from Livy that Atrax was to the west of Larissa, and only ten miles from that city; whereas *Ampelakia* is close to Tempe, and distant more than fifteen miles from Larissa. (*Cramer's Ancient Greece*, vol. 1, p. 396, *seqq.*)

ATRAMYTTIUM. *Vid.* Adramyttium.

ATRAX, I. a son of Ætolus, or, according to others, of the river Peneus. He was king of Thessaly, and built a town which he called Atrax. Hence the epithet *Atracius* is sometimes employed with the same meaning as *Thessalus* or "Thessalian." (*Propert.*, 1, 8, 25.) Atrax was father to Hippodamia, who married Pirithoüs, and whom we must not confound

with the wife of Pelops, who bore the same name. (*Stat., Theb.*, 1, 106.—*Ovid, Met.*, 12, 209.)—II. An ancient city of Thessaly. (*Vid.* Atraces.)—III. A river of Ætolia, running through the country of the Locri Ozolæ, and falling into the Sinus Corinthiacus, to the west of Naupactus. (*Plin.*, 4, 2.)

ATREBĂTES, a people of Belgic Gaul, southeast of the Morini. They were a powerful community, and promised 15,000 men as their quota for the Nervian war against Julius Cæsar. (*B. G.*, 2, 4.) After their reduction by the Roman commander, Commius, one of their own nation, and friendly to Cæsar, was placed over them as king. Their capital was Nemetacum, afterward Atrebates, and now *Arras*, or, as the Flemings call it, *Atrecht*. Strabo writes the name of this people Ἀτρέβατοι, and Ptolemy Ἀτρεβάτιοι. (*Plin.*, 4, 17.—*Ptol.*, 2, 9.)

ATREBATĪI, a people of Britain, situate on both banks of the Tamesis or *Thames*, and occupying the larger part of *Oxfordshire, Buckinghamshire*, a part of *Middlesex*, and the southern part of *Berkshire*. Their chief city was Caleva, now *Silchester*. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 193.)

ATREUS, son of Pelops and Hippodamia, and king of Mycenæ. Having, with his brother Thyestes, killed out of jealousy his half-brother Chrysippus, they were both banished by their father, who at the same time pronounced a curse on them, that they and their posterity should perish by means of one another. They retired to Midea, whence, on the death of Pelops, Atreus came with an army and took possession of his father's throne. (*Hellanicus, ap. Schol. ad Il.*, 2, 105.) Thyestes, it is said, afterward seduced Aërope, the wife of Atreus, who, for this offence, drove him from his kingdom; and Thyestes, out of revenge, sent Atreus' son Plisthenes, whom he had brought up as his own, to murder his father. Atreus, taking the youth to be the son of Thyestes, put him to death, and the curse of Pelops began thus to be accomplished. (*Hygin., fab.*, 86.) Others, however, make Plisthenes to have died a natural death, and on friendly terms with his father, and Atreus to have married his widow Aërope. (*Vid.* Aërope.)—Another legend thus accounts for the enmity between the brothers. Mercury, in order to avenge his son Myrtilus, whom Pelops had murdered, put a gold-fleeced lamb into the flocks of Atreus, between whom and Thyestes, according to this version of the story, the kingdom was disputed. Atreus, in order to prove that the kingdom by right was his, said he would produce a gold-fleeced lamb. Thyestes, however, having corrupted Atreus's wife Aërope, had got the lamb; and, when Atreus could not exhibit it as he promised, the people, thinking he had deceived them, deprived him of his kingdom. Some time after, however, Atreus returned, and said that, to prove his right, he would let them see the sun and Pleiades moving from west to east. This miracle Jove performed in his favour, and he thus obtained the kingdom, and drove Thyestes into exile. (*Schol. ad Eurip., Orest.*, 802, 995.—Compare the somewhat different account of Eudocia, *Villois., Anecd. Græc.*, vol. 1, p. 77.)—Another legend continues the tale in a more horrible and tragic form. Atreus, it is said, invited his brother to return, promising to bury all enmity in oblivion. Thyestes accepted the proffered reconciliation; a feast was made to celebrate it; but the revengeful Atreus killed the two sons of Thyestes, and served the flesh up to their father; and, while Thyestes was eating, he caused the heads and hands of his children to be brought in and shown to him. The sun, it is said, at the sight of this horrible deed, checked his chariot in the midst of his course. (*Schol. ad Eurip., Orest.*, 802.—*Hygin., fab.*, 88, *et* 258.—*Senec., Thyest.*) Thyestes fled to Thesprotia, whence he went to Sicyon, where his daughter Pelopia dwelt. He arrived on the very night in which she was to offer a sacrifice to Minerva, met her in the dark, and forcibly embraced her, without knowing who she was. In the struggle she drew his sword from the sheath, and, taking it back with her, concealed it in Minerva's temple. Meantime famine and plague had come to punish the crime of Atreus; and the oracle had declared that, to remove it, Atreus should bring back his brother. He went to Thesprotia in search of him, saw Pelopia by the way, and, supposing her to be the daughter of the King of Sicyon, demanded her in marriage. He obtained her hand. She, however, was already pregnant by her father, and, shortly after her marriage, brought forth a son, whom Atreus caused to be exposed; but the herdsman, taking pity on him, reared him on the dugs of a she-goat (*αἴξ, αἰγός*), whence he derived his name, Ægisthus. Atreus, hearing he was alive, had him sought for, and brought him up as his own son. Atreus afterward sent Agamemnon and Menelaus in search of Thyestes. They went to Delphi, where they met him, he having also come to consult the god on the nature of the vengeance which he should seek to take on his brother. They seized and brought him to Atreus, who cast him into prison. Atreus then called Ægisthus, and directed him to put the captive to death. Ægisthus went to the prison, bearing the sword which his mother had given him; and the moment Thyestes beheld it, he knew it to be the one which he had lost, and asked the youth how he had come by it. He replied that it was the gift of his mother. At the desire of Thyestes, Pelopia came, and the whole deed of darkness was brought to light. The unfortunate daughter of Thyestes, under pretence of examining the sword, plunged it into her bosom. Ægisthus drew it forth reeking with blood, and brought it to Atreus as a proof of having obeyed his commands. Rejoiced at the death, as he thought, of his brother, Atreus offered a sacrifice of thanksgiving on the seashore; but, while he was engaged in it, he was attacked and slain by Thyestes and Ægisthus. (*Hygin., l. c.*)—This is the most horrible legend in the Grecian mythology. It is evidently post-Homeric, since it is utterly irreconcilable with the account of the Pelopidæ, as given in the Homeric poems. Of Agamemnon's sceptre it is there said, that Vulcan made it and gave it to Jupiter, who gave it to Mercury, by whom it was presented to "horse-lashing" Pelops, who gave it to Atreus, the shepherd of the people, who, when dying, left it to "lamb-abounding" Thyestes, who left it to Agamemnon. (*Hom., Il.*, 2, 101, *seqq.*) Here we have a family of princes legitimately transmitting the sceptre from one to another, a state of things totally at variance with the atrocities that have been related. It was probably at the time when the Greeks had become familiar with Asia and the barbarous regions round the Euxine, that the nameless deeds of the line of Pelops were invented. The author of the Alcmæonis, whoever he was, is said to have related the story of the gold-fleeced lamb. (*Schol. ad Eurip., Orest.*, 995.) We know not who first told of the horrid banquet, but we find it frequently alluded to by Æschylus (*Agam.*, 1104, 1228, *seqq.*; 1594, *seqq.*; *Choëph.*, 1065), though he does not appear to have made the deeds of Atreus and Thyestes the subject of a drama. Sophocles wrote two Thyestes, and Euripides one; and we have probably their contents in the legends transmitted to us by Hyginus. (*Keightley's Mythology*, p. 447, *seqq.*)

ATRĪDÆ, a patronymic given by Homer to Agamemnon and Menelaus, who were brought up by their grandfather Atreus, as if they had been his own sons, the term Atridæ meaning "sons of Atreus." (Consult remarks at the commencement of the article Agamemnon.)

ATROPATĪA or ATROPATĒNĒ, a name given to the northwestern part of Media, between Mount Taurus and the Caspian Sea. It received this name from

Atropates, a satrap of this province, who, after the death of Alexander, rendered himself independent, and took the title of king, which his successors enjoyed for many ages. It was a cold, barren, and inhospitable country, and on that account allotted by Shalmaneszar for the residence of many captive Israelites, after the conquest of their kingdom. It is now called *Aderbigian*, from the Persian term *Ader*, signifying *fire*; according to the tradition that Zerdust or Zoroaster lighted a pyre, or temple of fire, in a city named *Urmiah*, of this his native country. Its metropolis was Gaza, now *Tebriz*, or, as it is more commonly pronounced, *Tauris*. (*Strab.*, 360.—*Plin.*, 6, 13.)

Atrŏpos, one of the Parcæ, daughter of Nox and Erebus. According to the derivation of her name (*a, priv.*, and τρέπω, "to turn" or "change"), she is inexorable and inflexible, and her duty among the three sisters is to cut the thread of life without any regard to sex, age, or condition. (*Vid.* Parcæ.)

Atta, Titus Quintius, a Roman comic writer, who died A.U.C. 633, B.C. 121. His productions appear to have been extremely popular in the time of Horace, though, as would seem from the language of the latter, not very deserving of it. (*Hor., Ep.*, 2, 1, 79.) He received the surname of Atta from a lameness in his feet, which gave him the appearance of a person walking on tiptoe. Thus Festus remarks: "*Atta appellantur, qui, propter vitium crurum aut pedum, plantis insistunt et attingunt magis terram quam ambulant.*" It is to this personal deformity that Horace (*l. c.*) pleasantly alludes, when he supposes the plays of Atta to limp over the stage like their lame author. Bothe's assertion, that Atta also composed tragedies, is contradicted by Schmid. (*Ad Hor., l. c.* —Compare *Crinit., Poet. Lat.*, c. 23.—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 111, *seqq.*)

Attalēa, I. a city of Pamphylia, southwest of Perga, built by King Attalus II. The site of this city is called *Palaia Attalia*, while the modern city of *Attalia*, or, as it is commonly called, *Satalia*, answers to the ancient Olbia. (*Cramer's Asia Minor*, vol. 2, p. 275.)—II. A city of Lydia, on the river Hermus, and northeast of Sardis. Its earlier name was Agroira or Alloira. (*Steph. Byz., s. v.*) The ecclesiastical notices have recorded some of its bishops. The site is occupied by a village called *Adala*. (*Keppel's Travels*, vol. 2, p. 335.—*Cramer's Asia Minor*, vol. 1, p. 435.)

Attalĭcus. *Vid.* Attalus II.

Attălus, I. king of Pergamus, succeeded Eumenes I. This prince was first proclaimed king of Pergamus after a signal victory obtained by him over the Gallo-Graeci, or Galatæ, and, for his talents and the soundness of his policy, deserves a distinguished place among the sovereigns of antiquity. He formed, at an early period, an alliance with the Romans, whom he vigorously assisted in their two wars against Philip of Macedon. In conjunction with the Athenians, he invaded Macedonia, and recalled Philip from his enterprise undertaken against Athens; on which account the Athenians gave his name to one of their tribes. His wealth was so great as to become proverbial. (*Hor., Od.*, 1, 12.) He had married Apollonias, a lady of Cyzicus, of obscure birth, but great merit and virtue: by her he had four sons, Eumenes, Attalus, Philetæus, and Athenæus. He died at an advanced age, after a prosperous reign of 43 or 44 years, and was succeeded by Eumenes. (*Polyb.*, 18, 24.—*Liv.*, 33, 21.—*Strab.*, 624.)—II. The 2d of the name succeeded his brother Eumenes II., B.C. 159. Before ascending the throne he had been twice sent to Rome, to solicit aid against Antiochus the Great and against the Greeks. When he commenced his reign, he found two adversaries in Prusias of Bithynia and Demetrius Soter, who meditated the conquest of his kingdom; and the Romans appeared little disposed to aid him. Prusias in fact gained some advantages over him, but Attalus eventually, by his valour and skill, freed himself from his foes. The friendship of the Romans, subsequently conciliated by him, placed him in security for the time to come, and he devoted the period of repose thus afforded him to the building of cities, and the munificent patronage of learning. He died at the age of 82, after a reign of 21 years, having been poisoned by his nephew, the son of Eumenes II. Attalus was surnamed *Philadelphus*, from the fraternal love he displayed towards his brother Eumenes during the lifetime of the latter. (*Liv.*, 35, 23.—*Id.*, 37, 43.—*Id.*, 38, 12.—*Justin*, 25, 1.)—III. The third of the name was son of Eumenes II., and succeeded to the throne after poisoning his uncle Attalus II. He made himself extremely odious by the destruction of many of his relations and friends. Repenting soon after of his cruelties, he assumed all the habiliments of sorrow; and subsequently, giving up the cares of government to others, he turned his attention to gardening. In full accordance, however, with his natural disposition, he bestowed particular attention upon the cultivation of noxious and poisonous plants, which he intermingled with the fruits and flowers that he sent as presents to his friends. He afterward turned his attention to the melting and working of metals. Attalus died after a reign of five years, from a stroke of the sun, while superintending the erection of a tomb for his mother, his affection for whom had procured him the surname of *Philometor*. He died without issue, and his will is said to have contained the following words: "*Populus Romanus bonorum meorum hæres esto.*" The Romans regarded this as conveying to them the entire kingdom, and accordingly made it a province of their empire. Considering all the circumstances of the case, and especially the character of the testator, the construction which the Romans put upon the words in question was fair enough. Mithradates, however, in his letter to Arsaces (*Sall., Hist. fragm.*, p. 409, *ed. Burnouf*), regards it as a forced and fraudulent interpretation. (*Justin*, 36, 4. —*Vell. Paterc.*, 2, 4.—*Liv., Ep. et Suppl.*, 58.)

Atthis, a daughter of Cranaus the successor of Cecrops. She was fabled to have given name to the country of Attica. (*Apollod.*, 3, 14, 5.)

Attĭca, a country of Greece, without the Peloponnesus, forming a kind of triangular peninsula, and bounded on the north by Bœotia and the Euripus; on the west by Megaris; on the south by the Sinus Saronicus; and on the east by part of the Ægean Sea; extending from northwest to southeast about eighty miles, with decreasing breadth, but at an average of about forty miles. According to the popular account, it received its name from Atthis, the daughter of Cranaus. The more correct etymology, however, is from ἀκτή (*actē*), the Greek term for "*shore*," the country being of a peninsular shape, or, in other words, two sides of it being shore. The original name, therefore, would seem to have been Acta, which was afterward changed to the more euphonious Attica. (*Plin.*, 4, 11.—*Harpocrat., s. v.* ἀκτή.—*Aul. Gell.*, 3, 6.—*Eustath., ad Dionys. Perieg.*, 413.) The situation of Attica marked it out in an eminent degree for a commercial country. The base, or northern side of the irregular triangle which it forms, is applied to the continent of Greece; with its eastern face it looks towards Asia; from its apex on the south, it contemplates Egypt; and on the west it directs its view to the Peloponnesus, and to the countries of Italy and Sicily lying beyond it. By this combination of the advantages of inland communication with those of an extensive and various intercourse with all the civilized countries of the world, it was distinguished from all the other states both of the peninsula and continent of Greece. As Greece was

the centre of the civilised world of antiquity, so was Attica the centre of Greece; and as the climate and temperature of Hellas was considered to be more favourable than that of any other country of Europe or Asia, for the healthy and vigorous development of the physical and intellectual faculties of man, so did every Hellenic province yield in these respects to the superior claims of the Athenian territory. Again: it was not merely aided by these natural advantages, which arose from its form, its position, and its climate; the very defects also under which this country laboured, the very difficulties with which it was compelled to struggle, supplied to Attica the inducements, and afforded it the means, for availing itself in the most effectual manner of those benefits and privileges with which nature had so liberally endowed it. One of these apparent deficiencies was the barrenness of its soil. The geological formation of Attica is primitive limestone: on its northern frontier a long ridge of mountains, consisting of such a stratification, stretches from east to west: a range of similar character bounds it on the west, and in the interior of the country it is intersected with hills from north to south, which belong to the same class. Thus it will appear that the geographical dimensions of Attica, limited as they are, must be reduced by us within a still narrower range, when we consider it as far as it is available for the purposes of cultivation. In this respect, its superficial extent cannot be rated at more than one half the value which has been assigned to the whole country. The mountains of which we have spoken are either bare or rugged, or thinly clad with scanty vegetation and low shrubs. The mountain pine is found on the slopes of Laurium; the steeps of Parnes and Pentelicus are sprinkled over with the dwarf oak, the lentisk, the arbutus, and the bay. But the hills of this country can boast few timber trees; they serve to afford pasture to numerous flocks of sheep and goats, which browse upon their meager herbage and climb among their steep rocks, and to furnish fuel to the inhabitants of the plain. While such is the character of the mountainous districts of the province, its plains and lowlands cannot lay a much better claim to the merit of fertility. In many parts of them, as in the city of Athens itself, the calcareous rock projects above the surface, or is scarcely concealed beneath a light covering of soil: in no instance do they possess any considerable deposite of alluvial earth. The plains of this country are irrigated by few streams, which are rather to be called torrents than rivers, and on none of them can it depend for a perennial supply of water. There is no lake within its limits. It is unnecessary to suggest the reason, where such was the nature of the soil, that the olive was the most common, and also the most valuable, production of Attica. Such then were some of the physical defects of the land. But these disadvantages were abundantly compensated by the beneficial effects which they produced. The sterility of Attica drove its inhabitants from their own country. It carried them abroad. It filled them with a spirit of activity, which loved to grapple with danger and difficulty: it told them, that, if they would maintain themselves in the dignity which became them, they must regard the resources of their own land as nothing, and those of other countries as their own. It arose also from the barrenness of her soil, that Attica had always been exempt from the revolutions which in early times agitated the other countries of Greece; and hence Attica, secure in her sterility, boasted that *her* land had never been inundated by tides of immigration. The race of her inhabitants had been always the same; nor could she tell whence they had sprung; no foreign land had sent them; they had not forced their way within her confines by a violent irruption. She traced the stream of her population in a backward course, through many generations, till at last it hid itself, like one of her own brooks, in the recesses of her own soil. This belief that her people was indigenous, she expressed in different ways. She intimated it in the figure which she assigned to Cecrops, the heroic prince and progenitor of her primeval inhabitants. She represented him as combining in his person a double character; while the higher parts of his body were those of a man and a king, the serpentine folds in which it was terminated declared his extraction from the earth. The cicadæ of gold, which she braided in the twinings of her hair, were intended to denote the same thing; they signified that the natives of Attica sprang from the soil upon which these cicadæ sang, and which was believed to feed them with its dew. (*Wordsworth's Greece*, p. 69, *seqq.*)—The total population of Attica, in B.C. 317, may be taken at 527,660. Of these the free inhabitants amounted to 90,000; the resident aliens to 45,000; while the slaves made up the residue. Of the free inhabitants of Attica, the *citizens*, or those who had votes in the public assembly, amounted to 21,000. About 127 years before they had been 19,000, until Pericles reduced their number. Twenty thousand were computed as the number in the earliest times, under Cecrops. (*Schol. ad Pind., Ol.*, 9, 68.) The slaves of Attica, at the census made B.C. 309, when Demetrius was archon *eponymus*, were 400,000. Hume, in his Essay on the Populousness of Ancient Nations (*Essays*, vol. 1, p. 443), thinks, that there is error or corruption in this high number, and that for 400,000 we ought to read 40,000 (namely, τετρακισμυρίους instead of τεσσαράκοντα μυριάδας). But he forgets, that in this enumeration of 400,000 we are not to take the slaves as all males of full age. Slaves were property, and therefore, in enumerating them, it would be necessary to compute all the individuals who composed that property. The 400,000 therefore express all the slaves, of either sex and of every age, and in this number the men of full age would be less than 100,000. (*Clinton, Fast. Hell.*, vol. 1, p. 387, *seqq.*)—Some remarks on the ancient kings of Attica will be found under the article Cecrops, and on the coinage and commerce of the Athenians, under Mina and Piræus.

Atticus, I. Titus Pomponius, a Roman knight, who, in the most agitated times, preserved the esteem of all parties. The Pomponian family, from which he originated, was one of the most distinguished of those of equestrian rank, and pretended to derive its origin from Numa Pompilius. Atticus lived in the latter period of the republic, and acquired great celebrity from the splendour of his private character. He inherited from his father, and from his uncle Q. Cæcilius, great wealth. When he attained maturity, the republic was disturbed by the factions of Cinna and Sylla. His brother Sulpicius, the tribune of the commons, being killed, he thought himself not safe in Rome; for which reason he removed with his fortune to Athens, where he devoted himself to science. His benefits to the city were so great, that he gained the affections of the people in the highest degree. He acquired so thorough a knowledge of Greek, that he could not be distinguished from a native Athenian, and hence the surname of *Atticus* bestowed upon him. When Rome had acquired some degree of quiet, he returned, and inherited from his uncle ten millions of sesterces. His sister married the brother of Cicero. With this orator, as well as with Hortensius, he lived on terms of intimate friendship. It was his principle never to mix in politics, and he lived undisturbed amid all the successive factions which reigned in Rome. Cæsar treated him with the greatest regard, though he was known as a friend of Pompey's. After the death of Cæsar he lived in friendship with Brutus, without, however, offending Antony. When Brutus was obliged to flee from Italy, he sent him a million

of sesterces; and likewise supported Fulvia, the wife of Antony, after the battle of Mutina, and therefore was spared when fortune again smiled on Antony, and the friends of Brutus generally were the victims of his vengeance. Even in the bad times of the triumvirate, he caused all the proscribed who fled to Epirus to be liberally relieved from his estates in that country, and by his interest recovered the forfeited property of several of them. Such was his credit with Octavius, that his daughter was preferred to all the great matches of Rome as a wife for his friend Agrippa. Octavius himself cultivated the closest intimacy with Atticus, who, at the same time, maintained an equally intimate correspondence with Antony. The mode of living pursued by Atticus was that of a man of great fortune, whose mind was devotedly attached to literary and philosophical pursuits. His domestics were not numerous, but choice and well educated; his table was elegant, but not costly; and he delighted in what would now be called literary suppers, where an anagnostes always read something aloud, in order that the guests might enjoy a mental as well as physical banquet. He was extremely studious, much attached to inquiries relative to the antiquities of his country, its laws, customs, and treaties, and wrote several works on these subjects, which appear to have been much valued. The conclusion of his life was conformable to the principles of Epicurean philosophy, by which it had been all along governed. Having reached the age of seventy-seven with little assistance from medicine, he was seized with a disorder in the intestines, which terminated in an ulcer deemed incurable. Convinced of the nature of his case, he ordered his son-in-law Agrippa, and other friends, to be sent for, and declared to them his intention of terminating his life by abstaining from food. When, in spite of their affectionate entreaties, he had persisted in this resolution for two days, some of the unfavourable symptoms of his complaint abated; but, not thinking it worth while to take the chance of a cure, he persevered, and the fifth day closed his existence, B.C. 33.—In modern times the character of Atticus has been the subject of much curious discussion, and his neutrality in the midst of civil contentions has, by some politicians, been termed selfish and criminal. From the fearless generosity which he exhibited to the unfortunate on all sides, it may, however, be presumed that, looking on the state of the commonwealth without passion, he was convinced of the inutility of attempting to stop an inevitable career. Certain it is, that as a medium of friendship, a reconciler of differences, and a protector against the ferocity of party hatred, he was eminently serviceable in the calamitous times in which he lived; and possibly, with his cast of temper and talents, could scarcely have acted more beneficently for his country as well as for himself. His line of conduct has been attributed to his Epicurean philosophy; but native disposition and temper must have formed his peculiar character much more than speculative principles. The correspondence between Cicero and Atticus is highly honourable to both parties, especially as the latter was also intimate with his rival Hortensius, and a mediator between them. According to Cicero, Atticus wrote annals of great value, comprising a sort of universal history for 709 years. (*Corn. Nep. in Vit.*—*Aikin's Gen. Dict.*, *s. v.*—*Gorton's Biog. Dict.*, vol. 1, p. 134, *seqq.*—*Encyclop. Americ.*, vol. 1, p. 457.)—II. Herodes, or Tiberius Claudius Atticus Herodes, an Athenian philosopher and statesman of the age of the Antonines. His father, Julius Atticus, descended from the family of Miltiades, was raised from indigence to wealth by the discovery of a hidden treasure. Herodes received an education suitable to the condition to which his father had been advanced by this fortunate accession to his property. Scholastic rhetoric, or the art of declamation, then esteemed a most fashionable accomplishment, became his principal study; and he prosecuted it under the first masters of the age with such success as to acquire great reputation as an orator. After travelling abroad, he settled at Athens, and gave public lectures on eloquence, which were attended by sophists and rhetoricians, whose admiration of his talents was, perhaps, not altogether disinterested, as his hospitality and munificence were lavishly extended to his followers. The fame of Herodes reached from Athens to Rome, and he was invited by the Emperor Antoninus Pius to become rhetorical tutor to Marcus Aurelius and Lucius Verus, the adopted sons and destined successors of Antoninus. This promotion led to his being created consul A.D. 143. He was also made prefect of the free cities of Asia Minor, and president of the Panhellenic and Panathenæan games, at which he was crowned. He testified his sense of this honour by building a marble stadium, or course for running matches, one of the grandest works ever executed by a private individual. He also erected a new theatre at Athens, and repaired and embellished the Odeon of Pericles. These and other splendid monuments of his wealth and liberality have perpetuated his name, while his literary productions have perished. The latter part of the life of Herodes was embittered by the ingratitude of his fellow-citizens, who preferred accusations against him in his public capacity; but these were quashed by the friendship of his pupil Marcus Aurelius, then emperor. He passed his latter days at Marathon, his birthplace, where he died about A.D. 185, aged seventy-five. His remains were interred at Athens with public honours. (*Gorton's Biogr. Dict.*, vol. 1, p. 134.)

ATTĪLA (in German, *Etzel*), the son of Mundzuck, or, as he is less correctly called, Mandras, a Hun of royal descent, who succeeded his uncle Rugilas (A.D. 433), and shared the supreme authority with his brother Bleda. These two leaders of the barbarians, who had settled in Scythia and Hungary, threatened the Eastern empire, and twice compelled the weak Theodosius II. to purchase an inglorious peace. Their power was feared by all the nations of Europe and Asia. The Huns themselves esteemed Attila their bravest warrior and most skilful general. Their regard for his person soon amounted to superstitious reverence. He gave out that he had found the sword of their tutelar god, the Scythian Mars, the possession of which was supposed to convey a title to the whole earth; and, proud of this weapon, which added dignity to his power, he designed to extend his rule over the world. He caused his brother Bleda to be murdered (A.D. 444), and, when he announced that it was done by the command of God, this murder was celebrated like a victory. Being now sole master of a warlike people, his unbounded ambition made him the terror of all nations; and he became, as he called himself, the *Scourge of God* for the chastisement of the human race. In a short time he extended his dominion over all the people of Germany and Scythia, and the Eastern and Western emperors paid him tribute. The Vandals, the Ostrogoths, the Gepidæ, and a part of the Franks, united under his banners. Some historians assure us that his army amounted to 700,000 men.—His portrait, as given by Jornandes, was that of a modern Calmuc, with a large head, swarthy complexion, flat nose, small sunken eyes, and a short, square body. His looks were fierce, his gait proud, and his deportment stern and haughty; yet he was merciful to a suppliant foe, and ruled his own people with justice and lenity.—When he had heard a rumour of the riches and power of Persia, he directed his march thither. He was defeated on the plains of Armenia, and fell back to satisfy his desire of plunder in the dominions of the emperor of the East. He easily found a pretext for war; he therefore went over to Illyricum, and laid waste all the countries from the Euxine to the Adriatic.

The Emperor Theodosius collected an army to oppose his progress; but in three bloody battles fortune declared herself for the barbarians, and Constantinople was indebted to the strength of its walls, and to the ignorance of the enemy in the art of besieging, for its preservation. Thrace, Macedonia, and Greece all submitted to the savage invader, who destroyed seventy flourishing cities. Theodosius was at the mercy of the victor, and was compelled to purchase a peace. A scheme was laid in the court of Theodosius to assassinate him under the cover of a solemn embassy, which intention he discovered; and, without violating the laws of hospitality in the persons of the ambassadors, wisely preferred a heavy ransom for the principal agent in the plot, and a new treaty at the expense of fresh payments. On the accession of Marcian, Attila demanded tribute, which was refused; and, although much exasperated, he resolved first to turn his arms against the Western Emperor Valentinian, whose licentious sister Honoria, in revenge for being banished for an intrigue with her chamberlain, sent an offer of herself to Attila. The Hun, perceiving the pretence this proposal supplied, preceded his irruptions into Gaul by demanding Honoria in marriage, with a share of the imperial patrimony. Being of course refused, he affected to be satisfied, and pretended he was only about to enter Gaul to make war upon Theodoric, king of the Ostrogoths. He accordingly crossed the Rhine, A.D. 450, with a prodigious host, and marked his way through Gaul with pillage and desolation, until completely defeated by Theodoric and the famous Aëtius, in the bloody battle of Chalons. He was, however, allowed to retreat, and, having recruited his forces, he passed the Alps the next year and invaded Italy, spreading his ravages over all Lombardy. This visitation was the origin of the famous republic of Venice, which was founded by the fugitives who fled at the terror of his name. Valentinian, unable to avert the storm, repaired from Ravenna to Rome, whence he sent the prelate Leo with a solemn deputation, to avert the wrath of Attila, who consented to quit Italy on receiving a vast sum as the dowry of Honoria, and an annual tribute. He did not much longer survive these transactions; and his death was singular, he being found dead, in consequence of suffocation from a broken blood-vessel, on the night of his marriage with a beautiful young virgin named Ildegund. This event took place in 453. The news of his death spread sorrow and terror in the army. His body was enclosed in three coffins: the first was of gold, the second of silver, and the third of iron. The captives who had made the grave were strangled, in order that the place of interment might be kept concealed from his foes. (*Menzel, Gesch. der Deutschen*, p. 93, *seqq.*—*Gorton's Biogr. Dict.*, vol. 1, p. 135.—*Encyclop. Americ.*, vol. 1, p. 457, *seqq.*)

Attilius, I. one of the first three military tribunes with consular power, chosen by the people, B.C. 444, in place of the regular consuls. (*Liv.*, 4, 7.)—II. Regulus. (*Vid.* Regulus.)—III. Calatinus, consul B.C. 258, in which year he took the city of Mylistratus, in Sicily. Chosen consul again B.C. 256, he captured Panormus and many other cities. In B.C. 249 he was appointed dictator.—IV. A Roman poet, who translated into Latin verse the Electra of Sophocles. From the allusion made to him by Cicero, he appears to have been a very harsh and rugged writer. (*Cic., de Fin.*, 1, 2.—*Ep. ad Att.*, 14, 20.)—V. A freedman, who (A.D. 27) exhibited games at Fidenæ in an amphitheatre so badly constructed that it broke down, and killed or wounded 50,000 persons. In consequence of this he was banished, and a law was made prohibiting any individual from exhibiting games who was not possessed of a fortune of 400,000 sesterces, and thus enabled to erect a secure edifice. It was ordained also that buildings intended for such purposes should be erected on a firm foundation. (*Tac., Ann.*, 4, 62.)

Attius, I. (or Accius, as he is sometimes, but improperly, called), a Roman tragic writer, born A.U.C. 584. His style was harsh; but he was, notwithstanding, held in high estimation by his countrymen for the force and eloquence of his productions. Horace, in the same line where he celebrates the dramatic skill of Pacuvius, alludes to the loftiness of Attius (*Epist.*, 2, 1, 56), by which is meant sublimity both of sentiment and expression. Most of the plays of Attius were taken from the Greek tragedians; two of them, however, the *Brutus* and the *Decius*, hinged on Roman subjects, and were both probably written in compliment to the family of his patron Decius Brutus. (*Dunlop's Roman Literature*, vol. 1, p. 350, *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 79, *seq.*)—II. Tullius, the general of the Volsci, to whom Coriolanus fled when banished from Rome. (*Vid.* Coriolanus.)

Attus Navius, a Roman augur, of whom a marvellous story is related. Tarquinius Priscus, after his victory in the Sabine war, which was owing to his having doubled the number of his cavalry, wished to double the number of the equestrian centuries, and to name the three new ones after himself and his friends. His design was opposed by the augur Attus Navius, who represented, that Romulus had acted under the guidance of the auspices in regulating the centuries, and that nothing but the consent of the auspices could warrant a change in the distribution of the knights. Attus was by descent a Sabine; the gift of observing and interpreting auguries was the endowment of his countrymen; even when a boy, without instruction, he had practised the art, and afterward, on being taught, had acquired the greatest insight into it that any priest ever attained to. Tarquinius, to shame the augurs, or for his own conviction, as Crœsus tried the veracity of the oracle, commanded him to divine whether what he was at that moment thinking of were possible or impossible. When Attus had observed the heavens and declared that the object of the king's thoughts could be effected, Tarquinius held out to him a whetstone, and a razor to split it with; the augur did so without delay. The whetstone and razor were preserved in the Comitium under an altar: beside them, on the steps of the senate-house, stood the statue of Attus, a priest, with his head muffled. (*Liv.*, 1, 36.—*Dion. Hal.*, 3, 70, *seq.*—*Cic., de Div.*, 1, 17, § 32.—*Niebuhr's Rom. Hist.*, vol. 1, p. 307, *seqq.*, 2*d ed.*, *Cambridge transl.*)

Atyădæ, the descendants of Atys, an ancient king of Lydia. (*Vid.* Atys I.)

Atys, I. an ancient king of Lydia. He is mentioned by Herodotus, who calls him the son of Manes (1, 95). The historian, however, in another part of his work, makes the son of Manes to have been Cotys (4, 45), a circumstance which has occasioned some trouble to the commentators. Wesseling (*ad Herod.*, 4, 45) thinks it probable that Manes had two sons, Atys and Cotys. It seems more natural, however, to make Atys and Cotys two names for one and the same person, the latter appellation being evidently the same as the former, except that it commences with a strong aspirated consonant, and has the vowel sound changed. Lanzi sees in the name Atys an Etrurian root. (*Saggio di Ling. Etrusc.*, vol. 2, p. 223.) The appellation *Manes*, moreover, is given in the Vatican MS. as *Mames* (Μάμης), which last approximates to *Masses* (Μάσσης), a form sometimes given to the name of the river god Marsyas. (*Plut., de Mus.*, p. 1133.—*Müller, Etrusk.*, vol. 1, p. 81, *not.*) Ritter considers *Manes* and *Atys* as appellations of Oriental origin, made euphonious by the Greeks, and connects them with the early worship of Buddha. According to this writer, *Manes* (*Man-es*) is nothing more than the term "man," and to the same family of words belong the

Hindu *Menu*, the Egyptian *Menes*, the Greek *Minos*, and even the Latin *mens*. On the other hand, *Cotys* or *Khodo* is the same as the *Boda* of the Persians. (*Vorhalle*, p. 365.)—II. A son of Crœsus, king of Lydia. His father dreamed that Atys was to be killed by the point of a spear, and therefore, in order to frustrate the prediction, kept his son at home, and carefully avoided exposing him to any danger. Meanwhile, a large wild boar infested the country around the Mysian Olympus, and the inhabitants of the adjacent territory applied to Crœsus for assistance against the animal. After urgent entreaties on the part of the young prince, his father allowed him to accompany the hunters sent out from Lydia to the aid of the Mysians, but gave him in charge to Adrastus, a Phrygian of royal birth, who had slain by accident his own brother, and had been purified of the homicide by Crœsus. The party encountered the boar, and, in making the onset, Atys was killed by an accidental blow from the javelin of Adrastus, the very one who had been appointed by Crœsus to guard him from danger. Such is the account of Herodotus (1, 34, *seqq.*). Ptolemy, the son of Hephæstion, calls the son of Crœsus, whom Adrastus slew, by the name of Agathon. He also states, that the young prince had a dispute with Adrastus about a quail, in which he fell by the hand of the latter. (*Photius, Bibl.*, vol. 1, p. 146, *ed Bekker.*) —III. A Trojan who came to Italy with Æneas, and was fabled to have been the progenitor of the family of the Attii at Rome. (*Virg., Æn.*, 5, 568.)—IV. A beautiful shepherd of Phrygia, beloved by Cybele, and to whom she intrusted the care of her altars and the superintendence of her religious ceremonies. Having proved unfaithful to the goddess, she inspired him with phrensy to such a degree, that, in a paroxysm of his malady, he deprived himself of his virility. Ovid, however, makes him to have been changed by the goddess into a pine-tree (*Met.*, 10, 104). According to Diodorus, on the other hand, who assigns Mæon, king of Phrygia, as the mortal father of Cybele, Atys was put to death by her parent on discovering the intimacy subsisting between the parties. (*Diod. Sic.*, 3, 58.) Another, and wilder legend, of Lydian origin, may be found in Pausanias (7, 17.—Compare *Catull., de Atys*, &c.—*Ovid, Fast.*, 4, 223.—*Lucian, de Dea Syra*). The fable of Atys is astronomical in its origin. Atys, deprived of his virility, is a symbol of the sun, shorn of its generative powers in the season of winter, and moving in the lower hemisphere: the luminary of day resumes its energies on ascending into the upper hemisphere. Atys, an incarnation of the sun, is himself the first of the Galli; and his priests, by a voluntary mutilation, celebrate the period of his weakness and impotence. But as, in accordance with a decree of the gods, not a single member of Atys is to perish, every year he returns to the upper world, and celebrates anew his union with Cybele. This return, this renewal of the productive powers and the fecundity of nature, gave rise to all those demonstrations of savage joy which are so well described in the verses of Lucretius (2, 618, *seqq.*). For farther remarks illustrative of this curious portion of ancient mythology, consult *Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 69, *seqq.* As regards the different forms of the name, *Atys, Attis*, or *Attes*, consult the remarks of Hemsterhuis (*ad Lucian, D. D.*, 12), and of Grævius (*ad Lucian., de Dea Syra*, 15). Diodorus says that Atys was subsequently called *Papas* (Πάπας), which is, no doubt, the same with the old Greek word πάπας or πάππας, "father," other forms of which are ἄττα, ἄππα, and ἄπφα. We see lurking, therefore, in the names *Atys, Attis, Attes*, and *Papas*, a reference to the sun as the great father of life and parent of fertility. (Compare the remarks on the origin of the name Apollo, under that article.)

Avaricum, a strongly fortified town of Gaul, the capital of the Bituriges, now *Bourges*. It received its former appellation from the river Avara, or *Eure*, one of the southern branches of the Liger. It was taken by Cæsar during the Gallic wars, and its inhabitants massacred. (*Cæs., Bell. Gall.*, 7, 27, *seqq.*)

Avella. *Vid.* Abella.

Aventīnus I. a son of Hercules by Rhea, who assisted Turnus against Æneas. (*Virg., Æn.*, 7, 657.) —II. A king of Alba, buried upon Mount Aventine. (*Ovid, Fast.*, 4, 51.)—III. One of the seven hills of Rome, and the largest of the whole number. It was divided from the Palatine by the valley of the Circus Maximus, and round its northern base flows the Tiber. This hill is said to have derived its name from Aventinus, an ancient king of Alba, who was buried there in a laurel grove, which was preserved on this hill to a very late period. The Aventine was the place on which Remus was fabled to have taken his station when watching for an omen in his competition with Romulus for the crown; and here, too, he is said to have been buried. Hence some derive the name from the Latin *aves*, "omens." The Aventine, in consequence of what has been said, was considered a place of evil omen. The period when it was included within the walls of Rome is differently given. Some make this to have been done by Ancus Marcius, others not till the time of the Emperor Claudius. No authority, however, can be adduced in support of the latter opinion, though advocated by some antiquarians, while an irresistible weight of evidence can be brought against it. (*Liv.*, 1, 33.—*Dion. Hal.*, lib. 2, 3, 4.—*Nardini*, 1, 5.) In the early ages of Rome, however, it is certain that the whole neither of the Esquiline nor Aventine hills was inhabited. We read in Livy (3, 28) of nightly meetings of the disaffected being held upon the former, to the great alarm of the senate; and the two armies, that joined in rebellion against the tyranny of the decemvirs, encamped upon the latter. (*Liv.*, 3, 50.) But from the prodigious extent of the Aventine, which is computed by Dionysius of Halicarnassus to be three miles in circumference, it is not surprising that there was abundant room for encampments at that early period. The Aventine has two distinct summits; and, indeed, it might almost be called two hills, for they are divided by a valley. Near the base of the more southern of its heights are the gigantic ruins of the baths of Caracalla. (*Rome in the Nineteenth Century*, vol. 1, p. 191, *seqq.*)—The Aventine was likewise called *Collis Murcius*, from Murcia, the goddess of sleep, who had a chapel (*sacellum*) on it; *Collis Dianæ*, from a temple of Diana (*Liv.*, 1, 33.—*Dion. Hal.*, 3, 43); and *Remonius*, from Remus.

Avernus Lacus, a lake in Campania, near Baiæ and Puteoli. It lay within, from the Lucrine lake, and was connected with the latter by a narrow passage. Strabo describes it as surrounded on almost every side, except this outlet, by steep hills. (*Strab.*, 248.) These hills were covered with immense forests, so that gloom and darkness surrounded the lake, and accumulated effluvia filled the air with contagion. The ancients even had a popular belief among them, that birds, on attempting to fly over this lake, became stupified by its exhalations and fell into it. Hence the common though erroneous derivation of the name, from *a, priv.*, and ὄρνις, "a bird." (*Virg., Æn.*, 6, 237, *seqq.*—*Lucret.*, 6, 748.) As little credit is due to the account which places here the scene of Ulysses' descent to the lower world, and his evocation of the dead, as described in the Odyssey, together with the subterranean abodes of the Cimmerians. (*Strab.*, 244.)—The forests that covered the hills around Avernus were dedicated to Hecate, and sacrifices were frequently offered to that goddess. These forests and shades disappeared, when Agrippa converted the lake into a harbour by opening a communication with the

sea and the Lucrine basin. (*Vid.* Portus Julius.) The modern name of the lake is *Lago d'Averno*. Eustace describes Avernus at the present day as a circular sheet of water, about a mile and a half in circumference, and of great depth (in some places 180 feet). It is surrounded with grounds on one side low, on the other high but steep, cultivated all around, but not much wooded; a scene, on the whole, light, airy, and exhilarating. (*Classical Tour*, vol. 2, p. 394, *Lond. ed.*)

AUFIDĒNA, a city of Samnium, and the capital of the Caraceni, situate on the Sagrus or *Sangro*. It is now *Alfidena*. (*Liv.*, 10, 12.—*Plin.*, 3, 12.)

AUFIDIA LEX, was enacted by the tribune Aufidius Lurco, A.U.C. 692. It contained this singular clause, that if any candidate, in canvassing for an office, promised money to a tribe, and failed in the performance, he should be excused; but if he actually paid it, he should be compelled to pay every tribe a yearly fine of 3000 sesterces as long as he lived. (*Cic., ad Att.*, 1, 13.) This law, however, soon became a dead letter, as is apparent from what Suetonius states respecting the bribery practised by Cæsar and Bibulus. (*Suet., Vit. Jul.*, 19.—Compare *Heinecc., Antiq. Rom.*, p. 807, *ed. Haubold.*)

AUFIDIUS, I. Bassus, an historian in the Augustan age, and in part of the reign of Tiberius. He wrote a history of the Roman civil wars, and another of the war in Germany. This latter work was continued by the elder Pliny. (*Plin., Min. Ep.*, 3, 5, 6.—*Quintil.*, 10, 1, 103.)—II. Cæsius Bassus, a lyric poet, to whom Persius addressed his sixth Satire. He perished during the same eruption of Vesuvius that proved fatal to the elder Pliny. (*Quintil.*, 10, 1, 96. —*Schol. ad Pers., Sat.*, 6, 1.—*Voss, de poet. Lat.*, c. 3.)—III. Saleius Bassus, a poet in the time of Vespasian. He is highly praised by Quintilian (10, 1, 90), and by the author of the Dialogue "*de caus. corrupt. eloq.*" (c. 5).—IV. Luscus, a recorder in the town of Fundi, ridiculed by Horace. (*Serm.*, 1, 5, 24.)

AUFĬDUS, a river of Apulia, now the *Ofanto*. It was on the banks of this stream that the battle of Cannæ was fought. Polybius (3, 110) remarks of the Aufidus, that it is the only river which, rising on the western side of the Apennines, finds its way through that continuous chain into the Adriatic. But it may be doubted whether the historian speaks with his usual accuracy. It is certain that the Aufidus cannot be said to penetrate entirely through the chain of those mountains, since it rises on one side of it, while the Silarus flows from the other. The Aufidus was remarkable for the rapidity of its course. (*Horat., Od.*, 4, 14.—*Id., Od.*, 30, 3.—*Id., Od.*, 4, 9.—*Cramer's Ancient Italy*, vol. 2, p. 295.)

AUGE, daughter of Aleus, king of Tegea. She became a mother by Hercules, and secretly laid her offspring, a son, in the sacred enclosure (*τέμενος*) of Minerva. A famine coming on the land, Aleus went to the *τέμενος* of the goddess; and, searching about, found his daughter's infant, which he exposed on Mount Parthenion. But the babe was protected by the care of the gods, for a hind which had just brought forth came and suckled him; and the shepherds, finding him thus nursed, named him Telephus from that circumstance (*ἔλαφος, a hind*). Aleus gave his daughter Auge to Nauplius, the son of Neptune, to sell her out of the country; and he disposed of her to Teuthras, king of Teuthrania, on the Caÿster, in Mysia, who made her his wife. Telephus having, when grown up, consulted the oracle respecting his parents, came to Mysia, where he was kindly received by Teuthras, whom he succeeded in his kingdom. (*Pausan.*, 8, 4.—*Apollod.*, 3, 9, 1.) This legend is connected apparently with the worship of Minerva Alea. The true meaning of Telephus is *Far-shining* (*τηλέφαος*). Auge (*Αὐγή*) is *bright*. (*Keightley's Mythol.*, p. 367.)

AUGEÆ, I. a town of Laconia, supposed to be the same with Ægiæ. It stood near the coast, northwest of Gythium. (*Il.*, 2, 583.—*Strabo*, 364.)—II. A town of the Epicnemidian Locri. (*Il.*, 2, 532.)

AUGĒAS (poetic form AUGĒAS), son of Neptune, according to others, of the Sun, while a third class of mythologists make him to have been the offspring of Phorbas. He was one of the Argonauts, and, after returning from that expedition, ascended the throne of Elis. Augeas kept a very large number of herds, and the filth and dung of these had been allowed to accumulate for many years, when Eurystheus imposed on Hercules, as one of his tasks, the cleansing of the stables of the Elian monarch. When Hercules came accordingly to Augeas, he said nothing to him of the commands of Eurystheus, but offered for a tenth of his herds to clean out his stables in one day. Augeas agreed, thinking the thing impossible, and Hercules took Phyleus, the son of Augeas, to witness the agreement. He then broke down a part of the wall of the court, and turning in the rivers Peneus and Alpheus by a canal, let them run out at the other side. Augeas, on learning that this was one of the tasks imposed by Eurystheus, not only refused to stand by his agreement, but denied that he had promised anything, and offered to lay the matter before judges. When the cause was tried, Phyleus honestly gave testimony against his father, and Augeas, in a rage, even before the votes had been taken, ordered both his son and Hercules to depart from Elis. The former retired to Dulichium, the latter returned to Eurystheus, stopping first at Olenus, where he aided Dexamenus against the centaur Eurytion. Eurystheus, however, refused to count the feat of Hercules, in cleansing the Augean stables, among the twelve tasks, saying that he had done it for hire. After the termination of all his labours, Hercules came with an army to Elis, slew Augeas, and set Phyleus on the throne. For an explanation of this myth, consult the article Hercules. (*Apollod.*, 2, 5, 4.—*Keightley's Mythology*, p. 356, 366.)—To "cleanse the Augean stables" has become a common proverb, and is applied to any undertaking where the object in view is to remove a mass of moral corruption, the accumulation of which renders the task almost impossible. The Latin form of this same proverb is "*Augeæ stabulum repurgare;*" the Greek, merely *Αὐγείου βουστασία*. (*Lucian, Pseudom.*—*Erasmus, Chil.* 2, cent. 3, n. 21.)

AUGŬLA, now *Augela*, one of the Oases of the great African desert, with a town of the same name. It lay west of Ammon, and south of Cyrene, and was famed for the abundant produce of its date palms. This was one of the stations for the caravans which carried on the inland trade of Africa. It is at present also a caravan station. (*Mannert*, vol. 10, pt. 2, p. 181.—*Pacho, Voyage dans la Marmarique*, p. 272, *seqq.*)

AUGŪRES, a name given to a class of sacerdotal officers among the Romans, whose duty it was to observe and interpret omens, and perform other analogous acts of religion. The term *Augur* is commonly but erroneously derived from *avis*, "*a bird*," and *garrio*, "*to chirp*," on the supposition that this priesthood originally drew omens merely from the notes of birds. The true etymology, however, ought very probably to be referred to some Etrurian term, assimilated both in form and meaning to the Greek *αὐγή*, "*light*" (compare the German *auge*, "*an eye*"), so that the primitive meaning of the term *augur* will be "*a seer.*"—The duties and powers of the Roman augurs are given somewhat in detail by Cicero (*de Leg.*, 2, 8), and may be arranged under four heads: 1. The inspecting or observing of omens. 2. The declaring the will of heaven, as ascertained by them from these omens. 3. The inaugurating of magistrates, and the consecrating of places and buildings. 4. The determining whether the omens observed by them allowed a thing

to be done or not, and also in what way the omens themselves were to be taken. (Compare *Müller, Etrusk.*, vol. 2, p. 117.)—The whole system of augural science was of Etrurian origin. In this latter country it served as a powerful engine of state in the hands of the aristocracy, and the same result was for a considerable time effected at Rome. Meetings of the Comitia Centuriata, for example, could not be held at all, if any augur declared the omens unpropitious; or the Comitia were broken off if a magistrate, virtually invested with augural powers, declared that he had heard thunder or seen lightning. So, again, all the business transacted at any comitia, except the Tributa, went for nothing, if, after the assembly had been held, an augur declared that there had been some informality in taking the auspices before the meeting was convened.—The augurs are supposed to have been first instituted by Romulus, who appointed three, one for each tribe. This, however, was mere popular opinion, and had no foundation in reality. A fourth augur was added, it is thought, by Servius Tullius, when he increased the number of tribes, and divided the city into four tribes. The augurs were at first all patricians, until A.U.C. 454, when five plebeians were added. Sylla increased their number to fifteen. The chief of the augurs was called *Magister Collegii*. The augurs enjoyed this singular privilege, that of whatever crime they were guilty, they could not be deprived of their office; because, as Plutarch remarks, they were intrusted with the secrets of the empire. The laws of friendship were anciently observed with great care among the augurs, and no one was admitted into their college who was known to be inimical to any of their number.—The augur made his observations on the heavens usually in the dead of night, or about twilight. He took his station on an elevated place, where the view was open on all sides, and, to make it so, buildings were sometimes pulled down. Having first offered up sacrifices, and uttered a solemn prayer, he sat down with his head covered, and with his face turned to the east, so that he had the south on his right and the north on his left. Then he determined with his *lituus* the regions of the heavens from east to west, and marked in his mind some object straightforward, at as great a distance as his eyes could reach, within which boundaries he should make his observations. There were generally five things from which the augurs drew omens: the first consisted in observing the phenomena of the heavens, such as thunder, lightning, comets, &c. The second kind of omen was drawn from the chirping or flying of birds. The third was from the sacred chickens, whose eagerness or indifference in eating the food which was thrown to them was looked upon as lucky or unlucky. The fourth was from quadrupeds, from their crossing or appearing in some unaccustomed place. The fifth was from different casualties, which were called *Diræ*, such as spilling salt on the table, or wine upon one's clothes, hearing ill-omened words or strange noises, stumbling or sneezing, meeting a wolf, hare, fox, or pregnant bitch, &c. These the augur explained, and taught how they ought to be expiated.—In whatever position the augur stood, omens on the left, among the Romans, were reckoned lucky. But sometimes omens on the left are called unlucky, in imitation of the Greeks, among whom augurs stood with their faces to the north, and then the east, which was the lucky quarter, was on the right. Thunder on the left was a good omen for everything else but holding the Comitia. The croaking of a raven on the right, and of a crow on the left, was reckoned fortunate, and *vice versa*. In short, the whole art of augury among the Romans was involved in uncertainty, and was, in effect, a mere system of deception for restraining the multitude, and increasing, as has already been remarked, the influence of the leading men over them. (*Cic., de Div.*, 1, 7.—*Id.*, 2, 36.—*Aulus Gellius*, 5, 6, &c.)

Augusta, I. a name given singly, or in conjunction with some epithet, to a large number of cities, either founded, embellished, or protected by Roman emperors. The apellation is derived from the name of the first emperor of Rome, Augustus. The term Augusta sometimes appears under its Greek form, Sebaste (Σεβάστη).—II. A title of honour, borne by many Roman empresses.

Augustalia, a festival at Rome, in commemoration of the day on which Augustus returned to Rome, after he had established peace in the different parts of the empire. It was celebrated on the 12th of October.

Augustinus, one of the most renowned fathers of the Christian church, born at Tagaste, a city of Africa, November 13, A.D. 354, during the reign of the Emperor Constantine. He has related his own life in the work to which he gave the title of *Confessiones*, and it is from this source, together with the *Retractationes*, some of his letters, and the *Vita Possidii* of the semi-Pelagian Gennadius, that we derive our principal information respecting him. His parents sent him to Carthage to complete his education, but he disappointed their expectations by his neglect of serious study and his devotion to pleasure. In his sixteenth year he became very fond of women. For fifteen years he was connected with one, by whom he had a son. He left her only when he changed his whole course of life. A book of Cicero's, called *Hortensius*, which has not come down to our times, led him to the study of philosophy; and when he found that this did not satisfy his feelings, he went over to the sect of the Manichæans. He was one of their disciples for nine years; but, after having obtained a correct knowledge of their doctrines, he left them, and departed from Africa to Rome, and thence to Milan, where he announced himself as a teacher of rhetoric. Saint Ambrose was bishop of this city, and his discourses converted Augustine to the orthodox faith. The reading of St. Paul's epistles wrought an entire change in his life and character. The Catholic church has a festival (May 3d) in commemoration of this event. He retired into solitude, wrote there many books, and prepared himself for baptism, which he received in the 33d year of his age, together with his son Adeodatus, from the hands of Ambrose. He returned to Africa, sold his estate, and gave the proceeds to the poor, retaining only enough to support him in a moderate manner. As he was once present in the church at Hippo, the bishop, who was a very old man, signified a desire to consecrate a priest to assist and succeed him. At the desire of the people, Augustine entered upon the holy office, preached with extraordinary success, and, in 395, became bishop of Hippo. He entered into a warm controversy with Pelagius concerning the doctrines of free-will, of grace, and of predestination, and wrote a book concerning them. Augustine maintained that men were justified merely through grace, and not through good works. He died August 28, A.D. 403, while Hippo was besieged by the Vandals. There have been fathers of the church more learned, masters of a better language and a purer taste; but none have ever more powerfully touched the human heart and warmed it towards religion. Painters have, therefore, given him for a symbol a flaming heart. Augustine is one of the most voluminous of the Christian writers. His works, in the Benedictine edition of Antwerp, 1700–3, fill 12 folio volumes. The first of these contains the works which he wrote before he was a priest, and his retractations and confessions; the former a critical review of his own writings, and the latter a curious and interesting picture of his life. The remainder of these volumes consist of a treatise "On the City of God;" comment-

aries on Scripture; epistles on a great variety of subjects, doctrinal, moral, and personal; sermons and homilies; treatises on various points of discipline; and elaborate arguments against heretics. With the exception of those of Aristotle, no writings contributed more than Augustine's to encourage the spirit of subtle disputation which distinguished the scholastic ages. They exhibit much facility of invention and strength of reasoning, with more argument than eloquence, and more wit than learning. Erasmus calls Augustine a writer of obscure subtlety, who requires in the reader acute penetration, close attention, and quick recollection, and by no means repays him for the application of all these requisites. His works are now almost wholly neglected. (*Encyclop. Americ.*, vol. 1, p. 468.)—Among the sources of information in modern times respecting the life and productions of St. Augustine, the following may be mentioned: *Ceillier, Hist. General. des Aut. Eccles.* (*Paris*, 1744, 4to), vols. 11 and 12.—*Tillemont, Memoires*, &c., vol. 13.—*Vit. August. Vaillant, et Du Frische: ed. Op. Benedict.*, vol. 11.—*Act. Sanct. Mens. Aug.*, vol. 6, p. 213, *seqq.*—*L. Berti, de rebus gestis S. August.* (*Venet.*, 1746, 4to).—*Rösler, Bibl. der Kirchenvät.*, vol. 9, p. 257.—*Fabric., Bibl. Lat.*, vol. 3, p. 519, *seqq.*—*Schröckh, Kircheng.*, vol. 15, p. 219, *seqq.*—*Biogr. Univ.*, vol. 3, p. 54, *seqq.*—*Wiggers, Versuch. einer pragmat. Darstellung des August. und Pelagianismus* (*Hamburg*, 1822, 8vo), vol. 1., p. 7, *seqq.*

AUGUSTŬLUS (Romulus Momyllus, surnamed Augustus, or, in derision, Augustulus), the last Roman emperor of the West. He was the son of Orestes, a patrician and commander of the Roman forces in Gaul. Augustulus was crowned by his father A.D. 475; but was dethroned the next year by Odoacer, king of the Heruli, who put Orestes to death, and banished the young monarch to Campania, allowing him at the same time a revenue for his support. The true name of this emperor was Augustus, but the Romans of his time gave him, in derision, the appellation of Augustulus (*The Little Augustus*), which has become the historical name of this feeble sovereign. His father Orestes was the actual emperor, and the son a mere puppet in his hands. (*Cassiod. et Marcell. in Chron.—Jornandes.—Procopius.*)

AUGUSTUS (CAIUS OCTAVIUS CÆSAR AUGUSTUS), originally called Caius Octavius, was the son of Caius Octavius, and of Attia daughter of Julia the sister of Julius Cæsar. The family of the Octavii were originally from Velitræ, a city of the Volsci. The branch from which Augustus sprung was rich, and of equestrian rank. His father was the first of the name that obtained the title of senator, but died when his son was only four years old. The mother of the young Octavius soon after married L. Philippus, under whose care he was brought up, until his great uncle Julius Cæsar, having no children, began to regard him as his heir (*Vell. Paterc.*, 2, 85), and, when he was between sixteen and seventeen years of age, bestowed upon him some military rewards at the celebration of his triumph for his victories in Africa. (*Suet., Aug.*, 8.) In the following year he accompanied his uncle into Spain, where he is said to have given indications of talent and activity; and in the winter of that same year he was sent to Apollonia in Epirus, there to employ himself in completing his education, till Cæsar should be ready to take him with him on his expedition against the Parthians. He was accordingly living quietly at Apollonia when the news of his uncle's death called him forth, though he was then hardly more than eighteen years of age, to act a principal part in the contentions of the times. On Cæsar's death being known, M. Vipsanius Agrippa and Q. Sabidienus Rufus, who are here first spoken of as his friends (*Vell. Paterc.*, 2, 85), advised him to embrace the offers which many of the centurions and soldiers made him, of assisting him to revenge his uncle's murder. But, as he was not yet aware of the strength of that party which he would find opposed to him, he judged it expedient to return to Italy, in the first instance, in a private manner. On his arrival at Brundisium, he learned the particulars of Cæsar's death, and was informed also of the contents of his will, by which he himself was declared his heir and his adopted son. (*Dio Cassius*, 45, 3.—*Vell. Paterc.*, 2, 85.) He did not hesitate instantly to accept this adoption, and to assume the name of Cæsar; and it is said that numerous parties of his uncle's veterans, who had obtained settlements in the districts of Italy through which he passed, came from their homes to meet him, and to assure him of their support. (*Appian, Bell. Civ.*, 3, 12.) At Rome two parties divided the state, that of the republicans, who had made away with Cæsar, and that of Antony and Lepidus, who pretended to avenge his death, but who had, in reality, no other intention but to elevate their authority above that of the laws. The latter of these two parties was in the ascendant when Octavius visited the capital, and the consul Antony exercised an almost absolute control. He received Octavius with great coolness, and declined any co-operation with him. It is even said, that, not content with slighting him as a political associate, Antony endeavoured to obstruct, or, at least, to delay, his adoption into the Julian family, since Octavius could not claim the possession of his uncle's inheritance till he had gone through the forms by which he became Cæsar's adopted son. (*Florus*, 4, 4.—*Dio Cassius*, 45, 5.) On this provocation, Octavius resolved to do himself justice by the most atrocious means; and, although he was only nineteen years of age, he suborned some ruffians to assassinate Antony, the consul of the republic, in his own house. (*Cic., ep. ad fam.*, 12, 23.—*Senec., de Clem.*, 1, 9.) The attempt was discovered in time, but it threw Antony into the utmost perplexity and alarm. As it had not succeeded, a large portion of the people doubted its reality, and believed that the charge had been falsely brought against Octavius, in order to procure his ruin, that Antony might enjoy his property without disturbance. So strong, in fact, was the public feeling, and so unpopular was Antony at this period, that he did not think it advisable to bring his intended assassins to trial. But he trembled at the insecurity of his situation, and determined to employ a stronger military force than the guard with which he had hitherto protected his person, and by which he had overawed the senate and the forum. With this view Antony endeavoured to gain over the veterans of Cæsar that were stationed at Brundisium, but the more liberal offers of the young Octavius drew them over to the side of the latter. At length the two competitors for empire had recourse to arms, and Cisalpine Gaul became the theatre of warfare. Decimus Brutus, who held the command of this province, threw himself into Mutina, where Antony besieged him, but the latter was defeated by Octavius and the consuls Hirtius and Pansa, and compelled to retreat towards Transalpine Gaul. All the veteran legions which had been commanded by the late consuls (these leaders had fallen in the battle of Mutina) were now, with one exception, under the orders of Octavius, and neither they nor their general were inclined to obey any longer the authority of the senate. Marching to Rome at the head of his forces, Octavius was now elected consul by open intimidation of the senate and people, and the liberty of the commonwealth was lost for ever. Antony and Lepidus, meanwhile, had united their forces, and recrossed the Alps; and Octavius, now invested with the title of consul, and commanding a numerous army, marched back again towards Cisalpine Gaul, and found the two leaders in the neighbourhood of Mutina. A friendly correspondence

had been carried on between the chiefs of the two armies before they were advanced very near to one another; and it was determined that all differences should finally be settled, and the future measures which they were to take in common should be arranged at a personal interview. This interview resulted in the formation of a Triumvirate, or High Commission of three, for settling the affairs of the Commonwealth during five years. (*Liv., Epit.*, lib. 120.—*Appian, Bell. Civ.*, 4, 3.) They divided among themselves those provinces of the empire which were subject to their power, and the triumvirate was cemented by the most dreadful scenes of proscription and murder, during which fell the celebrated Cicero, a victim to the vengeance of Antony, and basely left to his fate by the heartless Octavius. After the hopes of the republican party had been crushed at Philippi, Antony, in an evil hour for himself, turned his back upon Italy, and left the immediate government of the capital in the hands of his associate. On returning to Rome, Octavius satisfied the cupidity of his soldiers by the division of the finest lands in the Italian peninsula. This division gave rise to the most violent disturbance. In the midst of the stormy scenes that now convulsed Italy, Octavius was obliged to contend with Fulvia, whose daughter Clodia he had rejected, and with Lucius, the brother-in-law of Antony. After several battles, Lucius threw himself into the city of Perusia, where he was soon after obliged to surrender. The city was given up to be plundered, and 300 senators were condemned to death, as a propitiatory sacrifice to the manes of the deified Cæsar. After the return of Antony an end was put to the proscriptions, and such of the proscribed persons as had escaped death by flight, and whom Octavius no longer feared, were allowed to return. There were still some disturbances in Gaul, and the naval war with Sextus Pompeius continued for several years. After his return from Gaul, Octavius married the famous Livia, the wife of Claudius Nero, whom he compelled to resign her, after he himself had divorced his third wife Scribonia. Lepidus, who had hitherto retained an appearance of power, was now deprived of his authority, and died as a private man B.C. 13. Antony and Octavius then divided the empire. But while the former, in the East, gave himself up to a life of luxury, the young Octavius pursued his plan of making himself sole master of the Roman world. He especially strove to obtain the affections of the people. A firm government was established; the system of audacious robbery, which the distresses of the times had long fostered at Rome and throughout Italy, was speedily and effectually suppressed. He showed mildness and a degree of magnanimity, if it could be so called, without the appearance of striving after the highest power, and even declared himself ready to lay down his power when Antony should return from his war against the Parthians. He appeared rather to permit than to wish himself to be appointed perpetual tribune, an office which virtually invested him with sovereign authority. The more he advanced in the affections of the people, the more openly did he declare himself against Antony. Meanwhile the latter had excited a strong feeling of disgust not only among the Romans at home, but even among his own officers, by his shameful abandonment to the celebrated Cleopatra, the queen of Egypt. His divorcing himself from Octavia, the sister of his colleague in the triumvirate, seemed like dishonouring a noble Roman lady in order to gratify the jealousy of a barbarian paramour; and an act of baseness on the part of Octavius himself completed the blow. Having got possession of Antony's will, he broke open the seals, and read the contents of it publicly, first to the senate, and afterward to the assembly of the people. The clause in it which especially induced Octavius to commit this act, was one in which Antony desired that his body might, after death, be carried to Alexandrea, and there buried by the side of Cleopatra. This proof of his romantic attachment for a foreigner seemed, in the eyes of the Romans, to attest his utter degeneracy, and induced the populace, at least, to credit the inventions of his enemies, who asserted that it was his intention, if victorious in the contest that now appeared inevitable, to give up Rome to the dominion of Cleopatra, and transfer the seat of empire from the banks of the Tiber to those of the Nile. It is clear, from the language of those poets who wrote under the patronage of Augustus, that this was the light in which the war was industriously represented; that every effort was made to give it the character of a contest with a foreign enemy; and to array on the side of Octavius the national pride and jealousy of the people of Rome. (*Hor., Od.*, 1, 37, 5, *seqq.*—*Virg., Æn.*, 8, 678, 685, 698.) Availing himself of this feeling, Octavius declared war against the Queen of Egypt, and led a considerable force by both sea and land to the Ambracian Gulf, where Agrippa gained the naval victory of Actium, which made Octavius master of the Roman world. He pursued his rival to Egypt, and ended the war after he had rejected the proposal of Antony to decide their differences by a personal combat. Cleopatra and Antony killed themselves. Octavius caused them to be splendidly buried. A son of Antony and Cleopatra was sacrificed to ensure the safety of the conqueror; and Cæsarion, a son of Cæsar and Cleopatra, shared the same fate. All the other relations of Antony remained uninjured, and Octavius, on the whole, used his power with moderation. After having spent two years in the East, in order to arrange the affairs of Egypt, Greece, Syria, Asia Minor, and the islands, he celebrated, on his return to Rome, a triumph for three days in succession. Freed from his rivals and enemies, and master of the world, he was undecided concerning the way in which he should exercise his power for the future. Agrippa, whose victory had given him universal dominion, counselled him to renounce his authority. Mæcenas opposed this; and Octavius followed his advice, or, rather, his own inclinations. In order to make the people willing to look upon him as an unlimited monarch, he abolished the laws of the triumvirate, beautified the city, and exerted himself in correcting the abuses which had prevailed during the civil war. At the end of his seventh consulship, he entered the senate-house, and declared his resolution to lay down his power. The senate besought him to retain it; and the farce ended by his yielding to their pressing entreaties, and consenting to continue to govern through them. He now obtained the surname of *Augustus*, which marked the dignity of his person and rank, and by degrees he united in himself the offices of imperator, or commander-in-chief by sea and land, with power to make war and peace; of proconsul over all the provinces; of perpetual tribune of the people, which rendered his person inviolable, and gave him the power of interrupting public proceedings; and, in fine, of censor (*magister morum*) and pontifex maximus, or controller of all things appertaining to public morals and religion. The laws themselves were subject to him, and the observance of them depended on his will. To these dignities we must add the title of "Father of his Country" (*Pater Patriæ*). Great as was the power thus given him, he nevertheless exercised it with moderation. It was the spirit of his policy to retain old names and forms, and he steadfastly refused to assume the title of *Dictator*, which Sylla and Cæsar had rendered odious.—Augustus carried on many wars in Africa, Asia, and particularly in Spain, where he triumphed over the Cantabri after a severe struggle. His arms subjected Aquitania, Pannonia, Dalmatia, and Illyria, and held the Dacians, Numidians, and

Æthiopians in check. He concluded a treaty with the Parthians, by which they gave up Armenia, and restored the eagles taken from Crassus and Antony. At the foot of the Alps he erected monuments of his triumphs over the mountaineers, the proud remains of which are yet to be seen at *Susa* and *Aosta*. After he had established peace throughout the empire, he closed (for the third time since the foundation of Rome) the temple of Janus (B.C. 10). This universal repose, however, was interrupted, A.D. 9, by the defeat of Varus, who lost three legions in an engagement with the Germans under Arminius, and killed himself in despair. The intelligence of this misfortune greatly agitated Augustus. He let his beard and hair grow, and often cried out, as if in the deepest sorrow, "*Oh Varus, give me back my legions!*" Meanwhile the Germans were held in check by Tiberius. During the peace, to which we have just referred, Augustus had issued many useful decrees, and abolished many abuses in the government. He gave a new form to the senate, employed himself in improving the manners of the people, promoted marriage, suppressed luxury, introduced discipline into the armies, and, in a word, did everything in his power to subserve the best interests of the state. He adorned Rome in such a manner, that it was truly said by him, "he found it of brick, and left it of marble." (*Sueton., Aug.*, 29.—*Dio Cass.*, 56, 30.) He also made journeys everywhere, to increase the blessings of peace; he went to Sicily and Greece, Asia Minor, Syria, Gaul, and other quarters: in several places he founded cities and established colonies. (*Vell. Paterc.*, 2, 93.) The people erected altars to him, and by a decree of the senate, the month *Sextilis* was called by the new appellation of *Augustus* (August). Two conspiracies, which threatened his life, miscarried. Cæpio, Murena, and Egnatius were punished with death: Cinna was more fortunate, receiving pardon from the emperor. This forbearance increased the love of the Romans, and diminished the number of the disaffected; so that the master of Rome would have had nothing to wish for, if his family had been as obedient as the world. The debauchery of his daughter Julia gave him the greatest pain, and he showed himself more severe towards those who destroyed the honour of his family than towards those who had threatened his life. History says, that in his old age he was ruled by Livia, the only person perhaps whom he truly loved. He had no sons, and lost by death his sister's son Marcellus, and his daughter's sons Caius and Lucius, whom he had appointed his successors. Drusus, also, his son-in-law, whom he loved, died early; and Tiberius, the brother of the latter, whom he hated on account of his bad qualities, alone survived. These numerous calamities, together with his continually increasing infirmities, gave him a strong desire for repose. He undertook a journey to Campania, from whose purer air he hoped for relief; but disease fixed upon him, and he died at Nola (August 19, A.D. 14), in the seventy-sixth year of his age, and forty-fifth of his reign.—Augustus was in his stature something below the middle size, but extremely well proportioned. (*Sueton., Aug.*, 79.) His hair was a little inclined to curl, and of a yellowish brown; his eyes were bright and lively; but the general expression of his countenance was remarkably calm and mild. His health was throughout his life delicate, yet the constant attention which he paid to it, and his strict temperance in eating and drinking, enabled him to reach the full age of man. As a seducer and adulterer, and a man of low sensuality, his character was as profligate as that of his uncle. (*Sueton., Aug.*, 69, 71.) In his literary qualifications, without at all rivalling the attainments of Cæsar, he was on a level with most Romans of distinction of his time; and it is said, that both in speaking and writing, his style was eminent for its perfect plainness and propriety. (*Sueton., Aug.*, 68, *seqq.*) His speeches on any public occasion were composed beforehand, and recited from memory; nay, so careful was he not to commit himself by any inconsiderate expression, that, even when discussing any important subject with his own wife, he wrote down what he had to say, and read it before her. Like his uncle, he was strongly tinged with superstition. He was very deficient in military talent; but in every species of artful policy, in clearly seeing, and steadily and dispassionately following his own interest, and in turning to his own advantage all the weaknesses of others, his ability, if so it may be called, has been rarely equalled. His deliberate cruelty, his repeated treachery, and his sacrifice of every duty and every feeling to the purposes of his ambition, speak for themselves; and yet it would be unjust to ascribe to a politic premeditation all the popular actions of his reign. Good is in itself so much more delightful than evil, that he was doubtless not insensible to the pleasure of kind and beneficent actions, and perhaps sincerely rejoiced that they were no longer incompatible with his interests.—Among the various arts to which Augustus resorted to beguile the hearts of his people, and perhaps to render them forgetful of their former freedom, one of the most remarkable was the encouragement which he extended to learning, and the patronage he so liberally bestowed on all by whom it was cultivated. To this noble protection of literature he was prompted not less by taste and inclination than sound policy; and in his patronage of the learned, his usual artifice had probably a smaller share than in those other parts of his conduct by which he acquired the favourable opinion of the world. Augustus was, besides, an excellent judge of composition, and a true critic in poetry; so that his patronage was never misplaced, or lavished on those whose writings might rather have tended to corrupt than improve the taste and learning of the age. No writer could hope for patronage except by cultivating a style both chaste and simple, which, if ornamental, was not luxurious, or, if severe, was not rugged or antiquated. The court of Augustus thus became a school of urbanity, where men of genius acquired that delicacy of taste, that elevation of sentiment, and that purity of expression, which characterize the writers of the age. To Mæcenas, the favourite minister of the emperor, the honour is due of having most successfully followed out the views of his master for promoting the interests of literature; but it is wrong to give Mæcenas the credit, as some have done, of first having turned the attention of Augustus to the patronage of literature. On the contrary, he appears merely to have acted from the orders, or to have followed the example, of his imperial master. (*Encyclop. Metrop., Div.* 3, vol. 2, p. 294, *seqq.*—*Encyclop. Amer.*, vol. 1, p. 469.—*Biogr. Univ.*, vol. 3, p. 37, *seqq.*—*Dunlop's Rom. Lit.*, vol. 3, p. 10, *seqq.*)—II. A title which descended from Octavius to his successors. It was purely honorary, and carried with it the idea of respect and veneration rather than of any authority. The feminine form *Augusta* was often given to the mothers, wives, or sisters of the Roman emperors. Under Dioclesian, when the new constitution was given to the empire, the title of *Augustus* became more definite, and then began to be applied to the two princes who held sway conjointly, while the appellation of *Cæsar* was given to each of the presumptive heirs of the empire. The term *Augustus* is derived, not from *augeo*, but from *augur*. (*Gronov., Thes. Antiq. Gr.*, vol. 7, p. 463.) Places or buildings consecrated by auguries were originally called *augusta*; and the name was afterward applied to other things similarly circumstanced. Thus Ennius, as cited by Suetonius (*Aug.*, 7), uses the expression "*augusto augurio.*" (Compare *Fest.*, p. 43.—*Ovid, Fast.*, 1, 607, *seqq.*) Consequently, when the title *Augustus* is applied to a person, it is equivalent in meaning to *sanctus, sacratus*, or *sacrosanctus*. (Com-

pare *Dio Cass.*, 53, 16.) And hence, as Gronovius correctly remarks, the term in question contains θεῖόν τι, "something of a divine nature." The Greeks, moreover, rendered *Augustus* into their language by Σεβαστός, which Dio Cassius (*l. c.*) explains by σεπτός. (*Creuzer, Röm. Antiq.*, p. 292, *seqq.*)

AVIĀNUS, Flavius, a Latin versifier of Æsopic fables, forty-two in number. The measure adopted by him is the elegiac. According to Cannegieter, one of his editors, Avianus flourished about 160 A.D. (*Henric. Canneg. de ætate, &c., Flav. Aviani Dissertatio*, p. 231, *seqq.*) This opinion, however, is rendered altogether untenable by the inferior character of the Latinity, which Cannegieter endeavours, though unsuccessfully, to defend. Avianus would seem to have lived in the reign of Theodosius, long after the date assigned by the scholar just mentioned. His work is dedicated to a certain Theodosius, supposed to have been the grammarian Macrobius Theodosius. The fables of Avianus are sometimes erroneously ascribed to Avienus. The best editions of Avianus are, that of Cannegieter, *Amstelod.*, 1731, 8vo, and that of Nodell, *Amstelod.*, 1787, 8vo. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 317.)

AVIĒNUS, Rufus Festus, a Roman poet, whose age and country have both been disputed. St. Jerome speaks of him as of a recent writer (*in Epist. ad Titum*, v. 12), and we can scarcely, therefore, with Crinitus, place him in the reign of Dioclesian. (*Crinit., de poet. Lat.*, c. 80.) The death of Jerome happened A.D. 420, in his ninety-first year: on the supposition, therefore, that Avienus flourished about the middle of that father's protracted life, we may assign him to about A.D. 370, or the period of Valentinian, Valens, and Gratian. Tradition or conjecture has made him a Spaniard by birth; but this opinion is unsupported by written testimony, and even contradicted, if the inscription found in the Cæsarian Villa refer to this poet, which there seems small reason to doubt. From this we learn that he was the son of Musonius Avienus, or the son of Avienus and descendant of Musonius, accordingly as we punctuate the first line ("*Festus Musoni soboles prolesque Avieni*"); that he was born at Vulsinii in Etruria; that he resided at Rome; that he was twice proconsul, and the author of many poetical pieces. The same inscription contradicts the notion, too precipitately grounded on some vague expressions in his writings, that he was a Christian; for it is nothing else than a religious address to the goddess Nortia, the Fortune of the Etrurians. The extant and acknowledged works of this poet are versions of the Φαινόμενα of Aratus, and the Περιήγησις of Dionysius; and a portion of a poem "*De Ora Maritima*," which includes, with some digressions, the coast between Cadiz and Marseilles. The other poems generally believed to be the work of Avienus are, an Epistle to Flavianus Myrmecius, an elegiac piece "*de Cantu Sirenum*," and some verses addressed to the author's friends from the country. A poem "*de urbibus Hispaniæ Mediterraneis*," is cited by some Spanish writers as the production of Avienus (*Nicolaus Antonius, Bibl. Vet. Hisp.*, 2, 9), but it is generally supposed to be the forgery of a Jesuit of Toledo. Servius (*ad Virg., Æn.*, 10, 272–388) ascribes to Avienus iambic versions of the narrative of Virgil and the history of Livy; which observation of the grammarian, together with a consideration of the genius and habits of this poet, renders it not altogether improbable that he is the author of a very curious and spirited Latin Epitome of the Iliad, which has reached us, and which throws some light on the poetical history of the time. —The best edition of Avienus is that of Wernsdorff, in the *Poetæ Latini Minores*, vol. 5, pt. 2, *Helmstad.*, 1791, 12mo. (*Encyclop. Metropol., Div.* 3, vol. 2, p. 575, *seq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 185, *seqq.*)

AULERCI. Under this name are reckoned three nations of Gaul. I. The Aulerci Brannovices, contiguous to the Ædui, and subject to them, answering to what is now *le Briennois*. (*Cæs., B. G.*, 7, 75.)—II. The Aulerci Cenomani, situate between the Sarta or *Sarthe*, and the Ledus, two of the northern branches of the Liger. Their country is now the Department *de la Sarthe*. (*Cæs., B. G.*, 7, 75.)—III. The Aulerci Eburovices, on the left bank of the Sequana or *Seine*, below Lutetia or *Paris*, answering now to the Department *de l'Eure*. (*Cæs., B. G.*, 3, 17.)

AULĒTES, the surname of one of the Ptolemies, father of Cleopatra. The appellation is a Greek one, meaning "flute-player" (Αὐλητής), and was given him on account of his excellence in playing upon the flute, or, more correctly speaking, pipe.

AULIS, a town of Bœotia, on the shores of the Euripus, and nearly opposite to Chalcis. It is celebrated as being the rendezvous of the Grecian fleet when about to sail for Troy, and as the place where they were so long detained by adverse winds. (*Vid.* Iphigenia.) Strabo (403) remarks, that, as the harbour of Aulis could not contain more than fifty ships, the Grecian fleet must have assembled in the neighbouring port of Bathys, which was much more extensive. From Xenophon we learn, that, when Agesilaus was on the point of setting out for Asia Minor, to carry on the war against Persia, he had intended to offer up sacrifice at Aulis, but was opposed in this design by the Bœotarchs, who appeared in the midst of the ceremony with an armed force. (*Hist. Gr.*, 3, 4, 4.) Livy says the distance between Aulis and Chalcis was three miles. (*Liv.*, 45, 27.) Pausanias (9, 19) reports, that the temple of Diana still existed when he visited Aulis, but that the inhabitants of the place were few, and those chiefly potters. (*Cramer's Ancient Greece*, vol. 2, p. 262, *seqq.*)

AULON, I. a fertile ridge and valley near Tarentum, in Southern Italy, the wine of which equalled the Falernian in the opinion of Horace. (*Horat., Od.*, 2, 6, 18.)—II. A valley of Palestine, extending along the banks of Jordan, called also Magnus Campus.—III. Another in Syria, between the ridges of Libanus and Antilibanus.—IV. A district and city of Messenia, bordering on Triphylia and part of Arcadia, being separated from these two by the Neda. (*Strab.*, 350.—*Steph. Byz., s. v.*)

AULUS, I. A prænomen common among the Romans.—II. Gellius. (*Vid.* Gellius.)

AURELIA LEX, was enacted A.U.C. 683, and ordained that *judices* or jurymen should be chosen from the Senators, Equites, and Tribuni Ærarii.—Another, A.U.C. 678. It abrogated a clause of the Lex Cornelia, and permitted the tribunes to hold other offices after the expiration of the tribuneship.

AURELIĀNI. *Vid.* Genabum.

AURELIĀNUS, I. (Lucius Domitius) an emperor of Rome, distinguished for his military abilities and stern severity of character, was the son of a peasant in the territory of Sirmium, in Illyria. His father occupied a small farm, the property of Aurelius, a rich senator. The son enlisted in the troops as a common soldier, successively rose to the rank of centurion, tribune, prefect of a legion, inspector of the camp, general, or, as it was then called, duke of a frontier; and at length, during the Gothic war, exercised the important office of commander-in-chief of the cavalry. In every station he distinguished himself by matchless valour, rigid discipline, and successful conduct. Theoclius, as quoted in the Augustan history (p. 211), affirms, that in one day he killed forty-eight Sarmatians, and in several subsequent engagements nine hundred and fifty. This heroic valour was admired by the soldiers, and celebrated in their rude songs, the burden of which was "*Mille, mille, mille, occidit.*" At length Valerian II. raised him to the consulship, and his good fortune was farther favoured by a wealthy and noble marriage.

His next elevation was to the throne, Claudius II., on his deathbed, having recommended Aurelian to the troops of Illyricum, who readily acceded to his wishes. The reign of this monarch lasted only four years and about nine months; but every instant of that short period was filled by some memorable achievement. He put an end to the Gothic war, chastised the Germans who invaded Italy, recovered Gaul, Spain, and Britain out of the hands of Tetricus, and destroyed the proud monarchy which Zenobia had erected in the East on the ruins of the afflicted empire. Owing to the ungenerous excuse of the queen, that she had waged war by the advice of her ministers, her secretary, the celebrated Longinus, was put to death by the victor; but, after having graced his triumphal entry into Rome, Zenobia herself was presented with a villa near Tibur, and allowed to spend the remainder of her days as a Roman matron. (*Vid.* Zenobia, Longinus, Palmyra.) Aurelian followed up his victories by the reformation of abuses, and the restoration throughout the empire of order and regularity, but he tarnished his good intentions by the general severity of his measures, and the sacrifice of the senatorian order to his slightest suspicions. He had planned a great expedition against Persia, and was waiting in Thrace for an opportunity to cross the straits, when he lost his life, A.D. 125, by assassination, the result of a conspiracy excited by a secretary whom he intended to call to account for peculation. Aurelian was a wise, able, and active prince, and very useful in the declining state of the empire; but the austerity of his character caused him to be very little regretted. It is said that he meditated a severe persecution on the Christians, when he was so suddenly cut off. (*Hist. August.*, p. 211, *seqq.*—*Gibbon, Decline and Fall*, c. 11.—*Biogr. Univ.*, vol. 3, p. 72.—*Encyclop. Am.*, vol. 1, p. 474.)—II. Cœlius, a native of Sicca, in Numidia, who is supposed to have lived between 180 and 240 A.D. He was a member of the medical profession, and has left behind him two works: the one entitled, "*Libri Quinque tardarum sive chronicarum passionum*," and the other, "*Libri tres celerum sive acutarum passionum.*" Both are drawn from Greek authors; from Themison, Thessalus, and, above all, Soranus. Cœlius Aurelianus being the only author of the sect called Methodists who has come down to us (if we except Octavius Horatianus, who lived in the days of the Emperor Valentinian, and is little known), his work is particularly valuable, as preserving to us an account of many theories and views of practice which would otherwise have been lost; but even of itself it is deserving of much attention for the practical information which it contains. Cœlius is remarkable for learning, understanding, and scrupulous accuracy; but his style is much loaded with technical terms, and by no means elegant. He has treated of the most important diseases which come under the care of the physician in the following manner. In the first place, he gives a very circumstantial account of the symptoms, which he does, however, more like a systematic writer and a compiler, than as an original observer of nature. Next, he is at great pains to point out the distinction between the disease he is treating of and those which very nearly resemble it. He afterward endeavours to determine the nature and seat of the disease; and this part frequently contains valuable references to the works of Erasistratus, the celebrated Alexandrean anatomist. Then comes his account of the treatment, which is, in general, sensible and scientific, but somewhat too formal, timid, and fettered by the rules of the sect. He is ingenious, however, in often delivering a free statement of modes of practice, essentially different from his own. His account of Hydrophobia is particularly valuable, as being the most complete treatise upon that fatal malady which antiquity has furnished us with. He states, that the disease is occasioned not only by the bite of a dog, but likewise by that of wolves, bears, leopards, horses, and asses. He also mentions an instance of its being brought on by a wound inflicted by the spurs of a cock. Nay, he says that he knew a case of the disease being brought on by the breath of a dog, without a wound at all. Sometimes too, he says, the complaint comes on without any apparent cause. His description, if compared with modern descriptions (for example, with that given in Hufeland's *Journal* for 1816, by Dr. Goden), will be found in every respect very complete. He considers the affection as a general one, but that the nerves of the stomach are more particularly interested in the disease; and Dr. Goden likewise is of opinion, that the splanchnic nerves are more especially affected. In short, his theory is, that the complaint consists of an *incendium nervorum*, or increased heat of the nerves. He treats the disease upon much the same plan as tetanus, to which he appears to have considered it allied, by frictions with tepid oil, oily clysters, and other remedies of a relaxing nature. He approves of venesection, but not to a great extent. He condemns the use of hellebore, which is a mode of treatment approved of by every ancient authority except himself. Neither, also, does he make mention of the application of the actual cautery to the wound, which practice is recommended by the best authorities, both ancient and modern. (*Sprengel, Hist. de la Méd.*, vol. 2, p. 37, *seqq.*)

Aurelius, I. Marcus, a Roman emperor. (*Vid.* Antoninus II.)—II. Victor, a Roman historian. (*Vid.* Victor.)

Aurinia, a prophetess held in great veneration by the Germans. (*Tacit., Germ.*, 8.) Some imagine the true form of the name to have been, when Latinized, *Alurinia;* and trace an analogy between it and the *Alrunæ* of northern mythology. (Consult Oberlinus, *ad Tacit., l. c.*)

Aurora, the goddess of the dawn, daughter of Hyperion and Theia. Her Greek name was Eôs, (Ἠώς). Other genealogies represent her as the daughter of Titan and Terra, or of Pallas, the son of Crius and husband of Styx, whence she is sometimes styled *Pallantias*. In Homer and Hesiod she is simply the goddess of the dawn, but in the works of succeeding poets she is identified with Hemera, or the Day. (*Æschyl., Pers.*, 384.—*Eurip., Troad.*, 844.—*Bion, Idyll.*, 6, 18.—*Quint., Smyrn.*, 1, 119.—*Nonnus*, 7, 286, 294.—*Id.*, 25, 567.—*Musæus*, 110, &c.) Aurora became, by Astræus, the mother of the winds Boreas, Zephyrus, and Notus, and also of the stars of heaven. (*Hes., Theog.*, 378.) She was more than once, moreover, deeply smitten with the love of mortal man. She carried off Orion, and kept him in the isle of Ortygia till he was slain there by the darts of Diana. (*Od.*, 5, 121.) Clitus, the son of Mantius, was for his exceeding beauty snatched away by her, "that he might be among the gods." (*Od.*, 15, 250.) She also carried off Cephalus, and had by him a son named Phaëthon. (*Hes., Theog.*, 986.—*Eurip., Hippol.*, 457.) But her strongest affection was for Tithonus, son of Laomedon, king of Troy. (*Vid.* Tithonus.) The children whom she bore to Tithonus were Memnon and Æmathion.—The most probable derivation of the name Eôs (Ἠώς, Doric Ἀώς) seems to be that from *ἄω, to blow*, regarding it as the cool morning air, whose gentle breathing precedes the rising of the sun. The Latin term *Aurora* is similarly related to *Aura*. (*Hermann, über das Wesen*, &c., p. 98.—*Keightley's Mythology*, p. 63, *seqq.*) Aurora is sometimes represented in a saffron-coloured robe, with a wand or torch in her hand, coming out of a golden palace, and ascending a chariot of the same metal. Homer describes her as wearing a flowing veil, which she throws back to denote the dispersion of night, and as opening with her rosy fingers the gates of day. Others represent her as a nymph crowned with flowers, with a

star above her head, standing in a chariot drawn by winged horses, while in one hand she holds a torch, and with the other scatters roses, as illustrative of the flowers springing from the dew, which the poets describe as diffused from the eyes of the goddess in liquid pearls. (Compare *Inghirami, Mon. Etrusc.*, 1, 5.—*Millin, Vases de Canosa*, 5. *Vases*, 1, 15.—*Id. ibid.*, 2, 37.—*Eckhel, Syll.*, 7, 3.—*Müller, Archæol. der Kunst*, p. 611.)

AURUNCI, a people of Latium, on the coast towards Campania, southeast of the Volsci. They were, in fact, identical with the Ausonians. The Italian form of the name Ausones can have been no other than *Aurini*, for from this *Aurunci* is manifestly derived. *Aurunci* is *Aurunicus*; the termination belongs to the number of adjective-forms in which the old Latin luxuriated, so as even to form Tuscanicus from Tuscus. (*Niebuhr's Rom. Hist.*, vol. 1, p. 56, 2d ed., *Cambridge transl.*)

AUSAR, a river of Etruria, which formerly joined the Arnus, not far from the mouth of the latter. At present they both flow into the sea by separate channels. Some indication of the junction of these rivers seems preserved by the name of *Osari*, attached to a little stream or ditch which lies between them. (*Cramer's Anc. Italy*, vol. 1, p. 174.)

AUSCHĪSÆ, a people of Libya. (*Herodot.*, 4, 171.) They extended from above Barca to the neighbourhood of the Hesperides. (Compare *Rennell's Geography of Herodotus*, vol. 2, p. 266.)

AUSCI, a people of Gallia Aquitania. Their capital was Ausci, now *Auscb*, on the *Ger*, one of the southern branches of the Garumna or *Garonne*. Its earlier name was Climberris or Climberrum. (*Cæs., B. G.*, 3, 27.—*Mela*, 3, 2.—*Amm. Marc.*, 15, 28.)

AUSON, a son of Ulysses and Calypso, from whom the Ausones, a people of Italy, were fabled to have been descended. (*Vid.* Ausonia.)

AUSONIA, a name properly applied to the whole southern part of Italy, through which the Ausones, one of the ancient races of Italy, had spread themselves. Its derivation from Auson, son of Ulysses and Calypso, is a mere fable. The sea on the southeast coast was for a long time called from them *Mare Ausonium*. Niebuhr makes the Ausonians a portion of the great Oscan nation. (*Rom. Hist.*, vol. 1, p. 56, 2d *ed.*, *Cambridge transl.*)

AUSONIUS (Decius, or, more correctly, Decimus, Magnus), a Roman poet of the fourth century. The most authentic particulars respecting him are to be found in his own writings, and more especially in the second volume of his *Præfatiunculæ*, wherein he treats the subject professedly. He was born at Burdigala (*Bourdeaux*), where his father, Julius Ausonius, was an eminent physician, and also a Roman senator and member of the Municipal Council. Had his education been solely confided to paternal attentions, it is probable that no record of him would have been necessary among the Latin poets, since the elder Ausonius, although well read in Greek, was but indifferently acquainted with the Latin tongue. By the exertions, however, of his maternal uncle, Æmilius Magnus Arborius, himself a poet, and the reputed author of an elegy still extant, "*Ad nympham nimis cultam*," and those of the grammarians Minervius, Nepotian, and Staphylus, the disadvantages of our poet's circumstances were abundantly removed. From these eminent men he acquired the principles of grammar and rhetoric. His success in the latter of these studies induced him to make trial of the bar; but the former was his choice, and in A.D. 367 he was appointed by the Emperor Valentinian tutor to the young prince Gratian, whom he accompanied into Germany the following year. He became successively Count of the empire, quæstor, governor of Gaul, Libya, and Latium, and first consul. The last of these dignities he obtained A.D. 379. The question has been often started, whether Ausonius was a Christian or not. Some have doubted the circumstance on account of the extreme licentiousness of certain of his productions. It is difficult, however, to deny the affirmative of this question without attacking the authenticity of some of his pieces, such as, for example, his first Idyl: besides, how can we imagine that so zealous a Christian as Valentinian would have confided to a pagan the education of his son? As to the licentious character of some of his poetry, it may be remarked, that, in professing the prevailing religion of the day, he omitted, perhaps, to follow its purer precepts, and hence indulged in effusions revolting to morality and decency. The frequent use which he makes of the pagan mythology in his writings does not prove anything against his observance of Christianity, since the spirit of the times allowed this absurd mixture of fable with truth.—The exact time when Ausonius died is uncertain; he was alive in 392.—The poetry of Ausonius, on the whole, like that of Avienus, is marked by poverty of argument, profusion of mechanical ingenuity, and imitation of, or, rather, compilation from, the ancients. It is valuable, however, to the literary historian: its variety alone affords us a considerable insight into the state of poetry in that age; and the station and pursuits of the author allowed him that familiarity with contemporary poets which has imparted to his works the character of poetical memoirs.—Of the editions of Ausonius, the best, although a very rare one, is that of Tollius, *Amst.*, 1671, 8vo. It contains the learned commentary of Joseph Scaliger, together with selected notes from Accursius, Barthius, Gronovius, Grævius, and others. The Delphin edition is also held in considerable estimation. The Bipont edition, published in 1783, 8vo, is a useful and correct one. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 304, *seqq.*—*Schöll, Hist. Lit. Rom.*, vol. 3, p. 52.—*Encyclop. Metropol., Div.* 3, vol. 2, p. 576, *seq.*)

AUSPICES, a sacerdotal order at Rome, nearly the same as the augure. *Auspex* (the nom. sing.) denoted a person who observed and interpreted omens, especially those connected with the flight, the sounds, and the feeding of birds; and hence the term is said to be derived from *avis*, "a bird," and *specio*, "to behold" or "observe," the earlier form of the word having been *avispex*. In later times, when the custom of consulting the auspices on every occasion lost much of its strictness, the term *auspex* acquired a more general signification. Before this, the name was particularly applied to the priest who officiated at marriages; but now, those employed to witness the signing of the marriage contract, and to see that everything was rightly performed, were called *auspices nuptiarum*, otherwise *proxenetæ*, *conciliatores*, and *pronubi*, in Greek παρανύμφιοι. (*Val. Max.*, 2, 1, 1.—*Cic., de Divin.*, 1, 16.—*Sueton., Claud.*, 26.—*Serv., ad Æn.*, 1, 350, *et* 4, 45.—*Buleng., de Aug. et Ausp.*, 3, 13.) Hence *auspex* is put for a favourer or director; thus, *auspex legis*, "one who advocates a law;" *diis auspicibus*, "under the guidance of the gods;" *auspice musa*, "under the inspiration of the muse," &c. (Consult remarks under the article AUGURES.)

AUSTER, the South wind, the same with the Notos of the Greeks. Pliny (2, 48) speaks of it as a drying, withering wind, identifying it, therefore, with the *Sirocco* of modern times. Aristotle (*Probl.*, 1, 23) ascribes to its influence burning fevers. Horace (*Serm.*, 2, 6, 18) calls it "*plumbeus Auster*," thus characterizing it as unhealthy; and, on another occasion, he speaks of it in plainer language, as "*nocens corporibus*." (*Od.*, 2, 14, 15.) Statius describes the roses as dying at its first approach, "*Pubentesve rosæ primos moriuntur ad Austros*." (*Sylv.*, 3, 3, 129.—

Compare *Virg.*, *Eclog.*, 2, 58.) Pliny recommends the husbandman neither to trim his trees nor prune his vines when this wind blows (18, 76). On another occasion (16, 46) he states, that the pear and the almond trees lose their buds if the heavens be clouded by a south wind, though unaccompanied by rain. This remark, however, is not confirmed by modern experience. The south wind is also described by the Latin poets as bringing rain. (*Tibull.*, 1, 1, 47.—*Ovid*, *Met.*, 13, 725, &c.) We must distinguish, therefore, between the dry and humid southern blasts, as Pliny does in the following passage: "(*Auster*) *humidus aut æstuosus Italiæ est; Africæ quidem incendia cum serenitate adfert*" (18, 76).

AUTOCHTHŎNES, an appellation assumed by the Athenians, importing that they sprang from the soil which they inhabited. (Consult remarks under the article ATTICA.)

AUTOLŎLÆ, a people of Africa, on the western or Atlantic coast of Mauritania Tingitana. (*Plin.*, 6, 31.—*Lucan*, *Pharsal.*, 4, 677.—*Sil. Ital.*, 2, 63.)

AUTOLŸCUS, son of Mercury and Philonis, according to the scholiast on Homer (*Od.*, 19, 432), but, according to Pausanias (8, 4), the son of Dædalion, and not of Mercury. He dwelt on Parnassus, and was celebrated as a stealer of cattle, which he carried off in such a way as to render it nearly impossible to recognise them, all the marks being defaced. Among others, he drove off those of Sisyphus, and he defaced the marks as usual; but, when Sisyphus came in quest of them, he, to the great surprise of the thief, selected his own beasts out of the herd, for he had marked the initial letter of his name under their hoofs. (The ancient form of the Σ was C, which is of the shape of a horse's hoof.) Autolycus forthwith cultivated the acquaintance of one who had thus proved himself too able for him; and Sisyphus, it is said, seduced or violated his daughter Anticlea (who afterward married Laertes), and thus was the real father of Ulysses. (*Pherecyd.*, *ap. Schol. ad Od.*, 19, 432.—*Schol. ad Il.*, 10, 267.—*Tzetz. ad Lycophr.*, 344.—*Keightley's Mythology*, p. 400.)

AUTOMĔDON, a son of Diorcus, who went to the Trojan war with ten ships. He was the charioteer of Achilles, after whose death he served Pyrrhus in the same capacity. (*Hom.*, *Il.*, 9, 16, &c.—*Virg.*, *Æn.*, 2, 477.)

AUTONŎE, a daughter of Cadmus, who married Aristæus, by whom she had Actæon, often called *Autonœius heros*. The death of her son (*vid.* Actæon) was so painful to her that she retired from Bœotia to Megara, where she soon after died. (*Pausan.*, 1, 44.—*Hygin.*, *fab.*, 179.—*Ovid*, *Met.*, 3, 720.)

AUTRIGŌNES, a people of Hispania Tarraconensis, among the Cantabri. They occupied what is now the eastern half of *La Montana*, the western quarter of *Biscay* and *Alava*, and the northeastern part of *Burgos*. Their capital was Flaviobriga, now *Porto Gallete*, near *Bilboa*. (*Florez*, *Esp. S.*, 24, 10.—*Ukert*, *Geogr.*, vol. 2, p. 446.) Mannert, however, makes it to be *Santander*. (*Geogr.*, vol. 1, p. 373.)

AXĔNUS, the ancient name of the Euxine Sea. The word signifies *inhospitable*, which was highly applicable to the manners of the ancient inhabitants of the coast. It took the name of Euxinus after the coast was settled by Grecian colonies. (*Vid.* Pontus Euxinus.)

AXIUS, the largest river in Macedonia, rising in the chain of Mount Scardus, and, after a course of eighty miles, forming an extensive lake near its mouth. It falls into the Sinus Thermaïcus, after receiving the waters of the Erigonus, Ludias, and Astræus. In the middle ages this river assumed the name of Bardarus (*Theophylact.*, *Epist.*, 55.—*Niceph. Greg.*, vol. 1, p. 230), whence has been derived that of *Vardari* or *Vardar*, which it now bears. (*Cramer's Anc. Greece*, vol. 1, p. 235.)

AZAN, I. a mountain of Arcadia, sacred to Cybele. (*Stat.*, *Theb.*, 4, 292.)—II. A son of Arcas, king of Arcadia, by Erato, one of the Dryades. He divided his father's kingdom with his brothers Aphidas and Elatus, and called his share Azania. There was in Azania a fountain called *Clitorius*, whose waters gave a dislike for wine to those who drank them. (*Vitruv.*, 8, 3.—*Ovid*, *Met.*, 15, 322.—*Pausan.*, 8, 4.—*Plin.*, 21, 2.—*Etymol. Mag.*, *s. v.* Κλιτόριον.)—III. A region on the northeastern coast of Africa, lying south of Aromatum Promontorium and north of Barbaria. It is now *Ajan*. (*Ptol.*—*Arrian*, *Peripl. Mar. Erythr.*—*Stukius*, *ad Arrian*, *l. c.*, p. 93.)

AZĪRIS, a place in Libya, surrounded on both sides by delightful hills covered with trees, and watered by a river, where Battus built a town, previous to founding Cyrene. (*Herod.*, 4, 157.) Ptolemy calls the place *Azykis*. The harbour of *Azaris*, mentioned by Synesius (c. 4), appears to coincide with this same place. Pacho thinks, that the Aziris of Herodotus coincides with the modern *Temmimeh*. (*Voyage*, &c., p. 50, *seqq.*)

AZŌTUS (the Asdod of Scripture), one of the five chief cities of the Philistines, and, at the same time, one of the oldest and most celebrated cities of the land. The god Dagon was worshipped here. It lay on the seacoast, and in the division of the country among the Israelites, it fell to the tribe of Judah, but was not conquered until the reign of Solomon. In the time of King Hezekiah it was taken by the Assyrians, and subsequently by Psammetichus, king of Egypt, after a siege of twenty-nine years. (*Herod.*, 2, 157.) At a later period Azotus became the seat of a Christian bishop. The ruins of the ancient city are near a small village called *Esdud*. (*Mannert*, *Geogr.*, vol. 6, pt. 1, p. 261, *seq.*)

B.

BABRĬUS or BABRĬAS (or, as the name is sometimes corrupted, GABRĬAS), a Greek poet, who lived, according to Tyrwhitt, either under Augustus or a short time before that emperor; while Coray, on the other hand, makes him a contemporary of Bion and Moschus. The particulars of his life have not reached us. All that we know of him is, that, after the example of Socrates, who, while in prison, amused himself with versifying the fables of Æsop, Babrius published a collection of fables under the title of *μῦθοι* or *μυθίαμβοι*; from which the fables of Phædrus are closely imitated. They were written in choliambics, and comprised in ten books, according to Suidas, or two volumes, according to Avianus. (*Av.*, *Præf. Fab.*)—These two accounts are not at variance with each other, as the *books* were doubtless divisions made by the author, like the books of Phædrus, perhaps with an appropriate introduction to each; while the "*volumina*" of Avianus were probably rolls of parchment or papyrus, on which the ten books were written. It may be farther observed, that Avianus calls the books of Phædrus *libelli*, and not *volumina*. In this manner may be explained the statement of Pliny (8, 16), that Aristotle's writings on Natural History were contained in nearly fifty *volumina*. (Compare *Menage*, *ad Diog. Laert.*, 5, 25.) This collection threw all preceding ones into comparative obscurity. It appears to have been still in existence as late as the twelfth century, in the days of Tzetzes: the copyists, however, of succeeding times, little sensible of the charms of the versification which Babrius had adopted, thought they could not do better than convert it into so much prose; and the fragments of verses, which they were unable in this way perfectly to disguise, are all that recalls the original lines which they have spoiled. The collection of Babrius, thus dishonoured, was perpetuated by numerous copies, in which traces

of the original became more and more obscured, until a single apologue alone, that of the swallow and nightingale, bore marks of a versified fable. This piece found its way into a collection of fables attributed to Ignatius Magister, a priest of Constantinople, who, being in possession of a copy of the original fables of Babrius, in choliambic verse, as that author had written them, resolved to change them into iambic tertrastics. With this view he abridged and tortured each apologue until he succeeded in reducing them individually to four verses. Fifty-three fables were thus strangled; but as if Ignatius had wished, by means of a comparison, to augment our regrets for those which he had altered, he preserved entire and unchanged a single fable, the one to which we have alluded. At the period when the Greek authors began to be printed, the true collection of Babrius no longer existed: it was thought, however, that the collection of Ignatius was the original one, and hence it was published under the name of Babrius, or rather Gabrias, the B in the manuscripts being confounded with a Γ. The error of the name was only perceived about the close of the sixteenth century. Two English scholars, the celebrated Bentley, in his dissertation on Æsop, and, at a later period, Tyrwhitt, in his dissertation on Babrius (*Lond.*, 1776, 8vo), have avenged the memory of the poet, and dissipated much of the obscurity which hung over this portion of literary history. The latter of these two scholars reunited all the fragments of Babrius to be found in Suidas, as well as all those which were to be met with in other works. In this way he succeeded in recomposing four of the fables of Babrius, so that their number now amounted in all to five. Thirty-three years afterward (1809) De Furia published many fables of Æsop, up to that time inedited. In the number of these were thirty-six, which he believed to be written in prose like the rest, and which he printed as prose compositions; they were, in reality, however, versified fables, and a few corrections sufficed to restore them to their primitive form. This service has been rendered by Coray, in his collection of Æsop's Fables; by J. G. Schneider, at the end of his edition of Æsop, from the Augustan MS.; by Berger, in an edition of the remains of Babrius, published at Munich in 1816; by Mr. G. Burges, in the Classical Journal (whose collection, however, is unfinished); by the present Bishop of London (Dr. Blomfield), in the third number of the Museum Criticum; and by an anonymous writer in the second number of the Cambridge Philological Museum. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 61, *seq.*—*Cambridge Philol. Mus.*, n. 2, p. 282, *seq.*)

Babylon, I. a celebrated city, the capital of the Babylonian empire, situate on the Euphrates, in 32° 25′ north latitude, and 44° east longitude, as is supposed. Its origin is lost in the obscurity of early times. It is remarkable enough that Herodotus should have given us no intimation respecting its founder; he merely informs us that Semiramis and Nitocris, two of its queens, strengthened the fortifications, and guarded the city against inundations of the river, as well as improved and adorned it. May we not conclude from this, asks Rennell (*Geography of Herodotus*, vol. 1, p. 442), that its antiquity was very great; and ascended so high that Herodotus could not satisfy himself concerning it? At the same time, adds this intelligent writer, the improvements that took place in the city in the reign of Semiramis, might occasion the original foundation to be ascribed to her; the like having happened in the history of other cities. Herodotus informs us (1, 178), that Babylon became the capital of Assyria *after* the destruction of Nineveh. Perhaps, then, we ought to date the foundation of those works which appear so stupendous in history from that period only: for, wonderful as these works appear, even when ascribed to the capital of an empire, the wonder increases when ascribed to the capital of a province only. If, then, with the ancient authors generally, we allow Semiramis to have been the foundress of that Babylon described by Herodotus, we cannot fix the date of the improved foundation beyond the eighth century before the Christian era: so that the duration of this city, in its improved form, was less than 800 years, reckoning to the time of Pliny. (*Rennell, Geography of Herodotus*, vol. 1, p. 443, *seqq.*)—The shape of the city of Babylon was that of a square, traversed each way by twenty-five principal streets, which, of course, intersected each other, dividing the city into 625 squares. These streets were terminated at each end by gates of brass, of prodigious size and strength, with a smaller one opening towards the river. Respecting the height and thickness of the walls of Babylon, there are great variations among the ancient writers. Herodotus makes them 200 royal cubits, or 337 feet, 8 inches high, and 50 royal cubits, or 84 feet, 6 inches broad. Ctesias gives 50 fathoms (ὀργυιαί), or 300 feet, for the height. An anonymous writer in Diodorus Siculus makes the height 50 common cubits, or 75 feet, and this estimate is followed by Strabo and Quintus Curtius. Pliny gives 300 feet, and Orosius 200 common cubits, or 300 feet. (*Herod.*, 1, 178.—*Ctesias*, p. 462, *ed. Bachr.*—*Diod. Sic.*, 2, 7.—*Strabo*, 738.—*Curtius*, 5, 1.—*Pliny*, 6, 26.—*Orosius*, 2, 6.) In this statement, Ctesias evidently copies from Herodotus, since 50 fathoms make exactly 200 cubits; only he appears not to have perceived that *royal* cubits were meant by the latter. It is also clear, that the anonymous writer mentioned by Diodorus Siculus, as well as Strabo and Quintus Curtius, had Ctesias respectively in view, but that, startled at the number of 50 fathoms, they have reduced it to the number of 50 cubits. The number 200, employed by Pliny, proves that he had consulted Herodotus merely; but that, through inadvertence on his part, or through the fault of later copyists, feet are substituted for cubits. Orosius follows Herodotus, but, forgetting that the latter speaks of royal cubits, he contents himself with giving 200 common cubits. (*Larcher, ad Herodot.*, 1, 178.) But are we to receive the estimate of Herodotus as correct, and entitled to full belief? Evidently not: the measurement is incredible, and bears on its very front the impress of gross exaggeration. A difficulty also presents itself with regard to the extent of the walls of Babylon. Herodotus makes them 120 stadia each side, or 480 in circumference. Pliny and Solinus give the circuit at 60 Roman miles; which, reckoning eight stadia to a mile, agrees with the account of Herodotus. Strabo makes it 385 stadia. Diodorus, from Ctesias, assigns 360, but from Clitarchus, who accompanied Alexander, 365. Curtius gives 368. It appears highly probable, remarks Rennell (*Geography of Herodotus*, vol. 1, p. 447), that 360 or 365 was the true statement of the circumference, since one of these numbers was reported by Ctesias, the other (which differs so little) by Clitarchus, both of them eyewitnesses. Taking the circumference of Babylon at 365 stadia, and these at 491 feet, each side of the square (which is equal to 91¼ stadia) will be 8.485 British miles, or nearly 8½. This gives an area of 72 miles and an inconsiderable fraction. If the same number of stadia be taken at 500 feet each, the area will be 74.6. And, finally, the 385 stadia of Strabo, at 491 feet, about 80. The 480 stadia of Herodotus would give about 126 square miles, or eight times the area of London! But that even 72 contiguous square miles should have been in any degree covered with buildings, is on every account too improbable for belief. This famous city, in all likelihood, occupied a part only of the vast space enclosed by its walls. It is a question that no one can positively answer, "what proportion of the space was occupied?" It is possible, however, that nearly two

thirds of it might have been occupied in the mode in which the large cities of Asia are built; that is, in the style of some of those of India at the present day, having gardens, reservoirs of water, and large open places within them. Moreover, the houses of the common people consist of one floor only; so that, of course, fewer people can be accommodated in the same compass of ground in an Indian than in a European city. This accounts at once for the erroneous dimensions of some of the Asiatic cities; and perhaps we cannot allow much less than double the space to accommodate the same number of Asiatics that Europeans would require. That the area enclosed by the walls of Babylon was only partly built on, is proved by the words of Quintus Curtius (5, 4), who says, that "the buildings in Babylon are not contiguous to the walls, but some considerable space was left all around." Diodorus, moreover, describes a vast space taken up by the palaces and public buildings. The enclosure of one of the palaces was a square of 15 stadia, or near a mile and a half; the other of five stadia: here are more than 2½ square miles occupied by the palaces alone. Besides these, there were the temple and tower of Belus, of vast extent; the hanging gardens, &c. From all this, and much more that might be adduced, we may collect most clearly, that much vacant space remained within the walls of Babylon: and this would seem to do away, in some degree, the great difficulty respecting the magnitude of the city itself. Nor is it stated as the effect of the subsequent decline of Babylon, but as the actual state of it, when Alexander first entered the place: for Curtius leaves us to understand, that the system of cultivating a large proportion of the enclosed space originated with the foundation itself; and the history of its two sieges, by Cyrus and Darius Hystaspis, seems to show it. (*Rennell's Geography of Herodotus*, vol. 1, p. 447.)—The walls of Babylon were built of brick baked in the sun, cemented with bitumen instead of mortar, and were encompassed by a broad and deep ditch, lined with the same materials, as were also the banks of the river in its course through the city, the inhabitants descending to the water by steps through the smaller brass gates already mentioned. Over the river was a bridge, connecting the two halves of the city, which stood, the one on its eastern, the other on its western bank; the river running nearly north and south. The bridge was five furlongs in length, and thirty feet in breadth, and had a palace at each end, with, it is said, a subterranean passage beneath the river from one to the other, the work of Semiramis. Within the city was the temple of Belus, or Jupiter, which Herodotus describes as a square of two stadia: in the midst of this arose the celebrated tower, to which both the same writer and Strabo give an elevation of one stadium, and the same measure at its base. The whole was divided into eight separate towers, one above another, of decreasing dimensions to the summit; where stood a chapel, containing a couch, table, and other things, of gold. Here the principal devotions were performed: and over this, on the highest platform of all, was the observatory, by the help of which the Babylonians are said to have attained to great skill in astronomy. A winding staircase on the outside formed the ascent to this stupendous edifice.—The two palaces, at the two ends of the bridge, have already been alluded to. The old palace, which stood on the east side of the river, was 30 furlongs (or three miles and three quarters) in compass. The new palace, which stood on the west side of the river, opposite to the other, was 60 furlongs (or seven miles and a half) in compass. It was surrounded with three walls, one within another, with considerable spaces betwen them. These walls, as also those of the other palace, were embellished with an infinite variety of sculptures, representing all kinds of animals to the life. Among the rest was a curious hunting-piece, in which Semiramis on horseback was throwing her javelin at a leopard, and her husband Ninus piercing a lion. In this last palace were the hanging gardens, so celebrated among the Greeks. They contained a square of 400 feet on every side, and were carried up in the manner of several large terraces, one above another, till the height equalled that of the walls of the city. The ascent was from terrace to terrace by stairs ten feet wide. The whole pile was sustained by vast arches raised upon other arches, one above another, and strengthened by a wall, surrounding it on every side, of twenty-two feet in thickness. On the top of the arches were first laid large flat stones, sixteen feet long and four broad; over these was a layer of reeds, mixed with a great quantity of bitumen, upon which were two rows of bricks closely cemented together. The whole was covered with thick sheets of lead, upon which lay the mould of the garden. And all this floorage was contrived to keep the moisture of the mould from running away through the arches. The earth laid thereon was so deep that large trees might take root in it; and with such the terraces were covered, as well as with all other plants and flowers that were proper to adorn a pleasure-garden. In the upper terrace there was an engine, or kind of pump, by which water was drawn up out of the river, and from thence the whole garden was watered. In the spaces between the several arches upon which this whole structure rested, were large and magnificent apartments, that were very light, and had the advantage of a beautiful prospect. Amyitis, the wife of Nebuchadnezzar, having been bred in Media (for she was the daughter of Astyages, the king of that country), desired to have something in imitation of her native hills and forests; and the monarch, in order to gratify her, is said to have raised this prodigious structure.—Babylon was probably in the zenith of its glory and dominion just before the death of Nebuchadnezzar. The spoils of Nineveh, Jerusalem, and Egypt had enriched it; its armies had swept like a torrent over the finest countries of the East, and had at this time no longer an enemy to contend with; the arts and sciences, driven from Phœnicia and Egypt, were centred here; and hither the philosophers of the West came to imbibe instruction. The fall of Babylon, before the victorious arms of Cyrus, occurred B.C. 538. The height and strength of the walls had long baffled every effort of the invader. Having understood at length, that on a certain day, then near approaching, a great annual festival was to be kept at Babylon, when it was customary for the Babylonians to spend the night in revelling and drunkenness, he thought this a fit opportunity for executing a scheme which he had planned. This was no other than to surprise the city by turning the course of the river; a mode of capture of which the Babylonians, who looked upon the river as one of their greatest protections, had not the smallest apprehension. Accordingly, on the night of the feast, he sent a party of his men to the head of the canal, which led to the great lake made by Nebuchadnezzar to receive the waters of the Euphrates while he was facing the banks of the river with walls of brick and bitumen. This party had directions, as soon as it was dark, to commence breaking down the great bank or dam which kept the waters of the river in their place, and separated them from the canal above mentioned: while Cyrus, in the mean time, dividing the rest of his army, stationed one part at the place where the river entered the city, and the other where it came out, with orders to enter the channel of the river as soon as they should find it fordable. This happened by midnight; for, by cutting down the bank leading to the great lake, and making besides openings into the trenches, which, in the course of the two years' siege, had been dug round the city, the river was so drained of its water that it became nearly dry. When

the army of Cyrus entered the channel from their respective stations on each side of the city, they rushed onward towards the centre of the place; and finding the gates leading towards the river left open, in the drunkenness and negligence of the night, they entered them, and met by concert at the palace before any alarm had been given: here the guards, partaking, no doubt, in the negligence and disorder of the night, were surprised and killed. While all this was going on without, a remarkable scene of widely different character was transacting within. Daniel was deciphering the writing on the wall; and, soon after, the soldiers of Cyrus, having killed the guard, and meeting with no resistance, advanced towards the banqueting-hall, where they encountered Belshazzar, the ill-fated monarch, and slew him, with his armed followers.—Babylon had suffered much when carried by the troops of Cyrus; but other sufferings were to come. Cyrus having established his court at Susa, Babylon, formerly the seat of empire, was thus reduced to the rank of a provincial city; and the inhabitants, who, grown wealthy and proud during their empire over the East, could ill brook this change of fortune, resolved to make an effort towards regaining their former power and grandeur. Accordingly, in the fifth year of Darius Hystaspis, and twelve years after the death of Cyrus, having for several years covertly laid in great stores of provisions, and every necessary, they openly revolted; which, as they might have expected, soon brought upon them the armies of Darius. The city a second time was taken by stratagem (*vid.* Zopyrus), and Darius, when he again became possessed of it, gave it up to the plunder of his soldiers. He impaled 3000 of those who were supposed to have been most active in the revolt; took away the gates, and pulled down the walls to the height of fifty cubits. During the remainder of the reign of Darius, Babylon continued in much the same state in which it was left after the siege. But in the succeeding reign another blow was struck towards her downfall. Xerxes, in his return from his Grecian expedition, partly to indemnify himself for his losses, and partly out of zeal for the Magian religion, which held every kind of image-worship in abhorrence, destroyed the temples and plundered them of their vast wealth, which appears to have been hitherto spared, and which must have been indeed prodigious; that in the temple of Belus alone amounting, according to Diodorus, to above 6000 talents of gold, or about 21 millions sterling. From this period, Babylon, despoiled of her wealth, her strength, and her various resources, was in no condition for any more revolts; and it is reasonable to suppose, that, with the decay of her power and local advantages, the population also must decline. We hear, in fact, no more of Babylon until the coming of Alexander, 150 years after; when the terror of his name, or the weakness of the place, was such, that it made not the slightest pretensions to resistance. Alexander, after a short visit to Babylon, proceeded on his expedition to India; and, at his return from thence, finding Babylon more suitable in its situation and resources for the capital of his empire than any other place in the East, he resolved to fix his residence there, and to restore it to its former strength and magnificence. For this purpose, having examined the breach which Cyrus had made in the river, and the possibility of bringing it back to its former channel through the city, he employed 10,000 men in the work, and, at the same time, an equal number in rebuilding the temple of Belus. An entire stop, however, was put to these great undertakings by the death of Alexander, who here terminated together his mighty projects and his life. After the death of Alexander, Babylon and the East fell to the lot of Seleucus, one of the generals who divided his empire among them. Seleucus, for several years, was too much engaged in contention with his rivals to pay much attention to Babylon; which, still labouring under accumulated evils, continued to decline. But what completed its downfall was the building of Seleucia by Seleucus, about 40 miles distant, on a spot more favourable for commercial intercourse; the restoration of Babylon to its ancient natural advantages appearing perhaps hopeless. This, together with the removal of the court, soon exhausted Babylon of the little that remained of its ancient trade and population. It never after revived, but continued, through each succeeding age, to make farther advances in its progress of depopulation and decay, until nothing but the ruins of this once famous city were to be found. It will be interesting to trace the successive accounts of those who have made mention of Babylon during this latter period: that is, from the building of Seleucia to its entire destruction. The first of these is Diodorus Siculus, who wrote about 45 years before the Christian era. He relates, that Babylon having fallen into the hands of the Parthians, the temples were burned; much of the remaining part of the city demolished; and many of the inhabitants sold into slavery. This was about 130 B.C.: and, in his own time, 85 years after, he says, that the public buildings were destroyed or fallen to decay; that a very small part of the city was inhabited; and that the greater part of the space within the walls was tilled. Strabo, who wrote about 70 years after Diodorus, says, that the city was nearly deserted; and that the same might be applied to it which was said of Megalopolis in Arcadia, that the great city was becoming a great desert. Quintus Curtius, the next in order, and who wrote about 60 A.D., is cited by Dr. Wells to show that Babylon "was lessened a fourth part in his time;" who immediately after says, that it was reduced to desolation in the time of Pliny. Now, besides that this account of Quintus Curtius is perfectly inconsistent with preceding ones, the city must have undergone a prodigious decline, and that without any assignable cause, in the short space of 20 years, which was about the time that intervened between Curtius and Pliny. The truth is, that Dr. Wells has mistaken the period referred to by Quintus Curtius, which was that of the arrival of Alexander at Babylon, whose history he was writing, for that in which the historian himself lived. Pliny, who lived, as we have seen, about 20 years after Quintus Curtius, and 70 after Christ, declares, that Babylon was at that time "decayed, unpeopled, and lying waste." From this time may be said to have commenced the ruin of the ruins; which has been so complete, that they are with difficulty traced: and, indeed, their exact position has become a matter of learned dispute. Pausanias, about the middle of the second century, says, that of Babylon, the greatest city the sun ever saw, there was remaining but the walls. And Lucian, about the end of the same century, says, that in a little time it would be sought for, and not be found, like Nineveh. Jerome, in the fourth century, gives the account of a monk, at that time living in Jerusalem, who had been at Babylon, and who says that the space occupied by the city was converted into a chase for wild beasts, for the kings of Persia to hunt in; the walls having been repaired for that purpose. Among more recent travellers, the best accounts of the ruins of Babylon are given by Kinneir, Rich, Porter, and Buckingham. The ancient city is supposed to have been situated in what is now the Turkish pachalic of Bagdad, near the village of Hill or Hella, on the Euphrates. Ruins of various kinds are found for many miles around this place. Of these, one of the most interesting is that which is thought to be the remains of the tower of Belus. Mr. Rich, after refuting the opinion of Rennell, who places it on the eastern side of the river, gives the following account of this stupendous ruin,

ce, as it is called by the natives, *Birs Nemroud* ("The hill of Nimrod"). "If any building," says he, "may be supposed to have left any considerable traces, it is certainly the pyramid or tower of Belus; which, by its form, dimensions, and the solidity of its construction, was well calculated to resist the ravages of time; and, if human force had not been employed, would in all probability have remained to the present day in nearly as perfect a state as the pyramids of Egypt. Even under the dilapidations which we know it to have undergone at a very early period, we might reasonably look for traces of it after every other vestige of Babylon had vanished from the face of the earth. The whole height of the Birs Nemroud above the plain, to the summit of the brick wall on its top, is 235 feet. The brick wall itself, which stands on the edge of the summit, and was undoubtedly the face of another stage, is 37 feet high. In the side of the pile, a little below the summit, is very clearly to be seen part of another brick wall, precisely resembling the fragment which crowns the summit, but which still encases and supports its part of the mound. This is clearly indicative of another stage, of greater extent. The masonry is infinitely superior to anything of the kind I have ever seen; and, leaving out of the question any conjecture relative to the original destination of this ruin, the first impression made by the sight of it is, that it was a solid pile, composed in the interior of unburned brick, and perhaps earth or rubbish; that it was constructed in preceding stages, and faced with fine burned bricks, having inscriptions on them, laid in a very thin layer of lime cement; and that it was reduced by violence to its present ruinous condition. The upper stories have been forcibly broken down, and fire has been employed as an instrument of destruction, though it is not easy to say precisely how or why. The facing of fine bricks has partly been removed, and partly covered by the falling down of the mass which it supported and kept together. The Birs Nemroud is in all likelihood at present pretty nearly in the state in which Alexander saw it; if we give any credit to the report that 10,000 men could only remove the rubbish, preparatory to repairing it, in two months. If indeed it required one half of that number to disencumber it, the state of dilapidation must have been complete. The immense masses of vitrified brick which are seen on the top of the mount, appear to have marked its summit since the time of its destruction. The rubbish about its base was probably in much greater quantities, the weather having dissipated much of it in the course of so many revolving ages; and possibly portions of the exterior facing of fine brick may have disappeared at different periods." (*Second Memoir on the Ruins of Babylon*, p. 165, *seqq.*, *Lond.*, 1839.)—The account of Sir Robert Ker Porter is also exceedingly interesting.—As regards the opinion generally entertained, that all traces of the walls of Babylon had disappeared, it may be remarked, that Buckingham considers the hill or mound of Al Hheimar to be a portion of the ancient wall. This mound is about ten miles east of Hillah. It appears to consist of a solid mass of brickwork, and is of an oval form, its length being from north to south. It is from 80 to 100 feet thick at the bottom, and from 70 to 80 high. On the summit is a mass of solid wall, about 30 feet in length by 12 to 15 in thickness, bearing marks of being broken and incomplete on every side.—The bricks obtained from the ruins of Babylon are celebrated among antiquaries for the inscriptions stamped upon them. These inscriptions are in the cuneiform or Babylonian character: some four, and even seven lines. Grotefend, Burnouf, and Lassen have done much towards deciphering these. (*Heeren, Ideen*, vol. 2, pt. 2, p. 325, *seqq.*—*Mansford's Script. Gazetteer*, p. 58, *seqq.*)—II. A city of Egypt, north of Memphis, supposed to have been founded by the Persians during the reign of Cambyses. A quarter, retaining the name of *Babout* or *Babilon*, in the town of *Old Cairo*, marks its position. (*Ptol.*, 4, 5.—*Strab.*, 555.—*Joseph.*, *Ant. Jud.*, 2, 5.)

Babylonia, a large province of Upper Asia, of which Babylon was the capital. It was bounded on the north by Mesopotamia and Assyria; on the west by Arabia Deserta; on the south by the Sinus Persicus; and on the east by the Tigris. According to Ptolemy (5, 20), it comprised Chaldea, Amordacia, and, at the most flourishing period, a part of Mesopotamia and Assyria. The modern name is *Irak Arabi*, or *Babeli*. Babylonia is a dry steppe or tableland, but enjoys a delightful climate. It was and still is one of the most fruitful lands in the world. Herodotus (1, 193) gives the following account of its fertility. "All the country about Babylon is, like Egypt, divided by frequent canals; of which the largest is navigable, and, beginning at the Euphrates, has a southeastern direction, and falls into the river Tigris, on which the city of Nineveh formerly stood. No part of the known world produces so good wheat; but the vine, the olive, and the fig-tree, they do not even attempt to cultivate. Yet, in recompense, it abounds so much in corn, as to yield at all times two hundred fold, and even three hundred fold when it is most fruitful. Wheat and barley carry a blade full four digits in breadth; and though I well know to what a surprising height millet and sesame grow in those parts, I shall be silent in that particular; because I am well assured that what has already been related concerning other fruits, is far more credible to those who have never been at Babylon. They use no other oil than such as is drawn from sesame. The palm-tree grows over all the plain; and the greater part bears fruit, with which they make bread, wine, and honey." The products are nearly the same now as they were in ancient times. The southwestern part of Babylonia was called Chaldea. In the more extensive sense of the word, Babylonia was the most important satrapy of the Persian empire, and comprised both Assyria and Mesopotamia. (*Plin.*, 5, 12.—*Id.*, 6, 26.—*Id.*, 18, 45.—*Strab.*, 358, &c.)

Babyrsa, a fortified castle near Artaxata, where were kept the treasures of Tigranes and Artabanus. (*Strab.*, 364.)

Bacchæ, the priestesses of Bacchus. (*Vid.* Bacchantes.)

Bacchanalia, festivals in honour of Bacchus at Rome, the same as the Dionysia of the Greeks. (*Vid.* Dionysia.)

Bacchantes. The worship of Bacchus prevailed in almost all parts of Greece. Men and women joined in his festivals dressed in Asiatic robes and bonnets; their heads, wreathed with vine and ivy leaves, with fawnskins (*νεβρίδες*) flung over their shoulders, and *thyrsi*, or blunt spears twined with vine-leaves, in their hands, they ran through the country, shouting *Io Bacche! Euoi! Iacche!* &c., swinging their thyrsi, beating on drums, and sounding various instruments. Indecent emblems were carried in procession, and the ceremonies often assumed a most immoral character and tendency. The women, who bore a chief part in these frantic revels, were called *Bacchæ*, *Mænades*, *Thyiades*, *Euades*, &c. (*Keightley's Mythology*, p. 216.)

Bacchius and Bithus, two celebrated gladiators of equal age and strength, who, after conquering many competitors, engaged with each other and died of mutual wounds; whence the proverb to express equality, *Bithus contra Bacchium*. (*Horat.*, *Serm.*, 1, 7, 20. —*Porphyrion*, *Schol. ad Horat.*, *l. c.*)

Bacchus, son of Jupiter and Semele daughter of Cadmus Jupiter, enamoured of the beauty of Semele, visited her in secret. Juno's jealousy took the alarm, and, under the form of an old woman, she came to

Semele, and, by exciting doubts of the real character of her lover, induced her, when next he came, to exact a promise that he would visit her as he was wont to visit Juno. An unwary promise was thus drawn from the god before he knew what he was required to perform; and he therefore entered the bower of Semele, with the lightning and thunder flaming, flashing, and roaring around him. Overcome with terror, Semele, who was now six months gone with child, expired in the flames, and Jupiter, taking the babe, thus prematurely born, sewed it up in his thigh. In due time it came forth, and Jupiter, then naming it Bacchus (in Greek Dionysus), gave it to Mercury to convey to Ino, the sister of Semele, with directions to rear it. Juno, whose revenge was not yet satiated, caused Athamas, the husband of Ino, to go mad; and Jupiter, to save Bacchus from the machinations of his spouse, changed him into a kid, under which form Mercury conveyed him to the Nymphs of Nysa, by whom he was reared. When he grew up, he discovered the culture of the vine, and the mode of extracting its precious liquor; but Juno struck him with madness, and he roamed through great part of Asia. In Phrygia Rhea cured him, and taught him her religious rites, which he now resolved to introduce into Greece. While passing through Thrace, he was so furiously attacked by Lycurgus, a prince of that country, that he was obliged to take refuge with Thetis, in the sea. But he inflicted on the monarch severe retaliation. (*Vid.* Lycurgus.) When Bacchus reached Thebes, the women readily received the new rites, and ran wildly through the woods of Cithæron. Pentheus, the ruler of Thebes, however, set himself against them; and Bacchus caused him to be torn to pieces by his mother and his aunts. He next proceeded to Attica, where he taught Icarius the culture of the vine. (*Vid.* Icarius, Erigone.) At Argos the rites of Bacchus were received, as at Thebes, by the women, and opposed by Perseus, son of Jupiter and Danaë. Jove, however, reduced his two sons to amity, and Bacchus thence passed over to Naxos, where he met Ariadne. On his way to this island he fell into the hands of Tyrrhenian pirates, who bound him with cords, intending to sell him as a slave. But the cords fell from his limbs, vines with clustering grapes spread over the sail, and ivy, laden with berries, ran up the masts and sides of the vessel. The god, thereupon assuming the form of a lion, seized the captain of the ship, and the terrified crew, to escape him, leaped into the sea and became dolphins. The pilot alone, who had taken the part of Bacchus, remained on board; the god then declared to him who he was, and took him under his protection. The expedition of Bacchus into the East is also celebrated. In the Bacchæ of Euripides the god describes himself as having gone through Lydia, Phrygia, Persia, Bactria, Media, Arabia, and the coast of Asia, inhabited by mingled Greeks and barbarians, throughout all which he had established his dances and religious rites. India, in particular, was the scene of his conquests. He marched at the head of an army composed of both men and women, all inspired with divine fury, and armed with thyrsi, clashing cymbals, and other musical instruments, and uttering the wildest cries. His conquests were easy and without bloodshed; the nations readily submitted, and the god taught them the use of the vine, the cultivation of the earth, and the art of making honey. Bacchus was also fabled to have assisted the gods in their wars against the giants, having assumed on that occasion the form of a lion. He afterward descended to Erebus, whence he brought his mother, whom he now named Thyone, and ascended with her to the abode of the gods. (*Apollod.*, 3, 5, 3.—*Diod. Sic.*, 3, 62.—*Id.*, 4, 25.—*Horat., Od.*, 2, 19, 29.)—Like every other portion of the Grecian mythology, the history of the vine-god was pragmatised when infidelity became prevalent. Thus, Diodorus gives us, probably from the cyclograph Dionysius, the following narrative. Ammon, a monarch of Libya, was married to Rhea, a daughter of Manus; but meeting, near the Ceraunian mountains, a beautiful maiden named Amalthea, he became enamoured of her. He made her mistress of the adjacent fruitful country, which, from its resembling a bull's horn in form, was named the Western horn, and then Amalthea's horn, which last name was afterward given to places similar to it in fertility. Amalthea here bore him a son, whom, fearing the jealousy of Rhea, he conveyed to a town named Nysa, situated not far from the Horn, in an island formed by the river Triton. He committed the care of him to Nysa, one of the daughters of Aristæus, while Minerva was appointed to keep guard against the assaults of Rhea. This delicious isle, which was precipitous on all sides, with a single entrance, through a narrow glen thickly shaded with trees, is described in a similar manner with Panchaia and other happy retreats of the same nature. It had verdant meads, abundant springs, trees of every kind, flowers of all hues, and evermore resounded with the melody of birds. (Compare *Milton; P. L.*, 4, 275, *seqq.*) After he grew up, Bacchus became a mighty conqueror, according to this legend, and a benefactor of mankind, by whom he was finally deified.—Though the adventures of Bacchus were occasionally the theme of poets, especially of the dramatists, they do not appear to have been narrated in continuity, like those of Hercules, until after the decline of Grecian poetry. It was in the fifth century of the Christian era that Nonnus, a native of Panopolis, in Egypt, made the history of Bacchus the subject of a poem, containing forty-eight books, the wildest and strangest that can well be conceived, more resembling the Ramayuna of India than anything to be found in ancient or modern occidental literature. It forms a vast repertory of Bacchic fable. (*Vid.* Nonnus.)—Bacchus was represented in a variety of modes and characters by the ancient artists. The Theban Bacchus appears with the delicate lineaments of a maiden rather than those of a young man; his whole air and gait are effeminate; his long, flowing hair is, like that of Apollo, collected behind his head, wreathed with ivy or a fillet; he is either naked or wrapped in a large cloak, and the *nebris*, or fawn's skin, is sometimes flung over his shoulders; he carries a thyrsus, and a panther generally lies at his feet. In some monuments Bacchus appears *bearded*, in others *horned* (the Bacchus-Sebazius), whence in the mysteries he was identified with Osiris, and regarded as the Sun. For another legend relative to the horns with which he is depicted, consult the article Ammon. He is sometimes alone, at other times in company with Ariadne or the youth Ampelus. His triumph over the Indians is represented in great pomp. The captives are chained, and placed on wagons or elephants, and among them is carried a large *crater* full of wine. The god himself is in a chariot drawn by elephants or panthers, leaning on Ampelus, preceded by Pan, and followed by Silenus, the satyrs, and Mænades, on foot or on horseback, who make the air resound with their cries and the clash of their instruments. The Indian Bacchus is always bearded.—It is with reason that Sophocles styles Bacchus *many named* (πολυώνυμος, *Antig.*, 1115), for in the Orphic hymns alone we meet with upward of forty of his appellations. The etymology of the most common one, Bacchus, has been variously given; it appears, however, to be only another form for *Iacchus*. (*Vid.* Iacchus.) Some make it the same with *Bagis*, one of the names of the Hindu deity Schiva. (*Keightley's Mythology*, p. 212, *seqq.*)—Modern writers are much divided in opinion respecting the origin of the worship of Bacchus, and many arguments have been urged in support of its having come from a Grecian source. A dispassionate view

of the subject, however, will lead, we think, to the conviction that the religious system of this deity is of Indian origin. In order, however, to reach the soil of Greece, it had to traverse other countries, Upper Asia, Phœnicia, Egypt, and Thrace; and, in its march, its fabulous legends became enlarged and variously modified. It is impossible to deny the identity of Bacchus with Osiris. The birth of Bacchus, drawn living from the womb of Semele, after she had perished beneath the fires of Jove, and his strange translation to the thigh of the monarch of Olympus, bear the impress of Oriental imagery. When he escapes from his mother's womb, an ivy-branch springs forth from a column to cover him with its shade (*Eurip., Phœn.*, 658, *seqq.*), and the ivy was in Egypt the plant of Osiris. (*Plut., de Is. et Os.*, p. 365.—*Op., ed. Reiske*, vol. 7, p. 442.) In like manner, the coffin of the Egyptian deity is shaded by the plant *erica*, which springs suddenly from the ground and envelops it. (*Plut., ibid.*) Bacchus and Osiris both float upon the waters in a chest or ark. They have both for their symbols the head of a bull; and hence Bacchus is styled Bougenes by Plutarch.—It is equally impossible not to recognise in Bacchus the Schiva of India, as well as the Lingam his symbol. (Compare *Rhode, Religiöse Bildung*, &c., *der Hindus*, vol. 2, p. 232.) If we wish to call etymology to our aid, we shall be struck with the remembrance which *Dionysus* (Διόνυσος), the Greek name of Bacchus, bears to *Dionichi* (*Deva-Nicha*), a surname of Schiva. (*Langlès, Recherches Asiatiques*, vol. 1, p. 278.—*Creuzer's Symbolik, par Guigniaut*, vol. 1, p. 148, *in notis.*) An analogy may also be traced between the Greek term μηρός, "thigh," and the Indian *Merou*, the mountain of the gods. One of the symbols of Bacchus is an equilateral triangle; this is also one of Schiva's. The two systems of worship have the same obscenities, and the same emblems of the generative power. (*Asiatic Researches*, vol. 8, p. 50.) Schiva is represented, in the Hindu mythology, as assuming the form of a lion during the great battle of the gods. He seizes the monster that attacks him, and assails him with his teeth and fangs, while Dourga pierces him with his lance. The same exploit is attributed, in the Grecian mythology, to Bacchus, under the same form, against the giant Rhœtus. (*Hor., Carm.*, 2, 19, 23.) The manner in which the worship of Bacchus came into Greece, probably by means of several successive migrations, through regions widely remote, will ever remain an enigma of difficult solution. The Greeks, indeed, made Thebes the birthplace of this deity; but this proves nothing for the fact of his Grecian origin. Thebes, in Bœotia, was the centre of the Cadmean-Asiatic mythology: a god, whose worship *came* to the rest of the Greeks out of Thebes, was for them a deity *born* in Thebes; and hence arose the legend of the Theban origin of Bacchus. (*Buttmann's Mythologus*, vol. 1, p. 5.) So, when the Greek mythology makes Bacchus to have gone on an expedition to Asia, and to have conquered India, it merely reverses the order of events, and describes, as the victorious progress of a Grecian deity, what was in reality the course which the religion of an Oriental deity took, from the East to the West. (*Kanne, Mythologie der Griechen*, § 31.) In the *Anti-Symbolik* of Voss (p. 65, *seqq.*), we have an excellent history of the introduction of the worship of Bacchus into Greece, and its progress in that country, from the 20th to the 60th Olympiad. We find this worship making its first appearance in the mysteries of Samothrace; furnishing to the Ionian school Phœnician elements; enriching itself with ideas of Asiatic origin by means of the extension of commerce; mingling with the elements of Grecian philosophy in their very cradle; presenting Lydian and Phrygian additions as a primitive basis; giving an occult meaning to the public games at Olympia; carrying back into Egypt, under the reign of Psammetichus, along with Milesian colonies, and enriched with immense developments, what the Egyptian colonies had once carried into Greece; identifying itself with the Orphic doctrine; but remaining always an object of suspicion and aversion, and contemned by the wise in the days of Xenophanes and Heraclitus, as it had been a long time before proscribed by kings and rejected by communities. The fables of which Bacchus is made the hero, the rites which these fables elucidated, rites bearing at one time the impress of profound sadness, at another of frantic joy, and by turns bloody and licentious, mournful and frantic, never became part of the Grecian system of religion. Wherever they announced themselves, they excited only horror and dread. The sufferings and the destruction of various dynasties attach themselves to their frightful and sudden appearance. Agave rends in pieces her son Pentheus. Ino precipitates herself into the sea, with Melicerta in her arms. The daughters of Minyas, becoming furious, commit horrible murder, and undergo a hideous metamorphosis. The language of the poets who relate to us these fearful traditions, is sombre and mysterious in its character, and bears evident marks of a sacerdotal origin. The philosophic Euripides, as well as Ovid, who expresses himself with so much lightness in reference to other legends, appear, in describing the death of Pentheus, to partake of the sanguinary joy, the ferocious irony, and the fanaticism of the Bacchantes. One would feel tempted to say, that the sacerdotal spirit had triumphed over these incredulous poets, and that, after the lapse of ten centuries, the phrensy of the ancient orgies had affected their senses and troubled their reason. In the age of Homer these mournful recitals were either unknown or treated with disdain; for he speaks only once of Bacchus, on occasion of the victory which he gained over Lycurgus (*Il.*, 6, 130.—Compare *Od.*, 24, 74), and the scholiasts express their surprise, that the poet, after having thus placed Bacchus among the divinities of Olympus, makes him take no part in the subjects that divide them. The Grecian spirit, therefore, renounced, at an early period, every attempt to modify this so heterogeneous a conception. (*Constant, de la Religion*, vol. 2, p. 419, *seqq.*)

Bacchylides, a lyric poet of Ceos, nephew to Simonides. He flourished about 450 B.C. and was regarded as one of the most celebrated poets of his day. Bacchylides shared with Pindar the favour of King Hiero at the court of Syracuse. That his poetry was but an imitation of one branch of that of Simonides, cultivated with great delicacy and finish, is proved by the opinion of ancient critics; among whom Dionysius adduces perfect correctness and uniform elegance as the characteristics of Bacchylides. His genius and art were chiefly devoted to the pleasures of private life, love, and wine; and, when compared with those of Simonides, appear marked by greater sensual grace and less moral elevation. Among the kinds of choral songs which he employed, besides those of which he had examples in Simonides and Pindar, we find erotic ones. The elaborate and brilliant execution which is peculiar to the school of Simonides, appears also in the productions of Bacchylides, especially in the beautiful fragment in praise of peace. The structure of Bacchylides' verses is generally very simple; nine tenths of his odes, to judge from the fragments, consisted of dactylic series and trochaic dipodias, as we see in those odes of Pindar, which were written in the Doric mode. We find in his poems trochaic verses of great elegance; as, for example, a fragment, preserved by Athenæus, of a religious poem, in which the Dioscuri are invited to a feast. (*Athen.*, 11, p. 500, *b.*) Bacchylides wrote in the Doric dialect. Many fragments of his pieces occur in Plutarch, Dionysius of Halicarnassus, Athenæus, Clemens of Alexandrea, and particularly in Stobæus. The fragments of Bac-

chylides are found in the collections of Neander, H. Stephens, Orsini, and Brunck. A more complete edition of them appeared in 1822, from the Berlin press, by C. F. Neue, in 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 287.—*Mohnike, Lit. der Gr. und R.*, p. 336.—*Lit. Anc. Gr.*, c. 14, § 13, *in Libr. Us. Knowl.*)

Bacēnis, a wood in Germany, generally supposed to be a part of the Hercynia Silva, and to have been situate in the vicinity of the Fulda, or *Vol*, which flows into the Visurgis. It separated the territories of the Catti from those of the Cherusci, and appears to be the same with the Buchonia of later writers. (*Cæs., B. G.*, 6, 10.—*Mannert, Geogr.*, vol. 3, p. 183, 417.)

Bactra, the capital of Bactria, situate on the river Bactrus, a tributary of the Oxus. It is now *Balkh*, in the country of the Usbeck Tatars. It was likewise called Zariaspe and Zariaspa. (*Plin.*, 6, 16.) This place has been a rendezvous of caravans from the remotest antiquity, and at this point it is probable that commerce united Eastern and Western Asia. To this place the natives of Little Thibet, which Herodotus and Ctesias call Northern India, brought the valuable woollens of their country, and likewise the gold which they procured from the great desert of Cobi. The tales which they told to the Western Asiatics of these wonderful regions might be a little exaggerated, or perverted through the medium of an interpreter. (*Long's Anc. Geogr.*, p. 13.—Compare *Heeren, Ideen*, vol. 1, pt. 3, p. 408, *seqq.*)—On the origin of the Bactrians and their connexion with the great Zend race, consult the remarks of *Rhode*, in his *Heilige Sage der Baktrer*, &c., p. 60, *seqq.*

Bactria and Bactriana, a country of Asia, bounded by Aria on the west, the mountains of Paropamisus on the south; the Emodi Montes on the east; and Sogdiana on the north. Bactriana now belongs to the kingdom of the Afghauns, or Caubulistan. Its proximity to Northern India, and the possession of a large river, the Oxus, with fertile lands, made it, in very remote ages, the centre of Asiatic commerce, and the point of union for all the natives of this vast continent. (*Vid.* Bactra.) It would seem also, in very early times, to have been the seat of a powerful empire long prior to that of the Medes or Persians. (Compare *Bähr, ad Ctes.*, p. 93.)—This country became remarkable at a later age for the Greek kingdom which was founded in it. The Bactrian kingdom arose almost at the same time with the Parthian, B.C. 254; yet the mode of its origin was not only different (for it was here the Grecian governor himself, who made himself independent, and therefore had Grecians for his successors), but also the duration, which was much less. Solitary fragments of the history of this kingdom have only been preserved, and yet it seems at one time to have extended to the banks of the Ganges and the borders of China. The founder of this kingdom was Diodatus or Theodotus I. (B.C. 254), as he broke from the Syrian sway in the time of Antiochus II. He appears to have been master of Sogdiana as well as Bactria. He also threatened Parthia, but after his death (B.C. 243) his son and successor, Theodotus II., closed a peace and alliance with Arsaces II., but was deprived of his throne by Euthydemus of Magnesia, about B.C. 221. The attack of Antiochus the Great, after the termination of the Parthian war, was directed against him, but ended in a peace, in which Euthydemus, on giving up his elephants, retained his crown, and a marriage between his son Demetrius and a daughter of Antiochus was agreed upon. Demetrius, although he was a great conqueror, appears not to have been king of Bactria, but of Northern India and Malabar, of which countries the history is now closely connected with that of Bactria, although all the accounts are but fragmentary. To the throne of Bactria, Menander succeeded, who extended his conquests to Serica, as Demetrius established his dominion in India, where, about this time (perhaps as a consequence of the expedition of Antiochus III., B.C. 205), there appear to have been several Greek states. Menander was followed, about B.C. 181, by Eucratidas, under whom the Bactrian kingdom acquired its greatest extent; for, after defeating the Indian king Demetrius, who had attacked him, he, with the assistance of the Parthian conqueror Mithradates (Arsaces VI.), took India from Demetrius and annexed it to the Bactrian kingdom, B.C. 148. He was, however, on his return, murdered by his son, who is probably the Eucratidas who is afterward named. This latter was the ally and chief adviser of the expedition of Demetrius II. of Syria against the Parthians, B.C. 142; and therefore, on the victorious resistance of Arsaces VI., robbed of a part of his territory, and soon after overpowered by the nomadic nations of Middle Asia; upon which the Bactrian kingdom became, as such, extinct, and Bactria itself, with the other countries on this side the Oxus, became a booty to the Parthians. (Compare *Bayer, Historia regni Græcorum Bactriani, Petrop.* 1738, 4to.—*Heeren's Anc. History*, p. 315, *seqq.*, *Bancroft's transl.*)

Bactrus, a river of Bactria, running into the Oxus. It flowed by the capital Bactra, and is supposed to be the same with the modern *Anderab*. (*Curt.*, 7, 4.—*Polyæn., Strat.*, 7, 11.)

Bacuntius, a river of Pannonia, in the immediate vicinity of Sirmium. It fell into the Savus or *Save*. The modern name is *Bosset* or *Bossut*. (*Plin.*, 3, 25.)

Badia, a town of Hispania Bætica, supposed to be the present *Badajoz*. (*Mannert, Geogr.*, vol. 1, p. 447.—*Cellarius, Geogr. Antiq.*, vol. 1, p. 67.)

Baduhennæ *Lucus*, a grove in the country of the Frisii, where 900 Romans were killed. (*Tacit., Ann.*, 4, 73.) It is thought to have been situated in modern *West Friesland*. The name is supposed to be derived from that of the goddess Pada, and the modern name is given by some as *Holt Pade*. (*Alting, Not. Batav. et Fris. Ant.*, vol. 1, p. 14.)

Bæbia lex, I. was enacted for the election of six prætors and four during alternate years. (*Liv.*, 40, 44.) —II. Another law by M. Bæbius, a tribune of the people, against largesses and bribery. (*Non. Marcell., de propr. Serm.*, c. 7, n. 19, p. 749.—*Liv.*, 40, 19.)

Bætica. *Vid.* Hispania.

Bætis, a river of Spain, from which a part of the country received the name of *Bætica*. (*Vid.* Hispania.) Its sources were surrounded by the chain of Mons Orospeda. At its mouth was the island of Tartessus, the name of which was anciently also applied to the river, previous to that of Bætis. (*Strab.*, 148.) According to Steph. Byz.. the natives called this river *Perkes* (Πέρκης); but according to Livy (28, 22), *Certis*. Bochart derives the name Bætis from the Punic *Bitsi*, "marshy." So also *Perkes* is deduced by him from *Berca*, "a marsh," in the same language. In illustration of these etymologies, he states that the Bætis forms marshes three times in its course. The appellation *Certis*, as found in Livy, he considers a mere corruption from *Perkes*. (*Bochart, Geogr. Sacr.*, 1, 34.) Others, however, derive *Certis* from the Oriental *Kiriath*, "a town," from the great number which it watered in its course. (Consult *Oberlin., ad Vib. Sequest.*, p. 15.—*Tzschucke, ad Mel.*, 3, 1, vol. 3, pt. 3, p. 15.) The modern name of the Bætis is the *Guadalquiver*, which is a corruption from the Arabic *Wadi-al-Kiber*, or "the Great River." (*Plin.*, 3, 1.—*Lucan, Phars.*, 2, 589.—*Stat. Sylv.*, 7, 34, &c.)

Bagistānus, a mountain of Media, southwest of Ecbatana, and sacred to Jupiter. Here Semiramis formed a park or garden of twelve stadia in circumference, and cut her image on the face of the rock. (*Diod. Sic.*, 2, 13.—*Isid., Charac.*, p. 6.) Alexander is said to have visited the spot. (*Diod. Sic.*, 17, 110.) It will be observed that the first part of the name, *Bagis*,

is an appellation of the Hindoo *Schiva*, and is also regarded by some as the source whence the Greek name *Bacchus* is derived. (*Mannert, Geogr.*, vol. 5, pt. 2, p. 165, *seq.*)

Bagōas, I. an Egyptian eunuch at the court of Artaxerxes Ochus, remarkable for his bravery and military talents. In concert with Memnon, he brought Egypt, which had revolted, under the Persian sway again. Ochus, however, having shocked his religious prejudices by his conduct towards the deified animals of Egypt, Bagoas destroyed him (*vid.* Artaxerxes III.), and placed Arses, the monarch's youngest son, on the throne. He, however, soon destroyed this young prince also. He then called to the throne Darius Codomanus, whom he attempted to poison not long after. But Darius, discovering the artifice, made him drink the poison himself.—It is believed that this is the same Bagoas who, during the reign of Ochus, entered the temple of Jerusalem, to avenge the brother of John, whom the latter had slain in the temple, as a competitor for the high-priesthood. The name *Bagoas* is said to be equivalent to "eunuch." (*Biogr. Univ.*, vol. 3, p. 216.)—II. A favourite eunuch of Alexander's. (*Curt.*, 6, 5, 23.—*Plut., Vit. Alex.*, c. 67.—*Lemaire, ad Curt., l. c.*)

Bagrădas, I. a river of Africa, flowing between Utica and Carthage in former days, though at present their situation as regards it is materially altered. It makes encroachments on the sea like the Nile, and hence its ancient mouth is now circumscribed by mud, and become a large navigable pond. (*Vid.* Carthago and Utica.) The genuine form of the ancient name is thought to be found in Polybius, namely, Μαχάρας, Μάκρας, or Μάκαρ (*Schweigh., ad Polyb.*, 1, 75, 5); and with this, in a measure, the Βουκάρας of Strabo coincides. The origin of the name is to be traced to the Punic *Macar*, "Hercules," so that *Macaras* will mean "the river of Hercules." Gesenius condemns Bochart's derivation from *Barca* or *Berca*, "a marsh." (*Gesen., Monum. Phœn.*, p. 420.) The modern name of the river is the *Mejerda*. (*Ptol.*, 6, 4.)

Baiæ, a city of Campania, on a small bay west of Neapolis, and opposite Puteoli. It was originally a village, but the numerous advantages of its situation soon rendered it much frequented and famous. Its foundation is ascribed in mythology to Baius, one of the companions of Ulysses. The cause of the rapid increase of Baiæ lay in the fruitfulness of the surrounding country, in the beauty of its own situation, in the rich supply of shell and other fish which the adjacent waters afforded, and, above all, in the hot mineral springs which flowed from the neighbouring mountains, and formed a chief source of attraction to invalids. (Compare *Florus*, 1, 16.—*Plin.*, 31, 2.—*Senec., Ep.*, 51.—*Josephus, Ant. Jud.*, 18, 14.—*Cassiod.*, 9, *ep.* 6.) Baiæ was first called Aquæ Cumanæ. Numerous villas graced the surrounding country, and many were likewise built on artificial moles extending a great distance into the sea. It is now, owing to earthquakes and inundations of the sea, a mere waste compared with what it once was. The modern name is *Baia*. Many remains of ancient villas may be seen under the water. "The bay of Baiæ," observes Eustace, "is a semicircular recess, just opposite the harbour of *Pozzuolo*, and about three miles distant from it. It is lined with ruins, the remains of the villas and the baths of the Romans; some advance a considerable way out, and, though now under the waves, are easily distinguishable in fine weather. The taste for building in the waters and encroaching on the sea, to which Horace alludes, is exemplified in a very striking manner all along this coast." (*Classical Tour*, vol. 2, p. 406.) The same traveller, in commenting on the inselubrity of Baiæ at the present day, remarks as follows: "The present unwholesomeness of Baiæ and its bay, if real, must be ascribed partly to the streams and sources once collected on the hills behind it in aqueducts and reservoirs, now spreading and oozing down the declivities, and settling in the hollows below. In a warm climate all stagnant water becomes putrid during the hot months. (Vol. 3, p. 14, *in notis.*)

Bala, a surname of Alexander, king of Syria. (*Justin*, 35, 1.)

Balanea, a town of Syria, north of Aradus, now *Belnias*. (*Plin.*, 5, 20.)

Balbīnus, I. a Roman alluded to by Horace, who speaks of his singular taste in admiring a female named Agna, deformed by a polypus in the nostrils. (*Horat., Serm.*, 1, 3, 40.)—II. Decimus Cælius, a Roman, proclaimed emperor by the senate with Pupienus, on the death of the Gordians, A.D. 237. He was murdered by his own soldiers after a year's reign. (*Jul., Capitol. in Gord.*—*Herodian*, 7, 10, 6, &c.)

Balearēs, a name applied anciently to the islands of *Majorca* and *Minorca*, off the coast of Spain. The name Baleares is of Greek origin, derived from βάλλειν, "to throw" or "cast," and it alludes to the remarkable skill of the inhabitants in using the sling. According to Florus (3, 8), this was their only weapon, and they were taught to use it from early boyhood, their daily food being withheld from the young until they had hit a certain mark pointed out to them. The same writer describes them as an uncivilized race, addicted to piratical habits. The Romans drew from these islands their best slingers. Each Balearian went to battle supplied with three slings. (*Flor., l. c.*—*Id.*, 3, 22.—*Liv., Epit.*, 60.) The Greeks also called these islands *Gymnasiæ* (Γυμνησίαι), either because, according to Diodorus, the inhabitants were γυμνοί, *naked*, in summer, or because, according to Hesychius, they went to battle armed only with a sling, γυμνῆτες being used in Greek to denote light-armed troops. By many, Ebusus, now *Ivica*, is ranked with the Baleares, according to the authority of Vitruvius. The larger of these islands was called Baleris Major, hence *Majorca*, and the smaller Baleris Minor, hence *Minorca*. In the former was Palma, which still retains the name. In the latter was Portus Magonis, so called by the Carthaginians from Mago, one of their generals, now slightly corrupted into *Port Mahon*. (*Strab.*, 450.—*Diod. Sic.*, 5, 17.—*Pliny*, 3, 5.) Q. Cæcilius Metellus conquered these islands for the Romans, and hence obtained the surname of Balearicus. They were thereafter considered as forming part of Hispania Tarraconensis. (*Flor.*, 3, 8.)

Balius, a horse of Achilles. (*Hom., Il.*, 16, 146.) *Vid.* Achilles.

Balnea (*baths*) were very numerous at Rome, private as well as public. It was under Augustus that baths first began to assume an air of magnificence, and were called *Thermæ*, or "hot baths," although they also contained cold ones. An incredible number of these were built throughout the city. Authors reckon above 800, many of them built by the emperors with the greatest splendour. The chief were those of Agrippa, near the Pantheon, of Nero, of Titus, of Domitian, of Caracalla, Antoninus, Diocletian, &c. Of these splendid vestiges still remain. The Romans began their bathing with hot water, and ended with cold. The cold bath was in great repute after Antonius Musa restored Augustus to health by its means, when he was attacked by a dangerous malady; but it fell into discredit after the death of the young Marcellus, which was occasioned by the very injudicious application of the same remedy. (*Sueton., Aug.*, 59.—*Id. ib.*, 81.—*Plin.*, 29, 1.—*Dio Cass.*, 53, 30.)—In the magnificent Thermæ erected by the emperors, not only were accommodations provided for hundreds of bathers at once, but spacious porticoes, rooms for athletic games and playing at ball, and halls for the public lectures of philosophers, for rhetoricians and

poets, were added one to another, to an extent which has caused them, by a strong figure, to be compared to provinces, and at an expense which could only be supported by the inexhaustible treasures which Rome drew from a conquered world. The general time for bathing was from two o'clock in the afternoon until the dusk of evening, at which time the baths were shut until two o'clock the next afternoon. This practice, however, occasionally varied. Notice was given when the baths were ready by ringing a bell; the people then left the exercise of the sphæristerium, and hastened to the warm bath, lest the water should cool. Hadrian forbade any one but those who were sick to enter the public baths before two o'clock. Alexander Severus, to gratify the people in their passion for bathing, not only suffered the Thermæ to be opened before break of day, which had never been permitted before, but also furnished the lamps with oil for the convenience of the people. (*Adams's Rom. Ant.*, p. 377, *ed. Boyd.*)

Bantia, a town of Apulia, southeast of Venusia. This town derived some interest from the death of the brave Marcellus, who fell in its vicinity, a victim to the stratagem of his more cool and wily antagonist, Hannibal. (*Liv.*, 27, 25.—*Plut., Vit. Marcell.*—*Cic., Tusc. Disp.*, 1, 37.)

Baptæ, I. the priests of Cotytto, the goddess of lewdness. (*Vid.* Cotytto.) The name is derived from *βάπτω*, "to tinge" or "dye," from their painting their cheeks, and staining the parts around the eye, like women. They were notorious for the profligacy of their manners. (*Juv., Sat.*, 2, 9, 2.)—II. A Greek comedy, written by Eupolis. (*Vid.* Eupolis.)

Barbări, a name applied by the Greeks to all nations but their own. The term is derived by Damm from *βάζειν*, but with the *ρ* inserted, and the initial consonant repeated, in order to express to the ear the harsh pronunciation of a foreigner. Others derive it from the harsh sound *βαρ βαρ*. We are informed by Drusius, that the Syriac *bar* means *without, extra*. The word signified, in general, with the Greeks, no more than *foreigner*. The Romans sometimes imitate, in this respect, the Grecian usage. Plautus, who introduces Greek characters into his pieces, has *Barbaria* for *Italia*, *Barbaricæ urbes* for *Italæ*, and styles Nævius, the Latin poet, *poëta Barbarus*.—As regards the term *Barbarus* (Βάρβαρος), it may not be amiss to remark, that, notwithstanding the etymologies already adduced, the true root must very probably be looked for in the language of Egypt. The natives of this country gave the appellation of *Barbar* to the rude and uncivilized tribes in their vicinity (compare Herodotus, 2, 158); and the Greeks would seem to have borrowed it from them in a similar sense, and with the appendage of a Greek termination. The *Sinus Barbaricus* occurs on the coast of ancient Africa, a little below the mouth of the *Sinus Arabicus*, and in this same quarter, extending as far as the promontory of *Rhapton*, we find a tract of country called *Barbaria*. (Compare *Berkel, ad Steph. Byz., s. v.* Βάρβαρος.) So also the root obtained from this quarter was styled *Rha Barbaricum* (Rhubarb), in contradistinction to the *Rha Ponticum*, obtained by the commerce of the Euxine. These names, in so remote a part of the ancient world, could never have been more generally applied. They must be traced to Meroë and Egypt. Nor should it be omitted, that this very point furnishes us with an argument for the early communication between the Egyptians and the natives of India. In the oldest Hindu works, the appellation of *Barbara* (in Sanscrit *Warwara*) is given to a race in southern Asia who were subdued by Wiswamitra. (Compare *Ritter, Erdkunde*, vol. 1, p. 555, 2*d ed.*)

Barbaria, the name given in the Periplus of the Erythræan Sea to a part of the coast of Africa; now *Ajan*. It was otherwise called Azania. (*Vid.* remarks under the article Barbari.)

Barbaricus Sinus, a gulf on the coast of Africa, below the mouth of the Sinus Arabicus. (*Vid.* remarks under the article Barbari.)

Barcæi or Barcīte, a warlike nation of Africa, in the western part of Cyrenaïca. (*Virg., Æn.*, 4, 43.—*Strab.*, 7, 28.—*Æn., Poliorcet.*, c. 37.)

Barce, the nurse of Sichæus. (*Virg., Æn.*, 4, 632.)

Barce or Barca, I. a desert country, containing only a few fertile spots, on the northern coast of Africa, from the Syrtis Major as far as Egypt. Its modern name is still *Barca*. The country is at present a Turkish province, under a sandgiak in the town of *Barca*. The ancient Cyrenaïca formed, strictly speaking, a part of this region.—II. A city of Cyrenaïca in Africa, erroneously confounded with Ptolemaïs by many writers, both ancient and modern. Mannert, Thrige, and others have fully refuted this erroneous position; and the matter is now placed beyond all doubt by the ocular testimony of Della Cella and Pacho. (*Voyage dans la Marmarique et la Cyrénaïque, par Pacho*, p. 175.) According to Herodotus (4, 160), the city of Barca was founded by the brothers of Arcesilaus, the fourth king of Cyrene; while, on the other hand, Stephanus Byzantinus makes it to have been built by Perseus, Zacynthus, Aristomedon, and Lycus. These two contradictory traditions are perhaps only so in reality, since the founders named by Stephanus may be none other than the brothers of Arcesilaus to whom Herodotus alludes. St. Jerome affirms (*Epist. ad Dardan.*), that Barca was the ancient capital of a Libyan tribe. From this latter authority and some others, the opinion has been formed, and perhaps correctly enough, that the Greeks were not the founders of Barca, but only enlarged it by a colony, and that the place was of Libyan origin. (Compare *Pacho, Voyage*, &c., p. 176.) Barca suffered severely for the death of Arcesilaus IV., of Cyrene, who was slain here, and the cruelties inflicted by Pheretima are mentioned by Herodotus (4, 162). The Barcæan captives were sent to Egypt, and from thence to King Darius, and by his command were settled in a district of Bactria, which they afterward called by the name of their native country. (*Herodot.*, 4, 204.) A more severe blow, however, was struck by the Ptolemies in a later age, when they became masters of Pentapolis or Cyrenaïca. They founded a new city on the spot where the port of Barca had stood, and called it Ptolemaïs. The increase of this place caused the city of Barca to decline, and its inhabitants became at length only noted for their robberies. III. A district of Bactria, where the Barcæan captives were settled by Darius. (*Vid.* No. II.)

Barcha, the surname of a noble family at Carthage, to which Annibal and Amilcar belonged. They became, by their influence, the head of a powerful party in the state, known as the "Barcha party." (*Liv.*, 21, 2.) The name is derived by Gesenius from the Hebrew (Punic) *Barak*, "a flash of lightning," "a thunderbolt." (*Gesen., Monum. Phœn.*, p. 403.—*Id., Gesch. Hebr. Spr.*, p. 229.)

Bardi, a celebrated poetico-sarcedotal order among the ancient Gauls. They roused their countrymen to martial fury by their strains, and for this purpose were accustomed to follow the camp. (*Diod. Sic.*, 5, 31.—*Vales., ad Amm. Marcell.*, 15, 9.) From the language of Tacitus (*Germ.*, 3), some have supposed, that a similar order existed among the ancient Germans. The passage in question, however, involves a doubtful reading. They who adopt *barditus* as the true lection, make it signify "a bard's song." The reading generally adopted, however, is *barritus*, "a war-cry." Probability, nevertheless, is strongly in favour of the Germans having also had their bards, like

the Gallic tribes. Festus makes *Bardus* equivalent to *cantor*, "a singer." The German etymologists deduce it from *baren*, "to cry aloud," "to sing in a loud strain." (*Adelung, Gloss. Med. et Inf. Lat.*, vol. 1, p. 584.)

Barium, a town of Apulia, on the Adriatic, in the district of Peuceti, famed for its fisheries. It is now *Bari*. (*Strab.*, 283.—*Horat., Serm.*, 1, 5, 97.) According to Tacitus, it was a municipium. (*Ann.*, 16, 9.)

Barsine or Barsene, a daughter of Darius Codomanus, who married Alexander the Great, and had by him a son named Hercules. She was secretly put to death by Cassander, along with her son, when the latter had reached his fourteenth year. (*Justin*, 15, 2.) According, however, to Diodorus Siculus (20, 28), he was slain by Polysperchon, who had agreed with Cassander that he would commit the deed. Plutarch says that Polysperchon promised to slay him for 100 talents. (*De vit. pud.*, p. 530.—*Op., ed. Reiske*, vol. 8, p. 102.—Consult *Wesseling, ad Diod., l. c.*) We have followed Arrian (7, 1) in making Barsine the daughter of Darius. According to Plutarch (*vit. Alex., et Eum.*), she was the daughter of Artabazus; while another authority makes her father to have been named Pharnabazus. (*Porph., ap. Euseb.*)

Basilia, I. an island famous for its amber, in the Northern Ocean. It is supposed by Mannert to have been the southern extremity of *Sweden*, mistaken by the ancients for an island, on account of their ignorance of the country to the north. According to Pliny (37, 2), Pytheas gave this island the name of Abalus; and yet, in another place (4, 13), he contradicts himself, and makes it to have been called Basilia by the same Pytheas. (Compare the remarks of *Mannert, Geogr.*, vol. 3, p. 301, *seqq.*)—II. A city on the Rhenus, in the territory of the Rauraci, now *Basle*. It appears to have been originally a fortress erected by the Emperor Valentinian, and to have increased in the course of time to a large city. By the writers of the middle ages it is called *Basula*. (*Amm. Marcell.*, 30, 8.—*Itin. Anton.*)

Basilius, I. an eminent father of the church, born at Cæsarea in Cappadocia, A.D. 326. He is called the *Great*, to distinguish him from other patriarchs of the same name. His father had him instructed in the principles of polite literature, and he seems, in the first instance, to have been a professor of rhetoric and a pleader. Induced to visit the monasteries in the deserts of Egypt, the austerities of these misguided solitaries so impressed his imagination, that he himself sought a similar retreat in the province of Pontus. He was ordained priest by Eusebius, the bishop of his native city, upon whose death he succeeded to the same dignity. He is the most distinguished ecclesiastic among the Greek patriarchs. His efforts for the regulation of clerical discipline, of the divine service, and of the standing of the clergy; the number of his sermons; the success of his mild treatment of the Arians; and, above all, his endeavours for the promotion of monastic life, for which he himself prepared vows and rules, observed by him, and still remaining in force, prove the merits of this holy man. The Greek church honours him as one of its most illustrious patron saints, and celebrates his festival Jan. 1.—In point of literary and intellectual qualifications, Basil excels most of the fathers, his style being pure, elegant, and dignified; and, independently of his extensive erudition, he argues with more force and closeness, and interprets scripture more naturally, than other writers of his class.—The best edition of his works is that of the Benedictines, Garnier and Morand, *Paris*, 3 vols. folio, 1721–30.—II. An archbishop of Seleucia, confounded by some with the preceding. He was elevated to the archiepiscopal dignity about A.D. 440, and assisted at the council of Constantinople in 448, and in the year following at the council of Ephesus. Here he had the weakness to side with the heterodox party, in denying the union of the two natures in Christ; a fault for which he afterward made full apology to the council of Chalcedon, which, in consequence, readmitted him to the communion of the orthodox. History preserves silence respecting the rest of his life, which ended in 458 A.D. Some few productions remain that are generally ascribed to him, though there are not wanting those who deny their authenticity. (*Biogr. Univ.*, vol. 3, p. 478.)

Bassăreus, a surname of Bacchus. The epithet is derived by Sainte-Croix (*Mysteres du Paganisme*, vol. 2, p. 93) from the Bessi (Βησσοί) mentioned by Herodotus (7, 111) as the priests of the oracle of Bacchus, among the Satræ, a nation of Thrace. Other etymologists deduce the term from Βασσαρίς, a particular kind of garment worn in Asia Minor by the females who celebrated the rites of this same god. Bochart makes it come from the Hebrew *basar*, "to gather the grapes for the vintage;" of which De Sacy approves. We are inclined, however, to follow Creuzer (*Symbolik*, vol. 3, p. 363), who states the root to be Βάσσαροι or Βασσαρία, a word signifying "a fox," and found in the Coptic at the present day. (*Ignat. Rossi, Etymol. Ægypt.*, p. 35.) Creuzer thinks, that the garment called Βασσαρίς, mentioned above, derived its name from its having superseded the skins of foxes which the Bacchantes previously wore when celebrating the orgies. Compare Suidas: Βάσσαρος· ἀλώπηξ, κατὰ Ἡρόδοτον. Hesychius, Βασσαρίς· ἀλώπηξ, and the author of the Etymol. Mag., Λέγεται Βάσσαρος ἡ ἀλώπηξ ὑπὸ Κυρηναίων. Consult also Herodotus (4, 192). The epithet Βάσσαρε occurs twice in the Orphic hymns (44, 3, and 51, 12.)

Bassus Aufidius. *Vid.* Aufidius.

Bastarnæ, a people who first inhabited that part of European Sarmatia which corresponds with a part of *Poland* and *Prussia*, and who afterward established themselves in the south, to the left and right of the Tyras. They are supposed to have been the ancestors of the Russians. (*Liv.*, 40, 58.—*Ovid, Trist.*, 2, 198.)

Batavi, an old German nation, which inhabited a part of the present *Holland*, especially the island called Batavorum Insula, formed by that branch of the Rhine which empties into the sea near *Leyden* (Lugdunum Batavorum), together with the *Waal* (Vahalis) and *Meuse* (Mosa). Their territories, however, extended much beyond the Waal. Tacitus commends their bravery. According to him, they were originally the same as the Catti, a German tribe, which had emigrated from their country on account of domestic troubles. This must have happened before the time of Cæsar. When Germanicus was about to invade Germany from the sea, he made their island the rendezvous of his fleet. Being subjected by the Romans, they served them with such courage and fidelity as to obtain the title of friends and brethren. They were exempted from tributes and taxes, and permitted to choose their leaders among themselves. Their cavalry was particularly excellent. During the reign of Vespasian they revolted, under the command of Civilis, from the Romans, and extorted from them favourable terms of peace. Trajan and Hadrian subjected them again. At the end of the third century the Salian Franks obtained possession of the Insula Batavorum. The capital of the nation was Lugdunum Batavorum, now *Leyden*. (*Tacit., Hist.*, 4, 12. —*Id. ib.*, 19, 32.—*Dio Cass.*, 55, 00.—*Plin.*, 4, 17. —*Lucan, Phars.*, 1, 431, &c.)

Bathycles, a celebrated artist, supposed to have been a native of Magnesia on the Mæander. (*Heyne, Antiq. Aufs.*, vol. 1, p. 108.) The period when he flourished has given rise to much discussion. It was

probably in the age of Croesus. (Consult *Sillig, Dict. Art., s. v.*)

Bathyllus, I. a youth of Samos, a favourite of Polycrates. He is often alluded to by Anacreon.—II. A youth of Alexandrea, a favourite of Mæcenas. He came to Rome in the age of Augustus, and obtained great celebrity as a dancer in pantomimes.—III. A dancer alluded to by Juvenal (6. 63). As this was in the time of Domitian, the Bathyllus mentioned under No. II. cannot, of course, be meant here. Salmasius thinks, that the name had become a general one for any famous dancer, in consequence of the skill that had been displayed by the Bathyllus who lived in the time of Augustus. (*Salmas. ad Vopisc. Carin.*, vol. 2, p. 833, *ed. Hack.*)

Batrachomyomachia, a serio-comic poem, ascribed to Homer, and describing the *battle* between the *frogs* and *mice*. It consists of 294 hexameters. Whether Homer actually wrote this poem or not is still an unsettled point among modern critics. The majority, however, incline to the opinion that he was not the author. The piece would seem to be in reality a parody on the manner and language of Homer, and perhaps a satire upon one of the feuds that were so common among the petty republics of Greece. Some ascribe it to Pigres of Caria. Knight, in his Prolegomena to Homer (*ed. Lips.*, p. 6), remarks, that in the third verse mention is made of tablets (δέλτοι), on which the poet writes: whence he concludes that the author of the piece in question was an Athenian, and not of Asiatic origin, because in Asia they wrote on skins, ἐν διφθέραις. In proof of his assertion, he cites Herodotus (5, 58). He makes also another ingenious observation. At verse 291, the morning cry of a cock is alluded to as a thing generally known. This circumstance proves, according to Knight, that the poem under consideration is not as old as the time of Homer, for it is not credible, that the ancient poets would never have spoken of this instinct on the part of the cock if it had been known to them, and it would have been known to them if the cock had been found at that period in Greece. This fowl is a native of India, and does not appear to have been introduced into Greece prior to the sixth century B.C. It is then found on the money of Samothrace and Himera.—The best editions of the Batrachomyomachia are that of Ernesti, in the works of Homer, 5 vols. 8vo, *Lips.*, 1759, reprinted at Glasgow, 1814; and that of Matthiæ, *Lips.*, 1805, 8vo.—There is also the edition of Maittaire, 8vo, *Lond.*, 1721.

Battiades, I. a patronymic of Callimachus, from his father Battus. (*Ovid, Ib.*, 53.) Some think the name was given him from his having been a native of Cyrene. (*Vid.* No. II.)—II. A name given to the people of Cyrene from King Battus, the founder of the settlement. (*Pind., Pyth.*, 5, 73.—*Callim., H. in Apoll.*, 96.—*Sil. Ital.*, 2, 61.)

Battus, I. a Lacedæmonian, who built the town of Cyrene, B.C. 630, with a colony from the island of Thera. (*Vid.* Cyrene.) His proper name was Aristotle, according to Callimachus (*H. in Apoll.*, 76.—*Schol. ad loc.*—*Schol. ad Pind., Pyth.*, 4, 10), but he was called Battus, according to the tradition of the Theræans and people of Cyrene, from an impediment in his speech. Herodotus, however (4, 155), opposes this explanation, and conjectures that the name was obtained from the Libyan tongue, where it signified, as he informs us, "a king." Battus reigned forty years, and left the kingdom to his son Arcesilaus. (*Herod.*, 4, 159.—Compare *Bähr, ad Herod.*, 4, 155.)—II. The second of that name was grandson to Battus I., by Arcesilaus. He succeeded his father on the throne of Cyrene, and was surnamed *Felix*, and died 554 B.C. (*Herod.*, 4, 159.)—III. A shepherd of Pylos, who promised Mercury that he would not discover his having stolen the flocks of Admetus, which Apollo tended. He violated his promise, and was turned into a stone. (*Ovid, Met.*, 2, 702.—Compare the remarks of *Gierig, ad loc.*)

Batulum, a town of Campania, alluded to by Virgil (*Æn.*, 7, 739) and Silius Italicus (8, 566). The site of this place is fixed, with some diffidence, by Romanelli at *Paduli*, a few miles to the east of *Benevento* (vol. 2, p. 463).

Baucis, an aged woman, who dwelt in a small town of Phrygia along with her husband Philemon. They were both extremely poor, and inhabited a humble cottage. Jupiter and Mercury came, on one occasion, in the form of men, to this same town. It was evening; they sought for hospitality, but every door was closed against them. At length they approached the abode of the aged pair, by whom they were gladly received. The quality of the guests was eventually revealed by the miracle of the wine-bowl being spontaneously replenished as fast as it was drained. They told their hosts that it was their intention to destroy the godless town, and desired them to leave their dwelling and ascend the adjacent hill. The aged couple obeyed: ere they reached the summit they turned round to look, and beheld a lake where the town had stood. Their own house remained, and, as they gazed and deplored the fate of their neighbours, it became a temple. On being desired by Jupiter to express their wishes, they prayed that they might be appointed to officiate in that temple, and that they might be united in death as in life. Their prayer was granted; and as they were one day standing before the temple, they were suddenly changed into an oak and a lime tree. (*Ovid, Met.*, 8, 620.)—The reader will not fail to be struck with the resemblance between a part of this legend and the scripture account of the destruction of the cities of the plains. (*Keightley's Mythology*, p. 83.)

Bavius and Mævius, two stupid and malevolent poets in the age of Augustus, who attacked Virgil, Horace, and others of their contemporaries. (*Virg., Eclog.*, 3, 90.—*Voss, ad loc.*—*Serv. ad Virg., Georg.*, 1, 210.—*Horat., Epod.*, 10, 2.—*Weichert, de obtrect. Horatii*, p. 12, *seqq.*)

Bebryces, the aboriginal inhabitants of Bithynia. (*Vid.* Bithynia.)

Bebrycia, the primitive name of Bithynia. It was so called from the Bebryces, the original inhabitants of the land. (*Vid.* Bithynia.)

Bedriacum, a small town of Italy, between Mantua and Cremona; according to Cluverius, it is the modern *Caneto*, a large village on the left of the *Oglio*. D'Anville, however, makes it correspond to the modern *Cividala*, on the right side of that river. Mannert places it about a mile west of the modern town of *Bozzolo*. This place was famous for two battles fought within a month of each other. In the first *Otho* was defeated by the generals of Vitellius; and in the second, Vitellius by Vespasian, A.D. 69. Tacitus and Suetonius call the name of this place Betriacum; and Pliny, Juvenal, and later writers, Bebriacum. (*Tacit., Hist.*, 2, 23, *seqq.*—*Id., Hist.*, 3, 15.—*Plut., Vit. Oth.*—*Plin.*, 10, 49.—*Sueton., Oth.*, 9.—*Cramer's Anc. Italy*, vol. 1, p. 66.)

Belesis, a priest of Babylon, who conspired with Arbaces against Sardanapalus, king of Assyria. Arbaces promised Belesis, in case of success, the government of Babylon, which the latter, after the overthrow of Sardanapalus, accordingly obtained. (*Vid.* Arbaces.)

Belgæ, a warlike people of ancient Gaul, separated from the Celtæ in the time of Cæsar by the rivers Matrona and Sequana. In the new division of Gallia made by Augustus, whose object was to render the provinces more equal in extent, the countries of the Helvetii and Sequani, which till that time were included in Gallia Celtica, were added to Gallia Bel-

gica. The Belgæ were of German extraction, and, according to Cæsar, the most warlike of the Gauls. The name *Belgæ* belongs to the Kymric idiom, in which, under the form *Belgiaidd*, the radical of which is *Belg*, it signifies "warlike." (Compare *Thierry, Histoire des Gaulois*, vol. 1, p. xxxvii., *Introd.*)

BELGĬCA, one of the four provinces of Gaul near the Rhine. (*Vid.* Gallia.)

BELGĬUM, a canton of Gallia Belgica, from which it is distinguished by Cæsar (*B. G.*, 5, 24), as a part from the whole, and to which he assigns the Bellovaci, to whom Hirtius adds the Atrebates. As the Ambiani were situated between the other two, they must also be included. These three tribes were the genuine Belgæ. (*Cæs., B. G.*, 5, 24.—*Hirt.*, 8, 46.)

BELĬDES, a surname given to the daughters of Belus. (*Ovid, Met.*, 4, 463.)

BELĪDES, a name applied to Palamedes, as descended from Belus. (*Virg., Æn.*, 2, 82.)

BELISĀNA, a Gallic deity, analogous to the Minerva of the Romans. (Compare *Mone, Geschichte der Heidenthums im Nordlichen Europa*, vol. 2, p. 419, *in notis.*)

BELISARĬUS, one of the greatest generals of his time, to whom the Emperor Justinian chiefly owed the splendour of his reign. Sprung from an obscure family in Thrace, Belisarius first served in the body-guard of the emperor, but soon obtained the chief command of an army of 25,000 men, stationed on the Persian frontiers, and, A.D. 530, gained a complete victory over a Persian army not less than 40,000 strong. The next year, however, he lost a battle against the same enemy, who had forced their way into Syria; the only battle which he lost during his whole career. He was recalled from the army, and soon became, at home, the support of his master. In the year 532, civil commotions, proceeding from two rival parties, who called themselves the *green* and the *blue*, and who caused great disorders in Constantinople, brought the life and reign of Justinian in the utmost peril, and Hypatius was already chosen emperor, when Belisarius, with a small body of faithful adherents, restored order. Justinian, with a view of conquering the dominions of Gelimer, king of the Vandals, sent Belisarius, with an army of 15,000 men, to Africa. After two victories, he secured the person and the treasures of the Vandal king. Gelimer was led in triumph through the streets of Constantinople, and Justinian ordered a medal to be struck, with the inscription *Belisarius Gloria Romanorum*, which has descended to our times. By the dissensions existing in the royal family of the Ostrogoths in Italy, Justinian was induced to attempt the reduction of Italy and Rome under his sceptre. Belisarius vanquished Vitiges, king of the Goths, made him prisoner at Ravenna (A.D. 540), and conducted him, together with many other Goths, to Constantinople. The war in Italy against the Goths continued; but Belisarius, not being sufficiently supplied with money and troops by the emperor, demanded his recall (A.D. 548). He afterward commanded in the war against the Bulgarians, whom he conquered in the year 559. Upon his return to Constantinople, he was accused of having taken part in a conspiracy. But Justinian was convinced of his innocence, and is said to have restored to him his property and dignities, of which he had been deprived. Belisarius died A.D. 565. His history has been much coloured by the poets, and particularly by Marmontel, in his otherwise admirable politico-philosophical romance. According to his narrative, the emperor caused the eyes of the hero to be struck out, and Belisarius was compelled to beg his bread in the streets of Constantinople. Other writers say, that Justinian had him thrown into a prison, which is still shown under the appellation of the *tower of Belisarius*. From this tower he is reported to have let down a bag fastened to a rope, and to have addressed the passengers in these words: "Give an obolus to Belisarius, whom virtue exalted, and envy has oppressed." Of this, however, no contemporary writer makes any mention. Tzetzes, a slightly-esteemed writer of the 12th century, was the first who related this fable. Certain it is, that, through too great indulgence towards his wife Antonia, Belisarius was impelled to many acts of injustice, and that he evinced a servile submissiveness to the detestable Theodora, the wife of Justinian. (*Encyclop. Americ.*, vol. 1, p. 39, *seqq.*—*Biogr. Univ.*, vol. 4, p. 82, *seqq.*)

BELLERŎPHON (Greek form BELLEROPHONTES), son of Glaucus and grandson of Sisyphus. His adventures form a pleasing episode in the Iliad (6, 144, *seqq.*), where they are related to Diomede by Glaucus the grandson of Bellerophon. The gods had endowed this hero with manly vigour and beauty. Antea, the wife of Prœtus, king of Argos, fixed her love upon him, and sought a corresponding return. But the virtuous youth rejecting all her advances, hate occupied the place of love in the bosom of the disappointed queen. She accused him to Prœtus of an attempt on her honour. The credulous king gave ear to her falsehood, but would not incur the reproach of putting to death a guest. He therefore sent Bellerophon to Lycia, to his father-in-law, the king of that country, giving him "deadly characters," written in a sealed package, which he was to present to the king of Lycia, and which were to cause his death. Beneath the potent guidance of the gods, Bellerophon came to Lycia and the flowing Xanthus. Nine days the king entertained him, and slew nine oxen; and on the tenth he asked to see the token (σῆμα) which he had received from his son-in-law. When he had seen this, he resolved to comply with the desire of Prœtus; and he first sent his guest to slay the Chimæra, a monster, with the upper part a lion, the lower a serpent, the middle a goat (χίμαιρα), and which breathed forth flaming fire. Depending on the aid of the gods, Bellerophon slew this monster, and then was ordered to go and fight the Solymi, and this, he said, was the severest combat he ever fought. He lastly slew the "manlike Amazons," and, as he was returning, the king laid an ambush for him, composed of the bravest men of Lycia, of whom not one returned home, for Bellerophon slew them all. The king, now perceiving him to be of the race of the gods, kept him in Lycia, giving him his daughter and half the royal dignity, and the people bestowed upon him an ample temenus (τέμενος) of arable and plantation land. Falling at length under the displeasure of all the gods, he wandered alone in "the Plain of Wandering" (πεδίον ἀλήϊον), "consuming his soul, shunning the path of men."—Later authorities tells us, that Bellerophon was at first named Hipponoös; but, having accidentally killed one of his relatives, some say a brother, named Bellerus, he thence derived his second name, which meant "Slayer of Bellerus." He was purified of the bloodshed by Prœtus, whose wife is also called Sthenobœa, and the king of Lycia is named Iobates. By the aid of the winged steed Pegasus, Bellerophon gained the victory over all whom Iobates sent him to encounter. Sthenobœa, hearing of his success, hung herself. Bellerophon at last attempted, by means of Pegasus, to ascend to heaven; but Jupiter, incensed at his boldness, sent an insect to sting the steed, which flung its rider to earth, where he wandered in solitude and melancholy until his death. (*Apollod.*, 2, 3, 1, *seqq.*—*Pind., Isthm.*, 7, 63, *seqq.*—*Hygin., fab.*, 57.—*Id., Post. Astron.*, 2, 18.—*Schol. ad Il.*, 6, 155.—*Tzetz. ad Lycophr.*, 17.)—Though Homer makes no mention of Pegasus, this steed forms an essential part of the legend of Bellerophon. In the Theogony (v. 325) it is said of the Chimæra, that she was killed by Pegasus and the "good" (ἐσθλός),

i. e., brave Bellerophon. But though all seem agreed in giving the winged steed to the hero, none tell us how he obtained him. Here, however, Pindar comes to our aid with a very remarkable legend, which connects Bellerophon with Corinth. According to this poet (*Ol.*, 13, 85, *seqq.*), Bellerophon, who reigned at Corinth, being about to undertake the three adventures mentioned above, wished to possess the winged steed Pegasus, who used to come to drink at the fountain of Pirene on the Acrocorinthus. After many fruitless efforts to catch him, he applied for advice to the soothsayer Polyeidus, and was directed by him to go and sleep at the altar of Minerva. He obeyed the prophet, and, in the dead of the night, the goddess appeared to him in a dream, and, giving him a bridle, bade him sacrifice a bull to his sire Neptune-Damasus (*the Tamer*) and present the bridle to the steed. On awaking, Bellerophon found the bridle lying beside him. He obeyed the injunctions of the goddess, and raised an altar to herself as Hippeia (*Of-the-Horse*). Pegasus at once yielded his mouth to the magic bit, and the hero, mounting him, achieved his adventures.—The best explanation that has been given of the myth of Bellerophon is that which sees in this individual only one of the forms of Neptune, namely, as Hippius (*Equestris*). This god is his father (*Pind.*, *ut supr.*, 99), and he is the sire of Pegasus, and in the two combined we have a Neptune Hippius, the rider of the waves, a symbol of the navigation of the ancient Ephyra or Corinth. The adventures of the hero may have signified the real or imaginary perils to be encountered in voyages to distant countries; and, when the original sense of the myth was lost, the *King* (Proetus, πρῶτος), and his *Foe* (Antea, ἄντα), and the common love-tale were introduced, to assign a cause for the adventure. In this myth, too, we find the mysterious connexion between Neptune and Pallas-Minerva and the horse more fully revealed than elsewhere. (*Keightley's Mythology*, p. 401, *seqq.*)

Bellĕrus, a brother of Hipponoüs. (*Vid.* Bellerophon.)

Bellōna, the goddess of war, daughter of Phorcys and Ceto. (*Apollod.*, 3, 4, 2.) According to some authorities, however, she was the sister of Mars. Others, again, make her his spouse. The earlier form of her Latin name, Bellona, was *Duellona*, from *Duellum*, the old form for *bellum*, from which last the later appellation of Bellona arose. Her Greek name was *Enyo* (Ἐνυώ). The temple of Bellona at Rome was without the city, near the Carmental gate. Audience was given there by the senate to foreign ambassadors. Before it stood a pillar, over which a spear was thrown on the declaration of war against any people. (*Ovid*, *Fast.*, 6, 199, *seqq.*) The priests of Bellona used to gash their thighs in a terrific manner, and offer to her the blood which flowed from the wounds. (*Juv.*, 4, 124.—*Varro*, *L. L.*, 5.—*Virg.*, *Æn.*, 8, 703. —*Stat.*, *Theb.*, 2, 718.—*Id. ib.*, 7, 73.)

Bellonarii, the priests of Bellona.

Bellovăci, a numerous and powerful tribe of the Belgæ, adjoining the Vellocasses, Caleti, Ambiani, Veromandui, and Silvanectes. They correspond in position to the present people of *Beauvais*. (*Cæs.*, *Bell.*, 2, 4.)

Bellovēsus, a king of the Celtæ, who, in the reign of Tarquinius Priscus, was sent at the head of a colony to Italy by his uncle Ambigatus. (*Liv.*, 5, 34.)

Belon, I. a city and river of Hispania Bætica, the usual place of embarcation for Tingis in Africa. The modern name *Belonia* marks the spot, though now uninhabited. The name is sometimes written Bælon. (*Mannert*, *Geogr.*, vol. 1, p. 301.)—II. A small stream to the west of the city of Belon just named. It answers to that which flows at the present day from the *Laguna de la Janda* into the sea. (*Mannert*, *l. c.*)

Belus, I. a name given to several kings of the East, whose existence appears extremely doubtful. The most ancient is Belus, king of Assyria, father of Ninus, whose epoch it is impossible to determine.—II. A son of Libya, and father of Ægyptus, Danaüs, and Cepheus. He is fabled to have reigned in Phœnicia, 1500 B.C.—III. A king of Lydia, father of Ninus. (*Herod.*, 1, 7.)—The Belus of Assyria, or the remote East, is thought by some to be the same with the Great Bali of Hindu mythology (*Bartolomeo*, *Viaggio alle Indie Orientali*, p. 241), as well as the Baal of Oriental worship. A curious analogy in form is said to exist between the temple of Belus, as described by the ancient writers (*vid.* Babylon), and the Mexican Teocallis or pyramid-temples, especially that of Cholula. (Consult, on this interesting subject, the remarks of *Humboldt*, *Monumens Americains*, vol. 1, p. 117, *seqq.*)

Benācus, a lake of Italy, from which the Mincius flows into the Po. Pliny (9, 23) makes this lake to be formed by the Mincius. It is stated by Strabo (209), on the authority of Polybius, to be 500 stadia long and 150 broad; that is, 62 miles by 18: but the real dimensions, according to the best maps, do not appear to exceed 30 modern Italian miles in length, and 9 in breadth; which, according to the ancient Roman scale, would be nearly 35 by 12. The modern name is *Lago di Garda*, and the appellation is derived from the small town of *Garda* on the northeast shore of the lake. The Benacus is twice noticed by Virgil. (*Georg.*, 2, 158.—*Æn.*, 10, 204.) Its principal promontory, Sirmium, has been commemorated by Catullus as his favourite residence. Virgil speaks of it as subject to sudden storms. (*Georg.*, 2, 160.) In explanation of this, compare the following remarks of Eustace: "We left *Sirmione* (Sirmium), and, lighted by the moon, glided smoothly over the lake to *Desenzano*, four miles distant, where, about eight, we stepped from the boat into a very good inn. So far the appearance of the Benacus was very different from the description which Virgil has given of its stormy character. Before we retired to rest, about midnight, from our windows, we observed it still calm and unruffled. About three in the morning, I was roused from sleep by the door and windows bursting open at once, and the wind roaring round the room. I started up, and, looking out, observed by the light of the moon the lake in the most dreadful agitation, and the waves dashing against the walls of the inn, and resembling the swelling of the ocean more than the petty agitation of inland waters. Shortly after, the landlord entered with a lantern, closed the outward shutters, expressed some apprehensions, but, at the same time, assured me that their house was built to resist such sudden tempests, and that I might repose with confidence under a roof which had withstood full many a storm as terrible as that which occasioned our present alarm. Next morning, the lake, so tranquil and serene the evening before, presented a surface covered with foam, and swelling into mountain-billows that burst in breakers every instant at the very door of the inn, and covered the whole house with spray. Virgil's description now seemed nature itself." (*Classical Tour*, vol. 1, p. 203, *seqq.*)

Bendis, the name of a Thracian goddess, the same with Diana or Artemis. (Compare *Ruhnken*, *ad Tim.*, p. 62. —*Fischer*, *Index in Palæphat.*, *s. v.* Βένδεια.) This name, and the festival of this deity, spread even to Attica and Bithynia. Bendis had a temple in the Munychium at Athens, and a festival, called Βενδίδεια, was celebrated in honour of her at the Piræus. (*Creuzer*, *Symbolik*, vol. 2, p. 129, *seqq.*)

Beneventum, a city of Samnium, about ten miles beyond Caudium, on the Appian Way. (*Strabo*, 249.) Its more ancient name, as we are informed by several writers, was Maleventum. (*Liv.*, 9, 27.—*Plin.*, 3, 11.—*Festus*, *s. v. Benevent.*) The name of *Maleven-*

tum is said to have been given it on account of its unhealthy atmosphere. The more auspicious appellation of *Beneventum* was substituted when the Romans sent a colony thither (A.U.C. 483). Tradition ascribed the foundation of this city to Diomede (*Solinus*, c. 8. —*Steph. Byz.*, *s. v.*), but other accounts would lead us to believe that it was first possessed by the Ausones. (*Festus*, *s. v. Auson.*) It remained in the possession of the Romans during the whole of the second Punic war, and obtained the thanks of the senate for its firm attachment to the republic at that critical period. (*Liv.*, 27, 10.) We subsequently hear of its being a second time colonized by the veteran soldiers of Augustus, and also a third time under Nero. (*Front. de Col.*—Compare *Tacitus*, *Ann.*, 15, 34.—*Ptol.*, p. 66.) The account which Horace gives of the fare he there met with in his journey to Brundisium, will occur to every reader. Beneventum was situated near the junction of the Sabatus and Calor, now *Sabbato* and *Calore*. Its position was a very important one, since here the main roads intersected each other from Latium into Southern Italy, and from Samnium into Campania. Under the Lombards Beneventum became the capital of a powerful dukedom. It abounds in remains of ancient sculpture above any other town in Italy. The most beautiful relic of former days, at this place, is the arch of Trajan, which forms one of the entrances into the city. Near Beneventum Pyrrhus was defeated by Dentatus, A.U.C. 479. It is now *Benevento*. (*Cramer's Ancient Italy*, vol. 2, p. 246.—*Mannert*, *Geogr.*, vol. 9, pt. 1, p. 791, *seqq.*)

Berecyntĭa, a surname of Cybele, from Mount Berecyntus in Phrygia, where she was particularly worshipped. (*Stat.*, *Theb.*, 4, 782.—*Virg.*, *Æn.*, 9, 82.)

Berecyntii, a Phrygian tribe, celebrated by the poets in connexion with Cybele, so often styled "*Berecyntia Mater*." Pliny places the Berecyntian district on the borders of Caria, about the Glaucus and Mæander. (*Plin.*, 5, 29.)

Berecyntus, a mountain in Phrygia Major, on the banks of the river Sangarius. It was sacred to Cybele, who is hence styled *Berecyntia Mater*, "The Berecynthian mother." (*Serv.*, *ad Æn.*, 9, 82.)

Berenīce (less correctly Beronīce), a name common to several females of antiquity. It is of Greek origin, and means "victory-bringing," or "bearer of victory," the initial β being written, according to Macedonian usage, for the letter ϕ, or, in other words, Βερενίκη being put for Φερενίκη, just as the Macedonians said Βίλιππος for Φίλιππος. (*Maittaire*, *Dial.*, p. 184, *ed. Sturz.*)—The most remarkable of this name were the following: I. the granddaughter of Cassander, brother of Antipater. She married Philip, a Macedonian, probably one of the officers of Alexander, and became by him the mother of many children, among whom were Magas, king of Cyrene, and Antigone, whom she married to Pyrrhus, king of Epirus. She followed into Egypt Eurydice, daughter of Antipater, who returned to that country to rejoin her husband Ptolemy I. Berenice inspired this prince with so strong a passion that he put away Eurydice, although he had children by her, and married the former. He also gave the preference, in the succession to the throne, to her son Ptolemy, notwithstanding the better claims of his offspring by Eurydice. Berenice was remarkable for her beauty, and her portrait often appears on the medals of Ptolemy I., along with that of the latter.—II. Daughter of Ptolemy Philadelphus and Arsinoë. She followed her mother into exile, and retired with her to the court of Magas, at Cyrene, who married Arsinoë, and adopted Berenice. This will serve to explain why Polybius and Justin make Berenice to have been the daughter of Magas, while Callimachus gives Ptolemy Philadelphus and Arsinoë as her parents. After the death of Magas, Arsinoë engaged her daughter in marriage to Demetrius, son of Demetrius Poliorcetes; but, on the young prince's having come from Macedonia to Cyrene, she became attached to him herself. Demetrius, conducting himself insolently, was slain in a conspiracy, at the head of which was Berenice. The latter thereupon married her brother Ptolemy (Euergetes) III. A short time after the nuptials, Ptolemy was obliged to go on an expedition into Syria, and Berenice made a vow that she would consecrate her beautiful head of hair to Venus if her husband returned safe to Egypt. Upon his return she fulfilled her vow in the temple of Venus Zephyritea. On the following day, however, the hair was not to be found. As both the monarch and his queen were greatly disquieted at the loss, Conon the Samaritan, an eminent astronomer of the day, in order to conciliate the royal favour, declared that the locks of Berenice had been removed by divine interposition, and translated to the skies in the form of a constellation. Hence the cluster of stars near the tail of the Lion is called *Coma Berenices* ("Berenice's hair"). Callimachus wrote a piece on this subject, now lost, but a translation of which into Latin verse by Catullus has reached our time. (*Catull.*, *Carm.*, 66.—Compare *Hygin.*, *Poet. Astron.*, 2, 24. —*Doering*, *ad Catull.*, *l. c.*—*Heyne*, *de genio sæculi Ptolemæorum*, *Opusc.*, vol. 1, p. 177.) Berenice was put to death B.C. 216, by the orders of Ptolemy Philopator, her son.—III. A daughter of Ptolemy Philadelphus, given by him in marriage to Antiochus Theos, king of Syria, in order to cement a peace between the two countries. After the death of her father, Antiochus put her aside and recalled his former wife Laodice. This last, having taken off Antiochus by poison, sought to destroy Berenice also as well as her son. This son was surprised and carried off by an emissary of Laodice's, and shortly after put to death; and Berenice, in searching for him, was entrapped and slain, B.C. 246.—IV. Called by some authors Cleopatra, was the only legitimate child of Ptolemy Lathurus, and ascended the throne after the death of her father, B.C. 81. Sylla, who was at that time dictator, compelled her to marry, and share her throne with, her cousin, who took the name of Ptolemy Alexander. She was poisoned by the latter only nineteen days after the marriage.—V. Daughter of Ptolemy Auletes. The people of Alexandrea having revolted against this prince, B.C. 58, drove him out, and placed upon the throne his two daughters, Tryphena and Berenice. The former died soon after, and Berenice was given in marriage to Seleucus, surnamed *Cybiosactes*. His personal deformity, however, and vicious character, soon rendered him so odious to the queen, that she caused him to be strangled. Berenice then married Archelaus; but, Ptolemy Auletes having been restored by Gabinius, the Roman commander, she was put to death by her own father, B.C. 55.—VI. A native of Chios, and one of the wives of Mithradates of Pontus. On the overthrow of this monarch's power by Lucullus, Berenice, in obedience to an order from her husband, took poison along with his other wives; but this not proving effectual, she was strangled by the eunuch Bacchus, B.C. 71.—VII. Daughter of Agrippa I., king of Judæa, and born A.D. 28. She was at first affianced to Marcus, son of Alexander; but this young man having died, Agrippa gave her in marriage to his brother Herod, king of Chalcis, by whom she became the mother of two sons, Berenicianus and Hyrcanus. Having lost her husband when she was at the age of twenty, she went to live with her brother Agrippa, a circumstance which gave rise to reports injurious to her character. To put an end to these rumours, she made proposals to Polemo, king of Cilicia, and offered to become his wife if he would embrace Judaism. Polemo consented, but she soon left him, and returned, in all probability, to her brother, for she was with the latter when St. Paul was arrested

at Jerusalem, A.D. 63. The commerce between the guilty pair became now so public, that the rumour even reached Rome, and we find Juvenal alluding to the affair in one of his satires (6, 155). She followed Agrippa when he went to join Vespasian, whom Nero had charged to reduce the Jews to obedience. A new scene now opened for her; she won the affections of Titus, and, at a subsequent period, when Vespasian was established on the throne, and Titus returned home after terminating the Jewish war, she accompanied him to Rome along with her brother Agrippa. At Rome she lived openly with Titus, and took up her abode in the imperial palace, as we learn from Dio Cassius, who states also that she was then in the flower of her age. Titus, it is said, intended even to acknowledge her as his wife; but he was compelled by the murmurs of his subjects to abandon this idea, and he sent her away from the city soon after his accession to the throne. Such, at least, is the account given by Suetonius (*Tit.*, 7), who appears more entitled to belief than Dio Cassius, according to whom Titus sent Berenice away before his accession to the throne, and refused to receive her again, when she had returned to Rome a short time after the commencement of his reign. (*Dio Cass.*, 66, 15 et 18.) —There is a great difficulty attending the history of this Berenice as regards her intimacy with Titus. She must, at least, have been forty-two years of age when she first became acquainted with the Roman prince, and fifty-one years old at the period of the celebrated scene which forms the subject of Racine's tragedy. Many are inclined to believe, therefore, that the Berenice to whom Titus was attached was the daughter of Mariamne and Archelaus, and, consequently, the niece of the Berenice of whom we have been speaking: she would be twenty-five years old when Titus came into Judæa. (*Clavier, in Biogr. Univ.*, vol. 4, p. 241, *seqq.*)—VIII. A city of Egypt, on the coast of the Sinus Arabicus, from which a road was made across the intervening desert to Coptos on the Nile, by Ptolemy Philadelphus, 258 miles in length. From this harbour the vessels of Egypt took their departure for Arabia Felix and India. It was through the medium of Berenice also, and the caravan route to Coptos, that the principal trade of the Romans with India was conducted. By this line of communication, it is said that a sum not less than what would be now £400,000, was remitted by the Roman traders to their correspondents in the East, in payment of merchandise which ultimately sold for a hundred times as much. (*Plin.*, 6, 23.—*Id.*, 6, 29.—*Strab.*, 560.—*Agathemer.*, 2, 5.) The ruins of the ancient Berenice are found at the modern port of *Habest*. (*Murray, Hist. Account*, &c., vol. 2, p. 187.)—IX. A city of Cyrenaïca, called also Hesperis. In its vicinity the ancients placed the gardens of the Hesperides. It is now *Bengazi*, a poor and filthy town. Few traces of the ancient city remain above ground, although much might be brought to light by excavation. "When we reflect," remarks Capt. Beechy, "that Berenice flourished under Justinian, and that its walls underwent a thorough repair in the reign of that emperor, it will be thought somewhat singular, that both the town and its walls should have disappeared so completely as they have done." Of the latter, scarcely a vestige remains above the surface of the plain. (*Modern Traveller*, part 49, p. 98.)

Berŏe, I. an old woman of Epidaurus, nurse to Semele. Juno assumed her shape, when she persuaded Semele not to receive the visits of Jupiter if he did not appear in the majesty of a god. (*Ovid, Met.*, 3, 278.) —II. The wife of Doryclus, whose form was assumed by Iris at the instigation of Juno, when she advised the Trojan women to burn the fleet of Æneas in Sicily. (*Virg., Æn.*, 5, 620.)

Berœa or Berrhœa, a large and populous city of Macedonia, south of Edessa. It was a place of great antiquity, and is often mentioned by the early writers. Its situation, as is generally agreed, answers to that of the present *Kara Veria*. Some interesting circumstances respecting Berœa are to be found in the Acts of the Apostles (17, 11.—*Cramer's Ancient Greece*, vol. 1, p. 282).

Berōsus, a Babylonian historian, rendered much more famous by the mention of others than from anything which is known of his own performances. He was priest of the temple of Belus in the time of Alexander, and, having learned the Greek language from the Macedonians, he removed to Greece, and opened a school of astronomy and astrology in the island of Cos, where his productions acquired him great fame with the Athenians. The ancients mention three books of his, relative to the history of the Chaldæans, of which Josephus and Eusebius have preserved fragments. As a priest of Belus, he possessed every advantage which the records of the temple, and the learning and traditions of the Chaldæans, could afford, and seems to have composed his work with a serious regard for truth. Annius of Viterbo published a work under the name of Berosus, which was soon discovered to be a forgery. (*Cory's Ancient Fragments*, p. viii., *Præf.*)

Berytus (Berotha, *Ezek.*, 47, 16.—Βηρώθη, *Joseph., Ant. Jud.*, 5, 1.—Berothai, 2 *Sam.*, 8, 8), an ancient town of Phœnicia, about twenty-four miles south of Byblus, famous in the age of Justinian for the study of law, and styled by the emperor "the mother and nurse of the laws." The civil law was taught there in Greek, as it was at Rome in Latin. It had also the name of *Colonia Felix Julia*, from Augustus Cæsar, who made it a Roman colony, and named it in honour of his daughter. (*Plin.*, 5, 20.) The modern appellation is *Beirout*. The adjacent plain is renowned as the place where St. George, the patron saint of England, slew the dragon; in memory of which, a small chapel was built upon the spot, dedicated at first to that Christian hero, but now changed to a mosque. It was frequently captured and recaptured during the crusades. It is now the seat of one of the most interesting missionary stations in the world, and possesses many important advantages for such a purpose. It is situated on the Mediterranean, at the foot of Mount Lebanon, within three days of Damascus, two days' sail of Cyprus, two from Tyre, and three from Tripoli. Its present population is about 10,000. (For interesting notices of this place, consult *Jewett's Researches*, vols. 1 and 2.—*Life of Rev. Pliny Fisk.—Missionary Herald*, &c.)

Besippo, a seaport town of Hispania Bætica, east of Junonis Promontorium, where Mela was born. Its ruins lie in the neighbourhood of the modern *Porto Barbato*. (*Philos. Transact.*, vol. 30, p. 922.) The town of *Vejer de la Frontera*, which many think represents the ancient Besippo (*Hardouin, ad Plin.*, 3, 3), lies too far from the sea. (*Ukert, Geog.*, vol. 2, p. 343.)

Bessi, a people of Thrace, occupying a district called Bessica, between Mons Rhodope and the northern part of the Hebrus. The Bessi belonged to the powerful nation of the Satræ, the only Thracian tribe which had never been subjugated. (*Herod.*, 7, 110.) According to Strabo (318), they were a very lawless and predatory race, and were not conquered finally till the reign of Augustus. (*Dio Cass.*, 54.—*Flor.*, 4, 12.)

Bessus, a governor of Bactriana, who, after the battle of Arbela, seized Darius, his sovereign, with the intention of carrying him off prisoner to his satrapy; but, being hotly pursued by the Macedonians, he left the monarch wounded and dying in the way, and effected his own escape. Being subsequently delivered into the hands of Alexander, that monarch, according to one account (*Justin*, 12, 5), gave him up for punishment to the brother of Darius. (Compare *Curt.*, 5, 12, *seqq.*—*Id.*, 7, 5.) Plutarch, however,

states, that Alexander himself punished the offender in the following manner: he caused two straight trees to be bent, and one of his legs to be made fast to each; then suffering the trees to return to their former posture, his body was torn asunder by the violence of the recoil. (*Plut., Vit. Alex.*) Arrian makes Alexander to have caused his nostrils to be slit, the tips of his ears to be cut off, and the offender, after this, to have been sent to Ecbatana, and put to death in the sight of all the inhabitants of the capital of Media. (*Arrian, Exp. Al.*, 4, 7.)

Bianor, a son of the river-god Tiber, and of Manto daughter of Tiresias. Servius makes him the founder of Mantua, and identical with Ocnus. (*Serv. ad Virg., Eclog.*, 9, 60.—*Id. ad Æn.*, 10, 198.) The allusion in Virgil's ninth Eclogue is thought to be to this same Bianor, but consult the remarks of Heyne, *ad loc.*

Bias, I. son of Amythaon and Idomene, was king of Argos, and brother to the famous soothsayer Melampus. (*Vid.* Melampus.)—II. One of the seven wise men of Greece. He was son of Teutamus, and was born at Priene, in Ionia, about 570 B.C. Bias was a practical philosopher, studied the laws of his country, and employed his knowledge in the service of his friends, defending them in the courts of justice, settling their disputes. He made a noble use of his wealth. His advice, that the Ionians should fly before the victorious Cyrus to Sardinia, was not followed, and the victory of the army of Cyrus confirmed the correctness of his opinion. The inhabitants of Priene, when besieged by Mazares, resolved to abandon the city with their property. On this occasion Bias replied to one of his fellow-citizens, who expressed his astonishment that he made no preparations for his departure, "*I carry everything with me.*" He remained in his native country, where he died at a very advanced age. His countrymen buried him with splendour, and honoured his memory. Some of his apophthegms are still preserved. (*Biogr. Univ.*, vol. 4, p. 455.—*Encyclop. Americ.*, vol. 2, p. 89, *seq.*)

Bibaculus (M. Furius), a Latin poet, born at Cremona about 103 B.C. He appears to have composed a turgid poem entitled *Æthiopis*, on the legend, very probably, of the Æthiopian Memnon; and also another on the mouths of the Rhine. This last is thought to have formed part of an epic poem on Cæsar's wars in Gaul. (*Burmann, Anthol. Lat.*, lib. 2, ep. 238.) Both works are lost, and we have only a couple of fragments remaining. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 124.) Horace (*Serm.*, 2, 5, 40) ridicules a laughable verse of his, in which Jupiter is represented as spitting snow upon the Alps: "*Jupiter hibernas cana nive conspuet Alpes.*" This line occurred in the beginning of a poem which he had composed on the Gallic war. Quintilian (10, 1, 96) enumerates Bibaculus among the Roman Iambic poets, and, in another part of his work (8, 6, 18), gives this same line, citing it as an instance of harsh metaphor. It is surprising that the critic did not carry his censure farther than this, and therefore Spalding well remarks of the omission, "*Debebat autem noster sordium quoque incusare hanc metaphoram.*" To render his parody more severe, Horace substitutes Furius himself for the monarch of the skies, and, to prevent all mistake, applies to the former a laughable species of designation, drawn directly from his personal appearance, "*pingui tentus omaso,*" "distended with his fat paunch." (*Horat., l. c.*)

Bibracte, a large town of the Ædui in Gaul, upon the *Arroux*, one of the branches of the Ligeris or *Loire*. It was afterward called Augustodunum, and is now *Autun*. (*Cæs., B. G.*, 7, 55, &c.)

Bibŭlus, a son of M. Calpurnius Bibulus, by Portia, Cato's daughter. He was Cæsar's colleague in the consulship, but, finding it impossible to thwart the measures of the former, he retired from public affairs in a great degree, and during eight months (the period that remained for his holding the consulship) contented himself with publishing edicts. This conduct placed his colleague in an odious light, and Cæsar endeavoured, by means of the populace, whom he had excited for this purpose, to force Bibulus to leave his dwelling, and come forth and take an active part in public affairs. The attempt, however, proved unsuccessful. Bibulus was not very conspicuous for military talents. In the war between Cæsar and Pompey, however, he had the chief command of the fleet of the latter. He died at sea in the course of the civil contest. (*Biogr. Univ.*, vol. 4, p. 463.)

Bifrons, a surname of Janus, because he was represented with *two faces*. (*Vid.* Janus.)

Bilbĭlis, I. a city of the Celtiberi, in Hispania Tarraconensis, southeast of Numantia, and southwest of Nertobriga. It lay on the western bank of the river Bilbilis, and was a Roman municipium. The poet Martial was born here. Bilbilis was famed for the temper of the weapons manufactured in it. The ruins of the ancient city lie not far from the modern *Calatayud*, at a place called *Bambola*. (*Plin.*, 34, 14.—*Mart.*, 10, 103.—*Id.*, 4, 55.)—II. A river of Hispania Tarraconensis, running by Bilbilis, in the country of the Celtiberi, and falling into the Iberus. It is now the *Xalon*. Its waters were famous for tempering iron. (*Hieron., Paul. de Flum. Hisp.*—*Martial*, 10, 103, *et ult.*—*Justin*, 44, 3.)

Binātus, a surname of Bacchus, which signifies that he had *two mothers*, because, when taken from his mother's womb, he was placed in the thigh of his father Jupiter. (*Ovid, Met.*, 4, 12.)

Bingium, a town of Gaul, in Germania Prima, west of Moguntiacum. It lay upon the Rhine, and is now *Bingen*. (*Tacit., Hist.*, 4, 70.)

Bion, I. a native of Borysthenes, of low extraction. When young he was sold as a slave to an orator, who afterward gave him his freedom, and left him large possessions. Upon this he went to Athens, and applied himself to the study of philosophy. He had several preceptors; but chiefly attached himself to the doctrine of Theodorus, of the Cyrenaïc sect, of which he was a professed advocate. He flourished about the 120th Olympiad. (*Diog. Laert.*, 4, 46, *seqq.*)—II. An Athenian tragic poet, a son of Æschylus.—III. A Greek poet, born near Smyrna, in the district of Phlossa. He appears to have lived in Sicily, and to have died there of poison, as his pupil Moschus informs us in an elegy on his death. Some make him contemporary with Theocritus, while others suppose that he flourished a century later, about 187 B.C. He is ranked, along with Moschus, among the bucolic poets, less on account of the subjects of his pieces, which are for the most part of a lyric or philosophical character, than by reason of the manner in which he treats them. He is far inferior to Theocritus in simplicity and naïveté. His productions are in general too laboured; but in description he succeeds perfectly, and his writings are not wanting in elegance, and in correct and pleasing imagery. There are many good editions of this poet's works, generally printed with those of Moschus, the best of which is that of Valckenaer, *Lugd. Bat.*, 1810, 8vo, reprinted at Oxford in 1816, by Gaisford, in the *Poetæ Minores Græci*.

Bisaltæ, a people of Macedonia, situate between the lake Bolbe and the Strymon. They were of Thracian origin. (*Herodotus*, 7, 115.) Theopompus, who is cited by Steph. Byz. (*s. v.* Βισαλτία), affirmed, that almost all the hares in the country occupied by this people were found to have two livers. (*Cramer's Anc. Greece*, vol. 1, p. 266.)

Bisanthe, a town on the Propontis, northwest of Perinthus. It was called also Rœdestus, and is now *Rodosto*. (*Herod.*, 7, 137.)

Bistŏnis, a lake of Thrace, near Abdera. It derived its name from the Bistones, who inhabited its shores, and held dominion over the surrounding district. (*Herod.*, 7, 110.—*Scymn., Ch.*, 673.)

Bithynĭa, a country of Asia Minor, bounded by the Euxine on the north, on the south by Phrygia and Galatia, on the east by Paphlagonia, and on the west by the Propontis and Mysia. One of the earlier names of this region, more particularly along the shores of the Propontis and Euxine, was Bebrycia, derived from the Bebryces, who are said to have been the primitive settlers in the land. Homer nowhere mentions the people of this country by the appellation of Bithynians, but invariably designates them as Mysians and Phrygians. (*Il.*, 2, 862.—*Ib.*, 13, 792.—*Strab.*, 565.) Strabo has also proved, that the Mysians not only occupied the shores of the Lake Ascanius and the plains of Nicæa, but that they extended as far as Chalcedon and the Thracian Bosporus. (*Strab.*, 566.) Though we cannot precisely fix the period at which the Bithyni settled in the fertile district to which they communicated their name, we can have no doubt as to the country whence they came, since the testimony of antiquity is unanimous in ascribing to them a Thracian origin. Herodotus, in particular, asserts that, according to their own traditions, they came from the banks of the Strymon, and, having been driven from their country by the Teucri and Mysi, crossed over into Asia. (*Herod.*, 7, 75.) Thucydides also and Xenophon expressly style them Bithynian Thracians. (*Thucyd.*, 4, 75.—*Xen., Hist. Gr.*, 1, 3, 2.—*Id. ib.*, 3, 2, 2.) Some geographers have noticed a distinction to be observed in regard to this people, namely, that the appellation of Bithyni was properly applicable to the inland population, while that of the coast took the name of Thyni. (*Apollod. Rhod.*, 2, 462.—*Eustath. ad Dionys. Periег.*, 793.—*Plin.*, 5, 32.) But, historically speaking, it is of little value.—The Bithynians, as Herodotus informs us (1, 28), were first subjected by Crœsus. On the dissolution of the Lydian empire they passed under that of Persia, and their country became the seat of a satrapy sometimes known in history by the title of Dascylium, sometimes of the Hellespont, but more commonly of Bithynia. The people lived principally in villages; the only considerable towns being situate on the coast, and inhabited by Greek colonists. This state of things lasted till the death of Alexander, who had taken military possession of the country after the defeat and expulsion of the Persians from the peninsula. On the decease of the King of Macedon, we find Botirus, the son of Dydalsus, a Thracian chief, seizing upon Astacus, a Greek town on the seacoast, and, after defeating Calantus, the officer who commanded the Grecian forces in that country, establishing an independent principality, which he transmitted, through his lineal descendants Bas and Xipœtes, to Nicomedes, son of the latter, who, after the death of Lysimachus, first assumed the title of King of Bithynia. He gave his name to the city of Astacus, which from henceforth was called Nicomedia, and became the capital of the new kingdom. (*Memn. excerpt. ap. Phot.*, p. 720, *seq.*—*Pausan.*, 5, 12.) An account of the succession in this family will be found under the articles Nicomedes and Prusias.—Like other Asiatic sovereigns, the kings of Bithynia are said to have been sensual and effeminate. (*Polyb.*, 37, 2.—*Cic., Verr.*, 5, 11.) The interior of the country was mountainous and woody (*Xen., Anab.*, 6, 15.—*Nicet., Chon.*, p. 128), but near the sea it was covered with rich and fertile plains, thickly spread with towns and villages. The produce consisted in grain of every sort; in wine, cheese, figs, and various kinds of wood. (*Xen., Anab.*, 6, 4, 4.—*Strab.*, 565.—*Plin.*, 11, 42.) The western portion of Bithynia has received from the Turks the name of *Khodawendkhiar*; and that situated on the Euxine and around the Bosporus they call *Kodjaili*. (*Cramer's Asia Minor*, vol. 1, p. 167, *seqq.*)

Biton. *Vid.* Cleobis.

Bituricum. *Vid.* Avaricum.

Bituriges, a people of Gaul. There were two tribes of this name, the Bituriges Cubi and the Bituriges Vivisci. The former were in Gallia Celtica, to the west of the Ædui. Their capital was Avaricum, now *Bourges*. The Vivisci were in Aquitania, on the Atlantic coast, below the mouth of the Garumna. Their chief city was Burdigala, now *Bordeaux*. (*Cæs., B. G.*, 8, 5, &c.—*Lemaire, Index Geogr. ad Cæs., s. v.*, p. 210, *seq.*)

Brixa, a city in Thrace, on the shores of the Euxine, above Halmydessus, and northwest of Byzantium. It is now *Vyzia*. The poets fabled that it was shunned by swallows, on account of the crimes of Tereus. (*Plin.*, 4, 11.—*Solin.*, c. 10.—*Ovid, Met.*, 6, 424, *seqq.*)

Blandusĭa, or, more properly, Bandusia, a fountain in the immediate vicinity of Horace's Sabine farm. It is supposed to be the modern *Fonte Bello*. (Compare the remarks of the commentators on Horace, Ode 3, 13, 1.)

Blastophœnĭces, a people of Lusitania. (*Appian, de reb. Hisp.*, 6, 56.) Ukert maintains the identity of this people with the Bastuli Pœni. (*Geogr.*, vol. 2, p. 309.)

Blemmўes, a people of Æthiopia *supra Ægyptum*, dwelling, according to Strabo and Ptolemy, to the southeast of the Astaboras, towards the Sinus Avalites. They were fabled to be without heads, and to have the eyes and mouth placed in the breast. This fable is supposed to owe its origin to a custom prevailing among this people, of depressing their heads between their shoulders, which they forced upward, so that their necks became very short, and their heads were concealed partly by their shoulders, and partly by their long and thick hair. (*Strab.*, 563.—*Mela*, 1, 4, 8.—*Plin.*, 5, 8.—*Amm. Marcell.*, 14, 4.—*Vopisc. in Prob.*, c. 17.—*Procop., Bell. Pers.*, c. 19.—*Claudian, Carm. de Nil.*, v. 19.—*Nonn. Dionys.*, 17, *extr.*)

Boadicĕa. *Vid.* Boudicea.

Boagrius, a river of the Locri Epicnemidii, watering the town of Thronium. Strabo asserts that it was known likewise by the name of Manes, and was nothing more than a torrent, which was sometimes entirely dry, though occasionally it was swollen so as to be two plethra in breadth. (Compare *Lycophron*, v. 1145.)

Bocchus, a king of Getulia, in alliance with Rome, who perfidiously delivered Jugurtha to Sylla, the lieutenant of Marius. Many of the old editions of Sallust read *Jugurtha filia Boccho nupserat* (*Jug. Bell.*, 80), instead of *Bocchi*, &c., thereby making Bocchus to have been Jugurtha's son-in-law. The Abbé Brotier, relying upon this reading and some of Sylla's medals, proposes to substitute in Plutarch's life of Marius, where mention is made of Bocchus, the term "son-in-law" for "father-in-law;" but M. Vauvilliers more judiciously contends, from six MSS. of Sallust, and in conformity with Florus (3, 1), for the expression "father-in-law" of Jugurtha. Bocchus obtained, as the reward of his treachery, the western part of Numidia, which was afterward, in the reign of Claudius, named Mauritania Cæsariensis, now *Fez*. (*Sallust, Jug.—Paterc.*, 2, 12.)

Boduognātus, a leader of the Nervii, when Cæsar made war against them. (*Cæs., B. G.*, 2, 23.)

Boedromĭa, an Athenian festival, sacred to Apollo Patroüs, and instituted in commemoration of the assistance which the people of Athens received in the reign of Erechtheus, from Ion, son of Xuthus, when their country was invaded by Eumolpus, son of Neptune. It was celebrated in the month Boedromion, which took its name from this circumstance. The

appellation given to the festival is derived ἀπὸ τοῦ βοηδρομεῖν, from *coming to help*. (*Etymol. Mag.*, *s. v.*—*Suid.*, *s. v.*—*Callim.*, *H. in Apoll.*, v. 69.—*Plut.*, *Thes.*, c. 27.—*Wachsmuth, Hellen. Alt.*, vol. 4, p. 143.)

Boedromĭon, the name of one of the Attic months. It was the third in the order of the Attic year, and corresponded nearly to our September. It derived its name from the festival called Boedromia being celebrated during it. (*Vid.* Boedromia.)

Bœotarchæ, the chief magistrates in Bœotia. They presided in the national councils, and commanded the forces. They were, in later times at least, elected annually, and rigidly restricted to their term of office. Their number is supposed to have been originally fourteen, the primitive number of the confederate Bœotian states. It was afterward reduced, and underwent many variations. Thebes appears to have had the privilege of appointing two, one of whom was superior in authority to the rest, and probably acted as president of the board. (*Thucyd.*, 2, 2.—*Id.*, 4, 91.—*Arnold, ad Thucyd.*, *l. c.*—*Thirlwall's Hist. Gr.*, vol. 1, p. 434.—*Liv.*, 42, 43.)

Bœotĭa, a country of Greece Proper, lying to the northwest of Attica, and shut in by the chains of Helicon, Cithæron, Parnassus, and, towards the sea, Ptous; which mountains enclosed a large plain, constituting the chief part of the country. Numerous rivers, of which the Cephissus was the most important, descending from the heights, had probably stagnated for a long time, and formed lakes, of which the Copaïs was the largest. These same rivers appear to have formed the soil of Bœotia, which is among the most fruitful in Greece. Bœotia was also perhaps the most thickly settled part of Greece; for no other could show an equal number of important cities. This country, as we learn from the concurrent testimony of Strabo, Pausanias, and other ancient writers, was first occupied by several barbarous clans, under the various names of Aones, Ectenes, Temmices, and Hyantes. (*Strabo*, 401.—*Pausan.*, 9, 5.) To these succeeded, according to the common account, Cadmus and his followers, who, after expelling some of the indigenous tribes above mentioned, and conciliating others, founded a city, which became afterward so celebrated under the name of Thebes, and to which he gave the name of Cadmea. The descendants of Cadmus were compelled, subsequently, to evacuate Bœotia, after the capture of Thebes by the Epigoni, and to seek refuge in the country of the Illyrian Enchelees. (*Herodotus*, 5, 61.—*Pausanias*, 9, 5.) They regained, however, possession of their former territory, but were once more expelled, as we learn from Strabo, by a numerous horde of Thracians and others. On this occasion, having withdrawn into Thessaly, they united themselves with the people of Arne, a district of that province, and for the first time assumed the name of Bœotians. (*Strabo*, 401.) After a lapse of some years, they were compelled to abandon Thessaly, when they once more succeeded in re-establishing themselves in their original abode, to which they now communicated the name of Bœotia. This event, according to Thucydides, occurred about sixty years after the capture of Troy; but, in order to reconcile this account with the statement of Homer, who distinctly names the Bœotians among the Grecian forces assembled at that memorable siege, the historian admits that a Bœotian division (ἀποδασμός) had already settled in this province prior to the migration of the great body of the nation (1, 12). The government of Bœotia remained under the monarchical form till the death of Xanthus, who fell in single combat with Melanthus the Messenian, when it was determined to adopt a republican constitution. This, though imperfectly known to us, appears to have been a compound of aristocratic and democratic principles; the former being apparent in the appointment of eleven annual magistrates named Bœotarchs, who presided over the military as well as civil departments (*Thucyd.*, 2, 2.—*Id.*, 4, 92.—*Id.*, 5, 37); the latter in the establishment of four councils, which were possessed, in fact, of the sovereign authority, since all measures of importance were to be submitted to their deliberation. The general assembly of the Bœotian republic was held in the temple of the Itonian Minerva. (*Pausan.*, 9, 34.) From the extent and population of their territory, the Bœotians might have played the first part in Greece, if they had not been prevented by the bad government of the cities, by the jealousy of Thebes, and the consequent want of union. And yet the example of Epaminondas and Pelopidas afterward showed that the genius of two men could outweigh all these defects.—The Bœotians were regarded by their neighbours, the Athenians, as naturally a stupid race. Much of this, however, was wilful exaggeration, and must be ascribed to the national enmity, which seems to have existed from the earliest times between these two nations. Besides, this country produced, in fact, many illustrious men, such as Hesiod, Pindar, Plutarch, Epaminondas, Pelopidas, &c. In Bœotia, too, Mount Helicon was sacred to the Muses, to whom also many of the fountains and rivers of the country were consecrated.—The modern name of Bœotia is *Stramulipa*, in *Livadia*, which last comprehends within its limits the ancient Bœotia, as one of its component parts.—In Bœotia are several celebrated ancient battle-fields, the former glory of which has been increased by late events; namely, Platæa (now the village *Kokla*), where Pausanias and Aristides established the liberty of Greece by their victory over Mardonius; Leuctra (now the village *Parapogia*), where Epaminondas triumphed over the Spartans; Coronea, where the Spartan Agesilaus defeated the Thebans; and Chæronea, where Philip founded the Macedonian greatness on the ruins of Grecian freedom.—Near Tanagra, the birthplace of Corinna, the best wine was produced: here also cocks were bred, of remarkable size, beauty, and courage, with which the Grecian cities, passionately fond of cock-fighting, were supplied.—The Bœotians were particularly fond of music, and excelled in it. (*Cramer's Ancient Greece*, vol. 2, p. 189, *seqq.*—*Heeren's Politics of Anc. Greece*, p. 32, *Bancroft's transl.*—*Encyclop. Americ.*, vol. 2, p. 151, *seqq.*)

Boethĭus, Anicius Manlius Torquatus Severinus, a man celebrated for his virtues, services, honours, and tragical end. He was born about A.D. 470, in Rome or Milan, of a rich, ancient, and respectable family; was educated in Rome, in a manner well calculated to develop his extraordinary abilities; afterward went to Athens, which was still the centre of taste and science, and studied philosophy under Proclus and others. Returning to Rome, he was graciously received by Theodoric, king of the Ostrogoths, then master of Italy, loaded with marks of favour and esteem, and soon raised to the first offices of the empire. He exerted the best influence on the administration of this monarch, so that the dominion of the Goths promoted the welfare and happiness of the people who were subject to them. He was long the oracle of his sovereign and the idol of the people. The highest honours were thought inadequate to reward his virtue and his services. But Theodoric, as he grew old, became irritable, jealous, and distrustful of those around him. The Goths now indulged in all sorts of oppression and extortion, while Boëthius exerted himself in vain to restrain them. He had already made many enemies by his strict integrity and vigilant justice. These at last succeeded in prejudicing the king against him, and rendering him suspicious of Boëthius. The opposition of Boëthius to their unjust measures was construed into a rebellious temper, and he was even accused of a treasonable correspondence with the court of Constantinople. He was arrested, imprisoned, and

executed, A.D. 524 or 526.—While he was at the helm of state, he found recreation from his toilsome occupations in the construction of mathematical and musical instruments, some of which he sent to Clothaire, king of France. He was also much given to the study of the old Greek philosophers and mathematicians, and wrote Latin translations of several of them. His most celebrated work is that composed during his imprisonment, "On the consolation afforded by Philosophy." It is written in prose and verse intermixed. The elevation of thought, the nobleness of feeling, the ease and distinctness of style which it exhibits, make this composition, short as it is, far superior to any of the age. The principal edition is that of *Basle*, 1570, fol. A more modern one, of some value, appeared at *Glasgow*, 1751, 4to. (*Encyclop. Americ.*, vol. 2, p. 153, *seqq.*)

Boëthus, I. a Stoic philosopher, referred to by Diogenes Laertius and Cicero. (*Diog. L.*, 7, 143.—*Cic., de Div.*, 1, 8.—*Id. ib.*, 2, 20.) His opinions differed so far from those of his school, in that he did not regard the world as animated, and in his admitting four principles as the basis of judgment; namely, thought, sensation, appetite, and participation. (*Menag. ad Diog., l. c.*)—II. A peripatetic philosopher, a native of Sidon. He acquired so high a reputation, that Strabo, who had been his fellow-disciple, ranks him among the most illustrious philosophers of his time, and Simplicius styles him θαυμάσιος, "*the wonderful.*" (*Menag. ad Diog. Laert.*, 7, 143.)—III. A statuary, and engraver on plate, born at Carthage. (*Pausan.*, 5, 17.) He appears to have flourished before the destruction of the city by the Romans, but we cannot, with any certainty, ascertain the age in which he lived. (*Sillig. Dict. Art., s. v.*)

Boii, a people of Celtic Gaul, who inhabited the country watered by the river Sigmanus, Signatus, or Igmanus, now the *Sollac*. From Gaul they passed into Germany, and settled in the present Bohemia (*Boierheim*, i. e., the residence of the Boii), until they were expelled by the Marcomanni. Abandoning this quarter, they carried their name with them into Boiaria, Bayaria, or *Bavaria*. The name Boii is thought to denote "the terrible ones," and to be derived from the Celtic *Bo*, "fear." (*Thierry, Histoire des Gaulois*, vol. 1, p. 48.—*Cæs., B. G.*, 1, 28; 7, 17.)

Bola, a town of the Æqui in Italy. It is thought to correspond with the small town of *Poli*, situate in the mountains between *Tivoli* and *Palæstrina*, the ancient Tibur and Prænestе. It was a colony of Alba. (*Virg., Æn.*, 1, 675.)

Bolbe, I. a lake of Macedonia, in the territory of Mygdonia, and emptying into the sea near Aulon and Bormiscus. (*Thucyd.*, 1, 58.) Dr. Clarke, who visited the shores of this lake in his travels, observes, "it is now called *Beshek*; it is about 12 miles in length, and 6 or 8 in breadth. We can find no notice that has been taken of this magnificent piece of water by any modern writer." (*Travels*, vol. 8, p. 6.)—II. A town near the Lake Bolbe. (*Steph. Byz., s. v.* Βόλβαι.)

Bolbitinum, one of the mouths of the Nile, in the vicinity of what is now the town of *Rosetta*. (*Vid.* Nilus.)

Bolinæ, a town of Achaia, between Drepanum and Patræ, which no longer existed in the time of Pausanias (7, 23). Near it ran a river called Bolinæus. (*Steph. Byz., s. v.*)

Bolissus, a town in the island of Chios, situate on the coast, and the site of which is occupied by the modern village of *Volisso*. The ancient place is noticed by Thucydides (8, 24), and is mentioned also in the life of Homer (c. 23.—Compare *Steph. Byz., s. v.* Βολισσός).

Bollanus, a man whom Horace represents as of the most irascible temper, and most inimical to loquacity. (*Serm.*, 1, 9, 11.)

Bomilcar, I. a Carthaginian general, son of Hamilcar. He attempted to seize, by force of arms, upon the government, but was overcome and put to death. (*Diod. Sic.*, 20, 43.)—II. A Carthaginian admiral, sent to relieve Syracuse when besieged by the Romans. He fled, however, before the fleet of Marcellus, and the city fell.—III. A native of Numidia, a secret agent of Jugurtha's, by whose means that monarch effected the assassination of Massiva at Rome. He afterward, at the instigation of Metellus, the Roman commander, conspired with Nabdalsa against Jugurtha, but the plot was discovered, and he was put to death. (*Sallust, Jug.*, 35, 61, 70.)

Bomonicæ, a name applied to the youths who were whipped at the altar of Diana Orthia at Sparta, in honour of that goddess. The festival was called Διαμαστίγωσις, and was so named ἀπὸ τοῦ μαστιγοῦν, i. e., from *whipping*. These boys were, at first, freeborn Spartans, but afterward of meaner birth, being frequently the offspring of slaves. They were called *Bomonicæ* (Βωμονικαί) from the scourging they underwent at the altar, and which was very severe and cruel; and, lest the officer should, out of compassion, remit any of its rigour, Diana's priestess stood by all the time holding in her hand the goddess's image, which, say the ancients, was light and easy to be borne, but if the boys were spared, became so ponderous that the priestess was scarcely able to support its weight. The parents of the boys were also present, and exhorted their sons to bear their sufferings with patience and firmness. He who showed the most firmness was highly honoured. Some of the boys even died under the lash; these they buried by a public funeral, with garlands on their heads, in token of joy and victory. The origin of this cruel custom is variously accounted for by the ancient writers. Some ascribe it to a wish on the part of Lycurgus to inure the Lacedæmonian youth to labour and fatigue, and to render them insensible to pain or wounds. Others maintain that it was a mitigation of an oracle, which ordered that human blood should be shed on Diana's altar. Another tradition mentions that Pausanias, at the battle of Platæa, being disturbed at the preparatory sacrifices by a party of Lydians, and his attendants having repelled them with staves and stones, the only weapons they had at the moment, instituted this custom subsequently in commemoration of the event. (*Pausan.*, 3, 16.—*Plut., Vit. Lycurg.*)

Bona Dea ("*the Good Goddess*"), a name given by the Romans to Ops or Tellus, or, in other words, to the goddess Earth. The first of May was the time for celebrating her festival, and it was also the anniversary of the dedication of her temple on the Aventine Hill. (*Ovid, Fast.*, 5, 148, *seq.*) She was worshipped by the Roman matrons in the house of the chief pontiff, and everything relating to the other sex was carefully excluded. (*Vid.* Clodius.) As the most probable derivation of the name of the month of May is from Maia, it has been inferred that this goddess and Bona Dea were the same deities. The Romans had a legend among them, that Bona Dea was Fauna or Fatua, the daughter of Faunus, who, out of modesty, never left her bower, or let herself be seen of men; for which she was deified, and no man entered her temple. (*Macrob.*, 1, 12.)

Bononia, a city of Pannonia, on the Danube, north of Sirmium. Its site corresponds with the modern *Illock* or *Ujlak*. (*Anton., Itin.—Notit. Imp.*)—II. A city of Italy. (*Vid.* Felsina.)—III. A city of Gaul. (*Vid.* Gesoriacum.)

Bonus Eventus, a Roman deity, whose worship was first introduced by the peasants. He was represented holding a patera or cup in his right hand, and in his left ears of corn. (*Varro, de R. R.*, 1, 1.—*Plin.*, 34, 8.)

Boosūra (*bovis cauda*), a town of Cyprus, on the

southwestern coast. Venus had an ancient temple here.

Boōtes, a northern constellation, near the Ursa Major. The name is Greek, Βοώτης, and means "*the Oxen-driver*," Bootes being regarded in this sense as the driver of the Wain (Ἅμαξα), another appellation for the "Greater Bear." (*Aratus*, 91.—*Manilius*, 1, 313.) The Greeks generally saw in Boötes, Arcas son of Callisto. Ovid, however, calls him on one occasion Lycaon, after the father of Callisto. (*Fast.*, 6, 235.) Others regarded him as Icarus, the father of Erigone. (*Vid.* Icarus.) Propertius hence calls the seven stars of the Greater Bear, "*boves Icarii*." (*El.*, 2, 24, 24.)

Boreas, the North wind, regarded in the Grecian mythology as a deity. According to the poets, he was the son of Astræus and Aurora, but others make him the son of the Strymon. He loved Orithyia, the daughter of Erechtheus, king of Athens, and carried her off to Thrace, where she bore him the winged youths Zetes and Calaïs; and two daughters, Chione and Cleopatra. (*Plat., Phædr.*, 229.—*Apollod.*, 3, 15, 2. —*Apoll. Rhod.*, 1, 211.) The Athenians ascribed the destruction of the fleet of Xerxes by a storm to the partiality of Boreas for the country of Orithyia, and built a temple to him after that event. (*Herod.*, 7, 189.) Boreas is also said by Homer to have turned himself into a horse, out of love to the mares of Erichthonius, and to have begotten on them twelve foals remarkable for their fleetness. (*Il.*, 20, 223.—*Keightley's Mythology*, p. 255, *seqq.*)

Borysthenes, I. a large river of Scythia, falling into the Euxine Sea, now called the Dnieper. Herodotus considers it the greatest of the Scythian rivers after the Ister, and as surpassing all others except the Nile. He does not appear, however, to have known much about its course, and seems not to have been apprized of the famous cataracts of this river, which occur at the height of 200 miles above its mouth, and are said to extend 40 miles, being 13 in number. (*Vid.* Dansparis.)—II. There was a city on the banks of this river called Borysthenis, and also Olbia. (*Vid.* Olbia.)—III. A favourite steed of the Emperor Hadrian's, to whom he erected a monument after death.

Bosporus, I. a name applied to a strait of the sea. There were two straits known in antiquity by this appellation, namely, the Thracian and the Cimmerian Bosporus; the former now known by the name of the *Straits* or *Channel of Constantinople*, the latter the *Straits of Caffa* or *Theodosia*, or, according to a later denomination, the Straits of *Zabache*. By the Russians, however, it is commonly called the *Bosporus*. Various reasons have been assigned for the name. The best is that which makes the appellation refer to the early *passage* of *agricultural* knowledge from East to West (βοῦς, *an ox*, and πόρος, *a passage*). Nymphius tells us, on the authority of Accarion, that the Phrygians, desiring to pass the Thracian strait, built a vessel, on whose prow was the figure of an ox, calling the strait over which it carried them, βοὸς πόρος, *Bosporus*, or the ox's passage. Dionysius of Halicarnassus, Valerius Flaccus, and others of the ancient writers, refer the name to the history of Io, who, when transformed into a cow (βοῦς) by Juno, swam across this strait to avoid her tormentor. Arrian says that the Phrygians were directed by an oracle to follow the route which an ox would point out to them, and that one being roused by them for this purpose, it swam across the strait.—The strait of the Thracian Bosporus properly extended from the Cyanean rocks to the harbour of Byzantium or *Constantinople*. It is said to be 16 miles in length, including the windings of its course, and its ordinary breadth about 1½ miles. In several places, however, it is very narrow; and the ancients relate that a person might hear birds sing on the opposite side, and that two persons might converse across with one another. Herodotus, Polybius, and Arrian make its length 120 stadia, from the Cyanean rocks to Byzantium. The new castles of Europe and Asia are erected on either coast, on the site of the ancient temples of Serapis and Jupiter. The old ones, raised by the Greek emperors, command the narrowest part of the strait, where it is not more than 500 paces across. Here Darius is said to have crossed, on his expedition against the Scythians.—For some remarks on the kings of Bosporus, as they are styled in history, consult *Clinton's Fasti Hellenici*, p. 281, *seqq.*, 2*d ed.* —II. A city in the Chersonesus Taurica, the same as Panticapæum. (*Vid.* Panticapæum.)

Bottiæa, or Bottiæis, a name anciently given to a narrow space of country in Macedonia, situated between the Haliacmon and Lydias, as Herodotus informs us (7, 127); but in another passage he extends it beyond the Lydias as far as the Axius. The Bottiæi had been, however, early expelled from this district by the Macedonian princes, and had retired to the other side of the Axius, about Therme and Olynthus (*Herodot.*, 8, 127), where they formed a new settlement with the Chalcidians, another people of Thracian origin, occupying the country of Chalcidice. (*Cramer's Anc. Greece*, vol. 1, p. 220.)

Boudicēa or Boadicēa, queen of the Iceni, in Britain, during the reign of Nero. Having been treated in the most ignominious manner by the Romans, she headed a general insurrection of the Britons, attacked the Roman settlements, reduced London to ashes, and put to the sword all strangers to the number of 70,000. Suetonius, the Roman general, defeated her in a decisive battle, and Boudicea, rather than fall into the hands of her enemies, put an end to her own life by poison. (*Tacit., Ann.*, 14, 31.)

Bovillæ, I. an ancient town of Latium, on the Appian Way, between the ninth and tenth mile-stones; and answering, according to the opinion of Holstenius, to the situation of the inn called *l'Osteria delle Fratochie*. It is distinguished from another town of the same name in Novum Latium by the title of Suburbanæ. Bovillæ was one of the first towns conquered by the Romans, according to Florus (1, 11). We learn from Cicero that it was a municipium (*Orat. pro Plancio*), but he represents it as almost deserted.—II. A town of Novum Latium; its precise situation has not been ascertained. Vulpius says, that some vestiges of this town may be traced near a place called *Bauco*, not far from *Veroli*. (*Vet. Lat.*, p. 120.)

Brachmānes, Indian philosophers. (*Vid.* Gymnosophistæ.)

Branchĭdes, a surname of Apollo. (*Vid.* Branchidæ.)

Branchĭdæ, I. the inhabitants of a small town in Sogdiana, on the river Oxus, put to the sword by Alexander. They were descended from the Branchidæ, a family who held the priesthood of the temple of Apollo Didymæus at Didymi near Miletus. The Persians under Xerxes plundered and burned the temple, and the Branchidæ, who had betrayed it into their hands, became, on the defeat of Xerxes, the voluntary companions of his flight, in order to avoid the justice of their countrymen. They settled on the Oxus, and grew up into a small state. Alexander's motive in the cruel massacre of this people was retaliation for the sacrilege of their ancestors. (*Curt.*, 7, 5.)—II. The priests of Apollo Didymæus, who gave oracles in Caria. (*Vid.* Didymi.)

Branchus, a youth of Miletus, beloved by Apollo, who gave him the power of prophecy. He gave oracles at Didymi. (*Vid.* Didymi.)

Brasīdas, son of Tellis, was a celebrated Spartan commander during the Peloponnesian war, and gained many successes over the Athenians. The principal scene of his operations was in the north, in that part of Thrace, or, rather, Macedonia, which was so numerous-

ly settled by Greek colonies, a large number of which he brought under the control of Sparta by his arms or personal influence. He lost his life at the taking of Amphipolis. (*Vid.* Amphipolis.) The virtues of his private character were worthy of the best days of Sparta. (*Thucyd.*, 2, 25.—*Id.*, 4, 11.—*Id.*, 4, 78.—*Id.*, 4, 81.—*Id.*, 4, 102, &c.—*Id.*, 5, 10.)

Brasidĕa, festivals at Lacedæmon, in honour of Brasidas. None but freemen born Spartans were permitted to enter the lists, and such as were absent were fined.

Brauron, a town of Attica, celebrated in mythology as the place where Iphigenia first landed after her escape from Tauris with the statue of Diana. From this circumstance, the goddess was here held in peculiar veneration, under the title of Brauronia. (*Pausan.*, 1, 33.—*Steph. Byz.*, *s. v.* Βραυρών.—*Strabo*, 398.) The ruins of Brauron are pointed out by modern travellers near the spot called *Palaio Braona*. Chandler calls the modern site *Vronna*. (*Travels*, vol. 2, ch. 34.—Compare *Gell's Itinerary*, p. 77.)—Diana had three festivals here, called Brauronia, celebrated once every fifth year by ten men who were called *ἱεροποιοί*. They sacrificed a goat to the goddess, and it was usual to sing one of the books of Homer's Iliad. The most remarkable that attended were young virgins in yellow gowns, consecrated to Diana. They were about ten years of age, and not under five, and therefore their consecration was called *δεκατεύειν*, from *δέκα*, *decem*; and sometimes *ἀρκτεύειν*, as the virgins themselves bore the name of *ἄρκτοι*, *bears*, from this circumstance. There was a bear in one of the villages of Attica so tame, that he ate with the inhabitants, and played harmlessly with them. This familiarity lasted long, till a young virgin treated the animal too roughly, and was killed by it. The virgin's brother killed the bear, and the country was soon after visited by a pestilence. The oracle was consulted, and the plague removed by consecrating virgins to the service of Diana. This was so faithfully observed, that no woman in Athens was ever married before a previous consecration to the goddess. The statue of Diana of Tauris, which had been brought into Greece by Iphigenia, was preserved in the town of Brauron. Xerxes carried it away when he invaded Greece. (*Cramer's Ancient Greece*, vol. 2, p. 382.)

Brenni and Breuni, a people of Italy, occupying, together with the Genauni, the present *Val d'Agno* and *Val Brassia*, to the east and northeast of the Lacus Verbanus (*Lago Maggiore*). They, together with the Genauni, were subdued by Drusus, whose victory Horace celebrates. Strabo calls them Brenci and Genani; others term the former Breuni. (*Horat.*, *Od.*, 4, 14, 16.)

Brennus, I. a general of the Galli Senones, who entered Italy, defeated the Romans at the river Allia, and entered their city without opposition. The Romans fled into the capitol, and left the whole city in the possession of their enemies. The Gauls climbed the Tarpeian rock in the night, and the capitol would have been taken, had not the Romans been awakened by the noise of the sacred geese in the temple of Juno, and immediately repelled the enemy. (*Vid.* Manlius.) Camillus, who was in banishment, marched to the relief of his country, and so totally defeated the Gauls, that not one remained to carry home the news of their destruction.—The destruction of the Gauls by Camillus is the national account given by the Roman writers, and is replete with error and exaggeration. (Consult remarks under the article Camillus.)—As regards the name Brennus, it may be remarked, that it is nothing more than the Cymric word *Brenhin*, which signifies "king" or "leader," converted into a Latin form. The Romans mistook it for a proper name. (*Thierry, Hist. des Gaul.*, vol. 1, p. 57.—*Arnold's Rome*, vol. 1, p. 524.) Pritchard, however, maintains that it is rather the proper name *Bran*, which occurs in Welsh history. (*Arnold, l. c.*)—II. Another Gallic leader, who made an irruption into Greece at the head of an army of his countrymen, consisting of 152,000 foot and 20,000 horse. After ravaging various parts of Northern Greece, they marched against Delphi, and endeavoured to plunder the temple. But the army of the invaders, according to the Grecian account, were seized with a panic terror during the night, and being attacked at daybreak by the Delphians and others of the Greeks, retreated in the utmost confusion. Large numbers perished, the Greeks continually hanging on the skirts of the retreating foe; and Brennus, wounded, and dispirited by his overthrow, killed himself in a fit of intoxication, B.C. 278. (*Pausan.*, 10, 19.—*Id.*, 10, 23.—*Justin*, 24, 6, &c.) It would appear, that besides the Gauls mentioned here, another body of the same race were ravaging Thrace and Macedonia; and these latter were they who crossed over into Asia, not the remains of the army of Brennus. (Consult *Siebelis, ad Pausan.*, 10, 23, 8.)

Briareus, I. a giant famous in early fable. He and his two brothers Cottus and Gyes, were the offspring of Uranus and Gê (Cœlus and Terra), and had each a hundred hands. According to Homer, he was called of men Ægæon, and by the gods alone Briareus. When Juno, Neptune, and Minerva conspired to dethrone Jupiter, Briareus, being brought by Thetis to the aid of Jupiter, ascended the heavens, and seated himself next to him, and so terrified the conspirators by his fierce and threatening looks, that they shrunk from their purpose. (*Hom.*, *Il.*, 1, 403.) Briareus also appears in fable as one of the Cyclopes. (*Vid.* Cyclopes.) The name Βριάρεως appears to be akin to *βριάω*, *βριαρός*, *βρίθω*, *βριθύς*, all denoting *weight* and strength. (*Keightley's Mythology*, p. 46.)—II. A Cyclop, made judge between Apollo and Neptune, in their dispute about the isthmus and promontory of Corinth. He gave the former to Neptune, and the latter to Apollo. He is probably the same fabulous personage with the preceding. (*Pausan.*, 2, 1.)

Brigantes, a people in the northern parts of Britain, regarded as the greatest, most powerful, and most ancient of the British tribes. They possessed the country from sea to sea, comprising the counties of *York*, *Durham*, *Lancaster*, *Westmoreland*, and *Cumberland*. Their capital was Eboracum, *York*. The Brigantes (Briges, Bryges) would seem to have been originally of Thracian origin, and to have wandered forth from their mountain homes, between Macedonia and Thrace, over various parts of Europe, such as Gaul, Spain, Britain, &c. They also penetrated into Asia Minor, and were there called Phryges (Phrygians). Consult, as regards the root of the name, the remarks under the article Mesembria.

Brigantĭnus Lacus, a lake in Vindelicia, separating the Helvetii from the Vindelici and other German tribes. Another name for it was Bodamicus Lacus. It is now the *Lake of Constance* (*Constanzer-See*), as the Germans call it, who have likewise another appellation for it, resembling one of the ancient names, i. e., *Boden-See*. (*Plin.*, 9, 17.—*Mela*, 3, 2.—*Amm. Marcell.*, 15, 6.)

Brigantium, I. called also Brigantia, a city of Vindelicia, near the southeastern extremity of the Lacus Brigantinus. It was the station of a force in the time of the Antonines, for the purpose of watching the movements of the Alemanni. The modern name is *Bregenoz*.—II. A city of Hispania Tarraconensis, now *Coruna*. Some erroneously identify Abobriga with this place. (*Dio Cass.*, 37, 53.)

Brilessus, a name given to the range of hills that united Mount Pentelicus with Anchesmus. (*Strab.*, 399.) The modern name is *Turko vouni*. (*Gell's Itin.*, p. 68 and 77.)

Brimo (from *βρέμω*, "*to roar*," "*to rage*"), a name

given to Hecate, and chiefly employed to denote her terrific appearance, especially when she came summoned by magic arts. Apollonius describes her as having her head surrounded by serpents twining through branches of oak, while torches flamed in her hands, and the infernal dogs howled around her. (*Apoll. R.*, 3, 1214, *seqq.*)

Brisēis, a patronymic of Hippodamia, or Lyrnessëis, daughter of Brises, high-priest of Jupiter at Pedasus in Troas. She was remarkable for her beauty, and was the wife of Mines, who was killed in the siege carried on by Achilles against Lyrnessus. From Lyrnessus the Grecian warrior brought her away captive. She was taken from him by Agamemnon, during the quarrel occasioned by the restoration of Chryseïs, but she was given back to him, when a reconciliation took place. (*Hom., Il.*, 1, 336, &c.—*Ovid, A. A.*, 3, 2.—*Propert.*, 2, 8, 20, &c.)

Brisēus, a surname of Bacchus, said to signify "the discoverer of honey." Some derive the appellation from the nymphs called Brisïs, the nurses of the god. Cornutus, the interpreter of Persius, deduces it from *bris*, equivalent, as he informs us, to *jucundus*. Bochart gives a Syriac derivation, *briz doubsa*, "a lake of honey." (*Rolle, Recherches*, &c., vol. 3, p. 390.)

Britanni, the inhabitants of Britain. (*Vid.* Britannia.)

Britannĭa, called also Albion. (*Vid.* Albion.) An island in the Atlantic Ocean, and the largest in Europe. The Phœnicians appear to have been early acquainted with it, and to have carried on here a traffic for tin. (*Vid.* Cassiterides.) Commercial jealousy, however, induced them to keep their discoveries a profound secret. The Carthaginians succeeded to the Phœnicians, but were equally mysterious. Avienus, in his small poem entitled *Ora Maritima*, v. 412, makes mention of the voyages of a certain Himilco in this quarter, and professes to draw his information from the long-concealed Punic Annals. Little was known of Britain until Cæsar's time, who invaded and endeavoured, although ineffectually, to conquer the island. After a long interval, Ostorius, in the reign of Claudius, reduced the southern part of the island, and Agricola, subsequently, in the reign of Domitian, extended the Roman dominion to the Frith of Forth and the Clyde. The whole force of the empire, although exerted to the utmost under Severus, could not, however, reduce to subjection the hardy natives of the highlands. Britain continued a Roman province until A.D. 426, when the troops were in a great measure withdrawn, to assist Valentinian the Third against the Huns, and never returned. The Britains had become so enervated under the Roman yoke as to be unable to repel the incursions of the inhabitants of the north. They invoked, therefore, the aid of the Saxons, by whom they were themselves subjugated, and at length obliged to take refuge in the mountains of Wales.—The name of Britain was unknown to the Romans before the time of Cæsar. Bochart derives it from the Phœnician or Hebrew term *Baratanac*, "the land of tin." Others deduce the name of Britons from the Gallic *Britti*, "painted," in allusion to the custom on the part of the inhabitants of painting their bodies. (*Adelung, Mithridates*, vol. 2, p. 50.) Britain was famous for the Roman walls built in it, of which traces remain at the present day. The first was built by Agricola, A.D. 79, nearly in the situation of the rampart of Hadrian, and wall of Severus mentioned below. In A.D. 81, Agricola built a line of very strong forts from the *Frith of Forth* to the *Frith of Clyde*. This, however, was insufficient to check the barbarians after his departure. In A.D. 120, therefore, Hadrian erected a famous wall from *Boulness* on *Solway Frith*, to a spot a little beyond *Newcastle upon Tyne*. It was sixty-eight English or seventy-four Roman miles long. Twenty years after this, Lollius Urbicus, under the Emperor Antoninus, restored the *second* wall of Agricola, which is commonly called the Vallum Antonini. But the greatest of all was that of Severus, begun A.D. 209, and finished the next year, and which was only a few yards north of Hadrian's wall. It was garrisoned by ten thousand men. (*Cæs., B. G.*, 4, 21, *seq.*—*Id. ib.*, 5, 2, &c.—*Id. ib.*, 6, 13.—*Plin.*, 4, 16.—*Mela*, 3, 6.—*Vell. Paterc.*, 2, 46, &c.)

Britannĭcus, Cæsar (Tiberius Claudius Germanicus), son of the Emperor Claudius and Messalina, was born a few days after the accession of his father to the throne. After the return of the emperor from his expedition to Britain, the surname of Britannicus was bestowed on both the father and son. As the eldest son of the emperor, Britannicus was the lawful heir to the empire; but Claudius was prevailed upon by his second wife, the ambitious Agrippina, to adopt Domitius Nero, her son by a former marriage, who was three years older than Britannicus, and to declare him his successor. The venal senate gave its consent. In the mean time, Agrippina, under the pretext of motherly tenderness, strove to keep Britannicus as much as possible in a state of imbecility. She removed his servants, and substituted her own creatures. Sosibius, his tutor, was murdered by her contrivance. She did not permit him to appear beyond the precincts of the palace, and even kept him out of his father's sight, under the pretence that he was insane and epileptic. Although the weak emperor showed that he penetrated the artifices of Agrippina, yet his death, which she effected by poison, prevented him from retrieving his error. Nero was proclaimed emperor, while Britannicus was kept in close confinement. In a dispute with Nero, Agrippina threatened to place Britannicus, who was then fourteen years of age, on the throne, upon which Nero caused him to be poisoned at a banquet. His funeral took place the same night. His body was burned, without any pomp, in the Campus Martius, amid a violent storm, which the people regarded as announcing the anger of the gods. It is said that Nero had caused the face of his victim, already blackened with the poison, to be painted white, but that the heavy rain washed off this artificial colour, and the gleam of the lightning revealed the crime which had been confided to the bosom of the night. According to some authorities, Britannicus was naturally characterized by the same feebleness of spirit as his father, and Nero corrupted and abused his youth. They also state, that Agrippina advised his death. Racine has immortalized the name of this young prince by one of his finest tragedies. (*Tacit., Ann.*, 11, 11.—*Id. ib.*, 12, 2.—*Id. ib.*, 12, 25, *et* 41.—*Id. ib.*, 13, 16.—*Encyclop. Americ.*, vol. 2, p. 275, *seqq.*—*Biogr. Univ.*, vol. 5, p. 627, *seqq.*)

Britomartis, a Cretan nymph, daughter of Jupiter and Charme, and a favourite companion of Diana. Minos, falling in love with her, pursued her for the space of nine months, the nymph at times concealing herself from him amid the trees, at times among the reeds and sedge of the marshes. At length, being nearly overtaken by him, she sprang from a cliff into the sea, where she was saved in the nets (*δίκτυα*) of some fishermen. The Cretans afterward worshipped her as a goddess, under the name of *Dictynna*, from the above circumstance, which was also assigned as the reason for the cliff from which she threw herself being called Dictæon. At the rites sacred to her, wreaths of pine or lentisk were used instead of myrtle, as a branch of the latter had caught her garments, and impeded her flight. Leaving Crete, Britomartis then sailed for Ægina in a boat: the boatman attempted to offer her violence, but she got to shore and took refuge in a grove on that island, where she became invisible (*ἀφανής*): hence she was worshipped in Ægina under the name of Aphæa. (*Callim., H. in Dian.*, 190, *seqq.*—*Diod. Sic.*, 5, 76.—*Anton.*, lib. 40.—*Pausan.*, 2,

30.—*Müller, Æginet.*, p. 164, *seqq.*—*Keightley's Mythology*, p. 131.)

Brixellum, a town of Italy, in Gallia Cispadana, northeast of Parma, where Otho slew himself when defeated. It is now *Bresello*. (*Tacit., Hist.*, 2, 33.)

Brixia, a city of Gallia Cisalpina, to the west of the Lacus Benacus, and southeast of Bergomum. It was the capital of the Cenomanni, as we learn from Livy (32, 30). Brixia is known to have become a Roman colony, but we are not informed at what period this event took place. (*Plin., H. N.*, 3, 19.) Strabo speaks of it as inferior in size to Mediolanum and Verona. (*Cramer's Anc. Italy*, vol. 1, p. 63.)

Bromius, an appellation given to Bacchus, from the noise with which his festivals were celebrated. It is derived from βρέμω, "*to roar*."

Brontes, one of the Cyclopes. The name is derived from βροντή, "*thunder*." (*Virg., Æn.*, 8, 425.)

Bructĕri, a people of Germany, between the Amisia or *Ems*, and Lacus Flevus or *Zuyder Zee*. (*Tacit., Ann.*, 1, 51.)

Brundisium, or less correctly Brundusium, a celebrated city on the coast of Apulia, in the territory of the Calabri. By the Greeks it was called Βρεντέσιον, a word which, in the Messapian language, signified a stag's head, from the resemblance which its different harbours and creeks bore to the antlers of that animal. (*Strabo*, 282.—*Festus, s. v. Brundisium.*—*Steph., Byz., s. v.* Βρεντέσιον.) It is not necessary to repeat the various accounts given by different writers respecting the foundation of this city; its antiquity is evident from the statement of Strabo, that Brundisium was already in existence, and under the government of its own princes, when the Lacedæmonian Phalanthus arrived with his colony in this part of Italy. It is recorded also to the honour of the Brundisians, that although this chief had been instrumental in depriving them of a great portion of their territory, they generously afforded him an asylum when he was exiled from Tarentum, and after his death erected a splendid monument to his memory. (*Strab.*, 282.—*Aristot., Polit.*, 5, 3.—*Justin*, 3, 4.) The situation of its harbour, so advantageous for communicating with the opposite coast of Greece, naturally rendered Brundisium a place of great resort, from the time that the colonies of that country had fixed themselves on the shores of Italy. Herodotus speaks of it as a place generally well known, when he compares the Tauric Chersonese to the Iapygian peninsula, which might be considered as included between the harbours of Brundisium and Tarentum (4, 99). Brundisium soon became a formidable rival to Tarentum, which had hitherto engrossed all the commerce of this part of Italy (*Polyb., frag.*, 11); nor did the facilities which it afforded for extending their conquests out of that country, escape the penetrating views of the Romans. Under the pretence that several towns on this coast had favoured the invasion of Pyrrhus, they declared war against them, and soon possessed themselves of Brundisium (*Zonar., Ann.*, 3), whither a colony was sent A.U.C. 508. (*Flor.*, 1, 20.—*Liv., Epit.*, 19.—*Vell. Paterc.*, 1, 14.) From this period the prosperity of this port continued to increase in proportion with the greatness of the Roman empire. Large fleets were always stationed there for the conveyance of troops into Macedonia, Greece, or Asia; and from the convenience of its harbour, and its facility of access from every other part of Italy, it became a place of general thoroughfare for travellers visiting those countries. When the rapid advance of Cæsar forced Pompey to remove the seat of war into Epirus, he was for some time blockaded by his successful adversary in Brundisium, before the return of his fleet enabled him to evacuate the place, and carry his troops over to the opposite coast. Cæsar describes accurately the works undertaken there by his orders for preventing the escape of his enemy. From his account we learn that the city possessed two harbours, one called the inner, and the other the outer, communicating by a very narrow passage. (*Cæs., Bell. Civ.*, 1, 25.—*Appian, B. C.*, 2, 49.—*Cic., Ep. ad Att.*, 9, 12, *seqq.*) Strabo considers the harbour of Brundisium as superior to that of Tarentum, for the latter was not free from shoals. (*Strab.*, 282.—Compare *Pigonati*, Mem. del riaprimento del *port. di Brindisi*, Nap., 4to, 1781.) It was at Brundisium that a convention was held for the purpose of arranging the existing differences between Augustus and Marc Antony. (*Dio Cassius*, 48.) Among the commissioners appointed by the former was Mæcenas, who was accompanied on the occasion by Horace. It was this journey which produced the humorous satire of Horace (1, 5), and which terminates with the poet's arrival at the place of his destination. Brundisium is now *Brindisi*. Here the Appian Way ended. (*Vid.* Appia Via.—*Cramer's Ancient Italy*, vol. 2, p. 303, *seqq.*)

Brutii, a people of Magna Græcia, in Italy, below Lucania. The origin which ancient historians have ascribed to the Brutii, or, as they are called by the Greeks, Βρέττιοι, is neither remote nor illustrious: they are generally looked upon as descended from some refugee slaves and shepherds of the Lucanians, who, having concealed themselves from pursuit in the forests and mountains with which this part of Italy abounds, became, in process of time, powerful from their numbers and ferocity. Their very name is said to indicate that they were revolted slaves; Βρεττίους γὰρ καλοῦσι ἀποστάτας, says Strabo, speaking of the Lucanians. This appellation the insurgents are supposed to have accepted as a term of defiance. (*Niebuhr, Rom. Hist.*, vol. 1, p. 51, *Cambridge transl.*) This savage race is represented as pouring forth to attack their Lucanian masters, and to molest the Grecian settlers on the coast of either sea; and so formidable had they at length rendered themselves, that the Lucani were compelled to acknowledge their independence, and to cede to them all the country south of the rivers Laus and Crathis. This advancement of the Brutii to the rank of an independent nation is supposed by Diodorus Siculus to have taken place about 397 years after the foundation of Rome. Dion, the Syracusan, was at this time prosecuting his undertaking against the younger Dionysius; and it is conceived that the hostilities of the Brutii were fomented by his means, in order to prevent the tyrant from deriving any aid from his Lucanian allies. (*Diod. Sic.*, 16, 15.—*Strabo*, 255.) The enterprising and turbulent spirit of this people was next directed against the Greek colonies; and, in proportion as these were rapidly declining, from jealousies and internal dissensions, and still more from luxury and indolence, their antagonists were acquiring a degree of vigour and stability which soon enabled them to accomplish their downfall. The Greek towns on the western coast, from being weaker and more detached from the main body of the Italiot confederacy, first fell into the hands of the Brutii. The principal cities of which this league was composed now became alarmed for their own security, and sought the aid of the Molossian Alexander against these dangerous enemies, with whom the Lucanians also had learned to make common cause. This prince, by his talents and valour, for a time checked the progress of these barbarians, and even succeeded in penetrating into the heart of their country; but after his death they again advanced, like a resistless torrent, and soon reduced the whole of the peninsula between the Laus and Crathis, with the exception of Crotona, Locri, and Rhegium. At this period, Rome, the universal foe of all, put an end at once to their conquests and independence. After sustaining several defeats, both the Lucanians and Brutii are said to have finally submitted to L. Papirius Cursor,

A.U.C. 480, which was two years after Pyrrhus had withdrawn his troops from Italy. (*Liv.*, *Epit.*, 14.—*Polyb.*, 1, 6.) The arrival of Hannibal once more, however, roused the Brutii to exertion; they flocked eagerly to the victorious standard of that general, who was by their aid enabled to maintain his ground in this corner of Italy, when all hope of final success seemed to be extinguished. But the consequences of this protracted warfare proved fatal to the country in which it was carried on; many of the Brutian towns being totally destroyed, and others so much impoverished as to retain scarcely a vestige of their former prosperity. To these misfortunes was added the weight of Roman vengeance; for that power, when freed from her formidable enemy, too well remembered the support he had derived from the Brutii for so many years to allow their defection to pass unheeded. A decree was therefore passed, reducing this people to a most abject state of dependance: they were pronounced incapable of being employed in a military capacity, and their services were confined to the menial offices of couriers and letter-carriers. (*Strabo*, 251.—*Id.*, 253.)

Brutium, or Brutiorum Ager, the country occupied by the Brutii. (*Vid.* Brutii.)

Brutus, I. L. Junius, a celebrated Roman, the author, according to the Roman legends, of the great revolution which drove Tarquin the Proud from his throne, and which substituted the consular for the regal government. He was the son of Marcus Junius and of Tarquinia the second daughter of Tarquin. While yet young in years, he saw his father and brother slain by the order of Tarquin, and having no means of avenging them, and fearing the same fate for himself, he affected a stupid air, in order not to appear at all formidable in the eyes of a suspicious and cruel tyrant. This artifice proved successful, and he so far deceived Tarquin, and the other members of the royal family, that they gave him, in derision, the surname of Brutus, as indicative of his supposed mental imbecility. At length, when Lucretia had been outraged by Sextus Tarquinius, Brutus, amid the indignation that pervaded all orders, threw off the mask, and, snatching the dagger from the bosom of the victim, swore upon it eternal exile to the family of Tarquin. Wearied out with the tyranny of this monarch, and exasperated by the spectacle of the funeral solemnities of Lucretia, the people abolished royalty, and confided the chief authority to the senate and two magistrates, named at first prætors, but subsequently consuls. Brutus and the husband of Lucretia were first invested with this important office. They signalized their entrance upon its duties by making all the people take a solemn oath never again to have a king of Rome. Efforts nevertheless were soon made in favour of the Tarquins: an ambassador sent from Etruria, under the pretext of procuring a restoration of the property of Tarquin and his family, formed a secret plot for the overthrow of the new government, and the sons of Brutus became connected with the conspiracy. A discovery having been made, the sons of the consul and their accomplices were tried, condemned, and executed by the orders of their father, although the people were willing that he should pardon them. From this time Brutus sought only to die himself, and some months after, a battle between the Romans and the troops of Tarquin enabled him to gratify his wish. He encountered, in the fight, Aruns, the son of the exiled monarch; and with so much impetuosity did they rush to the attack, that both fell dead on the spot, pierced to the heart, each by the weapon of the other. The corpse of Brutus was carried to Rome in triumph. The consul Valerius pronounced a funeral eulogy over it, a statue of bronze was raised to the memory of the deceased in the capitol, and the Roman females wore mourning for an entire year. (*Liv.*, 1, 56.—*Id.*, 2, 1, &c.—*Dion. Hal.*, 4, 15.—*Id.*, 6, 1, &c.—*Virg.*, *Æn.*, 6, 822, *seqq.*)—Such is the legend of Brutus. "That Brutus procured the banishment of the Tarquins, in his capacity of Tribune of the Celeres, is demonstrated," observes Niebuhr, "by the *Lex tribunicia*. (*Pomponius*, *l.* 2, *D. de origine juris.*) From this source came the information that he bore that office: the lay which spoke of his feigned idiocy cannot have known anything of this, and was incompatible with it; the annalists combined the two. That poetical tale may have been occasioned by his surname: which yet may have had a very different meaning from the one there affixed to it. Brutus, in Oscan, meant a runaway slave: now it is easy enough to understand, that the partisans of the Tarquins may have called him such, and that, on the other hand, he and the Romans might not be sorry to let the nickname pass into vogue." (*Rom. Hist.*, vol. 1, p. 453, *Cambridge transl.*)—II. D. Junius, master of the horse A.U.C. 418, and consul A.U.C. 429. (*Liv.*, 8, 12, *et* 29.)—III. D. Junius, consul A.U.C. 615, obtained a triumph for his successes in Spain.—IV. M. Junius, father of the Brutus who was concern-in the assassination of Cæsar. He embraced the party of Marius, and was overcome by Pompey. After the death of Sylla, and the renewal of hostilities, he was besieged by Pompey in Mutina, who compelled him to surrender after a long resistance, and caused him to be put to death. He was brother-in-law to Cato by his wife Servilia. Brutus was an able lawyer, and wrote on the Civil Wars. (*Cic.*, *Brut.*, 62.—*Id.*, *Or.*, 2, 32.—*Id.*, *pro Cluent.*, 51.)—V. Marcus Junius, son of the preceding, was by the mother's side nephew of M. Cato (Uticensis). He accompanied his uncle to Cyprus, A.U.C. 695, where the latter was sent by Clodius to annex that island to the Roman empire. It appears, however, that he did not copy the example of Cato's integrity; for, having become the creditor of the citizens of Salamis to a large amount, he employed one Scaptius, a man of infamous character, to enforce the payment of the debt, together with an interest four times exceeding the rate allowed by law. (*Cic.*, *ad Att.*, 5, 21.—*Id. ib.*, 6, 1, *seqq.*) And when Cicero governed the province of Cilicia, to which Cyprus seems to have been annexed, Brutus wrote to him, and was supported by Atticus in his request, entreating him to give Scaptius a commission as an officer of the Roman government, and to allow him to employ a military force, to exact from the Salaminians the usurious interest which he illegally demanded. Cicero was too upright a magistrate to comply with such requests, but they were so agreeable to the practice of the times, that he continued to live on intimate terms with the man who could prefer them; and the literary tastes of Brutus were a recommendation which he could not resist; so that he appears soon to have forgotten the affair of Scaptius, and to have spoken and thought of Brutus with great regard. They both, indeed, were of the same party in politics, and Brutus actively exerted himself in the service of Pompey, although his own father had been put to death by the orders of that commander. Being taken prisoner in the battle of Pharsalia, he received his life from the conqueror. Before Cæsar set out for Africa to carry on war against Scipio and Juba, he conferred on Brutus the government of Cisalpine Gaul, and in that province Brutus accordingly remained, and was actually holding an office under Cæsar, while his uncle Cato was maintaining the contest in Africa and committed suicide rather than fall alive into the hands of the enemy. His character, however, seems to have been greatly improved since his treatment of the Salaminians, for he is said to have governed Cisalpine Gaul with great integrity and humanity. In the year 706 he returned to Rome, but afterward set out to meet Cæsar on his return from Spain, and in an interview which he had with him, at Nicæa, pleaded the cause of Deiotarus, tetrarch of Galatia, with such warmth

and freedom, that Cæsar was struck by it, and was reminded of what he used frequently to say of Brutus, that, what his inclinations might be, made a very great difference; but that, whatever they were, they would be nothing lukewarm. It was about this time also that Brutus divorced his first wife, Appia, daughter of Appius Claudius, and married the famous Porcia, his cousin, the daughter of Cato. Soon after he received another mark of Cæsar's favour (*Plut., Vit. Brut.*, c. 7. —*Dio Cass.*, 44, 12), in being appointed Prætor Urbanus, A.U.C. 709; and he was holding that office when he resolved to become the assassin of the man whose government he had twice acknowledged by consenting to act in a public station under it. He was led into the conspiracy, it is said, by Cassius, who sought at first by writing, and afterward by means of his wife Junia, the sister of Brutus, to obtain his consent to become an accomplice; and Plutarch informs us, that when the attack was made on Cæsar in the senate-house, the latter resisted and endeavoured to escape, until he saw the dagger of Brutus pointed against him, when he covered his head with his robe and resigned himself to his fate. After the assassination of Cæsar, the conspirators endeavoured to stir up the feelings of the people in favour of liberty; but Antony, by reading the will of the dictator, excited against them so violent a storm of odium, that they were compelled to flee from the city. Brutus retired to Athens, and used every exertion to raise a party there among the Roman nobility. Obtaining possession, at the same time, of a large sum of the public money, he was enabled to bring to his standard many of the old soldiers of Pompey who were scattered about Thessaly. His forces daily increasing, he soon saw himself surrounded by a considerable army, and Hortensius, the governor of Macedonia, aiding him, Brutus became master in this way of all Greece and Macedonia. He went now to Asia and joined Cassius, whose efforts had been equally successful. In Rome, on the other hand, the triumvirs were all powerful; the conspirators had been condemned, and the people had taken up arms against them. Brutus and Cassius returned to Europe to oppose the triumvirs, and Octavius and Antony met them on the plains of Philippi. In this memorable conflict Brutus commanded the right wing of the republican army, and defeated the division of the enemy opposed to him, and would in all probability have gained the day, if, instead of pursuing the fugitives, he had brought succours to his left wing, commanded by Cassius, which was hard pressed, and eventually beaten by Antony. Cassius, upon this, believing everything lost, slew himself in despair. Brutus bitterly deplored his fate, styling him, with tears of the sincerest sorrow, "the last of the Romans." On the following day, induced by the ardour of the soldiers, Brutus again drew up his forces in line of battle, but no action took place, and he then took possession of an advantageous post, where it was difficult for an attack to be made upon him. His true policy was to have remained in this state, without hazarding an engagement, for his opponents were distressed for provisions, and the fleet that was bringing them supplies had been totally defeated by the vessels of Brutus. This state of things, however, was unknown to the latter, and, after an interval of twenty days, he hazarded a second battle. Where he himself fought in person, he was still successful; but the rest of his army was soon overcome, and the conflict ended in a total defeat of the republican army. Escaping with only a few friends, he passed the night in a cave, and, as he saw his cause irretrievably ruined, ordered Strato, one of his attendants, to kill him. Strato refused for a long time to perform the painful office; but, seeing Brutus resolved, he turned away his face, and held his sword while Brutus fell upon it. He died in the forty-third year of his age, B.C. 42.—A great deal of false glare has been thrown round the character of Brutus. That he was a stern and consistent patriot throughout the whole of his career, the sketch which we have given of his movements prior to the assassination of Cæsar most clearly disproves. Why hold office under one who was trampling upon the liberties of his country? Why require so much solicitation before engaging in the conspiracy? Was he not aware that Cæsar was a usurper?—this would show a miserable want of penetration. Or did he prefer security to danger?—where was the Roman patriot in this? The truth is, Brutus, notwithstanding all that has been said of him, was but a tardy patriot. His motives towards the close of his career were no doubt pure enough, but he ought to have had nothing to do with Cæsar the moment that general began to act with treason towards his country.—As a student and man of letters, the character of Brutus appears to more advantage than as a patriot. He was remarkable for literary application, usually rising with this view long before day, and it is said that, on the evening previous to a battle, while his army was in a state of anxious suspense and alarm, he calmly occupied himself in his tent with writing an abridgment of the history of Polybius.—One of the most singular circumstances in the life of Brutus is that of the so-called apparition, which it is said appeared to him, on one occasion, in his tent at midnight. "Who art thou?" inquired Brutus. "Thy evil genius," replied the phantom; "we will meet again at Philippi." And so it happened. The spirit re-appeared on the eve of the second battle of Philippi! We have here either an illusion on the part of Brutus, or a trick played off by some partisan of Antony's, in order to discourage and depress the republican commander, or, what is most likely of all, a tale utterly untrue. (*Plut., Vit. Brut.*—*Encyclop. Metropol., Div.* 3, vol. 2, p. 274, *seqq.*)

Bryges, a people of Thracian origin, living at one time in Macedonia. They afterward crossed into Asia, where their name was changed to Phryges. (*Vid.* Phrygia.)

Bubasticus Fluvius (*Βουβαστικὸς ποταμός, Ptol.*), a name sometimes given to the easternmost arm of the Nile, from the circumstance of its passing by the city of Bubastis. (*Vid.* Bubastis.)

Bubastis (or Bubastus), a city of Egypt, in the eastern part of the Delta, and the capital of the Bubastitic nome. This city is called in scripture Phi-Beseth, which is now altered into *Basta*. It was situated on a canal leading from the Pelusiac mouth of the Nile to the canal of Trajan. The Pelusiac branch was sometimes called, from this city, the Bubastic. Bubastis was remarkable also as being the place where great numbers assembled to celebrate the festival of the goddess Bubastis, who had a splendid temple here. More than 70,000 persons were accustomed to meet here on these occasions. The custom had ceased, however, in the time of Herodotus. This was the place, also, where the sacred cats were interred. Jablonski (*Panth. Ægypt.*, 3, 3.—*Voc. Ægypt.*, p. 58) explains the name Bubastis to mean, "*she who bares*," or "*uncovers*," or "*she who multiplies her aspects.*" This appellation suited very well, therefore, the goddess of the new or increasing moon, for such Bubastis, the Egyptian deity, in reality was. Hence, too, we see why Herodotus says, that the name "Bubastis," in the Egyptian tongue, was equivalent to "Artemis," or Diana, in Greek (*ἡ δὲ Βούβαστις, κατὰ Ἑλλάδα γλῶσσαν, ἐστὶ Ἄρτεμις. Herod.*, 2, 137).

Bucephăla, a city of India, near the Hydaspes, built by Alexander in honour of his favourite horse Bucephalus. It is supposed to have been situated somewhere on the road between *Attock* and *Lahaur*. (*Curt.*, 9, 3.—*Justin*, 12, 8.)

Bucephălus, a horse of Alexander's, so called either because his head resembled that of an ox (*βοὸς κεφαλή*), or because he had the mark of an ox's head

impressed upon his flank; or, according to another account, because he had a black mark upon his head resembling that of an ox, the rest of his body being white. Plutarch gives an account of the mode in which Bucephalus came into the hands of Alexander. The horse had been offered for sale to Philip, the prince's father, by a Thessalian, but had proved so unmanageable that the monarch refused to purchase, and ordered it to be taken away. Alexander thereupon expressing his regret that they were losing so fine a horse for want of skill and spirit to manage it, Philip agreed to pay the price of the steed if his son would ride it. The prince accepted the offer, and succeeded in the attempt. Bucephalus, after this, would allow no one but Alexander to mount him, and he accompanied the monarch in all his campaigns. In the battle with Porus, he received, according to the same authority, several wounds, of which he died not long after. A writer, however, quoted by the same Plutarch, states that he died of age and fatigue, being thirty years old. Arrian also (*Exp. Al.*, 5, 19) expressly confirms this last account: *ἀπέθανεν αὐτοῦ, οὐ βληθεὶς πρὸς οὐδενός, ἀλλ' ἀπὸ καύματός τε καὶ ἡλικίας· ἦν γὰρ ἀμφὶ τὰ τριάκοντα ἐτη.* Alexander, upon this occasion, showed as much regret as if he had lost a faithful friend and companion. He built a city near the Hydaspes, which he called Bucephala, after the name of his steed. (*Plut., Vit. Alex.*, 61.—*Plin.*, 6, 20.—*Ptol.*, 7, 1.—*Diod. Sic.*, 17, 95.)

Bucolĭcum, one of the mouths of the Nile, situate between the Sebennytic and Mendesian mouths. It is the same with the Phatnetic. (*Herod.*, 2, 17.)

Bulis, I. a town of Phocis, on the shore of the Sinus Corinthiacus, southeast of Anticyra. The town was situate on a hill, only seven stadia from its port, which is doubtless the same as the Mychos of Strabo, and the Naulochus of Pliny (4, 3). Pausanias seems to assign Bulis to Bœotia (10, 37), but Steph. Byz., Pliny, and Ptolemy (p. 87), to Phocis. (*Cramer's Anc. Greece*, vol. 2, p. 158.)—II. A Lacedæmonian, given up to Xerxes, along with his countryman Sperthias, to atone for the conduct of the Spartans in putting the king's messengers to death. The king, however, refused to retaliate. (*Herod.*, 7, 134, &c.)

Bullatius, a friend of Horace's, who was roaming abroad for the purpose of dispelling his cares. The poet addressed an epistle to him, in which he instructs him that happiness does not depend upon climate or place, but upon the state of one's own mind. (*Horat., Epist.*, 1, 11.)

Bupălus, a sculptor and architect, born in the island of Chios, and son of Anthermus, or rather Archennus. (*Vid.* Anthermus.) He encountered the animosity of the poet Hipponax (*Callim., fragm.*, 90, p. 460, *ed. Ernest.*), the cause of which is said to have been the refusal of Bupalus to give his daughter in marriage to Hipponax, while others inform us that it was owing to a statue made in derision of the poet by Bupalus. (*Welcker, fragm. Hippon.*, 12.) The satire and invective of the bard were so severe, that, according to one account, Bupalus hung himself in despair. (*Horat., Epod.*, 6, 14.—*Acron. ad Horat., l. c.*—*Plin.*, 36, 5.) As Hipponax flourished in the reign of Darius (*Proclus, ad fin. Hephæst.*, p. 380, *ed. Gaisf.*), Bupalus must have been living not only in Olymp. 58, but also very probably in Olymp. 64. His brother's name was Athenis. In addition to the statue which Bupalus made in derision of Hipponax, other works are mentioned by Pliny (*l. c.*) as the joint productions of the two brothers. (*Sillig, Dict. Art., s. v.*)

Buphonĭa, a festival in honour of Jupiter at Athens. The legend connected with this festival is a singular one. Among the laws given by Triptolemus to the Athenians, three more especially remarkable were: "Reverence your elders.—Honour the gods by offerings of the first fruits.—Hurt not the labouring beast," i. e., the beast employed in agriculture. The first who offended against this last command was a person named Thaulon, who, at the feast of *Ζεὺς Πολιεύς*, observing a steer eating the sacred *πόπανον* on the altar, took up an axe and slew the trespasser. The expiation-feast (*Βουφόνια*), instituted for the purpose of atoning for this involuntary offence, it was found afterward expedient to continue. The ceremonies observed in it are not a little amusing. First was brought water by females appointed for the office, for the purpose of sharpening the axe and knife, with which the slaughter was to be committed. One of these females having handed the axe to the proper functionary, the latter felled the beast and then took to flight. To slay the beast outright was the office of a third person. All present then partook of the flesh. The meal finished, the hide was stuffed, and the beast, apparently restored to life, was put to the plough. Now commenced the steer-trial. A judicial assembly was held in the Prytaneum, to which all were summoned who had been partakers in the above transaction. Each lays the blame upon the other. The water bearers throw the guilt upon the sharpener of the axe and knife: the sharpener of the knife casts it upon the person delivering it to the feller of the beast: the feller of the beast upon the actual slaughterer, while this last ascribes the whole guilt to the knife itself. The knife, unable to speak, is found guilty and thrown into the sea. (*Aristoph., Nub.*, 945.—*Mitchell, ad Aristoph., l. c.*—*Creuzer, Symbolik*, vol. 4, p. 123, *seq.*)

Buprasĭum, a city of Elis. It was the first town on the Elean side of the Larissus, and is often mentioned by Homer as one of the chief cities of the Epeans. (*Il.*, 2, 615.—*Il.*, 11, 755.)

Bura, one of the twelve original Achæan cities, as we learn from Herodotus (1, 146), which stood at first close to the sea; but having been destroyed, with the neighbouring town of Helice, by a terrible earthquake and inundation, the surviving inhabitants rebuilt it afterward, about forty stadia from the coast, and near the small river Buraïcus. (*Paus.*, 7, 25.—*Strabo*, 386.)

Buraïcus, I. an epithet applied to Hercules, from his temple near Bura.—II. A river of Achaia, near the town of Bura. (*Pausan.*, 7, 25.)

Burgundi, a German nation, one of the principal branches of the Vandals. They can be traced back to the country between the Viadrus (*Oder*) and the Vistula, in what is now the *New Mark*, and the southern part of *West Prussia*. They were distinguished from the other Germans by living together in villages, *burgen*, whence, according to some, they received the name of *Burgundi*. Others, however, derive the name from *Gunt*, "combat," as alluding to the warlike character of the race, and make *Burgundi* mean "the lance of war." (*Malte-Brun, Dict. Geogr.*, p. xiii., *Vocab. de mots generiques.*) Their dwelling in villages, and not leading, like the rest of the Germans, a wandering life, is the reason why they retained possession of their country much longer than the neighbouring Goths and Vandals, till, at length, they were no longer able to withstand the Gepidæ, who pressed in upon them from the mouths of the Vistula. In consequence of the loss of a great battle with the Gepidæ, they emigrated to Germany, where they advanced to the region of the Upper Rhine, and settled near the Alemanni. From these they took a considerable tract of country, and lived in almost continual war with them. In the beginning of the fifth century, with other German nations, they passed over into Gaul. After a long struggle, and many losses, they succeeded in possessing themselves of the southeastern part of this country by a contract with the Romans. A part of Switzerland, Savoy, Dauphiny, Lionnais, and Franche-Conté, belonged to their new kingdom, which, even in the year 470, was known by the name of Burgundy. The seat

of government seems to have been sometimes Lyons (Lugdunum), and sometimes Geneva.—By their old constitution, they had kings, called *kendinos*, whom they chose and deposed at their pleasure. If any great calamity befell them, as a failure of the crops, a pestilence, or a defeat, the king was made responsible for it, and his throne was given to another, from whom they hoped for better times. Before their conversion to Christianity (which happened after their settlement in Gaul), they had a high-priest called *Sinestus*, whose person was sacred, and whose office was for life. The trial by combat even then existed among them, and was regarded as an appeal to the judgment of God.—Continually endeavouring to extend their limits, they became engaged in a war with the Franks, by whom they were at last completely subdued, under the son of Clovis, after Clovis himself had taken Lyons. They still preserved their constitution, laws, and customs for a time. But the dignity of king was soon abolished, and, under the Carlovingians, the kingdom was divided into provinces, which, from time to time, shook off their dependance. Their later movements belong to modern history. (*Claud., Mamert. Paneg. Maximian.*, c. 5.—*Hadrian, Vales. Rer. Franc.*, 1, p. 50.—*Jornand., de Regnor. Success.*, p. 54.—*Id. de reb. Get.*, p. 98.—*Paul. Warnefr. de gest. Longob.*, 3, 3.—*Encyclop. Americ.*, vol. 2, p. 329.)

Busiris, a king of Egypt, son of Neptune and Lysianassa daughter of Epaphus, or (as Plutarch states, from the Samian Agatho), of Neptune and Anippe, daughter of the Nile. (*Plut., Parall.*, p. 317.) This king, in consequence of an oracle, offered up strangers on the altar of Jupiter: for Egypt having been afflicted with a dearth for nine years, a native of Cyprus, named Thrasius, a great soothsayer, came thither, and said that it would cease if they sacrificed a stranger every year to Jupiter. Busiris sacrificed the prophet himself first of all, and then continued the practice. When Hercules, in the course of his wanderings, came into Egypt, he was seized and dragged to the altar; but he burst his bonds, and slew Busiris, his son Amphidamas, and his herald Chalbes. (*Apollod.*, 2, 5, 11.)—Now who was this Busiris?—We have here a question to which the ancients themselves gave very different answers. Isocrates, in defending the memory of the Egyptian monarch, pretends that he lived two centuries before Perseus, and, consequently, long anterior to Hercules. (*Isocr., Busir.*, c. 15.) Other writers have made mention of from three to five kings of Egypt bearing this same name. (*Heyne, ad Apollod., l. c.—Sturz., ad Pherecyd.*, p. 141.—Compare *Theon., Progymn.*, c. 6.—*Syncell., Chron.*, p. 152.—*Interpret. ad Diod.*, 1, 88.) Herodotus contradicts the common tradition, and seeks to free the Egyptians from the reproach of having offered up human victims. He may be right as regards the times immediately preceding the period when he himself flourished, since it is well known that king Amasis abolished human sacrifices at Heliopolis, and great changes took place also after the Persian conquest. Still, however, numerous scenes and images delineated in the temples and sepulchres of Egypt, speak but too plainly for the existence of this frightful custom in earlier times. (*Costaz, Descript. de l'Eg.*, vol. 1, c. 9, p. 401.—*Guigniaut, planche* xliv.—Compare *Manetho, ap. Porphyr. de Abstin.*, 2, 55.—*Plut., de Is. et Os.*, p. 556, *ed Wyttenb.*—*Plut., de Malign. Herod.*, p. 857.) According to Eratosthenes, as cited by Strabo (802), Egypt never had a king named Busiris, but the whole superstructure of fable erected upon this name has no other origin than the odious inhospitality of the inhabitants of the Busiritic nome. We have here, without doubt, a glimpse of the truth, which is fully revealed to us by Diodorus Siculus. According to this writer, or, rather, the tradition collected by him, the kings of Egypt immolated in earlier times, on the tomb of Osiris, men of the same colour with Typhon, that is, *red-haired*. (*Diod. Sic.*, 1, 88.) They sacrificed also cattle of this same hue, a circumstance that reminds us of the red heifer mentioned in scripture (*Numb.*, 19, 2.—Compare *Spencer, de Legibus Hebr. ritual.*, 15, p. 489, *ed. Pfaff.*—*Witsius, Ægyptiac.*, 2, 8.) Now, continues Diodorus, these red-haired persons were almost always strangers, few of the Egyptians being found with hair of that colour; and hence arose the fable of human sacrifices by Busiris. In fact, expressly adds this writer, Busiris is not the name of a king, but means, in the Ægyptian language, "the tomb of Osiris." We have here, then, a solution of the whole legend. The fettered Hercules is the sun in the winter season, enfeebled and in the hands of his enemy. He is about to become the prey of the tomb (the victim of Busiris); but, on a sudden, resumes his strength, breaks his fetters, and triumphs over gloom and darkness.—But why sacrifice victims of the peculiar colour mentioned above? Possibly we have here a traditionary allusion to the shepherd race, the red-haired, blue-eyed strangers, who once overran the land, and whose cruel devastations well entitled them to be identified, in a degree, with Typhon, the spirit of all evil.—Jablonski (*Voc. Ægypt.*, p. 54) and Zoega (*de Obelisc.*, p. 288) explain the word Busiris through the Coptic *Be-Ousiri*, i. e., "the tomb of Osiris," in accordance with the remark of Diodorus, mentioned above. Champollion, on the other hand, writes the word *Pousiri*, and sees in it only the name of Osiris, preceded by the article. He condemns, at the same time, as altogether absurd, the etymology given by many of the Greeks, namely, Βοῦς and Ὄσιρις. (Compare *Steph. Byz., s. v.*) Agreeing with him on this latter point, we must nevertheless regard the explanation of Diodorus, which he also rejects, as entitled to great weight. Plutarch, moreover (*de Is. et Os.*, c. 21), says expressly, that Βούσιρις is the same as Ταφόσιρις, which he derives, in consequence, from τάφος, "*a tomb*," and Ὄσιρις. (*Creuzer, Symbolik*, vol. 1, p. 353, *seqq.*—*Guigniaut*, vol. 1, pt. 2, p. 848, *seqq.*)—II. There were three or four cities of this name in ancient Egypt, the most celebrated of which is placed by Herodotus in the centre of the Delta. It had a magnificent temple of Isis. (*Herod.*, 2, 59.—Compare *Strab.*, 802.—*Diod. Sic.*, 1, 85, *et* 88.—*Wesseling, ad Diod., l. c.—Champollion, l'Egypte sous les Pharaons*, vol. 1, p. 365; vol. 2, p. 42, &c.) It is worthy of remark, that these were all sepulchral cities. (*Guigniaut, l. c.*)

Butes, I. one of the descendants of Amycus, king of the Bebryces, very expert in the combat of the cestus. He was one of the Argonauts, and leaped overboard in order to swim to the island of the Sirens, but Venus caught him up and conveyed him to Lilybæum in Sicily. Here she became by him the mother of Eryx. (*Apoll. R.*, 4, 912.—*Virg., Æn.*, 5, 372.)—II. A son of Pandion king of Athens, and brother of Erechtheus. The father divided his offices between his two sons, giving Erechtheus his kingdom, and Butes the priesthood of Minerva and Neptune Erichthonius. Butes married Chthonia, the daughter of his brother, and the sacerdotal family of the Butadæ deduced their lineage from him. (*Apollod.*, 3, 15, 1.)—III. An armour-bearer to Anchises, and afterward to Ascanius. Apollo assumed his shape when he descended from heaven to encourage Ascanius to fight. Butes was killed by Turnus. (*Virg., Æn.*, 9, 647; 12, 632.)

Buthrōtum, a town of Epirus, opposite Corcyra. It was originally a small village, but was subsequently fortified by the Romans, in order to keep in subjection the inhabitants of the interior, and became a place of great consequence. Virgil makes Helenus to have reigned here. (*Æn.*, 3, 295, *seqq.*) Stephanus Byzantinus derives the name from an ox (βοῦς) having broken loose at this place when about being sacrificed. (*Cramer's Anc. Greece*, vol. 1, p. 107.)

Butus, a city of Egypt, at the Sebennytic mouth of the Nile, or, rather, on the southern shore of the Butus Lacus, the outlet from which into the sea is formed by the Ostium Sebennyticum. It was famed for its temples of Apollo, Diana, and Latona, that is, of Egyptian deities supposed to coincide with these. The temple of Latona had a celebrated oracle connected with it, and the goddess had also an annual festival here, which was one of the most numerously attended in Egypt. The shrine of the goddess, according to Herodotus, was of one solid stone, having equal sides, each side forty cubits long. It was brought from a quarry in the isle of Philæ, near the cataracts, on rafts, for the distance of 200 leagues, to its destined station, and seems to have been the heaviest weight ever moved by human power. It employed many thousand men for three years in its transportation. The modern *Kom-Kasir* is thought to correspond to the ancient city. Schlichthorst, however, gives the modern name of the ancient site as *El-Bueb*. (*Herod.*, 2, 59, et 63.—*Plin.*, 5, 10.)

Byblus, a town of Phœnicia, nearly midway between Tripolis and Berytus. Stephanus of Byzantium calls it a very ancient city, but this expression suits better an earlier place, called Palæobyblus. The name Byblus itself shows very plainly that the founders of the place were Greeks, and merely took the inhabitants of Palæobyblus to reside with them. The influence of Grecian customs here is also shown by the worship of Adonis, to whom a temple was consecrated in this city, and the river called after whom was in the neighbourhood of this place. Byblus did not lie directly on the coast, but on a height at some distance from it. The modern name is *Esbile*, or, according to the Frank pronunciation, *Dschibile*. The appellation *Zebelet* occurs already in Phocas. (*Joh. Phoc.*, c. 5.—*Mannert, Geogr.*, vol. 6, pt. 1, p. 383.)

Byrsa, the citadel of Carthage. The story commonly told about the origin of its name is as follows: When Dido came to Africa she bought of the inhabitants as much land as could be encompassed by a bull's hide. After the agreement, she cut the hide in small thongs, and enclosed a large piece of territory, on which she built a citadel, which she called Byrsa (*βύρσα, a hide*). This, however, is a mere fable of the Greeks. The name is derived from the Punic term *Basra*, "a fortification," "a citadel," the sibilant being transposed. (*Gesen., Phœn. Mon.*, p. 420.—Compare *Heyne, ad Virg., Æn.*, 1, 367.—*Valck., Opusc.*, vol. 1, p. 103.)

Byzacium, a district of Africa Propria, lying above the Syrtis Minor. The Carthaginians were the possessors of it, and for a long time allowed no Roman vessels to navigate the coast below the Hermean promontory, fearful lest their enemies might be tempted to seize what formed the granary of Carthage. This district was originally distinct from what was termed Emporiæ, which lay below it. Afterward, however, they became united into one, and the territory of Byzacium was extended upward as far as the river Bagradas, thus forming the Byzacena Provincia. (*Plin.*, 5, 4.—*Liv.*, 29, 25.—*Polyb.*, 1, 82.—*Id.*, 3, 23.—*Id., Excerpt. Leg.*, 118.)—Gesenius deduces the name Byzacium (Bizacium, Βυσσακίτις, *Polyb.*) from the Punic *Byt saki*, "an irrigated region." (*Phœn. Mon.*, p. 420.) Hamaker, less correctly, from *Beth saki*, "the abode of irrigation." (*Miscell. Phœn.*, p. 234.)

Byzantium, a celebrated city of Thrace, on the shore of the Thracian Bosporus, called at a later period Constantinopolis, and made the capital of the Eastern empire of the Romans. It was founded by a Dorian colony from Megara, or, rather, by a Megarian colony in conjunction with a Thracian prince. For Byzas, whom the city acknowledged, and celebrated in a festival as its founder, was, according to the legend, a son of Neptune and Ceroessa the daughter of Io, and ruled over all the adjacent country. The meaning of the myth would appear to be, that a Thracian prince, having united himself in marriage with a Grecian female, founded the city, with the aid of a Greek colony, and gave the place a name derived from his own. (*Scymn.*, 715.—*Euseb., Chron.* Ol., 30, 2.—*Steph. Byz., s. v.*—*Eustath., ad Dion. Perieg.*, 803.—*Dionys. Byzant.*, p. 5.—*Geogr. Gr. Min.*, vol. 3.) The early commerce of Megara was directed principally to the shores of the Propontis, and this people had founded Chalcedon seventeen years before Byzantium, and Selymbria even prior to Chalcedon. (*Herod.*, 4, 144.—*Scymn.*, 714.) When, however, their trade was extended still farther to the north, and had reached the shores of the Euxine, the harbour of Chalcedon sank in importance, and a commercial station was required on the opposite side of the strait. This station was Byzantium. The appellation of "blind men," given to the Chalcedonians by the Persian general Megabyzus (*Herod.*, 4, 144), for having overlooked the superior site where Byzantium was afterward founded, does not therefore appear to have been well merited. As long as Chalcedon was the northernmost point reached by the commerce of Megara, its situation was preferable to any offered by the opposite side of the Bosporus, because the current on this latter side runs down from the north more strongly than it does on the side of Chalcedon, and the harbour of this city, therefore, is more accessible to vessels coming from the south. On the other hand Byzantium was far superior to Chalcedon for the northern trade, since the current that set in strongly from the Euxine carried vessels directly into the harbour of Byzantium, but prevented their approach to Chalcedon in a straight course. (*Polyb.*, 4, 43.) The harbour of Byzantium was peculiarly favoured by nature, being deep, capacious, and sheltered from every storm. The current of the Euxine swept vessels into it without the aid of sail or oars, and it also brought thither various kinds of fish that afforded a lucrative article of commerce. From its shape, and the rich advantages thus connected with it, the harbour of Byzantium obtained the name of *Chrysoceras*, or "the Golden Horn," which was also applied to the promontory or neck of land that contributed to form it. (*Plin.*, 4, 11.—*Amm. Marcell.*, 22, 8.) And yet, notwithstanding all these advantages, Byzantium remained for a long time an inconsiderable place. The declining commerce of Megara, and the character which Byzantium still sustained of being a half-barbarian place, may serve to account for this. At a subsequent period the Milesians sent hither a strong colony, and so altered for the better the aspect of things, that they are regarded by some ancient writers as the founders of the city itself. (*Vell. Paterc.*, 2, 15.) When, at a later day, the insurrection of the Asiatic Greeks had been crushed by Darius, and the Persian fleet was reducing to obedience the Greek cities along the Hellespont and Propontis, the Byzantines, together with a body of Chalcedonians, would not wait for the coming of the Persians, but, leaving their habitations, and fleeing to the Euxine, built the city of Mesembria on the upper coast of Thrace. (*Herod.*, 6, 33.) The Persians destroyed the empty city, and no Byzantium for some time thereafter existed. This will explain why Scylax, in his Periplus, passed by Byzantium in silence, while he mentions all the Grecian settlements in this quarter, and among them even Mesembria itself. Byzantium re-appeared after the overthrow of Xerxes, some of the old inhabitants having probably returned, and here Pausanias, the commander of the Grecian forces, took up his headquarters. He gave the city a code of laws, and a government modelled, in some degree, after the Spartan form, and hence he was regarded by some as the true founder of the city. (*Justin*, 9, 1.) The Athenians succeeding to the hegemony, Byzantium fell under their control, and received so many im-

portant additions from them, that Ammianus Marcellinus, in a later age, calls it an Attic colony (22, 8). The city, however, was a Doric one, in language, customs, and laws, and remained so even after the Athenians had the control of it. The maintenance of this military post became of great importance to the Greeks during their warfare with the Persians in subsequent years, and this circumstance, together with the advantages of a lucrative and now continually increasing commerce, gave Byzantium a high rank among Grecian cities. After Athens and Sparta had weakened the power of each other by national rivalry, and neither could lay claim to the empire of the sea, Byzantium became an independent city, and turned its whole attention to commerce. Its strong situation enabled it, at a subsequent period, to resist successfully the arms of Philip of Macedon; nor did Alexander, in his eagerness to march into Asia, make any attempt upon the place. It preserved also a neutral character under his successors. The great evil to which the city of Byzantium was exposed came from the inland country, the Thracian tribes continually making incursions into the fertile territory around the place, and carrying off more or less of the produce of the fields. The city suffered severely also from the Gauls; being compelled to pay a yearly tribute, amounting at least to eighty talents. After the departure of the Gauls it again became a flourishing place, but its most prosperous period was during the Roman sway. It had thrown itself into the arms of the Romans as early as the war against the younger Philip of Macedon, and enjoyed from this people not only complete protection, but also many valuable commercial privileges. It was allowed, moreover, to lay a toll on all vessels passing through the straits, a thing which had been attempted before without success, and this toll it shared with the Romans. (*Strabo*, 320.—*Herodian*, 3, 1.) But the day of misfortune at length came. In the contest for the empire between Severus and Niger, Byzantium declared for the latter, and stood a siege in consequence, which continued long after Niger's overthrow and death. After three years of almost incredible exertions, the place surrendered to Severus. The few remaining inhabitants whom famine had spared were sold as slaves, the city was razed to the ground, its territory given to Perinthus, and a small village took the place of the great commercial emporium. Repenting soon after of what he had done, Severus rebuilt Byzantium, and adorned it with numerous and splendid buildings, which in a later age still bore his name, but it never recovered its former rank until the days of Constantine. (*Herodian*, 3, 6.—*Dio Cass.*, 74, 10.—*Spartian.*, *Caracall.*, c. 1.—*Zosimus*, 2, 30. —*Suidas*, *s. v.* Σεβῆρος.—*Treb. Pollio*, *Gallien.*, c. 6.—*Claud.*, c. 9.)—Constantine had no great affection for Rome as a city, nor had the inhabitants any great regard for him. He felt the necessity, moreover, of having the capital of the empire in some more central quarter, from which the movements of the German tribes on the one hand, and those of the Persians on the other, might be observed. He long sought for such a locality, and believed at one time that he had found it in the neighbourhood of the Sigæan promontory, on the coast of Troas. He had even commenced building here, when the superior advantages of Byzantium as a centre of empire attracted his attention, and he finally resolved to make this the capital of the Roman world. For a monarchy possessing the western portion of Asia, and the largest part of Europe, together with the whole coast of the Mediterranean Sea, nature herself seemed to have destined Byzantium as a capital. Constantine's plan was carried into rapid execution. The ancient city had possessed a circuit of forty stadia, and covered merely two hills, one close to the water, on which the Seraglio at present stands, and another adjoining it, and extending towards the interior to what is now the *Bezestan*, or great market. The new city, called *Constantinopolis*, or "City of Constantine," was three times as large, and covered four hills, together with part of a fifth, having a circuit of somewhat less than fourteen geographical miles. Every effort was made to embellish this new capital of the Roman world; the most splendid edifices were erected, an imperial palace, numerous residences for the chief officers of the court, churches, baths, a hippodrome; and inhabitants were procured from every quarter. Its rapid increase called, from time to time, for a corresponding enlargement of the city, until, in the reign of Theodosius II., when the new walls were erected (the previous ones having been thrown down by an earthquake), Constantinople attained to the size which it at present has. (*Zonaras*, 13, 23.) Chalcondylas supposes the walls of the city to be 111 stadia in circumference; Gyllius, about thirteen Italian miles; but, according to the best modern plans of Constantinople, it is not less than 19,700 yards. The number of gates is twenty-eight; fourteen on the side of the port, seven towards the land, and as many on the Propontis. The city is built on a triangular promontory, and the number of hills which it covers is seven. Besides the name of *Constantinopolis*, or *Constantinou polis* (Κωνσταντίνου πόλις), this city had also the more imposing one of *New Rome* (Νέα Ῥώμη), which, however, gradually fell into disuse. At the present day, the peasants in the neighbourhood, while they repair to Constantinople, say in vulgar Greek that they are going *es tan bolin* (i. e., ἐς τὴν πόλιν), "to the city," whence has arisen the Turkish name of the place, namely, *Stamboul*. The more polished or less barbarous inhabitants, however, frequently call it *Constantinia*. It is easy to recognise in the vulgar Greek of the peasantry, as just given, the remains of the ancient Doric. (*Mannert*, *Geogr.*, vol. 7, p. 154, *seqq.*) For an account of the Byzantine empire consult the succeeding article, at the end of which also will be found some remarks on the Byzantine historians, as they have been denominated. —Constantinople was taken by Mohammed II., on the 29th May, A.D. 1453.

Byzantinum imperium. The Byzantine, or Eastern Roman Empire, comprehended at first, in Asia, the country on this side of the Euphrates, the coasts of the Black Sea, and Asia Minor; in Africa, Egypt; and in Europe, all the countries from the Hellespont to the Adriatic and Danube. This survived the Western Empire 1000 years, and was even increased by the addition of Italy and the coasts of the Mediterranean. It commenced in 395, when Theodosius divided the Roman empire between his two sons, Arcadius and Honorius. The Eastern Empire fell to the elder, Arcadius, through whose weakness it suffered many misfortunes. During his minority Rufinus was his guardian and minister, between whom and Stilicho, the minister of the Western Empire, a fierce rivalry existed. The Goths laid waste Greece. Eutropius, the successor, and Gainas, the murderer, of Rufinus, were ruined by their own crimes. The latter lost his life in a civil war excited by him (A.D. 400). Arcadius and his empire were now ruled by his proud and covetous wife Eudoxia, till her death (A.D. 404). The Isaurians and the Huns wasted the provinces of Asia, and the country along the Danube. Theodosius, the younger, succeeded his father (A.D. 408), under the guardianship of his sister Pulcheria. Naturally of an inferior mind, his education had made him entirely imbecile, and unfit for self-command. Pulcheria, who bore the title of Augusta, administered the kingdom ably. Of the Western Empire, which had been ceded to Valentinian, Theodosius retained Western Illyria. The Greeks fought with success against the King of the Persians, Varanes. The kingdom of Armenia, thrown into confusion by internal dissensions, and claimed at

the same time by the Romans and the Persians, became now an apple of contention between the two nations (A.D. 440.) Attila laid waste the dominions of Theodosius, and obliged him to pay tribute. After the death of her brother, Pulcheria was acknowledged empress (A.D. 450). She was the first female who attained this dignity. She gave her hand to the senator Marcian, and raised him to the throne. His wisdom and valour averted the attacks of the Huns from the frontiers, but he did not support the Western Empire in its wars against the Huns and Vandals with sufficient energy. He afforded shelter to a part of the Germans and Sarmatians, who were driven to the Roman frontiers by the incursions of the Huns. Pulcheria died before him in 453. Leo I. (A.D. 457), a prince praised by contemporary authors, was chosen successor of Marcian. His expeditions against the Vandals (A.D. 467) were unsuccessful. His grandson Leo would have succeeded him, but died a minor shortly after him, having named his father Zeno his colleague (A.D. 474). The government of this weak emperor, who was hated by his subjects, was disturbed by rebellions and internal disorders of the empire. The Goths depopulated their provinces till their king, Theodoric, turned his arms against Italy (A.D. 489). Ariadne, widow of Zeno, raised the minister Anastasius, whom she married, to the throne (A.D. 491). The nation, once excited to discontents and tumults, could not be entirely appeased by the alleviation of their burdens and by wise decrees. The forces of the empire, being thus weakened, could not offer an effectual resistance to the Persians and the barbarians along the Danube. To prevent their incursions into the peninsula of Constantinople, Anastasius built the *long wall*, as it is called. After the death of Anastasius, the soldiers proclaimed Justin emperor (A.D. 518). Notwithstanding his low birth, he maintained possession of the throne. Religious persecutions, which he undertook at the instigation of the clergy, and various crimes into which he was seduced by his nephew Justinian, disgrace his reign. After his early death, in 521, he was succeeded by the same Justinian, to whom, though he deserves not the name of the *Great*, many virtues of a ruler cannot be denied. He was renowned as a legislator, and his reign was distinguished by the victories of his general Belisarius; but how unable he was to revive the strength of his empire was proved by its rapid decay after his death. Justin II., his successor (A.D. 565), was an avaricious, cruel, weak prince, governed by his wife. The Lombards tore from him part of Italy (A.D. 568). His war with Persia, for the possession of Armenia, was unsuccessful; the Avari plundered the provinces on the Danube, and the violence of his grief at these misfortunes deprived him of reason. Tiberius, his minister, a man of merit, was declared Cæsar, and the general Justinian conducted the war against Persia with success. The Greeks now allied themselves, for the first time, with the Turks. Against his successor, Tiberius II. (A.D. 578), the Empress Sophia and the general Justinian conspired in vain. From the Avari, the emperor purchased peace; from the Persians it was extorted by his general Mauritius or Maurice (A.D. 582). This commander Tiberius declared Cæsar in the same year. Mauritius, under other circumstances, would have made an excellent monarch, but for the times he wanted prudence and resolution. He was indebted for the tranquillity of the eastern frontiers to the gratitude of King Chosroes II., whom, in 591, he restored to the throne from which he had been deposed by his subjects. Nevertheless, the war against the Avari was unsuccessful, through the errors of Commentiolus. The army was discontented, and was irritated, now by untimely severity and parsimony, and now by timid indulgence. They finally proclaimed Phocas, one of their officers, emperor. Mauritius was taken in his flight and put to death (A.D. 602). The vices of Phocas, and his incapacity for government, produced the greatest disorders in the empire. Heraclius, son of the governor of Africa, took up arms, conquered Constantinople, and caused Phocas to be executed (A.D. 610). He distinguished himself only in the short period of the Persian war. During the first twelve years of his reign, the Avari, and other nations of the Danube, plundered the European provinces, and the Persians conquered the coasts of Syria and Egypt. Having finally succeeded in pacifying the Avari, he marched against the Persians (A.D. 622), and defeated them; but, during this time, the Avari, who had renewed the war, made an unsuccessful attack on Constantinople in 626. Taking advantage of an insurrection of the subjects of Chosroes, he penetrated into the centre of Persia. By the peace concluded with Siroes (A.D. 628), he recovered the lost provinces and the holy cross. But the Arabians, who, meanwhile, had become powerful under Mohammed and the califs, conquered Phœnicia, the countries on the Euphrates, Judea, Syria, and all Egypt (A.D. 631–641). Among his descendants there was not one able prince. He was succeeded by his son Constantine III., probably in conjunction with his step-brother Heracleonas. The former soon died, and the latter lost his crown and was mutilated. After him, Constans, son of Constantine, obtained the throne (A.D. 642). His sanguinary spirit of persecution, and the murder of his brother Theodosius, made him odious to the nation. The Arabians, pursuing their conquests, took from him part of Africa, Cyprus, and Rhodes, and defeated him at sea (A.D. 653). Internal disturbances obliged him to make peace. After this he left Constantinople (A.D. 659), and, in the following year, carried on an unsuccessful war against the Lombards in Italy, in which he lost his life at Syracuse (A.D. 660). Constantine IV., Pogonatus, son of Constans, vanquished his Syracusan competitor Mezizius, and, in the beginning of his reign, shared the government with his brothers Tiberius and Heraclius. The Arabians inundated all Africa and Sicily, penetrated through Asia Minor into Thrace, and attacked Constantinople for several successive years by sea (A.D. 669). Nevertheless, he made peace with them on favourable terms. But, on the other hand, the Bulgarians obliged him to pay a tribute (A.D. 680). Justinian II., his son and successor, weakened the power of the Maronites, but fought without success against the Bulgarians and Arabians. Leonitius dethroned this cruel prince, had him mutilated, and sent to the Tauric Chersonese (A.D. 695). Leonitius was dethroned by Apsimar, or Tiberius III. (A.D. 698), who was himself dethroned by Trebelius, king of the Bulgarians, who restored Justinian to the throne (A.D. 705); but Philippicus Bardanes rebelled anew against him. With Justinian II. the race of Heraclius was extinguished. The only care of Philippicus was the spreading of Monotheism, while the Arabians wasted Asia Minor and Thrace. In opposition to this prince, who was universally hated, the different armies proclaimed their leaders emperors, among whom Leo the Isaurian obtained the superiority (A.D. 713–714). Leo repelled the Arabians from Constantinople, which they had attacked for almost two years, and suppressed the rebellion excited by Basilius and the former emperor Anastasius. From 726 the abolition of the worship of images absorbed his attention, and the Italian provinces were allowed to become a prey to the Lombards, while the Arabians plundered the eastern provinces. After his death (A.D. 741) his son Constantine V. ascended the throne, a courageous, active, and noble prince. He vanquished his rebellious brother-in-law Artabasdus, wrested from the Arabians part of Syria and Armenia, and overcame at last the

Bulgarians, against whom he had been long unsuccessful. He died (A.D. 775), and was succeeded by his son Leo III., who fought successfully against the Arabians; and this latter, by his son Constantine VI., whose imperious mother Irene, his guardian and associate in the government, raised a powerful party by the restoration of the worship of images. He endeavoured in vain to free himself from dependance on her and her favourite Stauratius, and died in 796, after having had his eyes put out. The war against the Arabians and Bulgarians was long continued; against the former it was unsuccessful. The design of the empress to marry Charlemagne excited the discontent of the patricians, who placed one of their own order, Nicephorus, upon the throne (A.D. 802). Irene died in a monastery. Nicephorus became tributary to the Arabians, and fell in the war against the Bulgarians (A.D. 811). Stauratius, his son, was deprived of the crown by Michael I., and he in turn by Leo IV. (A.D. 813). Leo was dethroned and put to death by Michael II. (A.D. 826). During the reign of the latter, the Arabians conquered Sicily, Lower Italy, Crete, and other countries. Michael prohibited the worship of images; as did also his son Theophilus. Theodora, guardian of his son Michael III., put a stop to the dispute about images (A.D. 841). During a cruel persecution of the Manichæans, the Arabians devastated the Asiatic provinces. The dissolute and extravagant Michael confined his mother in a monastery. The government was administered in his name by Bardas, his uncle, and after the death of Bardas by Basil, who was put to death by Michael (A.D. 867). Basil I., who came to the throne in 867, was not altogether a contemptible monarch. He died A.D. 886. The reign of his learned son, Leo V., was not very happy. He died A.D. 911. His son, Constantine VIII., Porphyrogenitus, a minor when he succeeded his father, was placed under the guardianship of his colleague Alexander, and after Alexander's death in 912, under that of his mother Zoe. Romanus Lakopenus, his general, obliged him, in 919, to share the throne with him and his children. Constantine subsequently took sole possession of it again, and reigned mildly but weakly. His son Romanus II. succeeded him in 959, and fought successfully against the Arabians. To him succeeded, in 963, his general Nicephorus, who was put to death by his own general, John Zimisces (A.D. 970), who carried on a successful war against the Russians. Basil II., son of Romanus, succeeded this good prince. He vanquished the Bulgarians and the Arabians. His brother, Constantine IX. (A.D. 1025), was not equal to him. Romanus III. became emperor (A.D. 1028) by a marriage with Zoe, daughter of Constantine. This dissolute but able princess caused her husband to be executed, and successively raised to the throne Michael IV. (A.D. 1034), Michael V. (A.D. 1041), and Constantine X. (A.D. 1042). Russians and Arabians meanwhile devastated the empire. Her sister Theodora succeeded her on the throne (A.D. 1053). Her successor, Michael VI. (A.D. 1056), was dethroned by Isaac Comnenus in 1057, who became a monk (A.D. 1059). His successor, Constantine XI., Ducas, fought successfully against the Uzes. Eudocia, his wife, guardian of his sons Michael, Andronicus, and Constantine, was intrusted with the administration (A.D. 1067), married Romanus IV., and brought him the crown. He carried on an unsuccessful war against the Turks, who kept him for some time prisoner. Michael VII., son of Constantine, deprived him of the throne (A.D. 1071). Michael was dethroned by Nicephorus III. (A.D. 1078), and the latter by Alexius I., Comnenus (A.D. 1081). Under his reign the crusades commenced. His son, John II., came to the throne in 1118, and fought with great success against the Turks and other barbarians. The reign of his son Manuel I., who succeeded him in 1143, was also not unfortunate. His son, Alexius II., succeeded (A.D. 1180), and was dethroned by his guardian Andronicus, as was the latter by Isaac (A.D. 1185). After a reign disturbed from without and within, Isaac was dethroned by his brother, Alexius III. (A.D. 1195). The crusaders restored him and his son Alexius IV.; but the seditious Constantinopolitans proclaimed Alexius V., Ducas Murzuphlus, emperor, who put Alexius IV. to death. At the same time Isaac II. died. During the last reigns, the kings of Sicily had made many conquests on the coasts of the Adriatic. The Latins now forced their way to Constantinople (A.D. 1204), conquered the city, and retained it, together with most of the European territories of the empire. Baldwin, count of Flanders, was made emperor; Boniface, marquis of Montferrat, obtained Thessalonica as a kingdom, and the Venetians acquired a large extent of territory. In Rhodes, Philadelphia, Corinth, and Epirus, independent sovereigns arose. Theodore Lascaris seized on the Asiatic provinces, bore the title of *emperor* at Nice, and was, at first, more powerful than Baldwin. A descendant of the Comneni, named Alexius, established a principality at Trebisond, in which his great-grandson John took the title of *emperor*. Neither Baldwin nor his successors were able to secure the tottering throne. He himself died in captivity among the Bulgarians (1206). To him succeeded Henry, his brother, with Peter, brother-in-law of Henry, and his son Robert (A.D. 1221). With the exception of Constantinople, all the remaining Byzantine territory, including Thessalonica, was conquered by John, emperor of Nice. Baldwin II., brother of Robert, under the guardianship of his colleague, John Brienne, king of Jerusalem, died in 1237. Michael Palæologus, king of Nice, conquered Constantinople in 1261, and Baldwin died in the West a private person. The sovereigns of Nice, up to this period, were Theodore Lascaris (A.D. 1204); John Ducas Patatzes, a good monarch and successful warrior (A.D. 1222); Theodore II., his son (A.D. 1259), who was deprived of the crown by Michael Palæologus (A.D. 1260). In 1261 Michael took Constantinople from the Latins. He laboured to unite himself with the Latin church, but his son Andronicus renounced the connexion. Internal disturbances and foreign wars, particularly with the Turks, threw the exhausted empire into confusion. Andronicus III., his grandson, obliged him to divide the throne (A.D. 1322), and, at length, wrested it entirely from him. Andronicus died a monk (A.D. 1328). Andronicus IV., who ascended the throne in the same year, waged war unsuccessfully against the Turks, and died A.D. 1341. His son John was obliged to share the throne with his guardian, John Cantacuzenus, during ten years. The son of the latter, Matthew, was also made emperor, but John Cantacuzenus resigned the crown, and Matthew was compelled to abdicate (A.D. 1355.) Under the reign of John, the Turks first obtained a firm footing in Europe, and conquered Gallipolis (A.D. 1357). The family of Palæologus, from this time, were gradually deprived of their European territories, partly by revolt, and partly by the Turks. The sultan Amurath took Adrianople A.D. 1361. Bajazet conquered almost all the European provinces except Constantinople, and obliged John to pay him tribute. The latter was, some time after, driven out by his own son Manuel (A.D. 1391). Bajazet besieged Constantinople, defeated an army of western warriors under Sigismund, near Nicopolis, and Manuel was obliged to place John, son of Andronicus, on his throne. Timour's invasion of the Turkish provinces saved Constantinople for this time (A.D. 1402). Manuel then recovered his throne, and regained some of the lost provinces from the contending sons of Bajazet. To him succeeded his son John (A.D. 1425), whom Amurath II. stripped of all his

territories except Constantinople, and extorted from him a tribute (A.D. 1444). To the emperor John succeeded his brother Constantine. With the assistance of his general, the Genoese Justinian, he withstood the superior forces of the enemy with fruitless courage, and fell in the defence of Constantinople, by the conquest of which, May 29, A.D. 1453, Mohammed II. put an end to the Greek or Byzantine empire. (*Encyclop. Americ.*, vol. 2, p. 359, *seqq.*)—The events which have just been detailed are recorded by a series of Greek authors, known by the general name of *Byzantine historians*. Their works relate to the history of the lower empire, from the fourth century to the conquest of Constantinople by the Turks, and to the Turkish history for some period later. They display in their writings the faults of a degenerate age, but are valuable for the information which they furnish, being the principal source from which we obtain the history of the decay of the Eastern empire. The most valuable of the number are *Zonaras*, *Nicetas*, *Nicephorus*, and *Chalcondylas*. These four form a continued history of the Byzantine empire to the year 1470. Of the remaining authors, who give us histories of detached portions of this same period, the following deserve particular mention, and are given in chronological order: 1. *Procopius*; 2. *Agathias*; 3. *Theophylactus*; 4. *Nicephorus*, patriarch of Constantinople; 5. *Johannes Scylitzes*; 6. *Anna Comnena*; 7. *Georgius Acropolita*; 8. *Georgius Pachymeres*; 9. *Johannes Cantacuzenus*; 10. *Georgius Codinus*; 11. *Constantinus Porphyrogenitus*; 12. *Ducas*; 13. *Anselmus Bandurius*; 14. *Petrus Gyllius*; 15. *Zosimus*; 16. *Georgius Phranza*.—Besides editions of individual works or of entire authors, we have the united works of these writers in what is called the *Corpus Byzantinum*, in 27 (counted sometimes as 23) volumes folio. A much more correct edition, however, is that which was published at Paris, under the title of *Corpus Scriptorum Historiæ Byzantinæ* (from the royal press, 23 vols. fol.) This was reprinted at Venice, with a different arrangement of the works, in 1729–1733. These collections, however, are rarely to be found complete. The best edition will undoubtedly be that, now in a course of publication, from the press of Weber, at Bonn in Germany. It was commenced under the editorial care of the celebrated Niebuhr, aided by other eminent scholars, in 1828, and has been continued since his death. It is of the octavo form. (*Pierer, Lex. Univ.*, vol. 4, p. 582.)

Byzas, a Thracian prince. (Consult remarks at the commencement of the article Byzantium.)

Byzia. *Vid.* Bizya.

C.

Cabalăca, a town of Albania, on the southeastern declivity of Caucasus, near the Caspian Sea (*Plin.*, 4, 10). Ptolemy calls it *Chabala* (Χάβαλα). It is thought to correspond to the modern *Cablasvar*, in *Georgia*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 217.)

Caballīnum, a town of the Ædui, in Gallia Lugdunensis, southeast of Bibracte, now *Châlons-sur-Saône*. Ptolemy gives Caballinum (Καβάλλινον), as here written. Cæsar (*B. G.*, 7, 42, *et* 90) has Cabillonum; the Itin. Ant., Cabillio; and Ammianus Marcellinus, Cabillo (14, 31).

Cabīra, I. a wife of Vulcan. She was one of the Oceanides. Her offspring, according to the Ionian school, were the deities called Cabiri. (*Vid.* Cabiri.)—II. A city of Pontus, in Asia Minor, south of Magnopolis, and at the foot of Mount Paryadres. It was at one time the favourite residence of Mithradates. His palace, park, and preserves were still in existence when Strabo wrote, as well as a water-mill (ὑδραλέτης) erected by him, probably for the use of the mines which were in this vicinity. (*Strab.*, 556.) It was here that Mithradates posted himself with his army, in the campaign which followed the disastrous retreat from Cyzicus, in order that he might afford succours to the neighbouring cities of Amisus and Eupatoria, besieged by Lucullus. (*Appian, Bell. Mithrad.*, c. 78.) On his second defeat, however, it fell into the hands of that general, with several other cities. Pompey afterward enlarged the place, and changed its name to Diopolis. Pythodorus subsequently made farther improvements in this city, and, having finally fixed his residence there, bestowed on it the appellation of Sebaste. (*Strab., l. c.*) The modern *Sirvas* appears to some to indicate the site of the ancient Sebaste, but belongs rather to Sebastia, at least 120 miles from Magnopolis, whereas Cabira was only 150 stadia from the latter place. We must look rather for the remains of the city of Cabira or Sebaste (Sebastopolis) on the right bank of the Lycus, between *Niksar* and *Tchenikeh*, or Magnopolis. (*Cramer's Asia Minor*, vol. 1, p. 311, *seqq.*)

Cabiri, certain deities held in the greatest veneration at Thebes and Lemnos, but more particularly in the islands of Samothrace and Imbros. Their number was not fixed, but was commonly given as four, and the names of these four were *Axierus*, *Axiokersus*, *Axiokersa*, and *Casmillus*. Their mysteries were celebrated with great solemnity, and, according to some, with much impurity. They were supposed, among other things, to preside over metals, and were represented as small of size, with a hammer on the shoulder, and a half eggshell on the head. They were still farther deformed by projecting bellies and phallic appendages. Creuzer traces the worship of the Cabiri, in the first instance, to the Phœnicians, and makes these deities identical with the Pataëci, or Pataci, of this people. (*Herodot.*, 3, 37.) He then proceeds to find vestiges of these same Cabiri in Upper Asia, in the name of the Pontic city Cabira; in the Mesopotamian Carræ, the medals of which place seem to associate the worship of the Cabiri with that of the god Lunus, and also in the Chaldean river Chobar or Chaboras. He discovers also in Malta, among the remains of Punic preserved in the vulgar dialect of the island, some traces of the name Cabiri in the word *Qbir* or *Kibir*, which seems to designate an ancient pagan divinity, and is now taken to denote "the devil." (*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 286. —*Münter, Religion der Carthager, ed.* 2, p. 87.) Other writers believe, that they discover traces of the Cabiri in Persia, and refer to the *Gabarini*, or "strong men," whom the essential ideas of metallurgy and of arms would seem naturally to assimilate, either to the robust forge-men of Vulcan at Lemnos, or to the armed priests of Phrygia, Crete, and different parts of Greece. (*Foucher, sur la Religion des Perses.—Mem. de l'Acad. des Inscript.*, &c., vol. 29.) Others, again, have recourse to the mythology of India, and find the root of the name Cabiri in the Hindu *Cuvera*. (*Wilford, Asiatic Researches*, vol. 5, p. 297, *seqq.*—*Polier, Mythol. des Indous*, vol. 2, p. 312, *seqq.*) The best etymology, no doubt, is that which makes the appellation of these deities a Phœnician one, denoting "powerful," "strong;" and hence the titles, Θεοὶ μέγαλοι, δυνατοί, which the Cabiri frequently received among the Greeks. With the Cabiri, viewed in this light, may be compared the *Dii Potes* of the augural books of the Romans. (*Varro, L. L.*, 4, 10, p. 16, *ed. Scalig.*) Schelling, however (*über die Gottheiten von Samothrace*, p. 107, *seqq.*), gives a new etymology (the Hebrew *Chaberim*), by which the name Cabiri is made to signify "the associate deities," and he compares these deities with the *Dii Consentes* or *Dii Complices*, whose worship the Romans borrowed from the Etruri-

ana. The same learned writer compares the names *Κάβειροι*, *Κάβαροι*, *Κόβαλοι* (which, according to him, are identical), with the German *Kobold*, "goblin," and finds in them all a common idea. His theory respecting the worship of the Cabiri, which he refers exclusively to Phœnician, Hebrew, and Semitic sources, differs in several important points from that of Creuzer, and has excited a great deal of attention on the continent of Europe. It is in following the footsteps of Schelling that Pictet thinks he has found, in the mythology of the ancient Irish, the worship, and even the very names, of the Cabiri of Samothrace. (*Du Culte des Cabires chez les anciens Irlandais, Geneve*, 1824. —Compare *Bibliotheque Universelle*, vol. 24.) On the other hand, C. O. Müller, in a very remarkable dissertation appended to his work on Orchomenus (*Orchomenos und die Minyer, Beilage* 2, p. 450, *seqq.*—*Gesch. der Hellenischer Stämme*, &c., vol. 1), and Welcker (*Trilogie der Prometheus, Darmstadt*, 1824, 8vo), reject the Phœnician, or, more properly speaking, Oriental origin of the Cabiri. The first of these writers sees in them a worship purely Pelasgic, and, up to a certain point, the primitive religion of the Greeks entire, with a distant relation, at the same time, to the Theogonies of India; the second discovers a mixture of various elements, successively amalgamated, and the most ancient of which would be the Dardan or Trojan Penates, becoming, in process of time, the Dioscuri, or else confounded with them, and at an early period transported to Rome.—According to Constant (*de la Religion*, vol. 2, p. 430), the Cabiri designated the two grand opposing powers in each department of nature, and represented by turns the earth and the heavens, moisture and dryness, the body and soul, inert matter and vivifying intelligence. Their number was not fixed, but varied according to the necessity under which the priests found themselves of expressing the cosmogonical powers. Their figures were at first excessively deformed; they were represented under the guise of distorted dwarfs, and under these forms were brought to Samothrace. Their worship consisted in orgies closely resembling those of the Phrygian Cybele. The Grecian mythology at length received them, and the poets, in examining their attributes, sought to ascertain which of them were susceptible of the necessary transformation. The statues of the Cabiri were placed in the port of Samothrace. They presided over the winds. Hence, with the Greeks, they became gods favourable to navigators and terrible to pirates. (*Nigid., ap. Schol. Germ. in imag. Gemin.*) They appeared also, according to the Grecian belief, on the tops of masts, under the form of brilliant flames, to announce the end of tempests. (*Diod. Sic.*, 4, 43.) Expressing, as they did, among other things, the opposition between light and darkness, they became with the Greeks two deities, one of whom was hidden beneath the earth, while the other shone in the skies. The Cabiri proceeded from the cosmogonical egg: and hence, with the Greeks, the new deities came forth from an egg, the fruit of the amour of Jupiter with Leda. In order, however, to nationalize them still more, they were made the tutelary heroes of Sparta, and to preside over the Olympic games. (*Pind., Olymp.*, 3, 63, *seqq.*) They became identified, through Helen, with the family of the Atridæ. Warlike adventures were ascribed to them. (*Pausan.*, 3, 13.) Winged coursers were given them by the gods. (*Stesich. ap. Tertull. in Spectac.*, p. 9, *seqq.*) They received the names of Castor and Pollux; and thus the hideous Cabiri became the beauteous Tyndaridæ. —The whole fable of the Cabiri is singularly obscure. In Egypt they were at first five in number, in allusion to the five intercalary days necessary for completing the year. Under this astronomical point of view they had three fathers, the Sun, Hermes, and Saturn. (*Plut., de Is. et Os.*) In the transition from Egypt to Greece they lost this triple origin: three of them remained hidden powers, sons of the cosmogonical Jove, and of Proserpina, the passive principle of fecundity as well as of destruction: the two others took the Greek names of Castor and Pollux, and had Leda for a mother, the mistress of Olympian Jove. (*Cic., N. D.*, 3, 21.) For, in Egypt, their mother was not Leda, but Nemesis, one of the appellations of Athyr, or the primitive night. The amour of Jupiter also has here a fantastic character, which is sensibly weakened in the Grecian fable. Not only does Jupiter change himself into a swan, but he likewise directs Venus to pursue him under the form of an eagle, and he takes refuge in the bosom of Nemesis, whom slumber seizes, and who offers an easy conquest to her divine lover. Hermes thereupon conveys the egg to Sparta, and Leda incubates it. The Greeks, rejecting altogether the cosmogonical personage Nemesis, made Leda the real mother, and the ancient Cabiri became thus a component part of the national mythology. The Ionian school, however, faithful to the principles of a sacerdotal philosophy, continued to call them the offspring of the eternal fire, Vulcan, and of the nymph Cabira, one of the Oceanides, which recalls the generation by fire and water. When astronomy was introduced into the religion of Greece, they became the star of the morning and the star of evening. It is possible to see an allusion to this idea in Homer. (*Il.*, 3, 243.—*Od.*, 11, 302.) At a later period they became the Twins. (*Constant, de la Relig.*, vol. 2, p. 433, *seqq., in notis.*)—As regards the names of the individual Cabiri, it may be remarked, that they all appear decidedly Oriental. The etymologies given to them are as follows: *Axieros* is said to have signified, in Egyptian, "the all-powerful one," and he is supposed by some to be identical with Phtha or Vulcan. *Axiokersus* is made to denote "the great fecundator," and is thought to have been the same with Mars, the planet named in Egyptian Ertosi, a word which presents the same idea. *Axiokersa* is consequently "the great fecundatrix," Aphrodite or Venus, the companion of Mars. (*Zoega, de Obelisc.*, p. 220.—Compare *Münter, Antiquar. Abhandl.*, p. 190, *seqq.*) As to the fourth personage, *Casmillus*, the name is said to import "the all-wise" by those who trace it to the Egyptian. (*Zoega, l. c.*) Bochart, however, with more probability, compares it with the Hebrew *Cosmiel*, which signifies "a servant," "a minister of the deity." (*Geogr. Sacr.*, 1, p. 396.) Bochart gives Hebrew derivations also for the other names of the Cabiri. Schelling, more recently, proceeding on the same principle, arrives at a similar result with Bochart, but in a quite different way. (*Samothrac. Gottheiten*, p. 16, 17, 63, 67, *seqq.*) His new etymologies, however, as those of Zoega, are not regarded very favourably by De Sacy, in the note to Sainte Croix's work, *Mystères du Paganisme*, vol. 1, p. 43. Münter defends the explanations of Zoega, and maintains, in general, with Creuzer, the Egyptian origin of the Cabiri. He inclines, however, to consider the last of the four, Casmillus, as of Phœnician origin, and explains it with Schelling, in a more simple manner than Bochart, by the term *Cadmiel*, "he who stands before the deity," or "who beholds the face of the deity." (*Religion der Carthager*, 2d *ed.*, p. 89, *seqq.*) Müller, Welcker, Schwenk, and Völcker have explored the Greek language alone for an elucidation of these mysterious names. And yet the first of these learned writers, in spite of his purely Hellenic system, cannot prevent himself from being struck by the remarkable coincidence, as well real as verbal, between *Cama*, the Hindu god of love, and *Casmillus* (*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 293, *seqq., in notis.*)

CABIRĬA, I. a surname of Ceres.—II. The festivals of the Cabiri. (*Vid.* Cabiri.)

CACA, a goddess among the Romans, sister to Ca-

cus, who, according to one version of the fable, became enamoured of Hercules, and showed the hero where her brother had concealed his oxen. For this she was deified. She had a chapel (*sacellum*) at Rome, with a sacred fire continually burning in it, and vestal virgins to perform her rites. (*Lactant.*, 1, 20, p. 110, *ed. Gall.*—*Serv. ad Virg.*, *Æn.*, 8, 190.)

Cacus, a famous robber, son of Vulcan, represented in fable as of gigantic size, and vomiting forth smoke and fire. He inhabited the gloomy recesses of the forest on Mount Aventine, and a deep cave there was his dwelling-place, the entrance to which was hung around with human heads and limbs. He plundered and kept in continual alarm the neighbouring country; and, when Hercules returned from the conquest of Geryon, he stole some of his cows, and dragged them backward into his cave to prevent discovery. Hercules, after having enjoyed the hospitality of Evander, was preparing to depart, without being aware of the theft; but his oxen, having lowed, were answered by the cows in the cave of Cacus, and the hero thus became acquainted with the loss he had sustained. He ran to the place, attacked Cacus, and strangled him in his arms, though vomiting fire and smoke. Hercules erected an altar to Jupiter, in commemoration of his victory; and an annual festival was instituted by the inhabitants in honour of the hero who had delivered them from such a pest. (*Ovid, Fast.*, 1, 551.—*Virg.*, *Æn.*, 8, 194.—*Propert.*, 4, 10.—*Juv.*, 5, 125.—*Liv.*, 1, 7.—*Dionys. Hal.*, 1, 9.) The allegorical character of the fable here related is sufficiently indicated by the names of the parties. Thus Evander, who received Hercules on his return from the conquest of Geryon, and Cacus (in Greek Εὔανδρος and Κακός), seem to be nothing more than appellations intended to characterize the individuals to whom they are applied: Evander, therefore, the leader of the Pelasgi, the head and chief of the division of that great sacerdotal caste which passed into Italy, and, consequently, to apply a modern term, the high-priest of the order, is the *Good Man* (εὐανδρος), and Cacus, his opponent, is the *Bad Man* (κακός). Hercules destroys Cacus, that is, the solar worship, or some other Oriental system of belief professed by the Pelasgi, was made to supplant some rude and probably cruel form of worship; and as Evander was high-priest of the one, so Cacus, whoever he was, may be regarded as the head of the other. (Compare *Ritter, Vorhalle*, p. 343, *seqq.*)

Cacŭthis, a river in India; according to Mannert, the *Gumty*, which falls into the Ganges, to the north of *Benares*. (*Geogr.*, vol. 5, pt. 1, p. 93.)

Cadmēa, the citadel of Thebes, fabled to have been built by Cadmus. It represents very evidently the early city, built upon a height, around which the later city of Thebes was subsequently erected, and then the former answered for a citadel, as in the case of the Acropolis of Athens. Of the walls of the Cadmea, a few fragments remain, which are regularly constructed. These were probably erected by the Athenians, when Cassander restored the city of Thebes. (*Dodwell's Travels*, vol. 1, p. 264.)

Cadmēis, an ancient name of Bœotia.

Cadmus, I. son of Agenor, king of Phœnicia, by Telephassa, was sent by his father, along with his brothers Phœnix and Cilix, in quest of their sister Europa, who had been carried off by Jupiter, and they were ordered not to return until they had found her. The brothers were accompanied by their mother, and by Thasus, a son of Neptune. Their search was to no purpose: they could get no intelligence of their sister; and, fearing the indignation of their father, they resolved to settle in various countries. Phœnix thereupon established himself in Phœnicia, Cilix in Cilicia, and Cadmus and his mother went to Thrace, where Thasus founded a town also named after himself. (*Apollod.*, 3, 1, 1.)—Compare the somewhat different genealogy given by Pherecydes. (*Schol. ad Apoll. R.*, 3, 1179.) After the death of his mother, Cadmus went to Delphi, to inquire of the oracle respecting Europa. The god desired him to cease from troubling himself about her, but to follow a cow as his guide, and to build a city where she should lie down. On leaving the temple, he went through Phocis, and meeting a cow belonging to the herds of Pelagon, he followed her. She went through Bœotia till she came to where Thebes afterward stood, and there lay down. Wishing to sacrifice her to Minerva, Cadmus sent his companions to fetch water from the fountain of Mars, but the fount was guarded by a serpent, who killed the greater part of them. Cadmus then engaged and destroyed the serpent. By the direction of Minerva he sowed its teeth, and immediately a crop of armed men sprang up, who slew each other, either quarrelling or through ignorance; for it is said that when Cadmus saw them rising he flung stones at them; and they, thinking it was done by some of themselves, fell upon and slew each other. Five only survived, Echion (*Viper*), Udæus (*Groundly*), Chthonius (*Earthly*), Hyperenor (*Mighty*), and Pelor (*Huge*). These were called the *Sown* (σπάρτοι); and they joined with Cadmus to build the city. For killing the sacred serpent Cadmus was obliged to spend a year in servitude to Mars. At the expiration of that period, Minerva herself prepared for him a palace, and Jupiter gave him Harmonia, the daughter of Mars and Venus, in marriage. All the gods, quitting Olympus, celebrated the nuptials in the Cadmea, the palace of Cadmus. The bridegroom presented his bride with a magnificent robe, and a collar, the work of Vulcan, given to him, it is said, by the divine artist himself. Harmonia became the mother of four daughters, Semele, Autonoë, Ino, and Agave, and one son, Polydorus. After the various misfortunes which befell their children, Cadmus and his wife quitted Thebes, now grown odious to them, and migrated to the country of the Enchelians; who, being harassed by the incursions of the Illyrians, were told by the oracle that, if they made Cadmus and Harmonia their leaders, they should be successful. They obeyed the god, and his prediction was verified. Cadmus became king of the Illyrians, and had a son named Illyrius. Shortly afterward he and Harmonia were changed into serpents, and sent by Jupiter to the Elysian plain, or, as others said, were conveyed thither in a chariot drawn by serpents. (*Apollod.*, 3, 4.—*Apoll. R.*, 4, 517.—*Ovid, Met.*, 4, 563, *seqq.*—*Nonnus*, 44, 115.)—The myth of Cadmus is, by its relation to history, one of considerable importance. It is usually regarded as offering a convincing proof of the fact of colonies from the East having come to Greece, and having introduced civilization and the arts. An examination, however, of the legend, in this point of view, will hardly warrant such an opinion. In the Iliad, though the Cadmeans are spoken of more than once, not the slightest allusion is made to Cadmus. In the Odyssey, the sea-goddess Ino-Leucothia is said to have been a mortal, and daughter to Cadmus. (*Od.*, 5, 333.) Hesiod says that the goddess Harmonia was married to Cadmus in Thebes. (*Theog.*, 937, 975.) Pindar frequently speaks of Cadmus; he places him with the Grecian heroes, Peleus and Achilles, in the island of the blessed (*Ol.*, 2, 142); but it is very remarkable that this Theban poet never hints even at his Phœnician origin. It was an article, however, of general belief in Pindar's time. There is a curious coincidence between the name Cadmus and the Semitic term for the east, *Kedem*, and this may in reality be the sole foundation for the notion of a Phœnician colony at Thebes; for none of the usual evidences of colonization are to be found. We do not, for example, meet with the slightest trace of Phœnician influence in the language, manners, or institutions of Bœotia. It is farther a thing most incredible, that a seafaring, commercial people like the

Phœnicians should have selected, as the site of their very earliest foreign settlement, a place situated in a rich fertile valley, away from the sea, and only adapted for agriculture, without mines, or any of those objects of trade which might tempt a people of that character. It is also strange, that the descendants of these colonists should have so entirely put off the Phœnician character, as to become noted in after ages for their dislike of trade of any kind. We may, therefore, now venture to dismiss this theory, and seek a Grecian origin for Cadmus. (*Müller, Orchomenus*, p. 113, *seq.*)—Homer and Hesiod call the people of Thebes Cadmeans or Cadmeonians, and the country the Cadmean land; the citadel was at all times named the Cadmea. Cadmus is therefore apparently (like Pelasgus, Dorus, Ion, Thessalus, and so many others) merely a personification of the name of the people. Again, Cadmilos or Cadmus was a name of Mercury in the mysteries of Samothrace, which were instituted by the Tyrrhenian Pelasgi, who, at the time of the Dorian migration, being driven from Bœotia, settled on the islands in the north of the Ægean. The name Cadmus, moreover, occurs only at Thebes and Samothrace; Harmonia also was an object of worship in this last place, and the Cabiri were likewise worshipped at Thebes. Now, as the word Κάδμος may be deduced from κάζω, "*to adorn*" or "*order*," and answers exactly to Κόσμος, the name of the chief magistrate in Crete, it has been inferred, that Cadmus-Hermes, i. e., Hermes, the *Regulator* or *Disposer*, a cosmogonic power, gave name to a portion of the Pelasgic race, and that, in the usual manner, the god was made a mortal king. (*Müller, Orchomenus*, p. 461, *seqq.*—*Id., Prolegom.*, p. 146, *seqq.*—*Keightley's Mythology*, p. 325, *seqq.*)—The ancient tradition was, that Cadmus brought sixteen letters from Phœnicia to Greece, to which Palamedes added subsequently four more, ϑ, ξ, φ, χ, and Simonides, at a still later period, four others, ζ, η, ψ, ω. The traditional alphabet of Cadmus is supposed to have been the following: Α, Β, Γ, Δ, Ε, F, Ι, Κ, Λ, Μ, Ν, Ο, Π, Ρ, Σ, Τ, and the names were, Ἄλφα, Βῆτα, Γάμμα, Δέλτα, Εἶ, Fαῦ, Ἰῶτα, Κάππα, Λάμβδα, Μῦ, Νῦ, Οὖ, Πῖ, Ῥῶ, Σίγμα, Ταῦ. The explanation which has just been given to the myth of Cadmus, and its connexion with the Pelasgi, has an important bearing on the question relative to the existence of an early Pelasgic alphabet in Greece, some remarks on which will be found under the article Pelasgi.—II. A native of Miletus, who flourished about 520 B.C. Pliny (7, 56) calls him the most ancient of the *logographi*. In another passage (5, 29), he makes him to have been the first prose writer, though elsewhere he attributes this to Pherecydes. According to a remark of Isocrates (in his discourse περὶ ἀντιδόσεως), Cadmus was the first that bore the title of σοφιστής, by which appellation was then meant an eloquent man. He wrote on the antiquities of his native city. His work was abridged by Bion of Proconnesus. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 134.)

Caducĕus, the wand of the god Mercury, with which he conducts the souls of the departed to the lower world. In the case of the god it is of gold, hence called by the poets *aurea virga*, and was said to have been given him by Apollo in exchange for the lyre, which the former had invented. Commonly speaking, however, it was a wand of laurel or olive, with two little wings on the upper end, and with two serpents entwined about this same part, having their heads turned towards each other, the whole serving as a symbol of peace. According to the fable, Mercury, when travelling in Arcadia, saw two serpents fighting with one another, and threw the rod of peace between them, whereupon they instantly ceased from the contest, and wound themselves around the staff in friendly and lasting union. Böttiger, however, gives a much more rational explanation. According to this writer, the caduceus was of Phœnician origin, and what were the serpents in latter days consisted originally of nothing more than a mere knot, skilfully formed, and used to secure the chests and wares of the Phœnician traders. This knot became very probably attached, in the course of time, to a bough adorned with green leaves at the end, and the whole thus formed a symbol of traffic. Here we see also the origin of the wings. The caduceus served Mercury also as a herald's staff, and hence its Greek name κηρύκειον, whence, as some think, the Latin *caduceus* is corrupted. The term *caduceus* was also applied sometimes to the white wand or rod, which the ancient heralds regarded as the symbol of peace. (Consult *Böttiger, Amalthea*, vol. 1, p. 104, *seqq.*)

Cadurci, a people of Gallia Celtica, living between the Oldus or Oltis (the *Olt*) and the Duranius (*Dordogne*), two of the northern branches of the Garumna. Their capital was Divona, afterward called from their own name Cadurci, now *Cahors*. (*Cæs., B. G.*, 7, 4.)

Cadytis, a town of Syria, mentioned by Herodotus (2, 159). It is supposed by Reland to have been the same with Gath. D'Anville, Rennell, and many others, however, identify it with Jerusalem. This latter opinion is undoubtedly the more correct one, and the name Cadytis would seem to be only a corruption of the Hebrew *Kedosha*, i. e., "holy city." With this, too, the present Arabic name *El Kads*, i. e., "the holy," clearly agrees. (*Rennell, Geogr. Herod.*, vol. 1, p. 324.—*Rosenmüller, Bibl. Alterthumsk*, vol. 2, pt. 1, p. 487.—*Heeren, Ideen*, vol. 1, pt. 2, p. 114.—*Dahlman, Herod.*, p. 75.—*Valckenær, Opusc.*, vol. 1, p. 152, *seqq.*—*Bähr, Excurs.*, 11, *ad Herod., l. c.*)

Cæa, an island of the Ægean Sea, among the Cyclades, called also *Ceos* and *Cea*. (*Vid.* Ceos.)

Cæcias, a wind blowing from the northeast. (Compare *Aulus Gellius*, 2, 22, and *Schneider, Lex., s. v.* Καικίας.)

Cæcilia Caia, or Tanaquil. *Vid.* Tanaquil.

Cæcilia Lex, I. was proposed A.U.C. 693, by Cæcilius Metellus Nepos, to exempt the city and Italy from taxes. (*Cic., Ep. ad Att.*, 2, 9.—*Dio Cass.*, 37, 51.)—II. Another, called also *Didia*, or *Didia et Cæcilia*, A.U.C. 654, by the consuls Q. Cæcilius Metellus and T. Didius, that laws should be promulgated for three market-days (17 days), and that several distinct things should not be included in the same law, which practice was called *ferre per saturam*.—III. Another, A.U.C. 701, to restore to the censors their original rights and privileges, which had been lessened by P. Clodius, the tribune.—IV. Another, called also Gabinia, A.U.C. 685, against usury.

Cæcilia (gens), a distinguished plebeian family of Rome, the principal branch of which were the Metelli. They pretended to have derived their origin from Cæculus, son of Vulcan.

Cæcilius, I. Metellus. (*Vid.* Metellus.)—II. Statius, a comic poet, originally a Gallic slave. (*Aul. Gell.*, 4, 20.) His productions were held in high estimation by the Romans, and were sometimes ranked on an equality with those of Plautus and Terence, at other times preferred to them. (*Horat., Ep.*, 2, 1, 59.—*Cic., de Orat.*, 2, 10.—*Id. ad Attic.*, 7, 3.—*Vulgatius Sedigitus, ap. Aul. Gell.*, 15, 24.) He died one year after Ennius. We possess the names and fragments of more than thirty of his comedies, in which he appears to have copied the writers of the New Comedy among the Greeks, especially Menander. (*Bähr, Gesch. Rom. Lit.*, p. 70.)

Cæcīna, Allienus, a celebrated general, a native of Gaul. He commanded at first a legion for Galba, in Germany; then he embraced the party of Vitellius, and gained him the crown by the victory of Bedriacum, where Otho was defeated. Soon after this, however, he abandoned Vitellius and went over to Vespasian. Irritated at not being promoted by the new em-

peror to the honours at which he aimed, he conspired against him, but was slain by order of Titus at a banquet. Some writers have thrown doubts on this conspiracy, and have pretended that Titus was actuated by a feeling of jealousy in seeing Cæcina regarded with attachment by Berenice. (*Tacit., Hist.*, 1, 61. —*Id. ib.*, 3, 13.—*Dio Cass.*, 66, 16.)

Cæcŭbus Ager, a district in the vicinity of Formiæ and Caieta in Latium, famous for its wines. Pliny (14, 6) informs us, that, before his time, the Cæcuban wine, which came from the poplar marshes of Amyclæ, was most esteemed, but that at the period when he wrote, it had lost its repute, through the negligence of the growers, and partly from the limited extent of the vineyards, which had been nearly destroyed by the navigable canal begun by Nero from the Lake Avernus to Ostia. Galen (*Athen.*, 1, 21) describes the Cæcuban as a generous and durable wine, but apt to affect the head, and ripening only after many years. When new it probably belonged to the class of rough sweet wines. It was Horace's favourite, and scarce after the breaking up of the principal vineyards. The best, and, at the same time, the oldest vintage, was the Opimian. L. Opimius Nepos was consul A.U. 633, in which year the excessive heat of the summer caused all the productions of the earth to attain an uncommon degree of perfection. (*Vid.* Falernum and Massicus.—*Henderson's Hist. Anc. and Mod. Wines*, p. 81, *seqq.*)

Cæcŭlus, a son of Vulcan, conceived, as some say, by his mother as she was sitting by the fire, a spark having leaped forth into her bosom. After a life spent in plundering and rapine, he built Præneste; but, being unable to find inhabitants, he implored Vulcan to tell him whether he really was his father Upon this a flame suddenly shone around a multitude who were assembled to see some spectacle, and they were immediately persuaded to become the subjects of Cæculus. Virgil says, that he was found on the hearth, or, as some less correctly explain it, in the very fire itself, and hence was fabled to have been the son of Vulcan. The name Cæculus refers, it is said, to the small size of the pupils of his eyes. (*Virg., Æn.*, 7, 680.—*Serv. ad Virg., l. c.*)

Cæles Vibenna. *Vid.* Vibenna.

Cælia Lex, was enacted A.U.C. 630, by Cælius, a tribune. It ordained, that in judicial proceedings before the people, in cases of treason, the votes should be given by ballot; contrary to the exception of the Cassian law. (*Heinecc., Antiq. Rom., ed. Haubold*, p. 250.)

Cælius, I. a young Roman of considerable talents and accomplishments, intrusted to the care of Cicero on his first introduction to the forum. Having imprudently engaged in an intrigue with Clodia, the well-known sister of Clodius, and having afterward deserted her, she accused him of an attempt to poison her, and of having borrowed money from her in order to procure the assassination of Dio, the Alexandrean ambassador. He was defended by Cicero in an oration which is still extant.—II. Aurelianus, a medical writer. (*Vid.* Aurelianus.)—III. Sabinus, a writer in the age of Vespasian, who composed a treatise on the edicts of the curule ediles.—IV. One of the seven hills on which Rome was built. Romulus surrounded it with a ditch and rampart, and it was enclosed by walls by the succeeding kings. It is supposed to have received its name from Cæles Vibenna.

Cæne, or Cænepŏlis, I. a town of Egypt, in the Panopolitan nome, supposed to be the present *Ghenné* or *Kenné*.—II. A town near the promontory of Tænarus: its previous name was Tænarum. (*Vid.* Tænarus.)

Cæneus. *Vid.* Cænis.

Cænides, a patronymic of Eëtion, as descended from Cænus. (*Herod.*, 5, 92.)

Cænina, a town of Latium, near Rome, placed by Cluverius on the banks of the Anio. The inhabitants, called *Cæninenses*, made war against the Romans after the rape of the Sabines. Having been conquered by Romulus, Cænina is said to have received a colony from the victor, together with Antemnæ. (*Dion. Hal.*, 2, 36.) It is thought to have stood on the hill of *Sant' Angelo*, or *Monticelli*. (*Holsten., Adnot.*, p. 103.)

Cænis, a Thessalian son of Elatus, and one of the Lapithæ. He was, according to the fable, originally a female, and obtained from Neptune the privilege of changing sex, and of becoming a warrior and invulnerable. In this new sex he became celebrated for his valour and his exploits in the war against the Centaurs. He offended Jupiter, and was changed into a bird. Virgil represents Cænis under a female form in the lower world. (*Æn.*, 6, 448.) The name is sometimes, but less correctly, given as Cæneus. (Consult *Heyne, ad Æn., l. c.*)

Cænys, a promontory of Italy, in the country of the Bruttii, north of Rhegium. It faced the promontory of Pelorus in Sicily, and formed, by its means, the narrowest part of the Fretum Siculum. (*Strabo*, 256.) According to Pliny (3, 10), these two promontories were separated by an interval of twelve stadia, or a mile and a half: a statement which accords with that of Polybius (1, 42). Thucydides, on the other hand (6, 1), seems to allow two and a half for the breadth of the strait, but, at the same time, considers this as the utmost amount of the distance. Topographers are divided as to the exact point of the Italian coast which answers to Cape Cænys; the Calabrian geographers say, the *Punta del Pezzo*, called also *Coda del Volpe*, in which opinion Cluverius and D'Anville coincide; but Holstenius contends for the *Torre del Cavallo*. This perhaps may, in fact, be the narrowest point; but it does not apparently answer so well to Strabo's description of the figure and bearing of Cape Cænys. (*Cramer's Ancient Italy*, vol. 2, p. 426, *seqq.*)

Cære, or, as it is always called by the Greek writers, Agylla, one of the most considerable cities of Etruria, and universally acknowledged to have been founded by the Tyrrhenian Pelasgi. (*Dion. Hal.*, 1, 20.—*Id.*, 3, 60.) It was situate near the coast, to the west of Veii. Ancient writers seem puzzled to account for the change of name which this city is allowed to have undergone, the Romans never calling it anything but Cære, except Virgil. (*Æn.*, 8, 478) Strabo (220) relates, that the Tyrrheni, on arriving before this city, were hailed by the Pelasgi from the walls with the word Χαῖρε, according to the Greek mode of salutation; and that, when they had made themselves masters of the place, they changed its name to that form of greeting. Other variations of this story may be seen in Servius (*ad Æn.*, 8, 597). According to one of them, given on the authority of Hyginus, the Romans, and not the Lydians, changed its name from Agylla to Cære. All these explanations, however, are very unsatisfactory. It has been supposed that Cære might be the original name, or perhaps that which the Siculi, the ancient possessors, gave to the place before the Pelasgic invasion. *Ker* is a Celtic word. (*Cramer's Ancient Italy*, vol. 1, p. 205.) According to Müller (*Die Etrusker*, vol. 1, p. 87), the two names for the place point to two different stems or races of inhabitants. This same writer makes the genuine Etrurian name to have been Cisra. (Compare *Verrius Flaccus., Etrusc.* 1, *ap. Interp. Æn.*, 10, 183, *Veron.*) The earliest record to be found of the history of Agylla is in Herodotus (1, 166). That writer informs us, that the Phocæans, having been driven from their native city on the shores of Ionia by the arms of Cyrus, formed establishments in Corsica, of which the Tyrrhenians and Carthaginians,

jealous of their nautical skill and enterprising spirit, sought to dispossess them. A severe action accordingly took place in the Sea of Sardinia, between the Phocæans and the combined fleet of the latter powers, in which the former gained the day; but it was such a victory as left them little room for exultation, they having lost several of their ships, and the rest being nearly all disabled. The Agylleans, who appear to have constituted the principal force of the Tyrrhenians, on their return home landed their prisoners and barbarously stoned them to death; for which act of cruelty they were soon visited by a strange calamity. It was observed, that all the living creatures which approached the spot where the Phocæans had been murdered, were immediately seized with convulsive distortions and paralytic affections of the limbs. On consulting the oracle at Delphi, to learn how they might expiate their offence, the Agylleans were commanded to celebrate the obsequies of the dead, and to hold games in their honour; which order, the historian informs us, was punctually attended to up to his time. We learn also from Strabo (220), that the Agylleans enjoyed a great reputation for justice among the Greeks; for, though very powerful, and able to send out large fleets and numerous armies, they always abstained from piracy, to which the other Tyrrhenian cities were much addicted. According to Dionysius, the Romans were first engaged in hostilities with Cære under the reign of Tarquin the Elder, and subsequently under Servius Tullius, by whom a treaty was concluded between the two states (3, 28). Long after, when Rome had been taken by the Gauls, the inhabitants of Cære rendered the former city an important service, by receiving their priests and vestals, and defeating the Gauls on their return through the Sabine territory; on which occasion they recovered the gold with which Rome is said to have purchased its liberation. This is a curious fact, and not mentioned by any historian; but it agrees very well with the account which Polybius gives us of the retreat of the Gauls (1, 6). In return for this assistance, the Romans requited the Cærites by declaring them the public guests of Rome, and admitting them, though not in full, to the rights enjoyed by her citizens. They were made citizens, but without the right of voting; whence the phrases, *in Cæritum tabulas referre aliquem*, "to deprive one of his right of voting," and *Cærite cera digni*, "worthless persons," in reference to citizens of Rome, since what would be an honour to the people of Cære would be a punishment to a native Roman citizen. (*Cramer's Ancient Italy*, vol. 1, p. 207.)—"It is a weak notion of Strabo," observes Niebuhr, "that the Romans had acted ungratefully in not admitting the Cærites to a higher franchise. It was not in their power to do so, unless the Cærites themselves preferred renouncing the independence of their state, receiving their landed property from the republic, according to the Roman law, and forming a new tribe; and this they were certainly far from wishing at that time, as fortune had been more favourable to them in the Gallic war than to Rome; if, indeed, the Roman citizenship were really conferred on the Cærites at this time, and not considerably earlier, in the flourishing days of the ancient Agylla." (*Roman History*, vol. 1, p. 403, *Walter's transl.*) In the first edition of his work (vol. 1, p. 193, *seqq.*, *in notis*), Niebuhr starts the bold hypothesis, that *Cære was the parent city of Rome*. In the second edition, however (*Cambridge transl.*), this theory is silently withdrawn.

CÆSAR, a surname given to the Julian family at Rome, for which various etymologies have been assigned. Pliny (7, 9) informs us, that the first who bore the name was so called, *quod cæso mortuæ matris utero natus fuerit*. Festus derives it from *cæsaries, cum qua e matris ventre prodierit*. Others, because the first of the name slew an *elephant*, which was called *cæsa* in Punic, as Servus informs us (*ad Æn.*, 1, 290). The derivation of Pliny is generally considered the best. The nobility of the Julian family was so ancient and so illustrious, that, even after it obtained the imperial dignity, it needed not the exaggeration of flatterers to exalt it. Within thirty years after the commencement of the republic, we find the name of C. Julius on the list of consuls, and the same person, or a relation of the same name, is said to have been one of the Decemviri by whom the laws of the twelve tables were compiled. It numbered, after this, several other individuals who attained to the offices of prætor and consul, one of whom, L. Julius Cæsar, distinguished himself in the Italian war by a great victory over the Samnites, and was afterward murdered by order of Marius. Another, of the same line, C. Julius Cæsar, the brother of Lucius, was eminent as a public speaker for his wit and pleasantry, and perished together with the former when Marius and Cinna first assumed the government.—The most illustrious of the name, however, was C. JULIUS CÆSAR, born July (*Quintilis*) 10th, B.C. 100. His father was C. Julius Cæsar, a man of prætorian rank, and is recorded by Pliny (7, 53) as a remarkable instance of sudden death, he having expired suddenly one morning at Pisa while dressing himself. C. Cæsar married Aurelia, of the family of Aurelius Cotta, and of these parents was born the subject of the present sketch. From his earliest boyhood Cæsar discovered extraordinary talents. He had a penetrating intellect, a remarkably strong memory, and a lively imagination; was indefatigable in business, and able, as we are told by Pliny, to read, write, hear, and dictate, at one and the same time, from four to seven different letters. When the party of Marius had gained the ascendancy at Rome, Cinna gave his daughter Cornelia in marriage to Cæsar. The latter was also farther connected with the popular party through the marriage of Julia, his father's sister, with the elder Marius; yet, although thus doubly obnoxious to the victorious side, he refused to comply with the commands of Sylla, to divorce his wife; and being exposed, in consequence, to his resentment, he fled from Rome, and baffled all attempts upon his life, partly by concealing himself, and partly by bribing the officers sent to kill him, till Sylla was prevailed upon, according to Suetonius, to spare him at the entreaty of some common friends. A story was afterward common, that Sylla did not pardon without great reluctance; and that he told those who sued in his behalf, that in Cæsar there were many Mariuses. Had he indeed thought so, his was not a temper to have yielded to any supplications to save him; nor would any considerations have induced him, to exempt from destruction one from whom he had apprehended so great a danger. After this, the young Cæsar proceeded to the court of Nicomedes, king of Bithynia, and on leaving this monarch, of whose intimacy with him a scandalous anecdote is recorded, he went to M. Municius Thermus, then prætor in Asia, who intrusted him with the command of the fleet that was to blockade Mytilene. In the execution of this trust Cæsar distinguished himself highly, although but twenty-two years of age. He next visited Rhodes, and studied eloquence for some time under Apollonius Molo, from whom Cicero, about the same period, was also receiving instruction. (*Sueton., Jul.*, c. 4.—*Cic., de Clar. Or.*, c. 91.) On the way thither he was taken by pirates, and was detained by them till he collected from some of the neighbouring cities fifty talents for his ransom. No sooner, however, was he released, than he procured a small naval force, and set out on his own sole authority in pursuit of them. He overtook the pirates, and captured some of their vessels, which he brought back to the coast of Asia with a number of prisoners. He then sent word of his success to the proconsul of Asia, requesting him

to order the execution of the captives; but that officer being more inclined to have them sold as slaves, Cæsar crucified them all without loss of time, before the proconsul's pleasure was officially known. Such conduct was not likely to recommend him to those in authority; and we are told that on several other occasions, he wished to act for himself (*Vell. Paterc.*, 2, 67.—*Sueton.*, *Jul.*, 4), and even to take part in the war which was now renewed with Mithradates, without any commission from the government, and without submitting himself to any of the regular officers of the republic. These early instances of his lawless spirit are recorded with admiration by some of his historians, as affording proofs of vigour and greatness of mind. He now returned to Rome, and became, in succession, military tribune, quæstor, and ædile. At the same time, he had the address to win the favour of the people by affability, by splendid entertainments, and public shows; and, trusting to his popularity, he ventured to erect again the statues of Marius, whose memory was hated by the senate and patricians. In the conspiracy of Catiline he certainly had a secret part; and his speech in the senate, on the question of their punishment, was regarded by many as an actual proof of this, for he insisted that death, by the Roman constitution, was an illegal punishment, and that the property merely of the conspirators should be confiscated, and they themselves condemned to perpetual imprisonment. Soon after this he was chosen pontifex maximus, and was about to go as governor to Farther Spain; but his creditors refusing to let him depart, Crassus became his security in the enormous sum of eight hundred and thirty talents. It was on his journey to Spain that the remarkable expression fell from his lips, on seeing a miserable village by the way, "that he would rather be first there than second at Rome." When he entered on the government of this province, he displayed the same ability, and the same unscrupulous waste of human lives for the purposes of his ambition, which distinguished his subsequent career. In order to retrieve his fortune, to gain a military reputation, and to entitle himself to the honour of a triumph, he attacked some of the native tribes on the most frivolous pretences (*Dio Cass.*, 37, 52), and thus enriched himself and his army, and gained the credit of a successful general by the plunder and massacre of these poor barbarians. On his return to Rome he paid off his numerous and heavy debts, and, in order to gain the consulship, brought about a reconciliation between Pompey and Crassus, whose enmity had divided Rome into two great parties. He succeeded in his design, and that famous coalition was eventually formed between Pompey, Crassus, and himself, which is known in Roman history by the name of the First Triumvirate. (*Vid.* Triumvir.) Supported by such powerful assistants, in addition to his own popularity, Cæsar was elected consul, with M. Calpurnius Bibulus, confirmed the measures of Pompey, and procured the passage of a law for the distribution of certain lands among the poorer class of citizens. This, of course, brought him high popularity. With Pompey he formed a still more intimate connexion, by giving him his daughter Julia in marriage; and the favour of the equestrian order was gained by releasing them from a disadvantageous contract for the revenues of Asia, a step which the senate had refused to take in their behalf; and thus the affections of a powerful body of men were alienated from the aristocracy at the very time when their assistance was most needful. When the year of his consulship had expired, Cæsar obtained from the people, by the Vatinian law, the government of Cisalpine Gaul and Illyricum, for five years, with an army of three legions. As the law then stood, the disposal of such commands was vested in the senate alone; but that body, wishing, no doubt, to increase the weight of Cæsar's employments abroad, and to remove him farther from the city, added to his government the province of Transalpine Gaul, and voted him another legion. After marrying Calpurnia, the daughter of Lucius Calpurnius Piso (his first wife had been divorced by him in consequence of the affair of Clodius), Cæsar repaired to Gaul, in nine years reduced the whole country, crossed the Rhine twice, passed over twice into Britain, defeated the natives of this island in two battles, and compelled them to give hostages. The senate had continued his government in Gaul for another period of five years; while Pompey was to have the command of Spain, and Crassus that of Syria, Egypt, and Macedonia, for five years also. The death of Crassus, however, in his unfortunate campaign against the Parthians, dissolved the triumvirate. About this same time, too, occurred the death of Julia, and thus the tie which had bound Pompey so closely to Cæsar was broken, and no private considerations any longer existed to allay the jealousies and animosities which political disputes might enkindle between them. The power of Pompey, meanwhile, kept continually on the increase; and Cæsar, on his part, used every exertion to strengthen his own resources, and enlarge the number of his party and friends. Cæsar converted Gaul into a Roman province, and kept governing it with policy and kindness. Pompey, on his side, elevated Cæsar's enemies to the consulship, and prevailed upon the senate to pass a decree requiring Cæsar to leave his army, and resign his government of Gaul. The latter declared his willingness to obey this mandate, if Pompey also would lay aside his own authority, and descend to the ranks of a private citizen. The proposition was unheeded, and a second decree followed, commanding Cæsar to resign his offices and military power within a specified period, or be declared an enemy to his country, and at the same time appointing Pompey commander-in-chief of the armies of the republic. An open rupture now ensued. The decree of the senate was negatived by two of the tribunes, Antony and Cassius (*Cæs*, *Bell. Civ.*, 1, 2, *seq.*); the senate, on the other hand, had recourse to the exercise of their highest prerogative, and directed the consuls for the time being "to provide for the safety of the republic." This resolution was entered on the journals of the senate on the seventh of January; and no sooner was it passed, than Antony and Cassius, together with Curio, professing to believe their lives in danger, fled in disguise from Rome, and hastened to escape to Cæsar, who was then at Ravenna, waiting for the result of his proposition to the senate. (*Cic.*, *Ep. ad Fam.*, 16, 11.—*Plut.*, *Vit. Cæs.*, c. 31.) It appears, from one of Cicero's letters (*ad Att.*, 7, 9), written a few days before the first of January, that he had calculated on such an event as the flight of the tribunes, and on its affording Cæsar a pretext for commencing his rebellion. When it had actually taken place, the senate, well aware of the consequences to which it would lead, began to make preparations for defence. Italy was divided into districts, each of which was to be under the command of a separate officer; soldiers were ordered to be everywhere levied, money was voted from the treasury to be placed at Pompey's disposal, and the two Gauls, which Cæsar had just been summoned to resign, were bestowed on L. Domitius and M. Considius Nonianus. When Cæsar was informed of the flight of the tribunes and of the subsequent resolutions of the senate, he assembled his soldiers, expatiated on the violence offered to the tribunitian character, and on the attempts of his enemies to despoil himself of his dignity, by forcing him to resign his province before the term of his command was expired. He found his troops perfectly disposed to follow him, crossed the Rubicon, and, seizing on Ariminum, the first town of importance without the limits of his province, thus declared himself in open rebel-

lion against the state. At Ariminum he met the fugitive tribunes, introduced them without delay to his army, and, working upon the feelings of the latter by a powerful harangue, soon made himself master of Italy without striking a blow, as Pompey, taken by surprise through the suddenness of Cæsar's hostile operations, and destitute of troops to meet him, had left the city with the senators, consuls, and other magistrates. Levying an army thereupon, with the treasures of the state, Cæsar hastened into Spain, which he reduced to submission, without coming to a pitched battle with Pompey's generals. He next conquered Massilia (*Marseille*), and then, returning to Rome, was appointed dictator by the prætor M. Æmilius Lepidus. Meanwhile Pompey had collected an army in the East, and his rival hastened to Epirus, with five legions, by land. After various operations, which our limits prevent us from detailing, the rival commanders met in the plain of Pharsalia, and Cæsar gained a decided victory. Pompey, fleeing to Egypt, was basely murdered there, while his more fortunate antagonist, hastening likewise to the East, came just in time to give an honourable burial to the body of his opponent. After settling the differences between Ptolemy and his sister Cleopatra, Cæsar marched against Pharnaces, king of Pontus, son of Mithradates the Great, and finished the war so rapidly as to have announced the result to his friends at home in those well-known words, "*veni, vidi, vici*" ("*I have come, I have seen, I have conquered*"), so descriptive of the celerity of his movements. Returning to Rome, after having thus composed the affairs of the East, Cæsar granted an amnesty to all the followers of Pompey, and gained by his clemency a strong hold on the good feelings of the people. He had been appointed, meanwhile, consul for five years, dictator for a year, and tribune for life. When his dictatorship had expired, he caused himself to be chosen consul again, and, without changing the ancient forms of government, ruled with almost unlimited authority. Then came the campaign in Africa, where the friends of the republic had gathered under the standard of Cato and other leaders. Crossing over against them, Cæsar engaged in several conflicts against these new antagonists, and at last completely defeated them at the battle of Thapsus. Fresh honours awaited him at Rome. The dictatorship was again bestowed on him for the space of ten years, he was appointed censor for life, and his statue was placed by that of Jupiter in the capitol.—From the date of Cæsar's return from Africa to the period of his assassination, there is an interval of somewhat less than two years, and even of this short time nine months were engrossed by the renewal of the war in Spain, which obliged him to leave Rome once more, and contend for the security of his power against the sons of Pompey at the point of the sword. (*Vid.* Munda.) He enjoyed the sovereignty, therefore, which he had so dearly purchased, during little more than one single year; from the end of July, A.U.C. 707, to the middle of the winter, a period of between seven and eight months, owing to the reformation of the calendar which he introduced during this interval; and again from October, 708, to the Ides of March in the following spring. When Cæsar again entered Rome after conquering the sons of Pompey, he was made perpetual dictator, and received the title of imperator with powers of sovereignty. The appellation also of "Father of his Country" was voted him; the month in which he was born, and which had till then been called *Quintilis*, was now named *Julius* (July), in honour of him; money was stamped with his image, and a guard of senators and citizens of equestrian rank was appointed for the security of his person. He was allowed also to wear, on all public festivals, the dress worn by victorious generals at their triumphs, and at all times to have a crown of laurel on his head. He continued, meanwhile, to conciliate his enemies, and to heap favours on his friends. Largesses were also distributed among the populace, shows of various kinds were exhibited, and everything, in fact, was done to call off their attention from the utter prostration of their liberties which had so successfully been achieved. The gross and impious flattery of the senate now reached its height. The statues of Cæsar were ordered to be carried, along with those of the gods, in the processions of the circus; temples and altars were dedicated to him, and priests were appointed to superintend his worship. These things he received with a vanity which affords a striking contrast to the contemptuous pride of Sylla. Cæsar took a pleasure in every token of homage, and in contemplating with childish delight the gaudy honours with which he was invested. It was a part of the prize which he had coveted, and which he had committed so many crimes to gain; nor did the possession of real power seem to give him greater delight, than the enjoyment of these forced, and, therefore, worthless flatteries.—We now come to the closing scene, his assassination. Various causes tended to hurry this event. Cæsar had given offence to the senate by receiving them without rising from his seat when they waited upon him to communicate the decrees which they had passed in honour of him. He had given equal offence to numbers in the state by assuming so openly not only the patronage of the ordinary offices, but the power of bestowing them in an unprecedented manner, in order to suit his own policy. On one occasion, too, as he was sitting in the rostra, Marc Antony offered him a royal diadem. He refused it, however, and his refusal drew shouts of applause from the people. The next morning his statues were adorned with diadems. The tribunes of the people took them off, and imprisoned the persons who had done the act, but they were deposed from their office by Cæsar. These and other acts, that declared but too plainly the ambitious feelings of the man, and his hankering after the bauble of royalty, gave rise to a conspiracy, of which Caius Cassius was the prime mover. Cæsar, having no suspicion of the danger which threatened him, was forming new projects. He resolved to subdue the Parthians, and then to conquer all Scythia from the Caucasus to Gaul. His friends gave out, that, according to the Sibylline books, the Parthians would be conquered only by a king, and the plan proposed therefore was, that Cæsar should retain the title of *dictator* with regard to Italy, but should be saluted with that of king in all the conquered countries. For this purpose a meeting of the senate was appointed for the 15th (the Ides) of March; and this was the day fixed upon by the conspirators for the execution of their plot. Cæsar, it is said, had been often warned by the augurs to beware of the Ides of March (*Plut., in Vit.*, c. 63. —*Sueton., in Vit.*, c. 81), and these predictions had probably wrought upon the mind of his wife Calpurnia, so that, on the night which preceded that dreaded day, her rest was broken by feverish dreams, and in the morning her impression of fear was so strong that she earnestly besought her husband not to stir from the house. He himself, we are told, felt a little unwell, and being thus more ready to be infected by superstitious fears, was inclined to comply with Calpurnia's wishes. His delay in attending the senate alarmed the conspirators; Decimus Brutus was sent to call on him, and, overcome by his persuasions, he proceeded to the capitol. On his way thither, Artemidorus of Cnidus, a Greek sophist, who had been admitted into the houses of some of the conspirators, and had there become acquainted with some facts that excited his suspicions, approached him with a written statement of the information which he had obtained, and, putting it into his hand, begged him to read it instantly, as it was of the last importance. Cæsar, it is said, tried to look at it, but was

prevented by the crowd that pressed around him as he passed along, and he still held it in his hand when he entered the senate-house. When Cæsar had taken his seat, the conspirators gathered more closely around him, and L. Tillius Cimber approached him as if to offer some petition. Cæsar seemed unwilling to grant it, and appeared impatient of farther importunity, when Cimber took hold of his robe and pulled it down from his shoulders. This was the signal for attack. The dagger of Casca took the lead, and Cæsar at first attempted to force his way through the circle that surrounded him. But when all the conspirators rushed upon him, and were so eager to share in his death that they wounded one another in the confusion of the moment; and when, moreover, he saw Junius Brutus among the number, Cæsar drew his robe closely around him, and, having covered his face, fell without a struggle or a groan. He received three-and-twenty wounds, and it was observed that the blood, as it streamed from them, bathed the pedestal of Pompey's statue. No sooner was the murder finished, than Brutus, raising his gory dagger, turned round to the assembled senate, and calling on Cicero by name, congratulated him on the recovery of their country's liberty. But to preserve order was hopeless, and the senators fled in dismay. (For an account of the events immediately subsequent, *vid.* Antonius and Brutus.)—Cæsar died in the 56th year of his age.—In his intellectual character he deserves the highest rank among the men of his age; as a general, moreover, it is needless to pronounce his eulogy. But if we turn from his intellectual to his moral physiognomy, the whole range of history can hardly furnish a picture of greater deformity. Besides being excessively addicted to gross sensualities, never did any man occasion so large an amount of human misery with so little provocation. In his campaigns in Gaul he is said to have destroyed one million of men in battle (*Plut., Vit. Cæs.*, c. 15.—Compare *Plin.*, 7, 25), and to have made prisoners a million more, many of whom were destined to perish as gladiators, and all were torn from their country and reduced to slavery. The slaughter which he occasioned in the civil wars cannot be computed; nor can we estimate the degree of suffering caused in every part of the empire by his spoliations and confiscations, and by the various acts of oppression which he tolerated in his followers.—Was, then, his assassination a lawful act? Certainly not. The act of assassination is in itself so hateful, and involves in it so much of dissimulation and treachery, that, whatever allowance may be made for the perpetrators, when we consider the moral ignorance of the times in which they lived, their conduct must never be spoken of without open condemnation. (*Encyc. Metropol., Div.* 3, vol 2, p. 156, *seqq.*—*Encyc. Amer.*, vol. 2, p. 379.)—As an historical writer Cæsar has been compared to Xenophon. Simplicity is the characteristic of both, though in Cæsar perhaps it borders on severity. We have from the pen of the Roman commander seven books of commentaries on the Gallic war, and three of the civil contest. His style is remarkable for clearness and ease, and its most distinguishing characteristic is its perfect equality of expression. It has been affirmed, by some critics, that Cæsar did not write the three books of the civil war, and even that Suetonius was the author of the seven books on the Gallic war. But Vossius has vindicated Cæsar's title to the authorship of the Commentaries as they stand in the editions, though he does not vouch for his accuracy or veracity on all occasions. The opinion that the extant commentaries are not Cæsar's may possibly have arisen from a confusion of circumstances between two works. It is believed that he wrote Ephemerides, containing a journal of his life; but they are lost. Servius quotes them, as does also Plutarch. Frontinus likewise seems to refer to them, since he relates many of Cæsar's stratagems not mentioned in the commentaries, and must in all probability have read them in the journal. (*Malkin's Classical Disquisitions*, p. 185, *seqq.*)—The question, when Cæsar wrote his commentaries, has been frequently agitated. Guischard (*Mem. Crit.*, 539) is in favour of the common opinion, that they were written shortly after the events themselves, 1. Because Cicero, in his Brutus, a work written before the civil war, speaks of the commentaries of Cæsar. 2. Because, if Cæsar had written his commentaries after the civil war was ended, there would not have been a lacuna after the sixth book, to be supplied by Hirtius. 3. Because Cæsar had little leisure at his disposal after the civil war.—Cæsar wrote other books, especially one on the analogies of the Latin tongue. A few fragments remain, which do not impress us with a very high opinion of this performance. It was entitled *De Analogia*, and was written, as we are informed by Suetonius, while Cæsar was crossing the Alps, on his return to the army from Hither Gaul, where he had been to attend the assembly of that province. (*Suet., Jul.*, 56.) In this book, the great principle established by him was, that the proper choice of words formed the foundation of eloquence (*Cicero, Brut.*, 72); and he cautioned authors and public speakers to avoid as a rock every unusual word or unwonted expression. (*Aul. Gell.*, 7, 9.)—There were also several useful and important works accomplished under the eye and direction of Cæsar, such as the graphic survey of the whole Roman empire. Extensive as their conquests had been, the Romans hitherto had done almost nothing for geography, considered as a science. Their knowledge was confined to the countries they had subdued, and these they only regarded in the view of the levies they could furnish and the taxations they could endure. Cæsar was the first who formed more exalted views. Æthicus, a writer of the fourth century, informs us, in the preface to his *Cosmographia*, that this great man obtained a *'senatus consultum*, by which a geometrical survey and measurement of the whole Roman empire was committed to three geometers. Zenodoxus was charged with the eastern, Polycletus with the southern, and Theodotus with the northern provinces. Their scientific labour was immediately commenced, but was not completed till more than thirty years after the death of him with whom the undertaking had originated. The information which Cæsar had received from the astronomer Sosigenes in Egypt, enabled him to alter and amend the Roman calendar. The computation he adopted has been explained by Scaliger and Gassendi, and it has been since maintained, with little farther alteration than that of the style introduced by Pope Gregory. When we consider the imperfections of all mathematical instruments in the time of Cæsar, and the total want of telescopes, we cannot but view with admiration, not unmixed with astonishment, that comprehensive genius which, in the infancy of science, could surmount such difficulties, and arrange a system that experienced but a trifling derangement in the course of sixteen centuries.—Although Cæsar wrote with his own hand only seven books of the Gallic campaigns, and the history of the civil wars till the death of his great rival, it seems highly probable that he revised the last or eighth book of the Gallic war, and communicated information for the history of the Alexandrean and African expeditions, which are now usually published along with his own commentaries, and may be considered as their supplement or continuation. The author of these works, which nearly complete the interesting story of the campaigns of Cæsar, was Aulus Hirtius, one of his most zealous followers and most confidential friends. The eighth book of the Gallic war contains the account of the renewal of the contest by the states of Gaul after the surrender of Alesia, and of the different battles that ensued, at most of which Hirtius was per-

sonally present, till the final pacification, when Cæsar, learning the designs which were forming against him at Rome, set out for Italy. Cæsar, in the conclusion of the third book of the civil war, mentions the commencement of the Alexandrean. Hirtius was not personally present at the succeeding events of this Egyptian contest, in which Cæsar was involved with the generals of Ptolemy, nor during his rapid campaigns in Pontus against Pharnaces, and against the remains of the Pompeian party in Africa, where they had assembled under Scipio, and, being supported by Juba, still presented a formidable appearance. He collected, however, the leading events from the conversation of Cæsar, and the officers who were engaged in these campaigns. He has obviously imitated the style of his master; and the resemblance which he has happily attained, has given an appearance of unity and consistence to the whole series of these well-written and authentic memoirs. It appears that Hirtius carried down the history even to the death of Cæsar: for in his preface addressed to Balbus, he says that he had brought down what was left imperfect from the transactions at Alexandrea to the end, not of the civil dissensions, to a termination of which there was no prospect, but of the life of Cæsar. This latter part, however, of the Commentaries of Hirtius, has been lost. It seems now to be generally acknowledged that he was not the author of the book *De Bello Hispanico*, which relates Cæsar's second campaign in Spain, undertaken against young Cneius Pompey, who, having assembled, in the ulterior province of that country, those of his father's party who had survived the disasters in Thessaly and Africa, and being joined by some of the native states, presented a formidable resistance to the power of Cæsar, till his hopes were terminated by the decisive battle of Munda. Dodwell, indeed, in his Dissertation *De auctore Belli Gallici*, &c., maintains, that it was originally written by Hirtius, but was interpolated by Julius Celsus, a Constantinopolitan writer of the sixth or seventh century. Vossius, however, whose opinion is the one more commonly received, attributes it to Caius Oppius, who wrote the Lives of Illustrious Captains, and also a book to prove that the Egyptian Cæsarion was not the son of Cæsar. (*Dunlop's Roman Literature*, vol. 2, p. 191, *seqq.*) The best editions of Cæsar's Commentaries are, the magnificent one by Dr. Clarke, fol., Lond., 1712; that of Cambridge, with a Greek translation, 4to, 1727; that of Oudendorp, 2 vols. 4to, L. Bat., 1737; that of the Elzevirs, 8vo, L. Bat., 1635; that of Oberlinus, Lips., 1819, 8vo; and that of Achaintre and Lemaire, Paris, 4 vols. 8vo, 1819–22.—II. The name Cæsar became a title of honour for the Roman emperors, commencing with Augustus, and at a later period designated also the presumptive heirs to the empire. (*Vid.* Augustus.)—III. The twelve Cæsars, as they are styled in history, were *Julius Cæsar*, *Augustus*, *Tiberius*, *Caligula*, *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*, *Vespasian*, *Titus*, *Domitian*. These succeeded each other in the order which we have mentioned. The true line of the Cæsars, however, terminated in Nero.

CÆSARAUGUSTA, a town of Hispania Tarraconensis, now *Saragossa*, so called from its founder, Augustus Cæsar, by whom it was built on the banks of the river Iberus, on the site of the ancient city Subdubs. It was the birthplace of the poet Prudentius. (*Isidor., Hisp. Etymol.*, 15, 1.—*Mannert, Geogr.*, vol. 1, p. 428.)

CÆSARĒA, I. the principal city of Samaria, situate on the coast, and anciently called Turris Stratonis, "Strato's tower." Who this Strato was is not clearly ascertained. In the preface to the Novels it is stated that he came from Greece and founded this place; an event which took place probably under the reign of Seleucus, the first king of Syria. The first inhabitants were Syrians and Greeks. (*Joseph., Ant. Jud.*, 20, 6.) It was subsequently made a magnificent city and port by Herod, who called it Cæsarea in honour of Augustus; and it now began to receive Jews among its inhabitants. Frequent contentions hence arose, in consequence of the diversity of faiths that prevailed within its walls. Here the Roman governor resided, and a Roman garrison was continually kept. Vespasian, after the Jewish war, settled a Roman colony in it, with the additional title of *Colonia prima Flavia*. (*Ulpian*, 1, *de cens.*) In later times it became the capital of *Palæstina Prima*. This city is frequently mentioned in the New Testament. Here King Agrippa was smitten, for neglecting to give God the praise when the people loaded him with flattery. Here Cornelius, the centurion, was baptized; and also Philip, the deacon, with his four daughters; and here Agabus, the prophet, foretold to Paul that he would be bound at Jerusalem. (*Acts*, 8, 10.) The modern name of the place is *Kaisarieh*. It was the birthplace of Eusebius.—II. The capital of Mauritania Cæsariensis, and a place of some note in the time of the Roman emperors. It was originally called *Iol*, but was beautified at a subsequent period by Juba, who made it his residence, and changed its name to Cæsarea, in honour of Augustus. This city was situate on the coast, to the west of Saldæ, and, according to D'Anville, its remains are to be found at the modern harbour of *Vacur*. (*Plin.*, 5, 2.—*Mela*, 1, 6.—*Strab.*, 571.)—III. Ad Argæum, the capital of Cappadocia, called by this name in the reign of Tiberius, previously Mazaca. It was situate at the foot of Mount Argæus, as its name indicates, and was a place of great antiquity, its foundation having even been ascribed by some writers to Mesech, the son of Japhet. (*Joseph., Ant. Jud.*, 1, 6.) Philostorgius, however, says it was first called Maza, from Mosoch, a Cappadocian chief, and afterward Mazaca. (*Strab.*, 530.) The modern name is *Kaisarieh*. This city, as Strabo reports, was subject to great inconveniences, being ill supplied with water, and destitute of fortifications. The surrounding country was also unproductive, consisting of a dry, sandy plain, with several volcanic pits for the space of many stadia around the town. And yet it is worthy of remark, that in modern times, travellers are struck with the great quantity of vegetables offered for sale in the market of *Kaisarieh*, and it is said that there is no part of Asia Minor which surpasses the neighbourhood for the quality and variety of its fruits. (*Kinneir's Travels*, p. 103.—*Cramer's Asia Minor*, vol. 2, p. 118.)—IV. Philippi, a town on the northern confines of Palestine, in the district of Trachonitis, at the foot of Mount Paneus, and near the springs of the Jordan. It was also called Leshem, Laish, Dan, and Paneas. The name Paneas is supposed to have been given it by the Phœnicians. The appellation of Dan was given to it by the tribe of that name, because the portion assigned to them was "too little for them," and they therefore "went up to fight against Leshem (or Laish, *Judg.*, 18, 29), and took it," calling it "Dan, after the name of Dan, their father." (*Josh.*, 19, 47.) Eusebius and Jerome distinguish Dan from Paneas as if they were different places, though near each other; but most writers consider them as one place, and even Jerome himself, on *Ezek.*, 48, says, that Dan or Leshem was afterward called Paneas. Philip, the tetrarch, rebuilt it, or, at least, embellished and enlarged it, and named it Cæsarea, in honour of the Emperor Tiberius; and afterward Agrippa, in compliment to Nero, called it Neronias. According to Burckhardt, the site is now called *Banias*. (*Plin.*, 5, 15.—*Joseph. Ant. Jud.*, 18, 3.—*Id., Bell. Jud.*, 1, 16.—*Sozom.*, 3, 21.)—V. Insula, now the isle of Jersey.

CÆSARION, the reputed son of Julius Cæsar and Cleopatra. Plutarch calls him the son of Cæsar, but Dio Cassius (47, 31) throws doubt on his paternity. He was put to death by Augustus. (*Sueton., Vit. Jul.*, c. 52.—*Id., Vit. Aug.*, 17.)

CÆSARIS ARÆ, placed by Ptolemy near the Tanaïs, in what is now called the country of the *Don Cossacks*. They are supposed to have been erected in honour of some one of the Roman emperors by some neighbouring prince; perhaps by Polemo, in the reign of Tiberius. Near the source of the Tanaïs Ptolemy places the *Alexandri Aræ*, which see. (*Strab.*, 493.—*Tacit.*, *Ann.*, 12, 15.—*Dio Cass.*, 9, 8.—*Mannert, Geogr.*, vol. 4, p. 159).

CÆSARODŪNUM, now *Tours*, the capital of the Turones. (*Amm. Marcell.*, 15, 28.—*Greg. Turon.*, 10, 19.—*Sulp. Sever., Dial.* 3, 8.)

CÆSAROMĂGUS, I. now *Beauvais*, the capital of the Bellovaci. (*Anton., Itin.*)—II. A city of the Trinobantes in Britain, answering, as is thought, to what is now *Chelmsford*. It lay 28 miles north of Londinum. (*Anton., Itin.*) The Peutinger Table calls it Baromacus.

CÆSIA SYLVA, a forest in Germany, in the territory of the Istævones and Sicambri. It is supposed to correspond to the present forest of *Heserwald*. (*Tacit., Ann.*, 1, 50.—*Brotier, ad Tacit., l. c.*)

CÆSO or KÆSO, a Roman prænomen, peculiar to the Fabian family. Thus we have CÆSO FABIUS in Livy (2, 43), and CÆSO QUINTIUS in the same writer (3, 11). In ancient inscriptions it is more commonly written with an initial K.—The latter of the two individuals just mentioned was the son of L. Quintius Cincinnatus, and opposed the tribunes in their passage of the Lex Terentilla. He was brought to trial for this, and also for the crime of homicide that was alleged against him, but escaped death by going into voluntary exile. (*Livy*, 3, 11, *seqq.*)

CAÏCĪNUS, a river of Italy in Brutium, near the Epizephyrian Locri, and at one time separating the territories of Locri and Rhegium. It is noticed by ancient writers for a natural phænomenon which was observed to occur on its banks. It was said that the cicadæ on the Locrian side were always chirping and musical, while those on the opposite side were as constantly silent. The Caïcinus is supposed by Romanelli to correspond to the *Amendolea*, which falls into the sea about ten miles to the west of Cape *Spartivento*. (*Cramer's Anc. Italy*, vol. 2, p. 412.)

CAÏCUS, I. a companion of Æneas. (*Virg., Æn.*, 1, 187.)—II. A river of Mysia, falling into the Ægean Sea, opposite Lesbos. On its banks stood the city of Pergamus, and at its mouth the port of Elæa. It is supposed by some to be the present *Girmasti*. According to Mannert, however, its modern name is the *Mandragorai*. (*Pliny*, 5, 30.—*Mela*, 1, 18.—*Virg., Georg.*, 4, 370.—*Ovid, Met.*, 15, 277.)

CAĪĒTA, a town and harbour of Latium, southeast of the promontory of Circeii, which was said to have received its name from Caieta, the nurse of Æneas, who was buried there. (*Virg., Æn.*, 7, 1.) This, however, is a mere fable, since Æneas never was in Italy. Equally objectionable is the etymology of Aurelius Victor, who derives the name from *καίειν, to burn*, because the fleet of Æneas was burned here: as if the Trojans spoke Greek! Strabo (233) furnishes the best explanation. It comes, according to him, from a Laconian term (*καιάττα*), denoting a hollow or cavity; in allusion, perhaps, to a receding of the shore. It is now *Gaeta*. The harbour of Caieta was considered one of the finest and most commodious in Italy. Cicero laments on one occasion that so noble a port should be subject to the depredations of pirates even in the open day. (*Proleg. Man.*—Compare *Florus*, 1, 16.)

CAIUS and CAIA, a prænomen very common at Rome to both sexes. In this word, and also in *Cneius*, the C must be pronounced like G. (*Quintil.*, 1, 7.) C, in its natural position, denoted the name of the male, and when reversed that of the female: thus, C was equivalent to CAIUS; but Ↄ to CAIA. Female prænomina, which were marked with an inverted capital, were, however, early disused among the Romans. The custom after this was, in case there was only one daughter, to name her after the *gens*. If there were two, to distinguish them by *major* and *minor* added to their names; if there were more than two, they were distinguished by their number, *Prima, Secunda*, &c. Thus we have, in the first case, *Tullia*, the daughter of Cicero, *Julia*, the daughter of Cæsar; and in the second, *Cornelia Major, Cornelia Minor*, &c.

CALĂBER. *Vid.* Quintus, II.

CALABRĬA, the part of Italy occupied by the ancient Calabri. It seems to have been that portion of the Iapygian peninsula extending from Brundisium to the city of Hydruntum, answering nearly to what is now called *Terra di Lecce*. Its name is supposed to have been derived from the Oriental "*Kalab*" or pitch, on account of the resin obtained from the pines of this country. It was also called Messapia and Iapygia. The poet Ennius was born here. The country was fertile, and produced a variety of fruits, much cattle, and excellent honey. (*Virg., G.*, 3, 425.—*Horat., Od.*, 1, 31; *Epod.*, 1, 27, 1.—*Plin.*, 8, 48.)

CALAGURRIS. There were two cities of this name in ancient Spain, both of them in the territory of the Vascones. One was called *Calagurris Fibularensis*, the other *Calagurris Nascica*. The moderns are not yet decided which of these two cities answers to the present *Calahorra* and which to *Loharre*. It is generally thought that Calagurris Fibularensis is the modern *Calahorra*, but Marca is in favour of *Loharre*, and his opinion appears confirmed by Livy. (*Petr. de Marca*, 2, 28.—*Liv., fragm.*, lib. 91, *ed. Bruns.*, p. 27.)

CALAÏS and ZETES. *Vid.* Zetes.

CALĂMIS, a very celebrated statuary, and engraver on silver, respecting whose birthplace, and the city in which he exercised his profession, ancient writers have given no information. The period when he flourished appears to have been very near that of Phidias. From the account given of his works by the ancient writers, he would seem to have been one of the most industrious artists of antiquity, for he executed statues of every description, in bronze, marble, and in gold blended with ivory. Cicero and Quintilian refer to his productions as not sufficiently refined, though superior in this respect to those of his predecessors. (*Cic., Brut.*, 18, 70.—*Quintil.*, 12, 10.—*Sillig, Dict. Art., s. v.*)

CALANUS, a celebrated Indian philosopher, one of the gymnosophists. He followed Alexander from India, and, becoming unwell when they had reached Persia, he desired to have his funeral pile erected. Having offered up his prayers, poured libations upon himself, and cut off part of his hair and thrown it into the fire, he ascended the pile, and moved not at the approach of the flames. Plutarch says, that, in taking leave of the Macedonians, he desired them to spend the day in merriment and drinking with their king, "For I shall see him," said he, "in a little while at Babylon." Alexander died in Babylon three months after this. Calanus was in his eighty-third year when he burned himself on the funeral pile. (*Cic., de Div.*, 1, 23.—*Arrian, et Plut. in Alex.*—*Ælian, V. H.*, 2, 41, 5, 6.—*Val. Max.*, 1, 8.)

CALAURĒA, an island in the Sinus Saronicus, opposite the harbour of Trœzene in Argolis. It obtained its greatest celebrity from the death of Demosthenes. Before that event, however, it was a place of great note and sanctity. Neptune was said to have received it from Apollo in exchange for Delos, agreeably to the advice of an oracle. (*Ephor. ap Strab.*, 374.) His temple was held in great veneration, and the sanctuary accounted an inviolable asylum. Seven confederate cities here held an assembly somewhat similar to the Amphictyonic council, and joined in

solemn sacrifices to the god. Strabo names Hermione, Epidaurus, Ægina, Athens, Prasiæ, Nauplia, and the Minyan Orchomenus. Argos subsequently represented Nauplia, and Sparta succeeded to Prasiæ. (*Strab., l. c*) In this sanctuary Demosthenes, who had rendered himself obnoxious to the Macedonian sovereign, took refuge when pursued by his satellites. Here he swallowed poison and terminated his existence. (*Plut., Vit. Demosth.—Pausan.*, 2, 33.) A monument was raised to this great orator within its peribolus, and divine honours were paid to him by the Calaureans. According to Strabo, the island of Calaurea was four stadia from the shore, and thirty in circuit. It is now called *Poro*, or "the ford," as the narrow channel by which it is separated from the mainland may, in calm weather, be passed on foot. The temple of Neptune was situated at some distance from the sea, on one of the highest summits of the island. Dodwell observes (*Class. Tour*, vol. 2, p. 276), that not a single column of this celebrated sanctuary is standing, nor is the smallest fragment to be seen among the ruins.

Calchas, a celebrated soothsayer, son of Thestor. He had received from Apollo the knowledge of future events; and the Greeks, accordingly, on their departure for the Trojan war, nominated him their high-priest and prophet. Among the interpretation of events imputed to him, it is said he predicted that Troy could not be taken without the aid of Achilles; and that, having observed a serpent, during a solemn sacrifice, glide from under an altar, ascend a tree, and devour nine young birds with their mother, and afterward become itself changed into stone, he inferred that the siege of Troy would last ten years. He also foretold that the Grecian fleet, which was at that same time detained by contrary winds in the harbour of Aulis, would not be able to sail until Agamemnon should have sacrificed his own daughter Iphigenia. Calchas also advised Agamemnon, during the pestilence by which Apollo desolated the Grecian camp, to restore Chryseis, as the only means of appeasing the god. He was consulted, indeed, on every affair of importance, and appears to have often determined, with Agamemnon and Ulysses, the import of the oracles which he expounded. His death is said to have happened as follows. After the taking of Troy, he accompanied Amphilochus, son of Amphiaraus, to Colophon in Ionia. It had been predicted that he should not die until he found a prophet more skilful than himself: this he experienced in the person of Mopsus. He was unable to tell how many figs were on the branches of a certain fig-tree; and when Mopsus mentioned the exact number, Calchas retired to the wood of Claros, sacred to Apollo, where he expired of grief and mortification. —Calchas had the patronymic of Thestorides. (*Hom., Il.*, 1, 69, &c.—*Æsch., Agam.—Eurip., Iphig.—Pausan.*, 1, 43.)

Caledonia, a country in the north of Britain, now called *Scotland*. The ancient Caledonia comprehended all those countries which lay to the north of the *Forth* and *Clyde*. It was never completely subdued by the Romans, though Agricola penetrated to the *Tay*, and Severus into the very heart of the country. The Caledonians are supposed to have derived their name from the Celtic words *Gael Dun*, implying "the Gael (Gauls) of the mountains," i. e., "Highlanders." These Gallic tribes were driven into Scotland, from Britain, by the conquests of the Belgic or Kimric race. (Compare *Adelung's Mithridates*, vol. 2, p. 78.)

Calentum, a city of Spain, in the country of Bætica, supposed to correspond to the modern *Cazalla*. The ancient place was famed for making bricks of so much lightness that they floated upon the water. (*Plin.*, 35, 49.—*Vitruv.*, 2, 3.) This was also done at Massilia (*Marseille*) in Gaul, and at Pitane in Asia. (*Vitruv., l. c.*) According to a modern authority, the same kind of bricks are made in Italy, "*de una singolarissima specie di mattone.*" (*Fabroni, Dissert., Venezia*, 1797, 8vo.)

Cales, a city of Campania, to the south of Teanum, now *Calvi*. According to Livy (8, 16), it formerly belonged to the Ausones, but was conquered by the Romans, and colonized (A.U.C. 421). The Ager Calenus was much celebrated for its vineyards. (*Vid.* Falernum.)

Calētes, a Belgic tribe in Gaul, north of the mouth of the Sequana, and inhabiting the peninsula which that river makes with the sea. Their territory is now *le pays de Caux*, forming a part of Normandy, in the department *de la Seine-Inférieure*. Their capital was Juliobona, now *Lillebonne*. Strabo calls them *Καλετοί*, and hence on D'Anville's Map of Ancient Gaul they are named *Caleti*. Ptolemy, on the other hand, gives *Καλῆτες*. They appear to have been ranked by Cæsar among the Armoric states, if in one part of his Commentaries (*B. G.*, 7, 75) we read *Caletes* for *Cadetes*. They could easily have been connected with the Armoric tribes by commercial relations and affinity, and yet have belonged, by their position, to the Belgic race. (*Lemaire, Ind. Geogr. ad Cæs.*, p. 220. —*Op.*, vol. 4.)

Caligŭla, Caius Cæsar Augustus Germanicus, son of Germanicus and Agrippina, was born A.D. 12, in the camp, probably in Germany, and was brought up among the legions. (*Sueton., Vit. Calig.*, 8.) Here he received from the soldiers the surname of Caligula, from his being arrayed, when quite young, like a common soldier, and wearing a *little* pair of *caligæ*, a kind of shoe or covering for the feet used chiefly by the common soldiers. This was done in order to secure towards him the good-will of the troops. Caligula himself, however, disliked the appellation in after days, and preferred that of Caius Cæsar, which is also his historical name. Upon his father's death he returned from Syria, and lived with his mother till her exile, when he removed to the residence of Livia Augusta, his great-grandmother, whose funeral oration he delivered in public, while he still wore the *prætexta*. He afterward remained in the family of his grandmother Antonia until his twentieth year, when, being invited to Capreæ by the emperor, he assumed the dress proper to manhood, but without the customary ceremonies. In the court of his grandfather, his naturally mean and vicious temper appeared in a servile compliance with the caprices of those in power, in a wanton love of cruelty towards the unfortunate, and in the most abandoned and unprincipled debauchery; so that Tiberius observed, that he was breeding a second Phaëthon for the destruction of the world. (*Sueton., Cal.*, c. 10.) Tiberius had, by his testament, appointed his two grandsons, Caius Cæsar and Tiberius Gemellus, the latter the son of Drusus, joint heirs of the empire. The first act of Caligula, however, was to assemble the senate, for the purpose of declaring the invalidity of the will; and this being readily effected, and Tiberius Gemellus being declared too young to rule, Caius Cæsar Caligula was immediately proclaimed emperor. This appointment was received with the most unbounded joy both at Rome and in the provinces, and the conduct of the new prince seemed at first to promise one of the most auspicious of reigns. But this was all dissimulation on his part; a dissimulation which he had learned under his wily predecessor; for Caligula esteemed it prudent to assume the appearance of moderation, liberality, and justice, till he should be firmly seated on the throne, and freed from all apprehension lest the claims of the young Tiberius might be revived on any offence having been taken by the senate. He interred, in the most honourable manner, the remains of his mother and of his brother Nero, set free all state

prisoners, recalled the banished, and forbade all prosecutions for treason. He conferred on the magistrates free and independent power. Although the will of Tiberius had been declared, by the senate, to be null and void, he fulfilled every article of it, with the exception only of that above mentioned. When he was chosen consul, he took his uncle Claudius as his colleague. Thus he distinguished the first eight months of his reign by many actions dictated by the profoundest hypocrisy, but which appeared magnanimous and noble to the eyes of the world, when he fell, on a sudden, dangerously ill, in consequence, as has been imagined, of a love-potion given him by his mistress Milonia Cæsonia (whom he afterward married), with a view to secure his unconstant affections. On recovering from this malady, whether weary by this time of the restraints of hypocrisy, or actually deranged in his intellect by the inflammatory effects of the potion which he had taken (*Juv., Sat.*, 6, 614), the emperor threw off all appearance of virtue and moderation, as well as all prudential considerations, and acted on every occasion with the mischievous violence of unbridled passions and wanton power, so that the tyranny of Tiberius was forgotten in the enormities of Caligula. (*Senec., Consol. ad Helv.*, 9, c. 779.) The most exquisite tortures served him for enjoyments. During his meals he caused criminals, and even innocent persons, to be stretched on the rack and beheaded: the most respectable persons were daily executed. In the madness of his arrogance he even considered himself a god, and caused the honours to be paid to him which were paid to Apollo, to Mars, and even to Jupiter. He built a temple to his own divinity. At one time he wished that the whole Roman people had but one head, that he might be able to cut it off at a single blow. He frequently repeated the words of an old poet, *Oderint dum metuant* One of his greatest follies was the building of a bridge of vessels between Baiæ and Puteoli, in imitation of that of Xerxes over the Hellespont. He himself consecrated this grand structure with great splendour; and, after he had passed the night following in a revel with his friends, in order to do something extraordinary before his departure, he caused a crowd of persons, without distinction of age, rank, or character, to be seized, and thrown into the sea. On his return he entered Rome in triumph, because, as he said, he had conquered nature herself. After this he made preparations for an expedition against the Germans, passed with more than 200,000 men over the Rhine, but returned after he had travelled a few miles, and that without having seen an enemy. Such was his terror, that, when he came to the river, and found the bridge obstructed by the crowd upon it, he caused himself to be passed over the heads of the soldiers. He then went to Gaul, which he plundered with unexampled rapacity. Not content with the considerable booty thus obtained, he sold all the property of his sisters Agrippina and Livilla, whom he banished. He also sold the furniture of the old court, the clothes of Augustus, Agrippina, &c. Before he left Gaul he declared his intention of going to Britain. He collected his army on the coast, embarked in a magnificent galley, but returned when he had hardly left the land, drew up his forces, ordered the signal of battle to be sounded, and commanded the soldiers to fill their helmets with shells, while he cried out, "This booty, ravished from the sea, is fit for my palace and the capitol." When he returned to Rome he was desirous of a triumph on account of his achievements, but contented himself with an ovation. Discontented with the senate, he resolved to destroy the greater part of the members, and the most distinguished men of Rome. This is proved by two books which were found after his death, wherein the names of the proscribed were noted down, and of which one was entitled *Gladius* (Sword), and the other *Pugillus* (Dagger). He became reconciled to the senate again when he found it worthy of him. He supported public brothels and gaming-houses, and received himself the entrance-money of the visiters. His horse, named *Incitatus*, was his favourite. This horse he made one of his priests, and, by way of insult to the republic, declared it also consul. It was kept in an ivory stable, and fed from a golden manger; and, when it was invited to feast at the emperor's table, gilt corn was served up in a golden basin of exquisite workmanship. He had even the intention of destroying the poems of Homer, and was on the point of removing the works and images of Virgil and Livy from all libraries: those of the former, because, as he said, he was destitute of genius and learning; those of the latter, because he was not to be depended upon as an historian. Caligula's morals were, from his youth upward, abominably corrupt. After he had married and repudiated several wives, Cæsonia retained a permanent hold on his affections. A number of conspirators, at the head of whom were Chærea and Cornelius Sabinus, both tribunes of the prætorian cohorts, murdered him in the 29th year of his age, and the fourth of his tyrannical reign, A.D. 41. (*Crevier, Hist. des Emp. Rom.*, vol. 2, p. 1, *seqq.*—*Encyclop. Americ.*, vol. 2, p. 405, *seqq.*—*Encyclop. Metropol., div.* 3, vol. 2, p. 434, *seqq.*)

CALLAĪCI or CALLÆCI, a people of Spain, in the northwestern part of the country. They inhabited what is now *Gallicia*, together with the Portuguese provinces of *Entre-Douro-y-Minho* and *Tras-los-Montes*. (*Eutrop.*, 4, 19.—*Sil. Ital.*, 3, 352.—*Plin.*, 3, 3.—*Inscript., ap. Gruter.*)

CALLE or CALE, a seaport town of the Callaïci, at the mouth of the Durius. It is now *Oporto*. From *Portus Calles* comes, by a corruption, the name of modern *Portugal*. (*Sil. Ital.*, 12, 525.—*Vell. Paterc.*, 1, 14.—*Cic., Agrar.*, 2, 31.)

CALLĪAS, a rich Athenian, who offered to release Cimon, son of Miltiades, from prison, into which he had been thrown through inability to pay his father's fine, if he would give him the hand of Elpinice, Cimon's sister and wife. Cimon consented, but with great reluctance. He was afterward charged with having violated the terms of his agreement with Callias, which was looked upon by the Athenians as adultery on his part, Elpinice having become the property of another. This custom of marrying sisters at Athens extended, according to Philo Judæus, only to sisters by the same father, and was forbidden in the case of sisters by the same mother. Elpinice was taken in marriage by Cimon, because, in consequence of his extreme poverty, he was unable to provide a suitable match for her. The Lacedæmonians were forbidden to marry any of their kindred, whether in the direct degrees of ascent or descent; but in the case of a collateral it was allowed. Several of the barbarous nations seem to have been less scrupulous on this head; the Persians especially were remarkable for such unnatural unions. (*C. Nep. et Plut. in Cim.*)

CALLICOLŌNE, a hill in the district of Troas, deriving its name (*καλὴ κολώνη*) from the pleasing regularity of its form, and the groves by which it seems for ages to have been adorned. It is mentioned by Homer in the 20th book of the Iliad (v. 53 and 151). Strabo informs us, from Demetrius of Scepsis, that it was ten stadia from the village of the Ilians (*Ἰλιέων κώμη*), which would make it forty stadia from Troy itself. It was situate to the northwest of this city, near the banks of the Simoïs. (Compare *Le Chevalier's Map of the Plain of Troy*, and the note of *Heyne* to the 262d page of the German translation of Le Chevalier's works on this subject. Consult also *Clarke's Travels*, vol. 3, p. 119, *Lond.*, 8vo *ed.*)

CALLIGĂTES, I. an Athenian, who caused Dion to be assassinated. (*Vid.* Dion I.)—II. An officer in-

trusted with the care of the treasures of Susa by Alexander. (*Curt.*, 5, 2.)—III. An architect, who, in conjunction with Ictinus, built the Parthenon at Athens, and who undertook also to complete the long walls termed σκέλη. (*Plut., Vit. Pericl.*, c. 13.) He appears to have flourished about Olymp. 80 or 85. (*Sillig, Dict. Art.*, s. v.)—IV. A sculptor, distinguished principally by the minuteness of his performances. He is mentioned as a Lacedæmonian, and is associated with Myrmecides by Ælian. (*V. H.*, 1, 17.—Compare Galen, *Adhort. ad Art.*, c. 9.) In connexion with this artist he is said to have made some chariots which could be covered with the wings of a fly, and to have inscribed on a grain of the plant *sesamum* some verses of Homer. (*Plin.*, 7, 21.) Galen, therefore, well applies to him the epithet μαλακότεχνος. Athenæus, however, relates that he engraved only large vases (11, p. 782). The age in which he lived is uncertain. (*Sillig, Dict. Art.*, s. v.)

Callicratĭdas, a Spartan, who succeeded Lysander in the command of the fleet. He took Methymna, and routed the Athenian fleet under Conon. He was defeated and killed near the Arginusæ, in a naval battle, B.C. 406. He was one of the last that preserved the true Spartan character, which had become greatly altered for the worse during the Peloponnesian war, by the habit which the Lacedæmonians had contracted of fighting beyond the limits of their country. The enervating climate of Ionia had also contributed very much towards producing this result. (*Xen., Hist. Gr.*, 1, 6, 1, *seqq.*—*Diod. Sic.*, 13, 76.—*Id. ib.*, 13, 99.)

Callidrŏmus, according to Livy (36, 15), the highest summit of Mount Œta. It was occupied by Cato, with a body of troops, in the battle fought at the pass of Thermopylæ, between the Romans, under Acilius Glabrio, and the army of Antiochus; and, owing to this manœuvre, the latter was entirely routed. (Compare *Pliny, H. N.*, 4, 7.)

Callimăchus, I. a native of Cyrene, descended from an illustrious family. He first gave instruction in grammar, or belles-lettres, at Alexandrea, and numbered among his auditors Apollonius Rhodius, Eratosthenes, and Aristophanes of Byzantium. Ptolemy Philadelphus subsequently placed him in the Museum, and from this period he turned his principal attention to poetic composition. He lived, loaded with honours, at the court of this prince, where his abilities were greatly admired. The small number of pieces, however, that remain to us, out of eight hundred composed by him, present him to us in the light of a cold poet, wanting in energy and enthusiasm, and making vain efforts to replace by erudition the genius which nature had denied him. These productions compel us to subscribe to Ovid's opinion in relation to him, "*Quamvis ingenio non valet, arte valet.*" (*Amor.*, 1, 15.) The principal works of Callimachus were as follows: 1. *Elegies.* These were regarded as his principal title to renown. The Romans, especially in the Augustan age, held them in high estimation; they were imitated by Ovid and Propertius. Among the Elegies of Callimachus two in particular were celebrated, one on the tresses of Berenice, queen of Ptolemy III., which Catullus has either translated or imitated; and the other, entitled Cydippe, to which Ovid alludes (*Rem. Am.*, 1, 390), and which he has imitated in his 20th Heroid. We have only some fragments remaining of the elegies. 2. Αἰτια, "*Causes*," i. e., a poem, in four cantos, on the origin or causes of various fables, customs, &c. Some fragments remain. 3. Ἑκάλη, *Hecale*, an heroic poem, the subject of which was the hospitable reception given to Theseus, by an old female, when he was proceeding to combat the Marathonian bull. Some fragments remain. 4. Ἶβις, "the *Ibis*," a poem directed against one of his pupils, accused by him of ingratitude, named Apollonius Rhodius. It has not reached us. The Ibis is a bird, whose habits taught man, it is said, the use of clysters. We know not the reason why Callimachus gave this appellation to his enemy: it was done in ridicule, probably, of some personal deformity, or else from some resemblance which Apollonius bore to this bird in the eyes of his irritated master. It is in imitation of Callimachus that Ovid has given the title of Ibis to one of his poems. 5. *Hymns.* Of these we have six remaining; five in the Ionic dialect, and the sixth in Doric. The subject of this last is the bathing of the statue of Minerva. According to the commentators, the Doric dialect was preferred for this poem, because Callimachus composed it at Argos, where, during a certain festival, the statue of Pallas was bathed in the Inachus. Of the six hymns which we have from Callimachus, that addressed to Ceres is the best. The one in honour of Delos is in the epic style, like the hymns of the Homeridæ. 6. *Epigrams.* Of these we possess seventy-four, which may be regarded among the best of antiquity. The grammarian Archibius, the father, or, according to others, the son of Apollonius, wrote a commentary or exegesis (ἐξήγησις) on these epigrams; and Marianus, who lived under the Emperor Anastasius, made a paraphrase of them in iambic verse. 7. *Iambics* and *choliambics.* Strabo refers to them, and some fragments remain.—Such are some of the principal poetic works of Callimachus. We have to regret the loss of several prose works, which would, no doubt, have thrown great light on various subjects connected with the antiquities of Greece. Such are his Commentaries, or Memoirs (Ὑπομνήματα); his work entitled Κτίσεις νήσων καὶ πόλεων, "The settling of islands and founding of cities;" his "Wonders of the World," Θαυμάσια, or, Θαυμάτων τῶν εἰς ἅπασαν τὴν γῆν καὶ τόπους ὄντων συναγωγή, &c. Callimachus did not want detractors, who occasioned him that species of torment to which the vanity of authors exposes them, and, at the same time, renders them so sensitive. A certain grammarian, named Aristophon, wrote against one of his productions; and there exists, in the Anthology, a distich against Callimachus, by Apollonius the grammarian, which is often erroneously ascribed to the author of the Argonautics. —Among the editions of Callimachus may be mentioned that of Ernesti, *Lugd. Bat.*, 1761, 2 vols. 8vo, and that of Blomfield, *Lond.*, 1815, 8vo. Brunck gave also a revised text in his Poetæ Gnomici. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 107, *seqq.*)—II. A celebrated artist, whose attention was directed not only to statuary, but to engraving on gold and to painting. (*Plin.*, 34, 8.) On account of the elegant finish of his works in marble, he was styled by the Athenians κατάτεχνος. (*Vitruv.*, 4, 1, 10.—Compare the remarks of *Sillig, Dict. Art.*, s. v.)

Calliŏpe, one of the Muses, daughter of Jupiter and Mnemosyne. She presided over epic poetry and eloquence, and was represented holding a close-rolled parchment, and sometimes a trumpet. She derived her name from her *beautiful* (silver-toned) *voice*, ἀπὸ τῆς καλῆς ὀπῆς. Calliope bore to Œagrus a son named Linus, who was killed by his pupil Hercules. (*Apollod.*, 1, 3, 2.) She had also by the same sire the celebrated Orpheus. Others, however, made Apollo the sire of Linus and Orpheus. Hesiod (*frag.* 97) says, that Urania was the mother of Linus. (*Vid.* Muse, and consult *Müller, Archæol. der Kunst*, p. 594, *seqq.*)

Callipatīra, daughter of Diagoras, and wife of Callianax the athlete. According to the common account, she went with her son, after the death of her husband, to the Olympic games, having disguised herself in the attire of a teacher of gymnastics. When her son was declared victor, she discovered her sex in the joy of the moment, and was immediately arrested, as women were not allowed to appear on such occa-

sions. The punishment to which she was liable was to be cast down from a precipitous and rocky height, but she was pardoned in consequence of the peculiar circumstances of her case. A law, however, was immediately passed, ordaining that the teachers of gymnastic exercises should also appear naked at the games. (*Pausanias*, 5, 6, 5.)—From an examination of authorities, it would appear that the story just told relates rather to Berenice (Φερενίκη), the sister of Callipatira. (Consult *Bayle, Dict., s. v.* Berenice, and *Siebelis, ad Pausan., l. c.*)

Callĭphon, a painter, a native of Samos, who decorated with pictures the temple of Diana at Ephesus. The subjects of his pieces were taken from the Iliad. (*Pausan.*, 5, 19.)

Callipŏlis, I. a city of Thrace, about five miles from Ægospotamos. Its origin is uncertain: a Byzantine writer ascribes its foundation and name to Callias, an Athenian general (*Jo. Cinnamus*, 5, 3), while another derives its appellation from the beauty of the site. (*Agathias*, 5, p. 155.) It is certain that we do not hear of Callipolis before the Macedonian war, when Livy mentions its having been taken by Philip, the last king of that name (31, 16.—Compare *Plin.*, 4, 11). From the Itineraries we learn, that Callipolis was the point whence it was usual to cross the Hellespont to Lampsacus or Abydos. The modern name is *Gallipoli*, and it is from this that the Chersonese now takes its name as a Turkish province. (*Cramer's Anc. Greece*, vol. 1, p. 330.)—II. A town of Sicily, north of Catana, now *Gallipoli*.—III. A city of Calabria, on the Sinus Tarentinus, now *Callipoli*. According to Dionysius of Halicarnassus (17, 4), it owed its foundation to Leucippus, a Lacedæmonian, who erected a town here with the consent of the Tarentines, who expected to be put in possession of it shortly after; but in this hope they were deceived; and on finding that the Spartan colony was already strong enough to resist an attack, they suffered Leucippus to prosecute his undertaking without molestation. (*Dion. Hal., frag. ed. Angelo Maio, Mediol.*, 1816.) Mela styles it "*urbs Graia Callipolis*" (2, 4). The passage in which Pliny names this town is corrupt. (*Plin.*, 3, 11.—*Cramer's Ancient Italy*, vol. 2, p. 317.)

Callirhŏe, I. a daughter of the Scamander, who married Tros, by whom she had Ilus, Ganymede, and Assaracus. (*Il.*, 20, 231.)—II. A daughter of Oceanus and Tethys, mother of Geryon, Echidna, Cerberus, and other monsters, by Chrysaor. (*Hesiod, Theog.*, 287, *seqq.*)

Calliste, an island of the Ægean Sea, called also Thera. (*Vid.* Thera.)

Callistēia, Beauty's rewards; a festival at Lesbos, during which all the women presented themselves in the temple of Juno, and the prize was assigned to the fairest. (*Athenæus*, 13, p. 610, *a.*) There was also an institution of the same kind among the Parrhasians, made first by Cypselus, whose wife was honoured with the first prize. The Eleans had one also, in which the fairest man received as a prize a complete suit of armour, which he dedicated to Minerva. (*Athenæus, l. c.—Casaub. et Schweigh., ad loc.*)

Callisthĕnes, a native of Olynthus, the son of Hero, Aristotle's sister. He was placed by the Stagirite about the person of Alexander, as a kind of instructer, or, rather, companion of his studies, and accompanied the monarch into the East. He gave offence, however, by the rudeness of his manners and his boldness of speech, and was eventually charged with being implicated in a conspiracy against Alexander. According to the common account, he was mutilated, and then carried along with the army in an iron cage, until he ended his days by poison. Ptolemy, however, wrote in his history of Alexander, that he was first tortured and then hanged. Callisthenes does not deserve the name of a philosopher, which some have bestowed upon him; he appears, on the contrary, to have been little better than a mere sophist. He wrote a history of Alexander's movements which has not come down to us, but which, from the remarks of ancient writers, does not appear to have possessed even the merit of exactness in ordinary details. (*Plut., Vit. Alex.—Polyb.*, 12, 23.—*Sainte-Croix, Examen*, &c., p. 34, *seqq.—Id. ib.*, p. 163, *seqq.*)

Callisto and Calisto, called also Helice, was daughter of Lycaon, king of Arcadia, and one of Diana's attendants. Jupiter saw her, and assuming the form of Diana, accompanied the maiden to the chase, and surprised her virtue. She long concealed her shame; but at length, as she was one day bathing with her divine mistress, the discovery was made, and Diana, in her anger, turned her into a bear. While in this form she brought forth her son Arcas, who lived with her in the woods, till the herdsmen caught both her and him, and brought them to Lycaon. (*Vid.* Arcas.) Some time afterward she went into the temenus, or sacred enclosure of the Lycæan Jove, which it was unlawful to enter. A number of Arcadians, among whom was her own son, followed to kill her, but Jove snatched her out of their hands, and placed her as a constellation in the sky. (*Apollod.*, 3, 8.—*Ovid, Met.*, 2, 401, *seq.—Id., Fast.*, 2, 155, *seq.—Hygin., fab.*, 177.) It was also fabled, that at the request of Juno, Tethys forbade the constellation of the bear to descend into her waves. This legend is related with great variety in the circumstances. According to one of these versions, Arcas, having been separated from his mother and reared among men, met her one day in the woods, and was on the point of slaying her, when Jupiter transferred the mother and son to the skies. (*Keightley's Mythology*, p. 425, *seq.*)

Callistrătus, I. a celebrated orator of Athens. Demosthenes, having heard him plead on one occasion, was so charmed by his eloquence that he abandoned all his other studies, and betook himself to oratory. He was employed on several occasions as an ambassador, but eventually met with the common fate of popular leaders, and was exiled. Retiring upon this to Thrace, he founded Datum in that country. (*Plut., Vit. Demosth.*, c. 3.—*Scylax, Peripl.*, p. 27.)—II. A sophist, who lived, as Heyne thinks, a little before the elder Philostratus, towards the close of the second century of our era. We have from him a description of fourteen statues, written, it is true, in the style of a rhetorician, but still containing many details of a curious nature as regards the history of ancient art. (*Heyne, Opusc.*, vol. 5, p. 196, *seqq.*) The work accompanies the writings of Philostratus, and is found in all our editions of the latter.—III. A Roman lawyer, who lived during the time of Severus and Caracalla. (*Biogr. Univ.*, vol. 6, p. 555.)

Calor, a river of Italy, which rose in the mountains of the Hirpini, passed Beneventum, and joined the Vulturnus. (*Liv.*, 24, 14.)

Calpe, a lofty mountain in the most southern parts of Spain, opposite to Mount Abyla on the African coast. These two mountains were called the Pillars of Hercules. Calpe is now called Gibraltar, from the Arabic *Gibel Tarik* (i. e., "the mountain of Tarik." This Tarik was a Moorish general, who first led the Moors into Spain, A.D. 710).—For some remarks on the etymology of the name Calpe, *vid.* Abyla.

Calpurnia, I. a daughter of L. Piso, and Julius Cæsar's fourth wife. The night previous to her husband's murder, she dreamed that he had been stabbed in her arms. According to others, she dreamed that the pinnacle had fallen, which the senate, by way of ornament and distinction, had caused to be erected on Cæsar's house. (*Plut., Vit. Cæs., c.*) After Cæsar's death she intrusted Antony with his private treasure, which amounted to four thousand talents, and also with

the private papers of the dictator. (*Plut., Vit. Ant.*, c. 15.)—II. Calpurnia Lex, passed A.U.C. 604, against extortion, by which law the first *quæstio perpetua* was established. (*Cic. in Verr.*, 4, 25.)—III. Another, called also Acilia, concerning bribery, A.U.C. 686. (*Cic. pro Muræn.*, 23.)

Calpurnius, I. a writer of mimes, not to be confounded with the pastoral poet of the same name. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 118.)—II. A Christian in the time of Hadrian and Antoninus Pius, from whom we have fifty-one Declamations remaining. (*Bähr, ib.*, p. 557.)—III. A Latin poet, a native of Sicily, and contemporary of Nemesianus, lived during the third century of our era. In the earliest editions of his works, and in all but one of the MSS., eleven eclogues pass under his name. Ugoletus, however, at a later period, guided by this single MS., undertook to assign four of the eleven to Nemesianus. In this he is wrong, for the tone and manner of these pieces show plainly that they all came from one pen. Such was the opinion of Ulitius (*Præf. ad Nemesian., Eclog.*, p. 459.—*Id. ad Nemesian., Cyneg.*, v. 1, p. 314), with which Burmann agrees (*Poet. Lat. Min., Præf.*, p. ***4), and which Wernsdorff at last has fully established. (*Poet. Lat. Min.*, vol. 2, p. 15, *seqq.*) The Eclogues of Calpurnius are not without merit, though greatly inferior in elegance and simplicity to Virgil's. They are dedicated to Nemesianus, his protector and patron, for he himself was very poor. In the time of Charlemagne these pieces were placed in the hands of young scholars. The best editions are found in the *Poetæ Latini Minores* of Burmann, *Lugd. Bat.*, 1731, 2 vols. 4to, and of Wernsdorff, *Altemb.*, 1780–1799, 10 vols. 8vo. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 301.)

Calvus Corn. Licinius, a Roman, equally distinguished as an orator and a poet. In the former capacity he is mentioned with praise by Cicero (*Brut.*, 81.—*Ep. ad Fam.*, 7, 24.—*Ibid.*, 15, 51). He was also the friend of Catullus, and two odes of that author's are addressed to him, in which he is commemorated as a most delightful companion, from whose society he could scarcely refrain. The fragments of his epigrams which remain do not enable us to judge for ourselves of his poetical merits. He is classed by Ovid among the licentious writers. (*Horat., Serm.*, 1, 10, 19.—*Dunlop's Rom. Lit.*, vol. 1, p. 540.)

Calycadnus, a large and rapid river of Cilicia Trachea, which rises in the central chain of Taurus, and, after receiving some minor tributary streams, falls into the sea between the promontories of Zephyrium and Sarpedon. It is now the *Giuk-sou*. (*Plin.*, 5, 27.—*Liv.*, 38, 38.—*Amm. Marcell.*, 14, 25.)

Calydnæ, I. small islands, placed by Strabo (603) between Cape Lectum and Tenedos, but not to be found in that direction. In Choiseul Gouffier's map they are laid down between Tenedos and Sigæum.—II. A group of islands, lying off the coast of Caria, to the southeast of Leros. One of the number was called Calymna. (*Hom., Il.*, 2, 676.) Herodotus informs us (7, 99), that the Calydnians were subject to Artemisia, queen of Caria. Calymna, in modern charts, is called *Calimno*, and the surrounding group *Kapperi* and *Carabaghlar*. (*Cramer's Asia Minor*, vol. 2, p. 218.)

Calydon, a city of Ætolia, below the river Evenus, and between that stream and the sea. It was famed in Grecian story on account of the boar-hunt in its neighbourhood (*vid.* Meleager), the theme of poetry from Homer to Statius. We are told by mythologists that Œneus, the father of Meleager and Tydeus, reigned at Calydon, while his brother Agrius settled in Pleuron. Frequent wars, however, arose between them on the subject of contiguous lands; a circumstance to which Homer alludes. (*Il.*, 9, 525, *seqq.*) From the same poet we collect, that Calydon was situate on a rocky height. (*Il.*, 2, 640; 13, 217.) Its territory, however, was ample and productive. (*Il.*, 9, 577, *seqq.*) Some time after the Peloponnesian war, we find Calydon in the possession of the Achæans. It is probable that the Calydonians themselves invited over the Achæans, to defend them against the Acarnanians. (*Xen., Hist. Gr.*, 4, 6, 1.—*Pausan.*, 3, 10.) Their city was, in consequence, occupied by an Achæan garrison, until Epaminondas, after the battle of Leuctra, compelled them to evacuate the place. (*Diod. Sic.*, 15, 57.) It was still a town of importance during the Social war (*Polyb.*, 4, 65.—*Id.*, 5, 95), and as late as the time of Cæsar. (*B. Civ.*, 3, 35.) But Augustus accomplished its downfall by removing the inhabitants to Nicopolis. According to Dodwell, there are yet to be seen here the remains of a city, and its acropolis, composed of magnificent walls, constructed nearly in a regular manner. (*Cramer's Anc. Greece*, vol. 2, p. 78, *seqq.*)

Calydonis, a name of Deïanira, as living in Calydon. (*Ovid, Met.*, 9, 112.)

Calymna, an island of the Ægean, southeast of Leros. (*Vid.* Calydnæ, II.)

Calypso, a daughter of Atlas, according to Homer. (*Od.*, 1, 52.—*Ib.*, 7, 245.) Hesiod, however, makes her an ocean-nymph (*Theog.*, 359), and Apollodorus a Nereid (1, 2). Like Circe, she was a *human-speaking* goddess, and dwelt in solitary state with her attendant nymphs on an island named Ogygia, in the midst of the ocean. Her isle presented such a scene of sylvan beauty as charmed even Mercury, one of the dwellers of Olympus. (*Od.*, 5, 72.) Calypso received and kindly entertained Ulysses, when, in the course of his wanderings, that hero was thrown upon her domains after his shipwreck. She detained him there for eight years, designing to make him immortal, and to keep him with her for ever; but Mercury arriving with a command from Jupiter, she was obliged to consent to his departure. She gave the hero tools to build a raft or light vessel, supplied him with provisions, and reluctantly took a final leave of him.—The name Calypso means "*the Concealer*," the poet, after his usual manner, giving her a significant appellation. As regards her island, Homer seems to have conceived Ogygia to lie in the northwestern parts of the West sea, far remote from all other isles and coasts; and he thus brought his hero into all parts of that sea, and informed his auditors of all its wonders. (*Keightley's Mythology*, p. 274, *seq.*)

Camalodūnum, the first Roman colony in Britain, established under Claudius. Its situation agrees with that of the modern *Malden*, according to Cluver and Cellarius. (*Tacit., Ann.*, 12, 32.—*Id. ib.*, 14, 31.)

Camarăcum, a city of the Nervii, in Belgic Gaul, east of Nemetacum, now *Cambray* (*Cammerik*).

Camarīna, a city of Sicily, near the southern coast, on the river Hipparis. (*Schol. ad Pind., Ol.*, 5, 19.) It was originally founded by a colony from Syracuse, but, proving subsequently disobedient, it was destroyed by the parent state, and the ground on which it stood was sold to Hippocrates, tyrant of Gela, as a ransom for some Syracusan captives. Hippocrates rebuilt the city; but his successor, Gelon, after having obtained the sovereignty of Syracuse, transferred the inhabitants of Camarina to the former city, and thus again was Camarina destroyed. (*Herodot.*, 7, 156.) Dissensions in Syracuse enabled the Geloans to rebuild Camarina; according to Timæus, in the 82d Olympiad, but according to Diodorus at the end of the 79th. This city, however, seemed destined to be still unfortunate. It again suffered from the elder Dionysius, and the inhabitants were once more obliged to become wanderers. When Timoleon, after the overthrow of tyranny, gave peace to the whole island, Camarina again revived. (*Diod. Sic.*, 16, 82.) It suffered once more, however, in the contest between Carthage and Agathocles; and finally, in the first Punic war, was severely

punished by the Romans for having admitted Carthaginian troops within its walls. From this time it remained an inconsiderable city. In the neighbourhood of the place the river formed a low island, covered at high water, but when the tide fell converted into a marsh. This marsh yielded exhalations which produced a pestilence, and the inhabitants consulted an oracle whether they should drain it. Although the oracle dissuaded them, they drained it, and opened a way to their enemies to come and plunder their city. Hence arose the proverb, from the words of the oracle, *κὴ κίνει Καμαρίναν*, "*move not Camarina*," applied to those who, by removing one evil, will bring on a greater. Nothing now remains of this city but some ruins, and the name *Camarana*, given by the natives to a town and a neighbouring marsh. (*Virg.*, *Æn.*, 3, 701.—*Herod.*, 7, 154.)

Cambunii Montes, a chain of mountains forming the southern boundary of Macedonia, and separating that country from Thessaly. (*Liv.*, 42, 53.—*Id.*, 44, 2.)

Cambyses, I. an early monarch of the line of the Achæmenides, the successor of Teïspes, who was himself the successor of Achæmenes. He must not be confounded with Cambyses, the son of Cyrus, who was, in fact, the second of the name in the line of Persian kings. (*Herod.*, 7, 11.—Consult *Bähr* and *Larcher*, *ad loc.*)—II. A Persian of good family, but peaceful disposition, to whom Astyages, king of Media, gave his daughter Mandane in marriage. (*Vid.* Astyages.) The issue of this union was Cyrus the Great. (*Herod.*, 1, 46.—*Id.*, 1, 107.)—III. The son and successor of Cyrus the Great, ascended the throne of Persia B.C. 530. Soon after the commencement of his reign, he undertook the conquest of Egypt, being excited to the step, according to the Persian account as given in Herodotus (3, 1), by the conduct of Amasis, the king of that country. Cambyses, it seems, had demanded in marriage the daughter of Amasis; but the latter, knowing that the Persian monarch intended to make her, not his wife, but his concubine, endeavoured to deceive him by sending in her stead the daughter of his predecessor Apries. The historian gives also another account besides this; but it is more than probable that both are untrue, and that ambitious feelings alone on the part of Cambyses prompted him to the enterprise. (Compare *Dahlmann*, *Herod.*, p. 148.—*Creuzer*, *ad Herod.*, *l. c.*) Amasis died before Cambyses marched against Egypt, and his son Psammenitus succeeded to the throne. A bloody battle was fought near the Pelusiac mouth of the Nile, and the Egyptians were put to flight, after which Cambyses made himself master of the whole country, and received tokens of submission also from the Cyrenæans and the people of Barca. The kingdom of Egypt was thus conquered by him in six months. Cambyses now formed new projects. He wished to send a squadron and subjugate Carthage, to conquer Æthiopia, and to make himself master of the famous temple of Jupiter Ammon. The first of these expeditions, however, did not take place, because the Phœnicians, who composed his naval force, would not go to attack one of their own colonies. The army that was sent against the Ammonians perished in the desert; and the troops at whose head he himself had set out against the Æthiopians were compelled by hunger to retreat. How far he advanced into Æthiopia cannot be ascertained from anything that Herodotus says. Diodorus Siculus, however (1, 33), makes Cambyses to have penetrated as far as the spot where Meroë stood, which city, according to this same writer, he founded, and named after his mother. His mother, however, was Cassandana. Josephus (*Ant. Jud.*, 2, 10, 2) makes the previous name to have been merely changed by Cambyses to Meroë, in honour of his sister. (Compare *Strabo*, 790.) Both accounts are untrue. (*Vid.* Meroë.)—After his return from Æthiopia, the Persian king gave himself up to the greatest acts of outrage and cruelty. On entering Memphis he found the inhabitants engaged in celebrating the festival of the re-appearance of Apis, and, imagining that these rejoicings were made on account of his ill success; he caused the sacred bull to be brought before him, stabbed him with his dagger, of which wound the animal afterward died, and caused the priests to be scourged. (*Herod.*, 3, 27, *seqq.*) Cambyses is said to have been subject to epilepsy from his earliest years; and the habit of drinking, in which he now indulged to excess, rendered him at times completely furious. No relation was held sacred by him when intoxicated. Having dreamed that his brother Smerdis was seated on the royal throne, he sent one of his principal confidants to Persia, with orders to put him to death, a mandate which was actually accomplished. His sister and wife Atossa, who lamented the death of Smerdis, he struck with a blow of his foot, which brought on abortion. (*Herod.*, 3, 30, *seqq.*) These and many other actions, alike indicative of almost complete insanity, aroused against him the feelings of his subjects. A member of the sacerdotal order called the *Magi* availed himself of this discontent, and, aided by the strong resemblance which he bore to the murdered Smerdis, as well as by the exertions of a brother who was also a Magian, seized upon the throne of Persia, and sent heralds in every direction, commanding all to obey, for the time to come, Smerdis, son of Cyrus, and not Cambyses. The news of this usurpation reached Cambyses at a place in Syria called Ecbatana, where he was at that time with his army. Resolving to return with all speed to Susa, the monarch was in the act of mounting his horse, when his sword fell from its sheath and inflicted a mortal blow in his thigh. An oracle, it is said, had been given him from Butus, that he would end his life at Ecbatana, but he always thought that the Median Ecbatana was meant by it. He died of his wound soon after, B.C. 522, leaving no children. (*Herod.*, 3, 61, *seqq.*) Ctesias gives a different account. He makes Cambyses to have died at Babylon of a wound he had given himself on the femoral muscle, while shaving smooth a piece of wood with a small knife. (*Ctes.*, *Excerpt. Pers.*, § 12.) According to Herodotus (3, 66), Cambyses reigned seven years and five months. Ctesias says eighteen years; but there must be some error in this. Clemens of Alexandrea gives ten years. (*Clem. Alex.*, *Strom.*, 1, p. 395.)—IV. A river of Asia, which rises, according to Pomponius Mela (3, 5), at the base of Mons Coraxicus, a branch of Caucasus, and in the vicinity of the sources of the Cyrus. After flowing through Iberia and Hyrcania, it joins the Cyrus, and the united streams empty into the Hyrcanian Sea. La Martiniere (*Dict. Géog.*) remarks, that there is no river in modern times answering to this description of the Cambyses. Vossius thinks that Mela intended to designate the Araxes, but the sources of this river are too far distant. Hardouin, suspecting that Ptolemy has spoken of the Cambyses under another name, believes it to be the same with the Soana of this geographer: he goes, however, too high towards the northern extremity of Albania. (*Hardouin*, *ad Plin.*, 6, 13, *not.* 7.)

Camerinum, a town of Umbria, on the borders of Picenum. It was a Roman colony and a city of some note, and must not be confounded with the Camerte of Strabo, an error into which Cluverius has fallen. (*Ital. Ant.*, 1, p. 613.) The modern name is *Camerino*. (*Cæs.*, *Bell. Civ.*, 1, 15.—*Cic. ad Attic.*, 8, 12.—*Ptol.*, p. 62.) Appian calls it Cameria. (*Bell. Civ.*, 5, 50.—*Cramer's Anc. Italy*, vol. 1, p. 262.)

Camerte, a town of Umbria, between Tuder and Ameria. (*Strab.*, 227, *seq.*—Consult the remarks of *Cramer*, *Anc. Italy*, vol. 1, p. 274.)

Camilla, queen of the Volsci, was daughter of Metabus and Casmilla. Her father, who reigned at Priver-

num, having by his tyranny rendered himself odious to his subjects, was by them expelled from his dominions, and forced to take refuge from their fury in the lonely woods. Here he bred up the infant Camilla, the sole companion of his flight; and, having dedicated her to the service of Diana, he instructed her in the use of the bow and arrow, and accustomed her to the practice of martial and sylvan exercises. She was so remarkable for her swiftness, that she is described by the poets as flying over the corn without bending the stalks, and skimming over the surface of the waves without wetting her feet. Attended by a train of warriors, she led the Volscians to battle against Æneas. Many brave chiefs fell by her hand; but she was at length herself killed by a soldier of the name of Aruns, who, from a place of concealment, aimed a javelin at her. Diana, however, who had foreseen this fatal event, had commissioned Opis, one of her nymphs, to avenge the death of Camilla, and Aruns was slain in his flight from the combat by the arrows of the goddess. (*Virg., Æn.*, 7, 803, *seqq.*—*Id. ib.*, 11, 532, *seqq.*—*Id. ib.*, 11, 848, *seqq.*) Tasso has applied this story of Camilla to Clorinda (*B.* 12, *stanza* 20, &c.).

Camillus (L. Furius), a celebrated Roman, called a second Romulus, from his services to his country. After filling various important stations, and, among other achievements, taking the city of Veii, which had for the space of ten years resisted the Roman arms, he encountered at last the displeasure of his countrymen, and was accused of having embezzled some of the plunder of this place. Being well aware how the matter would terminate, Camillus went into voluntary exile, although his friends offered to pay the sum demanded of him. During this period of separation from his country, Rome, with the exception of the capitol, was taken by the Gauls under Brennus. Camillus, though an exile, was invited by the fugitive Romans at Veii to take command of them, but refused to act until the wishes of the Romans besieged in the capitol were known. These unanimously revoked the sentence of banishment, and elected him dictator. The noble-minded Roman forgot their previous ingratitude, and marched to the relief of his country; which he delivered, after it had been for some time in the possession of the enemy. The Roman account says, that Camillus, at the head of an army of forty thousand men, hastened to Rome, where he found the garrison of the capitol on the point of purchasing peace from the invaders. "With iron, not with gold," exclaimed Camillus, "Rome buys her freedom." An attack was instantly made upon the Gauls, a victory obtained, and the foe left their camp by night. On the morrow Camillus overtook them, and they met with a total overthrow. His triumphal entry into Rome was made amid the acclamations of thousands, who greeted him with the name of *Romulus, father of his country*, and *second founder of the city*. After performing another equally important service, in prevailing upon his countrymen to rebuild their city and not retire to Veii, and after gaining victories over the Æqui, Volsci, Etrurians, and Latins, he died in the eighty-ninth year of his age, having been five times dictator, once censor, three times interrex, twice military tribune, and having obtained four triumphs. (*Plut. in Vit.*—*Liv.*, 5, 46, *seqq.*—*Flor.*, 1, 13.—*Virg., Æn.*, 6, 825.)—We have touched merely on a few of the events connected with the history of Camillus, in consequence of the strong suspicion which attaches itself to the greater part of the narrative. In no instance, perhaps, have the family-memorials of the Roman aristocracy more completely usurped the place of true history than in the case of Camillus. The part relative to the overthrow of the Gauls appears to be all a pure fiction. "For a long time past," observes Niebuhr, "no one has perused, with any degree of faith, Livy's narrative of the arrival of the dictator Camillus in the city during the payment of the ransom-money to the Gauls, his breaking off the compact as invalid, his expelling the Gauls from the city, and then gaining a victory over them on the road to Gabii, from which no messenger escaped to carry home the tidings. Polybius, a more ancient witness, and of much greater validity, who is never partial towards the Romans, and could not be so to the Gauls, assures us that the conquerors returned home with the booty (2, 18). The story, however, was common among the Romans, that the gold which had been paid was recovered, and it is said to have been kept in the capitol, in the sanctuary of Jupiter (*Plin.*, 33, 5), until the time of Crassus's sacrilege, and increased to double the amount by the addition of plunder. Yet, even according to Livy himself (5, 50), this Capitoline gold was no proof of it, and was rather collected from the treasures of different temples, which it was impossible to separate in order to restore them; and even the duplication might prove a replacing, according to custom, for the payment of the war-taxes. Livy thought it shocking and insufferable that the existence of Rome should have been purchased with gold; hence his narration, according to which the arrival of Camillus arrested the payment, is poetically consistent. Besides the bitter truth of Polybius, there are two other series of traditions, which do not deny the departure of the Gauls with the gold, but do not allow them to have derived any advantage thereby. Of the first class apparently is that of Pliny, already adduced; it is found most distinctly in Diodorus. According to him, Camillus recovered the ransom, and almost all the remaining booty, when relieving one of the allied towns which was besieged by the Gauls. (*Diod.*, 14, 117.) The other story seems to have deemed it sufficient for the honour of Rome if the Gauls did not carry home the gains of their victory. It deposes as a witness to the unpalatable truth revealed by Polybius. On its authority Strabo relates of the Caeritians, that they defeated the Gauls on their return from Rome, and wrested from them the booty which they were carrying off. (*Strabo*, 220). Diodorus has also the story of a victory gained by this nation over the Gauls that were returning from Apulia; he blends the two accounts together." (*Niebuhr's Rom. Hist.*, vol. 2, p. 282, *Walter's transl.*—Compare the remarks of *Arnold, Hist. of Rome*, vol. 1, p. 547, *seqq.*)

Camirus, a town of the island of Rhodes, on the western coast. It derived its name from a son of Cercaphus, one of the Heliads. We learn from Diodorus Siculus (5, 57), that Juno Telchinia was worshipped here. Pisander, the epic poet, was a native of Camirus. The place retains the name of *Camiro*. (*Cramer's Asia Minor*, vol. 2, p. 237.)

Campania, a district of Italy, below Latium, and for some time separated from it by the river Liris. All ancient writers who have treated of Italy bear witness to the frequent change of inhabitants which Campania more particularly has undergone in the course of its history. Attracted by the fertility of its soil, the beauty of its climate, and the commodiousness of its havens, successive invaders poured in and dispossessed each other, until the superior ascendancy of Rome left her the undisputed mistress of this garden of Italy. From these repeated contentions arose, as Strabo asserts, the fiction of the battle between the gods and giants in the Phlegraean plains. The true solution of this tradition, however, it may be observed in passing, refers itself to some early and tremendous volcanic eruption, since it would seem that there is a source of volcanic fire, at no great distance from the surface, in the whole of Southern Italy. (*Consolations in Travel*, p. 123, *Am. ed.*)—It is universally agreed that the first settlers in Campania with whom history makes us acquainted are the Oscans. (*Antioch. Syrac. ap. Strab.*, 234.—*Plin.*, 3, 5.) Even when the Oscan name had disappeared from the rest of Italy, the Oscan

language was retained by the inhabitants of Campania, though mingled with the dialects of the various tribes which successively obtained possession of that much-prized country. Of these, the next to be mentioned are the Tuscans, who are stated to have extended their dominion at an early period both to the north and south of that portion of Italy, which is considered as more properly belonging to them. When they had effected the conquest of Campania, that province became the seat of a particular empire, and received the federal form of government, centred in twelve principal cities. (*Strabo*, 242.—*Liv.*, 4, 37.—*Polyb.*, 2, 17.) Wealth and luxury, however, soon produced their usual effects on the conquerors of Campania, and they in their turn fell an easy prey to the attacks of the Samnites, and were compelled to admit these hardy warriors to share with them the possession and enjoyment of these sunny plains. This observation, however, applies more particularly to Capua and its district, which was surprised by a Samnite force, A.U.C. 331. (*Liv.*, 4, 44.) It is from this period that we must date the origin of the Campanian nation, which appears to have been thus composed of Oscans, Tuscans, Samnites, and Greeks, the latter having formed numerous colonies on these shores. About eighty years after, the Romans gladly seized the opportunity of adding so valuable a portion of Italy to their dominions, under the pretence of defending the Campanians against their former enemies the Samnites. From this time Campania may be regarded as subject to Rome, if we except that short interval in which the brilliant successes of Hannibal withdrew its inhabitants from their allegiance; an offence which they were made to expiate by a punishment, the severity of which has few examples in the history, not of Rome only, but of nations. (*Liv.*, 26, 14, *seqq.*)—The natural advantages of Campania, its genial climate and fertile soil, so rich in various productions, are a favourite theme with the Latin writers, and elicit from them many an eloquent and animated tribute of admiration. Pliny, in particular, styles it, "*Felix illa Campania . . . . certamen humanæ voluptatis.*" (*Cramer's Ancient Italy*, vol. 2, p. 143, *seqq.*)

Campaspe, a beautiful female whom Alexander bestowed upon Apelles. (*Vid.* Apelles.)

Campi, I. Canīni, plains situate in the country of the Mesiates, in Cisalpine Gaul, whose territory corresponded to the modern *Val di Misocco*. (*Amm. Marcell.*, 15, 10.)—II. Diomēdis, the plains in Apulia on which the battle of Cannæ was fought. (*Sil. Ital.*, 8, 242.—*Liv.*, 25, 11.—*Strab.*, 283.)—III. Laborīni, a name applied to the district between Cumæ and Puteoli, now *Terra di Lavoro*. The modern name is probably derived from the ancient. (*Plin.*, 3, 5.)—IV. Raudii. (*Vid.* Raudii Campi.)—V. Taurasīni, a name given to the territory of Taurasium, in Samnium. Pyrrhus was defeated here by Dentatus. The name is often incorrectly given as *Campi Arusini*. (*Flor.*, 1, 18.—*Frontin.*, *Strateg.*, 4, 1.—*Oros.*, 4, 2.)

Campus Martius, a large plain at Rome, without the walls of the city, where the Roman youths performed their gymnastic exercises. Public assemblies were often held here, magistrates chosen, and here, too, audience was given to such ambassadors as the senate did not choose to admit within the city. The bodies of the dead were also burned here. The Campus Martius, as we learn from Livy (2, 5), was land which belonged formerly to Tarquin, but which, being confiscated with the remaining property of that king after his expulsion, was dedicated to Mars. But Dionysius of Halicarnassus affirms (5, 13) that it had been consecrated before, but, having been seized by Tarquin, was recovered afterward by the people. And this account is more probable, as Festus quotes a law of Numa in which mention is made of the Campus Martius (*s. v. Solitaurii*), and Livy himself seems to † the name to be as ancient as the reign of Servius Tullius (1, 44). In the Latin poets we generally find it designated under the simple name of Campus. The Campus Martius is the principal situation of modern Rome. In the reign of Augustus, when the city had extended itself far beyond the lines of Servius Tullius, a great part of the Campus Martius was enclosed and occupied by public buildings, more especially by the great works of Agrippa. A considerable expanse of meadow was left open, however, at that time, as we learn from Strabo (236), who has accurately described its situation and appearance. It was here that the Roman youths engaged in martial sports and exercises, while the neighbouring waters of the Tiber afforded them a salutary refreshment after their fatigue. Strabo also informs us, that the Campus Martius was surrounded by many porticoes and sumptuous buildings. These were principally the structures erected by Agrippa. In times posterior to the age of the geographer, we find that Nero constructed baths in this part of the city. (*Cramer's Ancient Italy*, vol. 1, p. 436.)

Canaria, the largest of the cluster of islands called by the ancients *Beatæ* and *Fortunatæ Insulæ*, and now *Canary Islands*. Pliny says, that this island derived its name from the number of very large-sized dogs which it contained, and that two of these were brought over to Africa for King Juba. (*Plin.*, 6, 32.—*Vid.* Fortunatæ Insulæ.)

Candăce, a name given to the queen-mothers in Meroë, in Æthiopia. Some females of this name appear in history, but they seem to have been merely queen-regents, governing during the minority of their sons. Some ancient authors, however, state, that it was customary for the Æthiopians to be governed by queens called each by the name of Candace. (Compare *Plin.*, 6, 29, but especially *Eusebius*, *Hist. Eccl.*, 2, 1: *κατὰ τὸ πάτριον ἔθος ὑπὸ γυναικὸς τοῦ ἔθνους εἰσίτι νῦν βασιλευομένου.*) Suidas speaks of a Candace who was made prisoner by Alexander the Great; but this appears to be a mere fable.—A Candace, blind of one eye, made an irruption into Egypt during the reign of Augustus, B.C. 20. She took and pillaged several cities, but Petronius, the prefect of Egypt, pursued her, penetrated into her dominions, which he pillaged in turn, until she restored the booty which she had carried off from Egypt, and sued for peace. (*Dio Cass.*, 54, 5.—*Plin.*, 6, 29.)—Mention is also made in the sacred writings of a queen of Æthiopia named Candace. (*Acts*, 8, 27.—Consult *Kuinoel*, *ad loc.*) There is a gloss given by Alberti (*Gloss. N. T.*, p. 213), in which it is said that the Æthiopians had no particular or individual name for their kings, but styled them all "sons of the Sun," whereas the queen-mother they called Candace, as above. Now in the Lydian language *Candaules* was an appellation for Hercules, or the Sun. (*Bähr*, *ad Herod.*, 1, 12.) Possibly, therefore, the word *Cand*ace, in the ancient Æthiopian, may be of cognate origin with *Cand*aules in the Lydian tongue, the root being apparently the same, and may signify "a daughter of the Sun."

Candavia, a district of Macedonia, bounded on the east by the Candavian mountains, supposed by some to be the same with the *Cambunii Montes* of Livy, and the *Canalvii Montes* of Ptolemy. (*Strab.*, 323.—*Lucan*, 6, 331.)

Candaules, a monarch of Lydia, the last of the Heraclidæ, dethroned by Gyges at the instigation of his own queen. (Consult *Herod.*, 1, 7, *seqq.*) His true name appears to have been *Myrsilus*, and the appellation of *Candaules* to have been assumed by him as a title of honour, this latter being, in the Lydian language, equivalent to *Hercules*, i. e., the Sun. (*Bähr*, *ad Herod.*, 1, 12.)

Canephori (*Κανηφόροι*), a select number of virgins of honourable birth, who formed part of the procession in the festival called Dionysia, celebrated in

honour of Bacchus. They carried small baskets of gold, containing fruit and various sacred and mysterious things. (*Clem. Alex., Protr.*, p. 19.—*Aristoph., Acharn.*, 241, *seqq.*) They wore around their necks a collar of dried figs. (Compare *Aristoph., Lysistr.*, v. 647.—*Sainte-Croix, Mystères du Paganisme*, vol. 2, p. 87, with the note of *De Sacy*.)

CANICULĀRES DIES, certain days in the summer, preceding and ensuing the heliacal rising of *Canicula*, or the dog-star, in the morning. The ancients believed that this star, rising with the sun, and joining his influence to the fire of that luminary, was the cause of the extraordinary heat which usually prevailed in that season; and accordingly they gave the name of *dog-days* to about six or eight weeks of the hottest part of summer. This idea originated with the Egyptians, and was borrowed from them by the Greeks. The Romans sacrificed a brown dog every year to *Canicula*, at its rising, to appease its rage. (Consult remarks under the article SIRIUS.)

CANIDĬA, a reputed sorceress at Rome, ridiculed by Horace. (*Epod.* 5.)

CANINEFĀTES, a people of Germania Superior, of common origin with the Batavi, and inhabiting the western part of the *Insula Batavorum*. The name is written differently in different authors. (*Vell. Paterc.*, 2, 105.—*Plin.*, 4, 15.—*Tacit., Hist.*, 4, 15.)

CANINĬUS REBILUS, C. a consul along with Julius Cæsar. Q. Fabius Maximus, the regular colleague of Cæsar in the consulship, died on the last day of his official year, in the morning, and Cæsar caused Caninius to be elected in his stead, although only a few hours remained for enjoying the consulship. Caninius, therefore, was chosen consul at one o'clock P.M. on the 31st December, and held office until midnight, the end of the civil year, and commencement of the kalends of January. As we may suppose that the newly-appointed consul would hardly retire to rest before midnight, we can understand the jest which Cicero uttered on this occasion, that Rome had in Caninius a most vigilant consul, since he had never closed his eyes during the period of his consulship. This mode of conferring office was intended to conciliate friends, for the individual thus favoured enjoyed, after his brief continuance in office, all the rights and privileges, together with the honorary title, of a man of consular rank. (*Cic., Ep. ad Fam.*, 7, 30.)

CANNÆ, a small village of Apulia, situate about five miles from Canusium, towards the sea, and at no great distance from the Aufidus. It was celebrated for the defeat of the Romans by Hannibal. Polybius tells us that, as a town, it was destroyed the year before the battle was fought, which took place May 21st, B.C. 216. The citadel, however, was preserved, and the circumstance of its occupation by Hannibal seems to have been regarded by the Romans of sufficient importance to cause them considerable uneasiness and annoyance. It commanded, indeed, all the adjacent country, and was the principal southern depôt of stores and provisions on which they had depended for the approaching campaign. The Greek writers, especially Polybius, use the name in the singular, Κάννα. There is an exception to this, however, in the 15th book, c. 7 and 11, where the plural form is used by the historian just mentioned.—The decisive victory at Cannæ was owing to three combined causes: the excellent arrangements of Hannibal, the superiority of the Numidian horse, and the skilful manœuvre of Hasdrubal in opposing only the light-armed cavalry against that of the Romans, while he employed the heavy horse, divided into small parties, in repeated attacks on different parts of the Roman rear. The Roman army contained 80,000 infantry and 6000 cavalry, the Carthaginians 40,000 infantry and 10,000 cavalry. Hannibal drew up his forces in the form of a *convex crescent*, having his centre thrown forward before the wings. He commanded in the centre in person, and here he had purposely stationed his worst troops; the best were posted at the extremities of each wing, which would enable them to act with decisive advantage as bodies of reserve, they being, in fact, the rear of the other forces. Hasdrubal commanded the left wing, Hanno the right. On the Roman side, want of union between the two consuls, and want of spirit among the men, afforded a sure omen of the fortune of the day. Æmilius commanded the right, Varro the left wing; the proconsuls Regulus and Servius, who had been consuls the preceding year, had charge of the centre. What Hannibal foresaw took place. The charge of the Romans, and their immense superiority in numbers, at length broke his centre, which, giving way inward, his army now assumed the shape of a *concave* crescent. The Romans, in the ardour of pursuit, were carried so far as to be completely surrounded. Both flanks were assailed by the veterans of Hannibal, who were armed in the Roman manner; at the same time the cavalry of the Carthaginians attacked their rear, and the broken centre rallying, attacked them in front. The consequence was, that they were nearly all cut to pieces. The two proconsuls, together with Æmilius the consul, were slain. Varro escaped with 70 horse to Venusia. The Romans lost on the field of battle 70,000 men; and 10,000 who had not been present in the fight were made prisoners. The Carthaginian loss amounted to 5500 infantry and 200 cavalry. Such is the account of Polybius, whose statement of the fight is much clearer and more satisfactory than that of Livy. Hannibal has been censured for not marching immediately to Rome after the battle, in which city all was consternation. But a defence of his conduct may be found under the article Hannibal, which see. (*Polyb.*, 3, 113, *et seqq.*—*Liv.*, 22, 44.—*Flor.*, 2, 6.—*Plut., Vit. Hannib.*)

CANOPĬCUM (or CANOBĬCUM) OSTĬUM, the westernmost mouth of the Nile, twelve miles from Alexandrea. Near its termination is the lake *Madie* or *Maadié* (denoting, in Arabic, *a passage*), which is the remains of this branch. This lake has no communication with the Nile, except at the time of its greatest increase. It is merely a salt-water lagoon. The Canopic mouth was sometimes also called *Naucraticum Ostium* and *Heracleoticum Ostium*. (*Herod.*, 2, 17.—*Diod. Sic.*, 1, 33.—*Plin.*, 5, 10.—*Mela*, 1, 9.)

CANŌPUS (or CANŌBUS), a city of Egypt, about twelve miles northeast of Alexandrea, and a short distance to the west of the Ostium Canopicum. The Greek writers give the name as *Canobus* (Κάνωβος); the Latin, *Canopus*. The form Κάνωπος occurs also in Scylax (p. 43), but the reference there is to the island formed by the mouth of the Nile in this quarter.—Canopus was a very ancient city, and most probably of Egyptian origin, since we are informed by Diodorus Siculus (1, 33) that each mouth of the Nile was defended by a fortified city, and since the Ionian Greeks, who came first to this quarter, were only allowed originally to enter by this arm of the river. Whence the name of the place arose is unknown. It came, very likely, from the brilliant star Canobus, which one beholds, even in the southern regions of Asia Minor, on the edge of the horizon, but which was seen to rise in full splendour by a spectator on the coast of Egypt. The Greek writers, however, not knowing any better derivation for the name, deduced it from that of the pilot of Menelaus, who was fabled to have been called Canopus, and to have died and been interred here. Herodotus makes no mention of this legend, but Scylax speaks of a monument in this quarter which Menelaus, as he informs us, erected here in memory of his pilot. Previous to the founding of Alexandrea, Canobus must have been a very important place, since it formed the chief centre of communication between the interior of Egypt and other countries lying to the

north. It sank, however, in importance after Alexandrea was built, and merely retained some consequence from its temple and oracle of Serapis, which latter was consulted during the night, and gave intimations of the future to applicants while sleeping within the walls of the structure. The festivals, also, that were celebrated at this temple, drew large crowds of both sexes from the adjacent country, and exercised an injurious influence on the morals of all who took part in them. Canopus, in fact, was always regarded as a dissolute place, and, even after Alexandrea arose, it was much frequented by the inhabitants of the capital for purposes of enjoyment and pleasure, the temperature of the air and the situation of the city being spoken of in high terms by the ancient writers. (*Amm. Marcell.*, 22, 16.) The festivals of Serapis ceased on the introduction of Christianity, and from that period history is silent respecting Canopus. The French savans found some traces of the ancient city a short distance to the west of the modern *Aboukir*. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 541, *seqq.*)

Cantăbri, a warlike and ferocious people of Spain, who long resisted the Roman power. Their country answers to *Biscay* and part of *Asturias*. Augustus marched in person against them, anticipating an easy victory. The desperate resistance of the Cantabrians, however, induced him to retire to Tarraco, and leave the management of the war to his generals. They were finally reduced, but, rebelling soon after, were decreed to be sold as slaves. Most of them, however, preferred falling by their own hands. The final reduction of the Cantabri was effected by Agrippa, A.U.C. 734, after they had resisted the power of the Romans in various ways for more than two hundred years. (*Liv., Epit.*, 48.—*Flor.*, 4, 12.—*Plin.*, 3, 2.—*Horat., Od.*, 3, 8, 22.)

Cantium, a country in the southeastern extremity of Britain, now called *Kent*. The name is derived from the British word *cant*, signifying an angle or corner. (Consult *Adelung, Gloss. Med. et Inf. Lat.*, vol. 2, p. 133, *s. v. canto.*)

Canulēia lex, a law proposed by C. Canuleius, tribune of the commons, A.U.C. 310, and allowing of intermarriages between the patricians and plebeians. (*Liv.*, 4, 1.)

Canusium, a town of Apulia, on the right bank of the Aufidus, and about twelve miles from its mouth. The origin of Canusium seems to belong to a period which reaches far beyond the records of Roman history, and of which we possess no memorials but what a fabulous tradition has conveyed to us. This tradition ascribes its foundation to Diomede, after the close of the Trojan war. Perhaps, however, we should see in Diomede one of those Pelasgic chiefs, who, in a very distant age, formed settlements in various parts of Italy. Canusium appears to have been in its earlier days a large and flourishing place. It is said by those who have traced the circuit of the walls from the remaining vestiges, that they must have embraced a circumference of sixteen miles. (*Pratilli, Via Appia*, 4, 13.—*Romanelli*, vol. 2, p. 265.—Compare *Strabo*, 28.) The splendid remains of antiquity discovered among the ruins of *Canosa*, together with its coins, establish the fact of the Grecian origin of this place. Antiquaries dwell with rapture on the elegance and beauty of the Greek vases of *Canosa*, which, in point of size, numbers, and decorations, far surpass those discovered in the tombs of any other ancient city, not even excepting Nola. (*Millingen, Peintures Antiques des Vases*, &c.)—Horace alludes to the mixed dialect of Oscan and Greek, in the expression employed by him, "*Canusini more bilinguis.*" (*Sat.*, 1, 10, 30.)—It is stated, that the small remnant of the Roman army, which escaped from the slaughter of Cannæ, took refuge here. Livy records the generous treatment they experienced on that occasion from Busa, a wealthy lady of this city (22, 53). Philostratus informs us (*Vit. Sophist.*), that Hadrian colonized this place, and procured for it a good supply of water, of which it stood much in need, as we know from Horace. (*Sat.*, 1, 5, 90.) The same poet complains also of the grittiness of the bread. (*Cramer's Ancient Italy*, vol. 2, p. 292.)

Capăneus, an Argive warrior, son of Hipponoüs. He was one of the seven leaders in the war against Thebes (*vid.* Adrastus), and is often alluded to by the ancient poets as remarkable for his daring and impiety. Having boasted that he would take the Theban city, in despite even of Jove, this deity struck him with a thunderbolt as he was in the act of ascending the ramparts. When his body was being consumed on the funeral pile, his wife Evadne threw herself upon it and perished amid the flames. Æsculapius was fabled to have restored Capaneus to life. (*Apollod.*, 3, 6, 3.—*Id.*, 3, 6, 7.—*Id.*, 37, 2.—*Id.*, 3, 10, 3.—*Æsch., Sept., c. Theb.*, 427, *seqq.*—*Heyne, ad Apollod.*, 3, 6, 3.)

Capella, I. (Marcianus Mineus Felix), a poet, born, according to Cassiodorus, at Madaura in Africa: he calls himself, however, at the end of this work, "the foster-child of the city of Elissa;" whether it be that he was born at Carthage, or else received his education there, which latter is the more probable opinion of the two. The MSS., however, give him the title of "the Carthaginian." In process of time he attained to proconsular dignity, but whether he was a Christian or not is a matter of uncertainty. About the middle of the fifth century of our era he wrote at Rome a work bearing the appellation of *Satira* or *Satyricon*, divided into nine books. It is a species of encyclopedia, half prose and half verse, modelled after the Varronian satire. The first two books form a detached and separate work, entitled *De Nuptiis Philologiæ et Mercurii*, and treating of the apotheosis of Philology and her marriage with Mercury. We find in it, among other things, a description of heaven, which shows that the mystic notions of the Platonists of that day approximated in a very singular manner to the truths of Christianity. In the seven following books Capella treats of the seven sciences, which formed at that time the circle of human study, namely, grammar, logic, rhetoric, geometry, astrology, arithmetic, and music, which comprehends poetry. This work, written in a barbarous style, was introduced into the schools of the middle ages: hence it was frequently copied, and the text has become extremely corrupt. The best edition of Capella is that of Grotius, *Lugd. Bat.*, 1599, 8vo; although a good edition, in the strict sense of the term, is still a desideratum. The work of Grotius is generally regarded as a literary wonder, since he was only fourteen years old when he undertook the task of editing Capella, and published his edition at the age of fifteen. He was aided in it by his father, as he himself informs us, and very probably also by Joseph Scaliger, who induced him to attempt the task. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 727, *seqq.*—*Schöll, Hist. Lit. Rom.*, vol. 3, p. 96.—*Wakkenaer*, in *Biogr. Univ.*, vol. 7, p. 62.)—II. An elegiac poet, mentioned with eulogium by Ovid. (*Pont.*, 4, 16, 36.) We have no remains of his productions.

Capēna, I. a gate of Rome, now the gate of *S. Sebastian*, in the southeast part of modern Rome. (*Ovid, Fast.*, 5, 193.)—II. A city of Etruria, southeast of Mount Soracte. It is frequently recorded, in the early annals of Rome, among those which opposed, though unsuccessfully, the gradual encroachments of its power. Great diversity of opinion has existed as to the modern site, but the conjecture of Galetti is now generally followed, which makes Capena to have stood at a place called *Civitucula*. (*Cramer's Anc. Italy*, vol. 1, p. 231.)

Capētus, a king of Alba, who reigned twenty-six

years. (Consult, however, the remarks under the article ALBA.)

CAPHĒREUS, a lofty mountain and promontory at the southeastern extremity of Eubœa, where Nauplius, king of the country, to avenge his son Palamedes, put to death through the false accusation brought against him by Ulysses, set a burning torch in the darkness of night, which caused the Greeks to be shipwrecked on the coast. It is now called *Capo d'Oro*, and, in the infancy of navigation, was reckoned very dangerous on account of the rocks and whirlpools on the coast. (*Eurip., Troad.*, 88.—*Id., Hel.*, 1126. —*Virg., Æn.*, 11, 260.—*Ovid, Met.*, 14, 481.—*Propert.*, 4, 1, 115.)

CAPITO, I. the uncle of Patereulus, who joined Agrippa against Cassius. (*Vell. Paterc.*, 2, 69.)—II. Fonteius, a Roman nobleman sent by Antony to settle his disputes with Augustus. (*Horat., Serm.*, 1, 5, 32.)

CAPITOLĪNUS, I. a surname of Jupiter, from his temple on Mount Capitolinus.—II. A surname of M. Manlius, who, for his ambition in aspiring to sovereign power, was thrown down from the Tarpeian Rock, which he had so nobly defended.—III. Mons, one of the seven hills on which Rome was built, containing the citadel and fortress of the Capitol. Three ascents led to its summit from below. 1st. By the 100 steps of the Tarpeian Rock, which was probably on the steepest side, where it overhangs the Tiber. (Compare *Tacitus, Hist.*, 3, 71.—*Liv.*, 5, 46.—*Plut., Vit. Camill.*) 2d. The Clivus Capitolinus, which began from the arch of Tiberius and the temple of Saturn, near the present hospital of the *Consolazione*, and led to the citadel by a winding path. (*Ovid, Fast.*, 1, 261.) 3d. The Clivus Asyli, which, being less steep than the other two, was on that account the road by which the triumphant generals were borne in their cars to the Capitol. This ascent began at the arch of Septimius Severus, and from thence, winding to the left, passed near the ruined pillars of the temple of Concord, as it is commonly but improperly called, and from thence led to the Intermontium. The Capitoline *Hill* is said to have been previously called Saturnius, from the ancient city of Saturnia, of which it was the citadel. Afterward it was known by the name of Mons Tarpeius, and finally it obtained the appellation first mentioned, from the circumstance of a human head being discovered on its summit, in making the foundations of the temple of Jupiter. (*Varro, L. L.*, 4, 8.) It was considered as forming two summits, which, though considerably depressed, are yet sufficiently apparent. That which looked to the south and the Tiber was the Tarpeian Rock or citadel; the other, which was properly the Capitol, faced the north and the Quirinal. The space which was left between these two elevations was known by the name of Intermontium.—IV. An appellation said to have been given to an individual named Petilius, who had been governor of the Capitol. (Compare the scholiast on Horace, *Sat.*, 1, 4, 94.) It is also related, that he was accused of having stolen, during his office, a golden crown, consecrated to Jupiter, and that, having pleaded his cause in person, he was acquitted by the judges, in order to gratify Augustus, with whom he was on friendly terms. One part, at least, of the story is incorrect, since the *Capitolini* were a branch of the Petilian family long before this time. (Compare *Vaillant, Num. fam. Rom.*, vol. 2, p. 232.) What degree of credit is to be attached to the rest of the narrative is uncertain. (Consult *Wieland, ad Horat., l. c.*)—V. Julius, one of those later Roman historians, whose works form what has been termed "the Augustan History." He lived during the reign of Diocletian and Constantine the Great, and we have from him the lives of Antoninus Pius, Marcus Aurelius, Verus, Pertinax, Albinus, Macrinus, the two Maximins, the three Gordians, Maximus, and Balbinus. He wrote other lives also which have not reached us. The greater part of his biographies are dedicated to Diocletian and Constantine. His works show carelessness and want of proper arrangement. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 484.—*Moller, Dissert. de Julio Capitol., Altdorf*, 1689, 4to.)

CAPITOLIUM, a celebrated temple and citadel at Rome, on the Tarpeian Rock. The foundations were laid by Tarquinius Priscus, A.U.C. 139, B.C. 615. The walls were raised by his successor Servius Tullius, and Tarquinius Superbus finished it, A.U.C. 231, B.C. 533. It was not, however, consecrated until the third year after the expulsion of the kings. This ceremony was performed by the consul Horatius. It covered 9 acres, was 200 feet broad, and about 215 long. It consisted of three parts, a nave sacred to Jupiter, and two wings or aisles, the right sacred to Minerva, and the left to Juno. The ascent to it from the forum was by a hundred steps. The magnificence and richness of this temple are almost incredible. All the consuls successively made donations to the Capitol, and Augustus bestowed upon it at one time 2000 pounds weight of gold. The gilding of the whole arch of the temple of Jupiter, which was undertaken after the destruction of Carthage, cost, according to Plutarch, 21,000 talents. The gates of the temple were of brass, covered with large plates of gold. The inside of the temple was all of marble, and was adorned with vessels and shields of solid silver, with gilded chariots, &c. The Capitol was burned in the time of Sylla, A.U.C. 670, B.C. 84, through the negligence of those who kept it, and Sylla rebuilt it, but died before the dedication, which was performed by Q. Catulus, A.U.C. 675. It was again destroyed in the troubles under Vitellius, 19th December, A.D. 69; and Vespasian, who endeavoured to repair it, saw it again in ruins at his death. Domitian raised it again for the last time, and made it more grand and magnificent than any of his predecessors had, and spent 12,000 talents in gilding it.—The ordinary derivation of the term Capitolium is deservedly ridiculed by a modern tourist: "It was in digging the foundation of the temple of Jupiter Capitolinus that a human head was found, according to Roman legends; and the augurs declared this to be emblematical of future empire. The hill, in consequence, which had been originally called *Saturnius*, and then Tarpeius, was now denominated *Capitolius* (*Caput Olis*), because this head, it seems, belonged to somebody called Tolius or Olius, though how they knew the man's name from his scull I never could discover." (*Rome in the Nineteenth Century*, vol. 1, p. 179.) Equally unfortunate is the etymology assigned by Nork, who deduces Capitolium from *caput* (τοῦ) πτόλεως, where πτόλεως is the old form for πόλεως, and which old form, in the process of time, dropped the π instead of the τ! (*Etymol. Handwört.*, vol. 1, p. 128.)

CAPPADOCIA, a country of Asia Minor, bounded on the north by Galatia and Pontus, west by Phrygia, east by the Euphrates, and south by Cilicia. Its eastern part was called Armenia Minor. The term Cappadocia, under the Persians, had a more extended meaning than in later geography: it comprised two satrapies, Cappadocia the greater and Cappadocia on the Pontus Euxinus. The first satrap of the greater Cappadocia was a member of the royal family of Persia, and a kind of hereditary succession seems to have prevailed, which the great king probably allowed, because he could not prevent it. The founder of this dynasty was named Anaphus, and, according to Diodorus Siculus (*ap. Phot., Cod.*, 244, p. 1157), was one of the seven conspirators who slew the false Smerdis. Datames, the grandson of Anaphus, was the first regular sovereign of this Cappadocian dynasty; and after him and his son Ariamnes, we have a long list of

princes, all bearing the name of Ariarathes for several generations. (*Vid.* Ariarathes.)—Cappadocia was surrounded on three sides by great ranges of mountains, besides being intersected by others of as great elevation as any in the peninsula. Hence its mineral productions were various and abundant, and a source of wealth to the country. Strabo specifies the rich mineral colour called Sinople, from its being exported by the merchants of Sinope, but which was really dug in the mines of Cappadocia: also, onyx; crystal; a kind of white agate, employed for ornamental purposes; and the lapis specularis: this last was found in large masses, and was a considerable article of the export trade. The champagne country yielded almost every kind of fruit and grain, and the wines of some districts vied with those of Greece in strength and flavour. Cappadocia was also rich in herds and flocks, but more particularly celebrated for its breed of horses; and the onager, or wild ass, abounded in the mountains towards Lycaonia. (*Strab.*, 535, *seqq.*)—Herodotus informs us, that in the days of Crœsus and Cyrus the people commonly known in history by the name of Cappadocians were termed Syrians by the Greeks, while the Persians employed the more usual appellation. (*Herod.*, 1, 72.—*Id.*, 7, 72.) A portion, moreover, of this same nation, who occupied the coast of Pontus and Paphlagonia, about Sinope and Amisus, long retained the name of Leucosyri, or white Syrians, to distinguish them from the more swarthy and southern inhabitants of Syria and Palestine. (*Strab.*, 544.) The origin of the Cappadocians, therefore, unlike that of most of the other nations of Asia Minor, was of Asiatic growth, unmixed with the Thracian hordes which had overrun Phrygia and all the western part of the peninsula. (*Cramer's Asia Minor*, vol. 2, p 105, *seqq.*)—The Cappadocians bore among the ancients the character of volatility and faithlessness. They were also made the subject of sarcastic remark, for having refused freedom when it was offered them by the Romans, and for having preferred to live under the sway of kings. (*Justin*, 38, 2.) There was nothing, however, very surprising in this refusal, coming, as it did, from a people who knew nothing of freedom, and who had become habituated to regal sway. Their moral character is severely satirized in the well-known epigram, which states that a viper bit a Cappadocian, but *died itself from the poisonous and corrupt blood of the latter!*—The Greeks and Romans found in this country few towns, but a number of strong castles on the mountains, and large villages in the neighbourhood of celebrated temples, to which the latter served as a kind of protection. Most of these villages became cities in the time of the Romans, when this people had destroyed the castles and strongholds on the mountains. (*Mannert, Geogr.*, vol. 6, pt. 2, p. 216, *seq.*)

Cappădox, a river of Cappadocia, bounding it on the side of Galatia, and falling into the Halys. (*Plin.*, 6, 3.)

Capraria, I. a mountainous island, south of Balearis Major or *Majorca*, and deriving its name from its numerous goats (*caper*, *capra*). The modern name is *Cabrera*. (*Pliny*, 3, 6.)—II. One of the Fortunate Insulæ, or *Canaries*. Some make it the modern *Palma*, but it answers rather to *Gomera*. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 628.)

Caprĕæ, an island off the coast of Campania, situate near the promontory of Minerva. It is now *Capri*. This island is chiefly known in history as the abode of Tiberius, and the scene of his infamous debauchery. (*Sueton.*, *Tib.*, c. 42, *seqq.*—*Tacit.*, *Ann.*, 6, 1.—*Dio Cass.*, 58, 22.)—Tradition reported, that this island was first in the possession of the Teleboæ, who are mentioned as a people of Greece, inhabiting the Echinades, a group of islands at the mouth of the Acheloüs, in Acarnania; but how they came to settle in Capreæ no one has informed us. (Compare *Schol. in Apoll. Rhod.*, *Argon.*, 1.) Augustus was the first emperor who made Capreæ his residence, being struck, as Suetonius relates, by the happy presage of an old decayed ilex having, as it was said, revived on his arrival there. Not long after, he obtained the island from the Neapolitans, by giving them in exchange that of *Ischia*, which belonged to him. (*Suet.*, *Aug.*, 92.) Tiberius was led to select this spot for his abode, from its difficulty of access, being cut off from all approach, except on one side, by lofty and perpendicular cliffs. The mildness of the climate and the beauty of the prospect, which extends over the whole bay of Naples, might also, as Tacitus remarks, have influenced his choice. Here he caused twelve villas to be erected, which he is supposed to have named after the twelve chief deities. (*Tacit.*, *Ann.*, 4, 67.) The ruins of the villa of Jove, which was the most conspicuous, are still to be seen on the summit of the cliff looking towards *Sorrento*. It is probably the same with the *Arx Tiberii* of Pliny (3, 6).—The island of *Capri*, at the present day, abounds so much with various birds of passage, but especially with quails, that the greatest part of the bishop's income arises from this source. Hence it has been called the "Bishopric of Quails." In bad years the number caught is about 12,000, in good years it exceeds 60,000. The island is surrounded by steep rocks, which render the approach to it very dangerous. In the centre the mountains recede from each other, and a vale intervenes, remarkable for its beauty and fertility. The climate of the island is a delightful one; the lofty rocks on the coast keep off the cold winds of winter, and the seabreeze tempers the heat of summer. (*Malte-Brun*, *Geogr.*, vol. 4, p. 240, *Brussels ed.*)

Capsa, a town of Libya, in the district of Byzacium, north of the Palus Tritonis, surrounded by vast deserts. Here Jugurtha kept his treasures. It was surprised by Marius; and was destroyed in the war of Cæsar and Metellus Scipio. It was afterward rebuilt, and is now *Cafsa*. Sallust (*Bell. Jug.*, 94) ascribes the origin of this place to the Libyan Hercules. Diodorus Siculus also (4, 18) speaks of a large city, called Hecatonpylos, from its hundred gates, and which was founded in a fertile spot in the desert by Hercules, as he was proceeding from Libya to Egypt. Hanno is said to have taken this city during the first Punic war. (*Diod.*, 2, 24, *exc.* 1.—Compare *Polyb.*, 1, 73.) Mannert identifies Hecatonpylos with Capsa, and strives to elucidate the fable by ascribing to the place an Egyptian origin. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 346.) Gesenius derives the name of Capsa from the Punic *capsa*, "a bolt," "bar," or "barrier." (*Phœn. Mon.*, p. 421.)

Capŭa, a rich and flourishing city, the capital of Campania until ruined by the Romans. Its original name was Vulturnus, which was changed by the Tyrrheni, after they became masters of the place, to Capua. This latter name was derived from that of their leader Capys, who, according to Festus, received this appellation from his feet being deformed and turned inward. The name is not of Latin, but Tuscan origin. The Latins, however, pretended, notwithstanding, to ascribe the foundation of the city to Romulus, who named it, as they stated, after one of his ancestors. Capua was the chief city of the southern Tyrrheni; and even after it fell under the Roman dominion, continued to be a powerful and flourishing place. Before Capua passed into the hands of the Romans, a dreadful massacre of its Tyrrhenian inhabitants by the Samnites put the city into the hands of this latter people. Livy appears to have confounded this event with the origin of the place, when he makes it to have changed its name from Vulturnus to Capua, after the *Samnite* leader Capys. It is very remarkable that retaliation should have followed in a later age from the hands of the Romans, themselves in part of Tyrrhenian, that is,

Pelasgian descent. Capua deeply offended them by opening its gates to Hannibal after the victory of Cannæ. The vengeance inflicted by the Romans was of a most fearful nature, when, five years after, the city again fell under their dominion. Most of the senators and principal inhabitants were put to death, the greater part of the remaining citizens were sold into slavery, and by a decree of the senate the Capuani ceased to exist as a people. The city and territory, however, did not become thereupon deserted. A few inhabitants were allowed to remain in the former, and the latter was in a great measure sold by the Romans to the neighbouring communities. Julius Cæsar sent a powerful colony to Capua, and under the emperors it again flourished. But it suffered greatly from the barbarians in a later age; so much so, in fact, that the Bishop Landolfus and the Lombard Count Lando transferred the inhabitants to Casilinum, on the Vulturnus, 19 stadia distant. This is the site of modern *Capua*. (*Mannert, Geogr.*, vol. 9, pt. 1, p. 701, 766.)

Capys, I. a Trojan who came with Æneas into Italy, and, according to the common, but erroneous, account, founded the city of Capua. (*Vid.* Capua.)—II. A son of Assaracus, by a daughter of the Simoïs. He was father of Anchises by Themis. (*Ovid, Fast.*, 4, 33.)

Car, I. a son of Phoroneus, king of Megara. (*Pausan.*, 1, 40.)—II. A son of Manes, and regarded by the Carians as the patriarch of their race. (*Herod.*, 1, 171.—*Strab.*, 659.)

Caracalla, Antoninus Bassianus, eldest son of the Emperor Severus. His name Caracalla was derived from a species of Gallic cassock which he was fond of wearing; that of Bassianus from his maternal grandfather. Caracalla was born at Lugdunum (*Lyons*), A.D. 188, and appointed by his father his colleague in the government at the age of thirteen years. And yet he is said, even at this early age, to have attempted his father's life. Severus died A.D. 211, and was succeeded by his two sons Caracalla and Geta. These two brothers bore towards each other, even from infancy, the most inveterate hatred. After a campaign against the Caledonians, they concluded a disgraceful peace. They then wished to divide the empire between them; but their design was opposed by their mother, Julia, and by the principal men in the state, and Caracalla now resolved to get rid of his brother, by causing him to be assassinated. After many unsuccessful attempts, he pretended to desire a reconciliation, and requested his mother to procure him an interview with his brother in her own apartment: Geta appeared, and was stabbed in his mother's arms, A.D. 212, by several centurions, who had received orders to this effect. The prætorian guards were prevailed upon, by rich donations, to proclaim Caracalla sole emperor, and to declare Geta an enemy to the state, and the senate confirmed the nomination of the soldiers. After this, the whole life of Caracalla was only one series of cruelties and acts of extravagant folly. All who had been in any way connected with Geta were put to death, not even their children being spared. The historian Dio Cassius makes the whole number of victims to have amounted to 20,000. (*Dio Cass.*, 77, 4.) Among those who fell in this horrid butchery was the celebrated lawyer Papinian. And yet, after this, by a singular act of contradiction, he not only put to death many of those who had been concerned in the murder of his brother, but even demanded of the senate that he should be enrolled among the gods. His pattern was Sylla, whose tomb he restored and adorned. Like this dictator, he enriched his soldiers with the most extravagant largesses which extortion enabled him to furnish. The augmentation of pay received by them is said to have amounted to 280 millions of sesterces a year. As cruel as Caligula and Nero, but weaker than either, he regarded the senate and people with equal hatred and contempt. From motives of avarice, he gave all the freemen of the empire the right of citizenship, and was the first who received Egyptians into the senate. Of all his follies, however, the greatest was his admiration of Alexander of Macedon. From his infancy he made this monarch his model, and copied him in everything which it was easy to imitate. He had even a Macedonian phalanx of sixteen thousand men, all born in Macedonia, and commanded by officers bearing the same names with those who had served under Alexander. Convinced, moreover, that Aristotle had participated in the conspiracy against the son of Philip, he caused the works of the philosopher to be burned. With equally foolish enthusiasm for Achilles, he made him the object of his deepest veneration. He went to Ilium to visit the grave of Homer's hero, and poisoned his favourite freedman named Festus, to imitate Achilles in his grief for Patroclus. His conduct in his campaigns in Gaul, where he committed all sorts of cruelties, was still more degrading. He crossed over the Rhine into the countries of the Catti and Alemanni. The Catti defeated him, and permitted him to repass the river only on condition of paying them a large sum of money. He next marched through the land of the Alemanni as an ally, and built several fortifications. He then called together the young men of the tribe, as if he intended to take them into his service, and caused his own troops to surround them and cut them in pieces. For this barbarous exploit he assumed the surname of *Alemannicus*. In Dacia he gained some advantages over the Goths. He signed a treaty of peace at Antioch with Artabanus, the Parthian king, who submitted to all his demands. He invited Abgarus, the king of Edessa, an ally of the Romans, to Antioch, loaded him with chains, and took possession of his estates. He exercised the same treachery towards Vologeses, king of Armenia; but the Armenians flew to arms and repulsed the Romans. After this Caracalla went to Alexandrea, to punish the people of that city for ridiculing him. While preparations were making for a great massacre, he offered hecatombs to Serapis, and visited the tomb of Alexander, on which he left his imperial ornaments by way of offering. He afterward devoted the inhabitants for several days and nights to plunder and butchery, and seated himself, in order to have a view of the bloody spectacle, on the top of the temple of Serapis, where he consecrated the dagger which he had drawn, some years before, against his own brother. His desire to triumph over the Parthians induced him to violate the peace, under the pretence that Artabanus had refused him his daughter in marriage. He found the country undefended, ravaged it, marched through Media, and approached the capital. The Parthians, who had retired beyond the Tigris to the mountains, were preparing to attack the Romans the following year with all their forces. Caracalla returned without delay to Mesopotamia, without having even seen the Parthians. When the senate received from him information of the submission of the East, they decreed him a triumph and the surname *Parthicus*. Being informed of the warlike preparations of the Parthians, he prepared to renew the contest; but Macrinus, the prætorian prefect, whom he had offended, assassinated him at Edessa, A.D. 217, on his way to the temple of Lunus. His reign had lasted more than six years. It is remarkable, that this prince, although he did so much to degrade the throne of the Cæsars, yet raised at Rome some of the most splendid structures that graced the capital. Magnificent thermæ bore his name, and among other monuments of lavish expenditure was a triumphal arch, on which were represented the victories and achievements of his father Severus. Notwithstanding his crimes, Caracalla was deified after death by a decree of the senate. (*Dio Cass.*, 123, 1, *seqq.*—*Spartian.*,

Vit. Caracall.—Biogr. Univ., vol. 7, p. 95.—*Encyclop. Am.*, vol. 2, p. 506.)

CARACĀTES, a people of Germania Prima, in Belgic Gaul. Their country answers now to the diocese of *Maience*. (*Tacit., Hist.*, 4, 70.)

CARACTĀCUS, king of the Silures in Britain, a people occupying what is now *South Wales*. After withstanding, for the space of nine years, the Roman arms, he was defeated in a pitched battle by Ostorius Scapula, and his forces put to the rout. Taking refuge, upon this, with Cartismandua, queen of the Brigantes, he was betrayed by her into the hands of the Romans, and led to Rome. Great importance was attached to his capture. Claudius, who was emperor at the time, augmented the territories of Cartismandua, and triumphal honours were decreed to Ostorius. This exploit was compared to the capture of Syphax by Scipio, and that of Perses by Paulus Æmilius. The manly and independent bearing, however, of the British prince, when brought into the presence of the Roman emperor, excited so much admiration, that his fetters were removed, and freedom was granted him, together with his wife and children, who had shared his captivity. Some time after Claudius sent him back to his native island with rich presents, and he reigned there for two years after, remaining during all that period a firm friend to the Romans. (*Tacit., Ann.*, 12, 33, *seqq.—Biogr. Univ.*, vol. 7, p. 103.)

CARĂLIS, or, with less accuracy, Carallis, a city of Sardinia, founded by the Carthaginians, and soon made the capital of the island. It is supposed to correspond to the modern *Cagliari*, but it reached, in fact, farther to the east than *Cagliari*, up to the present *Capo St. Elia*. This we learn from Ptolemy, who speaks of the city and promontory of Caralis together. Claudian also alludes to the long extent of the place. "*Tenditur in longum Caralis*," &c. (*Bell. Gild.*, 520.) Its harbour, which afforded a good shelter against the winds and waves, rendered it always a place of importance. (*Mannert, Geogr.*; vol. 9, pt. 2, p. 490.)

CARAMBIS, I. a promontory of Paphlagonia, now *Karempi*, facing Criû-Metopon (Cape *Crio*), in the Tauric Chersonese. (*Strab.*, 545.—*Plin.*, 6, 2.)—II. A city near the promontory of the same name. (*Scylax, Peripl.*, p. 34.—*Plin.*, 6, 2.)

CARĂNUS, a descendant of Temenus the son of Hercules. According to Justin (7, 1), Velleius Paterculus (1, 8), Pausanias (9, 40), and others, he quitted Argos, his native city, at the head of a numerous body of colonists, and, arriving in Æmathia, a district of Macedonia, then ruled by Midas, obtained possession of Edessa, the capital, where he established his sway, and thus laid the foundation of the Macedonian empire. Considerable doubts, however, arise, upon looking into the accounts of Herodotus and Thucydides, as to the authenticity of the adventure ascribed to Caranus. (Consult remarks under the article MACEDONIA.)

CARAUSĬUS, a native of Gaul, born among the Menapii. His naval abilities attracted the notice of Maximian, who gave him the command of a squadron against the pirates. He proved, however, unfaithful to his trust, and too much bent on enriching himself. Maximian thereupon gave orders to put him to death; but Carausius, apprized of this in season, retired with his fleet to Britain. Here he succeeded in gaining over, or else intimidating, the only Roman legion that remained in the island, and finally proclaimed himself emperor. He forced the emperors Maximian and Diocletian to acknowledge his authority, which he maintained for the space of seven years. He was assassinated by Allectus. (*Crevier, Hist. des Emp. Rom.*, vol. 6, p. 177, 202.)

CARBO, the surname of a branch of the Papirian family at Rome. Several distinguished men bore this name, among whom were, I. Caius, a Roman orator, the contemporary and friend of Tiberius Gracchus, was accused of seditious conduct by L. Crassus, and committed suicide by swallowing cantharides. (*Cic., Brut.*, 27, *et* 43.—*Id., Or.*, 34—*Id., Ep. ad Fam.*, 9, 21.) He was thought to have been concerned in the assassination of the younger Africanus. (*Cic., Or.*, 2, 40.—*Ep. ad Fam., l. c.*)—II. Cneius, son of the preceding, was three times consul, and at last proconsul in Gaul. He was a partisan of Marius', and was put to death by order of Pompey, at Lilybæum, in Sicily. Consult, as regards the singular attachment to life which he displayed, the account given by Valerius Maximus (9, 13).

CARCHĒDON (*Καρχηδών*), the Greek name of Carthage.

CARDIA, a town in the Thracian Chersonesus, at the top of the Sinus Melanis. It was destroyed by Lysimachus when he founded Lysimachia a little south of it. It derived its name from being built in the form of a *heart*. It was also called Hexamilium, because the isthmus is here about six miles across. It was afterward rebuilt, and is now *Hexamili*. (*Plin.*, 4, 11.—*Mela*, 2, 2.—*Solin.*, c. 10.—*Ptol.*, 3, 12.—*Herod.*, 7, 58.)

CARDŪCHI, a warlike nation in Gordyene, a district of Armenia Major, inhabiting the *Montes Carduchi*, between the Tigris and Lake Arsissa. Strabo says that in his time they were called *Gordyæi*. Pliny (6, 12) and Quintus Curtius (4, 10) both make mention of the *Montes Gordyæi*, but the former writer elsewhere (6, 17) informs us that the Carduchi were called in his time *Cordueni*. The modern *Kurds* are regarded as the descendants of this ancient people. (*Xen., Anab.*, 3, 5, 16, &c.—Consult *Krüger, ad loc.*)

CARIA, a country of Asia Minor, to the south of Ionia and Lydia, from which it was separated by the course of the Mæander. In extent it was the least considerable of the divisions of the peninsula; but, from the number of towns and villages assigned to it by the ancient geographers, it would seem to have been very populous. The corresponding division of the Turkish provinces, in modern geography, is called *Muntesha*. Caria was a fruitful country, and produced, like the surrounding regions, wheat, oil, wine, &c. The Carians were not considered by Herodotus and other early Greek historians as the aboriginal inhabitants of the country to which they communicated their name. Herodotus, himself a native of Caria, and who must therefore be allowed to have been well acquainted with its traditions, believed that the people who inhabited it had formerly occupied the islands of the Ægean, under the name of Leleges; but that, being reduced by Minos, king of Crete, they were removed by that sovereign to the continent of Asia, where they still, however, continued to be his vassals, and to serve him more especially in his maritime expeditions. At this period, says the historian, the Carians were by far the most celebrated of the existing nations; they excelled in the manufacture of arms, and the Greeks ascribed to them the invention of crests, and the devices and handles of shields. (*Herod.*, 1, 171.—Compare *Anacr. et Alc. ap. Strab.*, 661.) The Carians appear to have been, at an early period, great pirates, and it was for this reason, doubtless, that Minos expelled them from the island, while he was glad, at the same time, to avail himself of their skill and enterprise for the aggrandizement of his own empire. The account which the Carians themselves, however, gave of the origin of their race, indicates a near degree of affinity with the Lydians and Mysians, for they made Lydus and Mysus the brothers of Car, the patriarch of their nation. (*Herod.*, 1, 171.—*Strab.*, 659.) Hence it is not unreasonable to suppose, that as Thrace and Macedonia furnished those numerous tribes, which, under the several names of Leleges, Caucones, and Pelasgi, spread

themselves over the shores of the *Ægean* and the islands of that sea, the Carians therefore must have belonged to the same great family, since they are confounded by the best authorities with the Leleges. It is difficult to say what nation inhabited Caria before Minos had removed thither the people from whom it took its name; but it is not improbable that the Phœnicians occupied a portion of it. For we know that they had colonized Rhodes and other islands off the coast, and Athenæus remarks (4, p. 174) that certain poets had applied the name Phœnice to Caria. The Carians appear to have offered but little resistance to the Greek settlers who successively established themselves on their coast, and to have been gradually confined to the southern coast chiefly, and to the valleys of those streams which are tributary to the Mæander, towards the borders of Phrygia and Pisidia. We find them also yielding to the superior ascendency of the Lydians, under the dominion of Alyattes and Crœsus. (*Nic., Damasc.*, p. 243.—*Herod.*, 1, 28.) On the overthrow of the Lydian empire they passed under the Persian sway. The policy of the sovereigns of Persia was, to establish in each subject or tributary state a government apparently independent of them, but whose despotic authority at home afforded the best guarantee that the people would everywhere be brought under the control of the court of Susa. It was to this system that the dynasty of Carian princes, who fixed their residence at Halicarnassus, owed its origin. A sketch of their history will be given in the account of that city. From the Persian Caria passed to the Macedonian sway. At a later period, it appears to have been, for a time, annexed to the kingdom of Egypt. (*Polyb.*, 3, 2.) It next fell under the dominion of Antiochus; but, on his defeat by Scipio, the Roman senate bestowed this part of the conquered monarch's territory upon the Rhodians. It was afterward overrun, and occupied for a short time, by Mithradates, but was finally annexed by the Romans to the proconsular province of Asia. (*Cramer's Asia Minor*, vol. 2, p. 163, *seqq.*)

Carinæ, a street of Rome, where Cicero, Pompey, and others of the principal Romans dwelt. From the epithet *lautæ*, which Virgil applies to the Carinæ, we may infer, that the houses which stood in this quarter of ancient Rome were distinguished by an air of superior elegance and grandeur. (*Æn.*, 8, 361, *seqq.*) The name Carinæ is derived, as Nardini not improbably supposes, from the street's being placed in a hollow between the Cœlian, Esquiline, and Palatine hills. (*Cramer's Ancient Italy*, vol. 1, p. 375.)

Carinus (M. Aurelius), eldest son of the Emperor Carus, who gave him the title of Cæsar, and rank of Augustus, together with the government of Italy, Illyricum, Africa, and the West, when he himself was setting out with his second son Numerianus, to make war against the Persians. Carus, knowing the evil qualities of Carinus, gave him this charge with great reluctance, but he had no alternative, as Numerianus, though superior in every respect to his elder brother, was too young to hold so important a command. As soon as Carinus entered Gaul, which his father had particularly charged him to defend against the barbarians, who menaced an irruption, he gave himself up to the most degrading excesses, discharged the most virtuous men from public employment, and substituted the vile companions of his debaucheries. On hearing of the death of his father he indulged in new excesses and new crimes. Still, however, his courage and his victories merit praise. He defeated the barbarians who had begun to attack the empire, among others the Sarmatæ, and he afterward overthrew Sabinus Julianus, who had assumed the purple in Venetia. He then marched against Diocletian, who had proclaimed himself emperor after the death of Numerian. The two armies met in Mœsia, and several engagements took place, in which success seemed balanced. At last a decisive battle was fought near Margum, and Carinus was on the point of gaining a complete victory, when he was slain by a tribune of his own army, who had received an outrage at his hands. This event took place A.D. 285, so that the reign of Carinus, computing it from his father's death, was a little more than one year. (*Vopisc., Car.*, 7. —*Id., Numer.*, 11.—*Id., Carin.*, 16, *seq.*—*Suid., s. v.* Καρῖνος.—*Eutrop.*, &c.) If historians have decried Carinus for his vices, there have not been wanting poets to sing his praises. Nemesianus and Calpurnius have followed the example of Virgil; and, as the latter has placed, on the lips of shepherds, eulogiums on Augustus, so these two bards have sung in their eclogues the praises of Carinus and Numerian, and have raised them both to the rank of gods! (*Biogr. Univ.*, vol. 7, p. 137, *seq.*—*Crevier, Hist. Emp. Rom.*, vol. 6, p. 150, *seqq.*)

Carmania, a country of Asia, between Persia and Gedrosia, now *Kerman*. Its capital was Carmania or *Kerman*, southeast of Persepolis. (*Plin.*, 6, 22, *seq.* —*Solin.*, c. 104.—*Arrian, Exp. Al.*, 6, 28.)

Carmelus, a god of the Syrians, who was worshipped on Mount Carmel. He had an altar, but no temple. According to Tacitus, a priest of this deity predicted to Vespasian that he would be emperor. (Compare the remarks of *Brotier, ad Tacit., Hist.*, 2, 78.)

Carmenta and Carmentis, according to the old Italian legend, a prophetess of Arcadia, mother of Evander, with whom she was said to have come to Italy. Her first name is said to have been Themis, and the appellation Carmenta, or Carmentis, to have been given her from her delivering *oracles in verse* (*Carmina.*—Compare *Kruse, Hellas*, vol. 1, p. 444, in *notis*). Carmenta seems, in fact, to have been a deity similar to the Camenæ or Muses. That she was an ancient Italian deity is clear, for she had a flamen and a festival. (*Cic., Brut.*, 14.) The Carmentalia were on the 11th and 15th of January. Carmenta was worshipped by the Roman matrons. They prayed, on this occasion, to two deities, named Porrima and Prosa, or Antivorta and Postvorta, for a safe delivery in childbirth. (*Keightley's Mythol.*, p. 532.)

Carmentalia, a festival at Rome in honour of Carmenta, celebrated the 11th and 15th of January. (*Vid.* Carmenta.—*Ovid, Fast.*, 1, 461.)

Carmentalis Porta, one of the gates of Rome in the neighbourhood of the Capitol. It was afterward called *Scelerata*, because the Fabii passed through it in going to that fatal expedition where they perished. (*Virg., Æn.*, 8, 338.)

Carneades, a philosopher of Cyrene in Africa, founder of a sect called the third or New Academy. The Athenians sent him with Diogenes the Stoic, and Critolaus the peripatetic, as ambassador to Rome, B.C. 155. Carneades excelled in the vehement and rapid, Critolaus in the correct and elegant, and Diogenes in the simple and modest, kind of eloquence. Carneades, in particular, attracted the attention of his new auditory by the subtlety of his reasoning and the fluency of his language. Before Galba and Cato the Censor, he harangued with great variety of thought and copiousness of diction in praise of justice. The next day, to establish his doctrine of the uncertainty of human knowledge, he undertook to refute all his former arguments. Many were captivated by his eloquence; but Cato, apprehensive lest the Roman youth should lose their military character in the pursuit of Grecian learning, persuaded the senate to send back these philosophers, without delay, to their own schools. Carneades obtained such high reputation at home, that other philosophers, when they had dismissed their scholars, frequently came to hear him. It was the doctrine of the New Academy, that the senses, the understanding, and the imagination fre-

quently deceive us, and therefore cannot be infallible judges of truth; but that, from the impression which we perceive to be produced on the mind by means of the senses, we infer appearances of truth or probabilities. He maintained, that they do not always correspond to the real nature of things, and that there is no infallible method of determining when they are true or false, and consequently that they afford no certain criterion of truth. Nevertheless, with respect to the conduct of life, Carneades held that probable appearances are a sufficient guide, because it is unreasonable that some degree of credit should not be allowed to those witnesses who commonly give a true report. He maintained, that all the knowledge the human mind is capable of attaining is not science, but opinion. (*Enfield's Hist. Phil.*, vol., 1, p. 254, *seq.*—*Cic. ad Att.*, 12, 23, *de Orat.*, 1 et 2.—*Lactant.*, 5, 14.—*Val. Max.*, 8, 8.)

Carnēa, a festival observed in many of the Grecian cities, but more particularly at Sparta, where it was first instituted, in honour of Apollo *Carnēus*. (*Vid.* Carneus.) It commenced at Sparta on the seventh day of the month named after it Carneus (Κάρνειος), which corresponded to the Athenian Metageitnion, or a part of our August and September. The celebration lasted nine days, and, according to some, was an imitation of the manner of living, and the discipline used, in camps; for nine σκιάδες (*tents*) were erected; in every one of which nine men, of three different tribes, three being chosen out of a tribe, lived for the space of nine days, during which time they were obedient to a public crier or herald, and did nothing without express directions from him. Hesychius tells us, that the priest, whose office it was to attend at this solemnity, was named ἀγητής, and he adds, in another place, that out of every tribe five other ministers were elected, and called Καρνεάται, who were obliged to continue in their function four years, during which time they led a life of celibacy. At this festival, the musical numbers called Κάρνειοι νόμοι were sung by musicians, who contended for victory. The first prize was won by Terpander. (*Athenæus*, 14, p. 635, *e.*—Compare *Corsini, Fast. Attic.*, 3, p. 41.—*Sturz, ad Hellanic., fragm.*, p. 83.—*Manso, Sparta*, vol. 1, pt. 2, p. 215, *seqq.*)

Carnēus, an epithet applied to Apollo. According to the common account, the name was derived from Carnus, an Acarnanian, who was instructed by the god in the art of divination, but was afterward slain by Hippotes, a descendant of Hercules. Apollo, in revenge, sent a plague upon the Dorians, to avert which they instituted the festival of the Carnea. Various other accounts, equally unworthy of reliance, are given. The epithet Carneus evidently refers to the prophetic powers of the god, and the certain *fulfilling* of his predictions; and hence it is clearly related to the Greek verb κραίνω, "to accomplish." (Compare *Schol. ad Theocrit.*, 5, 83.—*Manso, Sparta*, vol. 1, pt. 2, p. 218.)

Carnūtes, a powerful nation of Gallia Celtica, known even before the time of Cæsar, and mentioned by Livy (5, 34) among the tribes that crossed the Alps in the time of Tarquinius Priscus. And yet they are numbered by Cæsar (*B. G.*, 6, 4) among the clients or dependants of the Remi. Their country was the principal seat of the Druids, and lay to the southwest of the Parisii. It answered to the modern departments *d'Eure-et-Loire* and *du Loiret*. Autricum, now *Chartres*, was their chief city. (*Lemaire, Ind. Geogr. ad Cæs., s. v.*)

Carnūtum, or Carnuntum, a city of Pannonia Superior, on the Danube, opposite the mouth of the Marus. It became a place of importance in the war with the Marcomanni, and here the emperor Marcus Aurelius took up his residence for some years, and made it a central point from which to direct his operations against the Marcomanni and Quadi. It was plundered and destroyed by the barbarians in the fourth century (*Ammian. Marcell.*, 30, 5), but was afterward rebuilt, though it never attained to its previous flourishing condition. The ruins of this place are to be found at the present day between *Petronel* and *Altenburg*, on the Danube. (*Vell. Paterc.*, 2, 109.—*Plin.*, 4, 12.—*Eutrop.*, 8, 6.—*Spartian. Sev.*, 5.—*Mannert, Geogr.*, vol. 3, p. 657.)

Carpātes, a long chain of mountains in the northern parts of Dacia, called also Alpes Bastarnicæ, now the range of *Mount Krapack*. (*Ptol.*, 3, 7.)

Carpăthus, an island in the Mediterranean, between Rhodes and Crete. The adjacent sea received from it the name of *Mare Carpathium*. Its first inhabitants were transplanted here by Minos from Crete; and an Argive colony was afterward added to them. (*Diod. Sic.*, 5, 54.) Carpathus was two hundred stadia in circumference, and, according to Strabo, had four towns. In this he is wrong; since Pliny and Scylax speak merely of three; and even this is a large number for so small an island. The chief place was Nisyrus. The Turks call the island of Carpathus at the present day *Scarpanto*, but the modern Greeks *Carpatho*. (*Plin.*, 4, 12.—*Scylax*, p. 38.)

Carræ and Carrhæ, a town of Mesopotamia, near which Crassus was killed. It lay to the southeast of Edessa, and was a very ancient city. It is supposed to be the Charran of Scripture, whence Abraham departed for the Land of Canaan. (Compare *Well's Sacred Geogr., s. v. Charran.—Calmet's Dict.*, vol. 5, p. 323.) According to Kinneir, a modern traveller in that quarter, *Charran*, or, as it is now called, *Harran*, is peopled by a few families of wandering Arabs, who have been led thither by a plentiful supply of good water from several small streams. It is situated in 36° 52′ north latitude, and 39° 5′ east longitude, in a flat sandy plain. (*Lucan*, 1, 104.—*Plin.*, 5, 24.—*Eutrop.*, 6, 18.—*Amm. Marcell.*, 23, 4.—*Jornand., de regn. Success.*, p. 22.—*Zosim.*, 3, 12.—*Joseph., Ant. Jud.*, 1, 7, 19.)

Carsĕoli, a town of the Æqui, on the Via Valeria. It became a Roman colony after the Æqui had been finally reduced. (*Liv.*, 10, 3.) It was sometimes selected by the senate as a residence for illustrious state captives and hostages. Ovid (*Fast.*, 4, 683) describes the adjacent country as cold, and unfit for raising olives, but good for grain. The ruins of the place still retain the name of *Carsoli*. (*Cramer's Anc. Italy*, vol. 1, p. 324.)

Carteia, a city of Hispania Bætica, the position of which has given rise to much dispute. It does not appear, however, to have been the same with Calpe. D'Anville places it at the extremity of a gulf which the mountain of Calpe covers on the east; but Mannert, more correctly, at the very extremity of the strait below *Algesiras*. (*Mannert, Geogr.*, vol. 1, p. 305.—Compare *Ukert, Geogr.*, vol. 2, p. 345.)

Carthæa, a town in the island of Ceos, whence the epithet Cartheius. (*Ovid, Met.*, 7, 368.) It was situate on the southeastern side of the island, and is now called *Poles*. (Compare the French *Strabo*, vol. 4, p. 164, *not.*)

Carthaginienses, the inhabitants of Carthage. (*Vid.* Carthago.)

Carthāgo, a celebrated city of Africa, the rival, for a long period, of the Roman power. It was founded by a colony from Tyre, according to the common account, B.C. 878. Some suppose, however, that the city was more than once founded, and in this way they seek to remove the difficulty presented by the various accounts respecting the building of Carthage, by referring them to different epochs. (*Heyne, Excurs.*, 1, *ad Æn.*, 4.—Vol. 2, p. 543, *ed. Leips.*) According to this view of the subject, Carthage was originally settled by Tyrus and Carchedon,

50 years before the fall of Troy. (*Appian, Bell. Pun. init.—Hieron. in Euseb. ad Num.*, 905, p. 91, *ed. Scalig.*) By the computation of Eusebius, however, it took place 37 years before Troy was destroyed. The second founding of Carthage occured 173 years subsequent to the former one (*Chron. Euseb., Hieron. ad Num.*, 971), or, if we follow Syncellus (p. 181, A), 133 years after the taking of Troy. With this epoch the mention of Dido comes in for the first time. Her true era, however, appears to be that of the third founding of the city, 190 years later, according to Josephus (*in Apion.*, 1, 18, p. 1042).—The Greeks called Carthage Καρχηδών, and the Carthaginians, Καρχηδόνιοι. The name of the place in Punic was *Carthada*, i. e., "The New City," in contradistinction to the old or parent city of Tyre. (Compare *Gesenius, Gesch. Hebr. Spr.*, p. 229.—*Id., Phœn. Mon.*, p. 421.)—Carthage was situated on a peninsula, in the recess of a spacious bay, formed by the promontory Hermæum (Cape *Bon*) on the east, and that of Apollo (Cape *Zibib*) on the west. The Bagradas flows into the bay between Utica and the peninsula, and, being an inundating river, has doubtless caused many changes in this bay. The adventurers who founded Carthage bought a small piece of land, for which they paid a yearly tax; with the increasing wealth and power of the city, the respective conditions of the Carthaginians and the natives were changed, and the merchants assumed and maintained a dominion over the Libyans who dwelt around them. The Carthaginians upheld their control over the native tribes by sending out colonies, as the Romans did into the Italic states; a mixed population would thus soon arise. A regular colonizing system was part of the Carthaginian policy. (*Aristot., Polit.*, 6, 3.) To provide for the poor by grants of land, and to avoid popular commotion, which is naturally produced by poverty, was the object of their colonial establishments. This kind of relief cannot be permanent, and we consequently read of more colonies of this description in the later periods of Carthage. Their settlements in Africa were principally on the coast between Carthage and the Syrtis Minor: they appear to have been under the immediate control of the parent city. But there is no reason for supposing, that the genuine Phœnician colonies, those established by Tyre, or other cities of the parent country, were in this kind of dependance on Carthage.—It was the policy of Carthage to encourage the agriculture of the productive region of Byzacium: their city was thus supplied with the prime necessaries of life.—The boundaries of the Carthaginian territories in Africa were these: on the east the tower of Euphranta was the barrier between them and the Cyrenæans. From this place, which was on the eastern shore of the Syrtis Major, or from Charan, which was near to it, the Carthaginians carried on a contraband trade to procure the silphium. (*Strabo*, 836.) The southern boundary was determined by natural limits: the sandy desert and its wandering inhabitants owned no master. It is more difficult to assign a western boundary: they had posts, or trading positions, along the northern coast as far as the Straits of Gibraltar, but this will not prove that they had any territorial possession. The Nomades would give themselves little concern about a small island opposite to the coast, or a barren rock upon it, and the Carthaginians might gradually attain some small tract besides the spot which was a depôt for commodities. The Carthaginian possessions which were undisputed probably did not extend west of the 26th degree of east longitude, and spread some distance into the interior. The lake Tritonis may be considered as the southern and western limit of the cultivated region. Among the foreign possessions of Carthage may be enumerated their dependances in Sicily and Spain, as well as Sardinia, Corsica, the Baleares, and Malta. In Sicily the Carthaginians succeeded to the possessions of the mother-country, Phœnicia. They were never able, however, to make themselves masters of the whole island: had they succeeded in their design, their subsequent history might have been different. They probably never had secure possession of more than one third of the island. Sicily was the point where the interests of the Greeks and Carthaginians conflicted. The Greek cities were free states, whose wealth increased with as much rapidity, according to extant documents, as any countries whose history is known, except some of the free states of America. Had these little commonwealths always united their forces, the Carthaginian settlements, which were strictly colonies in the modern acceptation of the word, must have yielded to the superior energies of the Greeks. It is said (*Herodot.*, 7, 165) that it was a concerted plan between Xerxes and the Carthaginians, that Greece and Sicily should be crushed at the same time; one by the united myriads of the east, the other by the barbarians of the west, who formed the armies of Carthage. But Hamilcar, the Carthaginian general, saw his forces vanquished by the Sicilian Greeks, and he himself lost his life.—As to Spain, it is difficult to distinguish between the Phœnicians and their descendants, the Carthaginians, owing to the imperfect records we possess of Carthaginian history; nor can we with certainty assign the era when the colonists succeeded to the foreign possessions of the mother-country. The southwestern part of Spain, the modern *Andalusia*, was their favourite region: the town of Gades (*Cadiz*) became a flourishing place, and the emporium of Southern Spain. (*Heeren, Ideen*, vol. 2, pt. 1, p. 27, *seqq.—Long's Anc. Geogr.*, p. 91, *seqq.*)

1. *The Carthaginian Polity.*

Our information on this important and interesting subject is not so complete as the investigator of ancient history desires. Aristotle's small extant treatise, entitled "Politica," is our best guide in this obscure matter. The city was a commercial town, possessing, as we have seen, numerous foreign colonies, besides dependent towns in the fertile region of Byzacium. Agriculture was encouraged in the African colonies, or subject cities, by the demands for the necessaries of life which a great capital would create: from the fragments of Mago's book on husbandry, and the testimony of historians, we infer that the cultivation of grain, of the olive, and the vine, and the raising of cattle, were well understood. Carthage, like most of the towns in the Greek states, was the ruling city of the district in which it was situated: the citizens of the metropolis possessed the sovereign power, but the mode in which it was distributed among those of Carthage requires some explanation. There was in Carthage, undoubtedly, a body of rich citizens, who are sometimes considered as a kind of aristocracy, but there is no proof that this was an hereditary dignity, or that it was anything more than the influence which a rich individual possesses and transmits to his children by joining it to a large estate. An aristocracy may be formed in this way: that of Carthage, as far as we know, possessed no hereditary privileges, and no political power but from election. But posts of honour and dignity brought with them no emolument, and, consequently, were the exclusive property of the rich, who alone could afford to sustain the expense which such situations necessarily require. Bribery is a consequence of such an institution, and a small body, whatever name it may have, will thus govern a community. (*Aristot., Polit.*, 2, 8.—*Heeren's Ideen*, vol. 2, pt. 1, p. 108, *seqq.*) The Spartan polity was that which Aristotle and Polybius consider the most nearly related to the Carthaginian. The power of the people was very limited, and was exercised only in their public

meetings. The kings or suffetes, and the generals of the republic, were elected by the people in their public assemblies; but bribery was so usual that Aristotle considered those high distinctions as saleable at the time when he wrote. When the suffetes and the senate could not agree about any proposed enactment, the people had the right of deciding between them. The senate possessed the chief power, both legislative and executive; but we are entirely ignorant of the constitution of this body. It is only from the comparison made by Aristotle and Polybius between the constitutions of Carthage and Sparta, and the additional resemblance between that of Carthage and Rome in the time of Polybius, that we can attain to any probabilities. We suppose, then, that the senators might hold their offices for life; that their number was considerable, and that they possessed the principal legislative and executive power. The presiding officers of the senate and the chief civil magistrates were the suffetes: the Greek writers call them kings, and the Roman historian, Livy, compares them with the consuls. They were elected from the richest and noblest families (*Aristot., Polit.*, 2, 81); we suppose the number was two, like that of the kings of Sparta and consuls of Rome: any farther conjectures about them may be ingenious, but they will also be useless. The generals of the state were elected also from the most distinguished families. The civil and the military power in Carthage were distinct. We may find instances in which the kings seem to have had something like military command, as in the case of King Hanno, who conducted the colonial expedition; but, in general, we can have no doubt that the generals of the republic were officers chosen by the people to command the armies in foreign expeditions or in domestic dissension. The judicature of Carthage resembled that of Sparta: the judges of the several courts had the full and complete cognizance of all civil and criminal cases, without the aid of jurymen. (*Aristot., Polit.*, 3, 1.) The court of the one hundred was the supreme tribunal of Carthage, and the account of its origin, given by Justin (18, 7), is rendered more probable by Aristotle's comparing this body with that of the Spartan Ephori. Such a tribunal as this could be converted by favourable circumstances and a few bold leaders into a real court of inquisition: it actually became so in the later ages of the commonwealth; and, if we believe Livy (33, 46), the lives and property of the citizens were disposed of according to its caprice. Any injury, real or imaginary, done to one of the body, was an offence against the dignity of the whole college. Hannibal overturned the throne of the inquisitors, and destroyed this tyrannical and dangerous tribunal. This body was not chosen by the people, but by courts called Pentarchies: we know nothing more of these latter courts, except that they had cognizance of very important cases, and enjoyed the privilege of supplying the vacancies that happened in their own body. The members of the court of one hundred retained their place for a long time, though originally not for life. (*Aristot., Polit.*, 2, 8.) Our materials will hardly admit any farther development of the constitution of Carthage. In the decline of the state, we know from Aristotle that the influence of a few rich families in obtaining possession of places of importance, and the union of several distinct offices in one person, contributed materially to hasten the end of the political system. (*Heeren's Ideen*, vol. 2, pt. 1, p. 118, *seqq.*—*Long's Anc. Geogr.*, p. 97.)

2. *Religion of the Carthaginians.*

The religious faith and ceremonies of the Carthaginians appear to have been at bottom the same with those of the mother country, Phœnicia. Hence the general denominations for their divinities betray a strong resemblance between the two nations. Thus we have *Elim*, *Alonim*, and, in the feminine, *Alonoth*; *Baal* and *Baalath*; *Melech* and *Maleath*; *Don* for *Adon*. (*Plaut., Pœnul.*, 5, 1, 15.—Compare *Bellermann*, vol. 1, p. 45, and vol. 2, p. 15.) These appellations, given to the deities of Carthage as well as to those of Phœnicia, expressed in both countries the majesty of those all-powerful beings, and the dominion which they exercised over men. It was to the sun, however, as the first principle of nature, as the generative power, that the Carthaginians, after the example of the nations of Canaan, offered peculiar adoration. They styled him *Baal* or *Moloch*, "the lord," "the king," and also *Belsamen*, "the lord of heaven." This supreme deity they worshipped with a reverence so profound as scarcely ever to dare to pronounce his true name: they contented themselves in general with designating him as the "Ancient One," "the Eternal." (*Augustin., De Consensu Evang.*, 1, 36.—Vol. 3, p. 11, *ed. Maur.*—Compare the expression, "Ancient of Days," in *Daniel*, 7, 9, 13.) The Greek writers translated *Baal* by Κρόνος, and the Romans by *Saturnus*, no doubt on account of the common reference which those divinities had to the idea of time. The images, as well as the titles of the Sun-God, were the same, to all appearances, both among the Phœnicians or Canaanites, and the Carthaginians. The description which Diodorus has left us of the statue of Cronus (Saturn) at Carthage, coincides in general with the account given by the Jewish Rabbins of that of Moloch in Canaan. (*Diod. Sic.*, 20, 14.—*Selden, de Diis Syris*, 1, 6.) Both were made of metal; both had the arms extended, with a kind of furnace, or inner cavity, below, into which children were thrown to be destroyed by fire, as an offering to this horrid idol. In process of time, when the Carthaginians had become more closely connected with the Greeks, it is probable that Baal was made in some respects to resemble the Apollo of the latter; his worship, as well as his figure, would begin to modify themselves, and hence the Apollo of Carthage, whose colossal statue, entirely gilt, was transported to Rome by Scipio. (*Polyb.*, 7, 9.—*Appian, Bell. Pun.*, 79.—*Plut., Vit. Flamin.*, c. 1.—*Creuzer's Symbolik*, vol. 2, p. 269.—But consult Guigniaut's note, vol. 2, p. 231, of the French work.) In the Roman Carthage, which retained the worship of its ancient deities, while it changed, at the same time, their forms and names, the Latin Saturn appeared to take the place of the Phœnician Baal; but the human sacrifices, still continually renewed, notwithstanding the repeated orders to the contrary on the part of the Romans, attest the permanency of ancient ideas and rites. Baal-Saturn maintained his honours even to the extremities of the west, even to Gades, where, under the Roman dominion, there still existed a temple of this god. (Compare *Münter, Religion der Karthager*, p. 17, *seqq.*—*Id., über Sardische Idole*, p. 8, *seqq.*) Various animals were consecrated to Baal, as to all the great divinities of paganism. Oxen were sacrificed to him, and he himself bore the attributes of a bull. A Phœnician medal, which has come down to us, displays the image of a god, like the Jupiter of the Greeks, seated on a throne, and having the head of an ox. The inscription is *Baal-Thsrz*. Payne Knight (*Inquiry into the Symb. Lang.*, &c., § 31.—*Class. Journ.*, vol. 23, p. 226) compares the name *Thor*, given to the bull among the Phœnicians, according to Plutarch (*Vit. Syll.*, 17), with the god *Thor* of Scandinavian mythology, the head of whose image was that of a bull. Horses were also dedicated to the Sun, and their blood shed at his festivals. (*Münter, Religion der Karthager*, p. 14, n. 44, who deduces this from a passage in the 2d (4th) *Book of Kings*, 23, 11.) It is also very probable that the elephant, an animal so renowned among the ancients for the species of worship which it was said to offer to the sun and moon (*Ælian*,

H. A., 7, 4.—*Plin.*, 8, 1), was held sacred to Baal. One thing at least is certain, that in Africa these pious animals were in some degree connected with the worship of Ammon; and the coins of Juba, king of Mauritania, display on one side the head of Jupiter Ammon, and on the other an elephant. (*Eckhel, Doctr. Num. Vet.*, vol. 4, p. 154.)—To the Sun-God, as monarch of the skies and supreme generator, was joined a female divinity, as the great goddess κατ' ἐξοχήν, as the queen of heaven, and the principle of fecundated nature. This divinity makes her appearance under various forms and different names in almost all the religions of Asia. (Compare *Nouveau Journal Asiatique*, vol. 1 (1829), p. 11, *seqq.*—*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 232.) At Carthage, as in Syria and Phœnicia, she appears to have borne the name of *Astarte* or *Astaroth*, which corresponds to the idea of sovereign of the heavens and the stars. Thus the Greeks called her, in their language, *Urania*, and the Romans the "Celestial Goddess." This deity was worshipped in numerous temples at Carthage, along the coast of Africa, at Malta, and in the other isles of the Mediterranean, as also in Spain, near Gades; and her rites were no less voluptuous in their character than those of Mylitta at Babylon, of Anaïtis in Armenia, and of Venus-Urania in Cyprus. (*Münter, Rel. der Karthager* p. 80, *seqq.*)—Immediately after Baal and Astarte, was placed, among the national divinities of Carthage, *Melkarth*, the "king of the city," the tutelary deity of the parent city of Tyre. (*Münter, ibid.*, p. 36, *seqq.*) Wherever the Phœnicians penetrated, the altars that were raised in honour of this god, and the various traces of his worship, testify the high veneration which this people entertained for him. The Tyrian colonies regarded him as their common protector; they adored him as a kind of divine mediator; as a sort of sacred bond, uniting them one with another and with their common country. The symbol of the victorious course of the sun, and identical, in this respect, with the Grecian Hercules, he naturally became, for these hardy navigators, the celestial guide of their distant expeditions, and, consequently, the god of commerce. (*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 172, n. 4.) In this way he was in some measure assimilated to another deity, *Sumes*, whose Phœnician name recalls the *Som* of Egypt. (Compare *Bellermann, über Phœnic. Münz.*, 1, p. 25.) A similar alliance existed at Rome between Hercules and Mercury, both deities being considered as the gods of riches and abundance. Melkarth was, in effect, like the Grecian Hercules, the same with the sun. The Tyrians raised, in his temple at Gades, an altar to the year (*Eustath. ad Dionys. Perieg.*, p. 453), and it is in a point of view directly analogous, that Nonnus calls Hercules the conductor of the twelve months. (*Dionys.*, 40, 338.) Every year they kindled at Carthage, as at Tyre, and probably in all the Phœnician colonies, a large pyre in honour of Melkarth, whence an eagle was let loose, as a symbol, like the Egyptian phœnix, of the sun, and of time renewing itself from its own ashes. This scene was transferred by the Greeks to Mount Œta, where Hercules, in consuming himself on the funeral pile, celebrates his apotheosis after the accomplishment of his twelve labours. (*Dio. Chrysostom., Orat.*, 33.—Vol. 2, p. 23, *ed. Reiske.*) The worship of a Hercules, distinct from the one of Thebes, was continued, even to the last periods of paganism, in Carthage and in all the Phœnician cities.—Omitting the mention of other and less important divinities of the Carthaginians, we will conclude the present head with some general remarks on the religion of this people. The character of the Carthaginian religion, like that of the nation which professed it, was melancholy even to cruelty. Terror was the animating principle of this religion; a religion thirsting after blood, and environed with the most gloomy and appalling images. When we vie the abstinences, the voluntary tortures, and, above all, the horrid sacrifices which it imposed as a duty on the living, we are not astonished that the dead should appear in some degree actual objects of envy. It silenced the most sacred sentiments of human nature; it degraded the minds of its votaries by superstitions in turn atrocious and dissolute; and we are naturally led to the inquiry, what moral influence such a religion could have exercised over the people who professed it. The portrait which antiquity has left us of the Carthaginian character is hence far from being a flattering one. By turns imperious and servile, melancholy and cruel, inexorable and faithless, egotistical and covetous, it would seem as if the spirit of their religion had conspired with the jealous aristocracy that weighed so heavily upon them, and with their purely commercial and industrious habits, to close their hearts to every generous emotion and every elevated thought. Their system of belief may have contained some noble ideas, but their practice of that system served effectually to obscure these. A goddess presided over their public councils (*Appian, Bell. Pun.*, p. 81, *ed. Tollii*); but these councils of assemblies were held during the night, and history informs us respecting some of the terrible measures that were agitated therein. The god of the solar fire was the patron deity of both Carthage and Tyre, and gave an example of great enterprises and hardy labours; yet his brightness was often stained with blood, and every year human victims were immolated at his altars as at those of Baal. Wherever the Phœnicians, or the Carthaginians after them, carried their commerce and their arms, not only at particular periods, but in all critical conjunctures, their high-toned fanaticism renewed these sanguinary sacrifices. In vain did Gelon of Syracuse, with the authority which victory gave him; in vain did the Greeks established at Carthage, endeavour, by mild and pacific influence, to put an end to these inhuman rites (*Timæus, Tauromen. ap. Schol. in Pind., Pyth.*, 2, 3.—*Münter, Rel. der Karth.*, p. 25); the ancient barbarity constantly reappeared, and maintained itself even in Roman Carthage. At the commencement even of the third century of our era, traces of this frightful mode of worship were still found to be practised in secret. (*Tertull., Apol.*, 9.) From the year of Rome 655, all human sacrifices had been prohibited; but the emperors more than once found themselves under the necessity of making this prohibition a more binding one. Still, however, the evil was not completely eradicated; and we see, even at Rome, the worthless Elagabalus immolating children in the course of his magic ceremonies. (*Dio Cass.*, 79, 12.—*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 252.)

3. *Carthaginian Language and Literature.*

An account of the language and literature of Carthage will come in more naturally when treating of the Phœnicians. To this latter head, therefore, we refer the reader.

4. *History of Carthage.*

The first period of the history of Carthage extends to the beginning of the war with Syracuse, from B.C. 378 to 480. Carthage extended its conquests in Africa and Sardinia, carried on a commercial war with the people of *Marseille* (Massilia) and the Etrurians, and concluded a commercial peace with Rome, B.C. 509. The Carthaginians then directed their chief attention to the conquest of Sicily, with which commences their second and most splendid period, extending to the beginning of their war with the Romans, B.C. 265. When Xerxes undertook his campaign into Greece, the Carthaginians made a league with him, and the object of this arrangement was to crush at once both Sicily and Greece. The Carthaginians

however, were defeated at Himera by Gelon, king of Syracuse, and obliged to sue for peace, and to abstain from offering human sacrifices. In the war with Hiero, the next king, the Carthaginians conquered the cities Selinus, Himera, and Agrigentum. Dionysius the elder obtained a temporary peace. But, after Timoleon had delivered Syracuse and Sicily from the yoke of tyranny, the Carthaginians were peculiarly unfortunate. Contagious diseases and frequent mutinies reduced the strength of the city. When Sicily suffered under the tyranny of Agathocles, Carthage engaged in a war with him, and was soon attacked and severely pressed by the usurper. After the death of Agathocles, Carthage once more took part in the commerce of Sicily, when difficulties broke out there with their auxiliaries the Mamertines. The Romans took advantage of these troubles to expel the Carthaginians from Sicily, although they had previously received assistance from them in the war against Pyrrhus, king of Epirus, in Sicily and Lower Italy. Here begins the third period of Carthaginian history, embracing the thrice-repeated struggle for dominion between Rome and Carthage, in the interval between 264 and 146 B.C. The first Punic war continued 23 years. The fleets and armies of Carthage were vanquished. By the peace (B.C. 241) the Carthaginians lost all their possessions in Sicily. Upon this, the mercenary forces, whose wages could not be paid by the exhausted treasury of the city, took up arms. Hamilcar Barcas conquered them, and restored the Carthaginian power in Africa. Notwithstanding the peace with Carthage, the Romans took possession of Sardinia in 228, where the mercenary troops of Carthage had revolted. Hamilcar, who was at the head of the democratic party, now undertook the conquest of Spain, whose rich mines tempted his countrymen. For the success of this enterprise, within 17 years, Carthage was indebted to the family of Barcas, which could boast of the glorious names of Hamilcar, Hasdrubal, and Hannibal. To secure the possession of this acquisition, Hasdrubal founded New Carthage (*Carthagena*), the most powerful of all the Carthaginian colonies. The second Punic war (from 218 to 201 B.C.), notwithstanding the abilities of the general, ended with the subjugation of Carthage. Hannibal, neglected by his countrymen, and weakened by a victory that cost him so much blood, was obliged to leave Italy, in order to hasten to the assistance of Carthage, which was threatened by the Romans. The battle of Zama resulted in favour of the Romans. Scipio granted the city peace under the severest conditions. Carthage ceded Spain, delivered up all her ships except ten, paid 10,000 talents (about $10,000,000), and promised to engage in no war without the consent of the Romans. Besides this, Masinissa, the ally of Rome and implacable enemy of Carthage, was placed on the Numidian throne. This king, under the protection of Rome, deprived the Carthaginians of the best part of their possessions, and destroyed their trade in the interior of Africa. The third war with the Romans was a desperate contest. The disarmed Carthaginians were obliged to demolish part of their own walls. Then, taking up arms anew, they fought for death or life. After three years, the younger Scipio ended this war by the destruction of the city, B.C. 146. Only 5000 persons are said to have been found within its walls. It was 23 miles in circumference; and when it was set on fire by the Romans, it burned incessantly for 17 days. After the overthrow of Carthage Utica became powerful. Cæsar planted a small colony on the ruins of Carthage. Augustus sent 3000 men thither, and built a city at a small distance from the spot on which ancient Carthage stood, thus avoiding the ill effects of the imprecations which had been pronounced by the Romans, according to custom, at the time of its destruction, against those who should rebuild it. This new city of Carthage was conquered from the Romans by the arms of Genseric, A.D. 439, and it was for more than a century the seat of the Vandal empire in Africa. It was at last destroyed by the Saracens, during the califate of Abdel Melek, towards the end of the 7th century, and few traces of it now remain except an aqueduct. According to Livy, Carthage was twelve miles from Tunetum or *Tunis*, a distance which still subsists between that city and a fragment of the western wall of Carthage. (*Heeren, Ideen*, vol. 2, pt. 1, p. 270, *seqq.*—*Encyclop. Americ.*, vol. 2, p. 543, *seqq.*)

5. *Circulating Medium and Revenue of Carthage.*

The precious metals were probably early used in Carthage, as a medium of exchange as well as an article of luxury; but whether the state stamped coin for the use of the community is a question still undecided. That gold and silver coin was in circulation we cannot doubt; the dispute is about the existence of real Carthaginian coins. But we read of a substitute that the Carthaginians had for gold and silver, which renders it probable that the precious metal in circulation was often inadequate to the wants of the community. It is likely that the conquest of Spain materially supplied this deficiency. Several writers speak of a leather circulating medium: this was a piece of leather with a state-stamp on it, probably denoting its value. In this leather a small piece of metal was enclosed, the precise nature of which, whether it was a compound, or had some peculiar mark upon it, we cannot now ascertain. The best account of this substitute, which we may presume was not used beyond the city, is found in a dialogue on wealth in Æschines Socraticus (2, 24, p. 78, *ed. Fischer.*—Compare *Aristid., Orat. Plat.*, 2, p. 241.—*Salmas., de Us.*, p. 463). The revenue of Carthage was derived from various sources: that from the agricultural colonies within the African territory of Carthage, consisted of a tax paid in raw commodities. The duties on imported goods, both in the metropolis and the colonies, were another abundant source of public income. We learn from Aristotle (*Polit.*, 3, 5), that there were treaties between the Carthaginians and Etrurians, by which the commodities that might be carried by each nation into the ports of the other were accurately described: this is an indication of commercial restrictions, mutual jealousies, and high duties. The produce of the mines of Spain, which at that time were rich in gold, silver, and iron, must be added to the public revenues of the state. The richest mines were in the neighbourhood of New Carthage. It is probable that they were worked by slaves, both native and imported, while they were in the possession of the Carthaginians, as they were afterward when the Romans were masters of Spain. In times of difficulty Carthage occasionally applied for loans to foreign countries. In the Punic war, the impoverished republic asked as a favour from the rich Ptolemy Philadelphus, king of Egypt, the loan of 2000 talents, which the prudent Greek declined. It cannot be considered that this was one of the ordinary sources of revenue, because the only profit that could arise from it would be the use of the money and the non-payment of the interest and principal; and this kind of profit would necessarily cease, as in the case of some modern states, when the character of the borrower was known. (*Heeren, Ideen*, vol. 2, pt. 1, p. 148.—*Long's Anc. Geogr.*, p. 98.)

6. *Naval Commerce, and Naval and Military force of Carthage.*

The district of Byzacium, in the province called Africa Propria by the Romans, and the island of Sardinia, were the grain countries of Carthage: this commercial town derived its supply of bread from remote

parts, like Athens, Corinth, and other large cities of Greece. Sicily was much frequented by the Punic merchants; and the rich emporium of Syracuse, in times of peace, saw its port crowded with African vessels. Oil and wine were imported from Sicily; both of these articles were produced in Africa, but it is probable that the supply was insufficient. Strabo (836) speaks of a contraband trade carried on by Carthage with the Cyrenæans, through the port of Charax; the Punic merchant brought wine, and received in exchange the precious silphium. The treaties with Rome preserved in Polybius, and the remarks of Aristotle in his Politica, prove the active commerce of the Carthaginians and their jealousy of foreign rivals. The Etrurians, who had built towns in Campania, were probably rather pirates than merchants: they procured the wares which they had to exchange for other commodities by robbing vessels on the sea, or the towns of the coast. The Carthaginians, as has already been remarked, had commercial treaties with the Etrurians, who, from the nature of their profession, could furnish them with most of the articles that the Mediterranean produced. In return, their African friends gave them slaves, precious stones, ivory, and gold, the produce of the vast continent behind their city. Malta, and the small adjoining island of Gaulus (*Gozo*), were Carthaginian possessions: cloth for wearing apparel was manufactured in Malta, and probably from a native cotton. The wax of Corsica was also an article of commerce: the natives of the island were prized for making excellent servants. (*Diod. Sic.*, 5, 13.) The little island of Æthalia or Ilva, now *Elba*, has furnished iron ore from the remotest historical period; the foreign trader and the merchant of Carthage purchased the ore when it was smelted, and deposited it in the hands of their countrymen for farther improvement. Majorca and Minorca exchanged mules and fruit for wine and female slaves; the latter article these rude islanders were always ready to purchase. The precious metals of Spain have been frequently alluded to; some of the mines appear to have been public property, while in other cases the merchant procured gold-dust from the natives by an exchange of commodities. There is no impossibility involved in supposing that the Phœnicians or the Carthaginians visited the northern shores of Europe; but, as direct evidence is wanting, it is not necessary to assume that the tin and the amber which they sold to the world were brought by their own ships from the Scilly islands (Cassiterides) or the coast of the Baltic. The trading towns established on the shores of Mauritania seem to have been intended to form a commercial connexion with central Africa: the carriers of the desert would bring the products of *Soudan* to the small island of Cerne, the most southern of the colonies established by Hanno. The Carthaginians supplied them from the stores in Cerne with earthen vessels, trinkets, and ornaments of various kinds. There was also a fishery on this coast, according to the book of wonders ascribed to Aristotle (c. 148). The fish was salted and carried to Carthage, where it commanded a high price. As regards the discovery-voyage of Hanno, we feel some curiosity to know whether it was useful in establishing a trade on the gold coast of Africa; and our admiration of the extensive knowledge of Herodotus is increased, by finding in his history the only extant information on this obscure subject. In the fourth book (c. 146), he tells us, on the authority of some Carthaginians, that merchants from that renowned trading town, after passing through the straits, visited a remote place on the Libyan coast, where they procured gold from the natives by barter. When they landed at the spot which the natives frequented, it was their practice to lay their wares on the shore and return to their vessel after raising a smoke. The inhabitants, seeing this, would come down to the coast, place a quantity of gold near the commodities, and retire. The Carthaginians then would leave the ship, and examine what the natives had left in exchange: if it was sufficient, they would take the gold, leaving their own merchandise in its stead; if they were not satisfied, they gave the gold-possessors an opportunity of adding to the deposite of precious metals by retiring again to their ship. This was repeated till the bargain was closed, and, it is added, neither party ever wronged the other. This story of the Carthaginians must not be considered as a mere fiction: it may have received some slight alterations, but the outline of it bears the marks of truth. A modern traveller (Höst), quoted by Heeren (*Ideen*, vol. 2, pt. 1, p. 182), describes in a similar way the mode of exchanging commodities between the people of Morocco and the negroes on the borders of Negroland. A caravan goes once a year from Sus, one of the four divisions of the empire of Morocco, across the terrific waste of the western Sahara: tobacco, salt, wool, with woollen and silken cloths, are the articles which they carry. Gold-dust, negroes, and ostrich-feathers are given in exchange by the blacks. The Moors do not enter the Negroland, but meet the blacks at a place on the frontiers, and conclude the bargain without speaking a word. The mutual ignorance of each other's language renders this the only mode of conducting their mercantile transactions.—Carthage, in time of war, maintained a large army and navy: nay, even when she was not engaged in foreign struggles, her distant colonies required the residence of a garrison and the occasional visits of a navy. The writers on the Punic wars have left us information on the military and naval force of the republic, which is in general satisfactory. The principal dockyard was in the city of Carthage. (*Appian, Bell. Pun.*, 96.) There were two ports or havens, an outer one, intended for merchant ships, and an inner basin, which was separated from the other by a double wall. A small but elevated island in the centre of the inner haven commanded a view of the sea. The admiral of the navy resided here. Two hundred and twenty ships of war were generally laid up in this dockyard, with all the necessary stores for fitting them out on a short notice. In the wars with Syracuse, the ships of Carthage were only triremes (*Diod. Sic.*, 2, 16), but they afterward built vessels of a much larger size, in imitation of the Macedonian Greeks. The war-ships of the Romans and the Carthaginians in the first Punic war (*Polyb.*, 1, 2) carried nearly five hundred men: each Roman vessel contained one hundred and twenty soldiers and three hundred seamen. The Carthaginian ships had about the same number of men on board. In one engagement the Carthaginians collected a fleet of three hundred and fifty ships, manned, according to the computation of Polybius himself, by more than one hundred and fifty thousand sailors and soldiers. We find extravagant and apparently improbable estimates of numbers in all the Carthaginian wars in Sicily, and in their sea-fights with the Romans. The sailors or rowers were slaves, purchased by the state for this service: the complement of a quinquereme was about three hundred slaves and one hundred and twenty fighters. In ancient naval tactics, to move in any direction with celerity, to break through the enemy's line, and to disable or sink his ships, were the evolutions on which victory depended. Sometimes a number of ships were wedged together, and the soldiers fought on the decks as if it were a land battle, but with this important difference, that an escape was not so easy. The slaughter in their naval engagements was prodigious, sometimes amounting to ten, twenty, or even thirty thousand men. The sea-fights described by Thucydides and Polybius, particularly in the first book, are minute, and, we believe, generally faithful accounts by the

two great historians of antiquity. The command of the fleet was usually separated from that of the land force, but we find instances in which a single person possessed the direction of both. The military force of Carthage consisted principally of hired troops, collected from all the nations with which the state had commercial connexions. Only a small part of the citizens of Carthage could be employed in military service. The mercantile occupations of the majority would not allow them to neglect their business for foreign conquests, or the defence of remote possessions. It was found to be a more economical plan, to make a bargain with nations who had nothing to dispose of but their bodies, and with this saleable commodity to provide for the defence of their colonies or to acquire new possessions. But the distinguished families of Carthage served in the armies of the state, and from this class all the commanders were chosen. In times of danger, all the citizens would necessarily arm themselves to repel an attack on the metropolis; but we are now speaking of the ordinary constitution of a Carthaginian army, and this neither admitted nor required a large number of Carthaginian citizens. A Punic army was like a congregration of nations: the half-naked savage of Gaul stood by the side of the wild Iberian; the cunning Ligurian, from the Alpine or Apennine mountains, met with the Lotophagi of Libya; and the Nasamones, the explorers and guides in the great desert, half-bred Greeks, runaways, and slaves, found themselves mingled in this strange assembly. Troops of Carthaginian and Liby-Phœnician origin were in the centre of the army: on the flank the numerous Nomadic tribes of western Africa wheeled about on unsaddled horses guided by a bridle of rushes. The Balearic slingers formed the vanguard, and the elephants of Æthiopia, with their black conductors, were the moveable castles that protected the front lines. According to Polybius (1, 6), it was considered politic to form an army of such materials, that difference of language might prevent union between several nations, and remove all danger of a general conspiracy: but there are disadvantages also, which arise from the want of a medium of communication, and these were developed in the later periods of the republic. When Xerxes led the nations of Asia against the Greeks of the land of Hellas, a Carthaginian armament was despatched to subjugate the western colonies in Sicily. The muster-roll of the Asiatic force (*Herodot.*, 7, 61, *seqq.*) contained the names of all the nations in his extensive empire, and even some beyond it, who served for money. The Punic army was composed of the tribes of the western world and of the African desert, and the two armies combined would have exhibited specimens of nearly all the tribes of men that were then known. We become intimately acquainted with the nature of a Carthaginian army from the extant narrative of Polybius. In the opinion of this soldier and historian, the cavalry of Numidia formed the strongest part of the army, and to their quick evolutions, their sudden retreat, and their rapid return to the charge, he attributes the success of Hannibal in his great victories. (*Polyb.*, 3, 12.) Another cause may be assigned for the losses of the Romans, without at all impeaching the opinion of Polybius on the Numidian cavalry. The Romans frequently had two consuls at the head of their armies, and when both happened to be together in the field, they commanded alternately, day by day. At the fatal battle of Cannæ, the ignorance and presumption of Varro were associated with the better judgment and calm valour of Æmilius; the single unshackled energy of the great Hannibal was more than a match for this unfortunate combination. We can readily admit the possibility of the large armaments which the rich commercial city of Carthage is said to have equipped, but we perhaps shall find it necessary to detract something from the numerical estimates of Diodorus, which he took from the careless and credulous Ephorus, or from Timæus (*Polyb.*, 12, *exc.* 8), whose authority is not much better. To form some idea of the naval and military force of Carthage, even in time of peace, we must recollect that their foreign trading ports were maintained by garrisons, and that, in the short interval of peace, it was necessary to support a force sufficient to meet the probable danger of war. Three hundred elephants were kept in the citadel of Carthage, which contained, also, stalls for four thousand horses, with accommodations for their riders, and for forty thousand foot soldiers besides. (*Heeren, Ideen*, vol. 2, pt. 1, p. 250, *seqq.*—*Long's Anc. Geogr.*, p. 98, *seqq.*)

6. *Inland Commerce of Carthage.*

Writers who have discussed the commercial relations of Carthage, seem scarcely to have supposed the existence of an extensive caravan-trade with central Africa and other parts of the continent. But if we compare the position of the modern towns of Tripoli, Tunis, and Algiers, with that of Carthage, and consider the nature of their commerce at the present day, we cannot doubt that similar circumstances would, in ancient times, produce corresponding results. This probability is increased and strengthened by a few passages in the works of Herodotus. The commodities of Central Africa, of the desert, and of the region of Beledulgerid, must necessarily create a caravan trade, extending from the shores of the Mediterranean to the banks of the Niger. These commodities are black slaves, male and female, from the countries south of the Sahara; salt from the great saline deposites in the desert; and dates from the region bordering on the north side of the great sandy waste. These three things have in all ages been considered articles of necessity by the inhabitants of the Tripoli and Tunis coasts, or those connected with them by commercial relations. Gold is seldom found in north Africa; it is principally procured by washing the earths in the neighbourhood of the Kong, or Mountains of the Moon, south of the great river Niger. Ivory is also another article of luxury, which the central countries furnish to the merchants of the sea-coast. The native tribes of the Sahara are the carriers of the desert, for which occupation they are peculiarly adapted by their nomadic life, and the possession of numerous beasts of burden. Many of them are merely carriers for the rich merchants settled at the different trading ports, while some of them, who possess a capital, purchase commodities on their own account, and frequently acquire considerable wealth. The direction of this traffic across the desert has probably changed very little: the great emporiums of commerce on the shores of the Mediterranean and in Lower Egypt, are nearly in the same position, and the caravan-routes across the Sahara are determined by the unchanging physical circumstances of this extensive sandy waste. The caravans choose those times for their route at which springs of water can be found to refresh the men and animals, and to furnish them with a sufficient supply during their journey from one halting-place to the next. It appears from the narrative of Herodotus, that the people between the two Syrtes were the carriers of the desert. The Carthaginians might either directly participate in this traffic, or they might meet the caravan near the smaller Syrtis, and receive from it their slaves, their gold and precious stones, in exchange for manufactured articles, for wine, oil, or grain. The immense consumption of slaves in this commercial and military republic, would render a slave-trade necessary to its existence, and from no place could they be procured in such number as from the inexhaustible slave-magazines of the African continent. When we affirm that the Carthaginians were engaged in commerce with the in-

tions of Central Africa, we do not mean to say that it was a direct commerce, though it is possible it might be so in some degree. The tribes between the two Syrtes travelled to Garama, and, as every great resting-place might be a depôt for commodities, they could procure from this town the products of remote lands which the Carthaginians desired to possess. The towns on the coast of Byzacium would be the market for the caravans of Garama, and places of the greatest importance for the commerce of Carthage. It does not appear that the wares and products of Central Africa were carried by the caravans any farther than the towns near the Syrtes, on the edge of the desert: thus the connexion of Carthage with the nations of the interior appears to have attracted little attention. (*Heeren, Ideen*, vol. 2, pt. 1, p. 185, *seqq.*—*Long's Anc. Geogr.*, p. 104, *seqq.*)

CARTHĀGO NOVA, a well-known city of Hispania Tarraconensis, situate on the coast, a little distance above the boundary line between Tarraconensis and Bætica. It was founded by Hasdrubal, the Carthaginian, who succeeded Barcas, the father of Hannibal, B.C. 242. (*Polyb.*, 2, 3.—*Mela*, 2, 6.—*Strab.*, 158.) It was taken by Scipio Africanus during the second Punic war, and, on falling into the hands of the Romans, it became a colony, under the title of *Colonia Victrix Julia Nova Carthago*. (*Florez, Med. de Esp.*, vol. 1, p. 316.) The situation of this place was very favourable for commerce, since it lay almost in the middle of the southern coast of Spain, which had hardly any good harbours besides this along its whole extent. (*Polyb.*, 10, 10.—*Id.*, 3, 39.—*Strab.*, 156.) In Strabo's time it was a very important place, and carried on an extensive commerce, and in the mountains not far to the north of it were the richest silver mines of all Spain. The governor of the province of Tarraconensis spent the winter either in this city or Tarraco. (*Strab.*, 167.) The modern *Carthagena* occupies the site of the ancient city. (*Ukert, Geogr.*, vol. 2, p. 400, *seqq.*)

CARVILĬUS, I. one of the four kings of Cantium (*Kent*), who, at the command of Cassivelaunus, made an attack on Cæsar's naval camp, in which they were repulsed and lost a great number of men. (*Cæs., B. G.*, 5, 22.)—II. The first Roman who divorced his wife during the space of six hundred years. This was for barrenness, B.C. 231. (*Val. Max.*, 2, 1, 4.)—III. A grammarian of this name, according to Plutarch (*de quæst. Rom.*, n. 54), first introduced the G into the Roman alphabet, C having been previously used for it. This was nearly 500 years after the building of the city. (Compare *Quintilian*, 1, 7, 23.—*Terent. Maur.*, p. 2402.—*Id.*, p. 2410.—*Mar. Vict.*, p. 2469.—*Diom.*, p. 417.—*Serv. ad Virg., Georg.*, 1, 194.—*Schneider, L. G.*, vol. 1, p. 233, *seqq.*)

CARUS, a Roman emperor, who succeeded Probus. He was first appointed, by the latter, Prætorian prefect, and after his death was chosen by the army to be his successor, A.D. 282. Carus created his two sons, Carinus and Numerianus, Cæsars, as soon as he was elevated to the empire, and, some time after, gave them each the title of Augustus. On the news of the death of Probus, the barbarians put themselves in motion, and Carus, sending his son Carinus into Gaul, departed with Numerianus for Illyricum, in order to oppose the Sarmatæ, who threatened Thrace and Italy. He slew 16,000, and made 20,000 prisoners. Proceeding after this against the Persians, he made himself master of Mesopotamia, and of the cities of Seleucia and Ctesiphon, and took in consequence the surnames of *Persicus* and *Parthicus*. He died, however, in the midst of his successes, A.D. 283. (*Vid.* Aper.) His whole reign was one of not more than sixteen or seventeen months. Carus was deified after his death. According to Vopiscus, he held a middle rank between good and bad princes. (*Vopisc., Car.—Id., Prob.*, c. 24.—*Id., Carin.*, c. 16, *seq.*—*Bastie, Mem. de l'Acad. des Inscript.*, &c., vol. 13, p. 437, *seqq.*)

CARYÆ, I. a village of Arcadia, near the sources of the Aroanius. (*Pausan.*, 8, 14.)—II. A small town of Laconia, to the north of Sellasia. (*Pausan.*, 3, 10.) It appears from Pausanias (8, 45), that the Caryatæ were formerly attached to the territory of Tegæa; and it is clear from Xenophon (*Hist. Gr.*, 6, 5, 25), that it was a border-town. At the latter of these two places a festival was observed in honour of Diana *Caryātis*. (*Vid.* Caryatæ.)

CARYĀTÆ, the inhabitants of Caryæ (II.). It is said, that they joined the Persians upon their invading Greece, and that, after the expulsion of the invaders, the Greeks made war upon the Caryatæ, took their city, slew all the males, carried the women into slavery, and decreed, by way of ignominy, that their images should be used as supporters for public edifices. Hence the *Caryatides* of ancient architecture. No trace of this story, however, is to be found in any Greek historian, and no small argument against its credibility may be deduced from the situation of the Caryatæ, *within* the Peloponnesus. A writer in the *Museum Criticum* (vol. 2, p. 402) suggests, that these figures were so called from their resembling the statue of Ἀρτεμις Καρυᾶτις, or else the Laconian virgins, who celebrated their annual dance in her temple; and he refers to *Pausan.*, 3, 10.—*Lucian, Salt.*, 10.—*Plut., Vit. Artax.* (Compare *Winckelmann, Gesch. der Kunst. des Alterthums*, vol. 4, pt. 1, p. 225.—*Visconti, Mus-Pio-Clement.*, vol. 2, p. 42.—*Bähr, ad Ctes.*, p. 239.)

CARYSTUS, I. a city of Eubœa, on the seacoast, at the foot of Mount Oche. It is now known by the name of *Castel-Rosso*, and was founded, as we are told, by some of the Dryopes, who had been driven from their country by Hercules. (*Thucyd.*, 7, 57.) This place was principally celebrated for its marble, which was highly esteemed, and much used by the Romans in the embellishment of both public and private edifices. (*Tibull.*, 3, 13.—Compare *Plin.*, 4, 12.—*Id.*, 36, 7.) We learn from Strabo (446), that the spot which furnished this valuable material was named Marmarium, and that a temple had been erected there to Apollo Marmarius.—II. A town of Laconia, belonging to the territory of Ægys. Its wine was celebrated by the poet Alcman, as we are informed by Strabo (446.—*Cramer's Anc. Greece*, vol. 3, p. 224).

CASCA, P. Servilius, one of the conspirators against Cæsar, and the individual who inflicted the first blow He had been attached to the party of Pompey, but had submitted, and received a pardon from Cæsar. Plutarch states, that Casca gave Cæsar a stroke upon the neck, but that the wound was not dangerous, as he was probably in some trepidation at the time. Cæsar, turning around, caught hold of his dagger, crying out at the same time, "Villain! Casca! what art thou doing!" (*Plut., Vit. Cæs.*, c. 66.)

CASCELLIUS AULUS, a lawyer of great erudition and talent in the time of Augustus. (*Horat., Ep. ad Pis.*, 371.—*Val. Max.*, 8, 12, 1.)

CASILĪNUM, a city of Campania, on the river Vulturnus and the Appian Way. It is celebrated in history for the obstinate defence which it made against Hannibal after the battle of Cannæ. It appears from Livy, that the river Vulturnus divided the town into two parts, and that the one on the right bank was occupied by the Roman garrison, while the other was in possession of the Carthaginian army, which was thus enabled to cut off all supplies, except such as might be conveyed down the stream; by this means the brave handful of soldiers who defended the town were at last forced to surrender. (*Liv.*, 23, 17, *seqq.*—*Val. Max.*, 7, 6.) This town appears to have been still in existence in the time of Strabo (249); but Pliny, who wrote some

time after, speaks of it as being reduced to the lowest state of insignificance. (*Plin.*, 3, 5.) It is, however, mentioned by Ptolemy (p. 66). The modern Capua is generally supposed to occupy the site of Casilinum. (*Pratilli, Via Appia*, 2, 12, p. 257.—*Cramer's Anc. Italy*, vol. 2, p, 199.)

CASĪNUM, the last town of Latium on the Latin Way, according to Strabo (238). It was a large and populous place, and its site is now partly occupied by the modern town of *San Germano*. According to Varro, its name was derived from *Cascum*, an Oscan word, answering to the Latin *Vetus*. The same writer informs us, that Casinum originally belonged to the Samnites, from whom it was conquered by the Romans. (*Varr., L. L.*, 6.)

CASĬUS, I. a mountain on the coast of Africa, near the Palus Serbonis (*Herodot.*, 2, 6), and, according to Strabo (758), three hundred stadia from Pelusium. The *Itin. Antonin.*, however, makes the distance between it and the latter place 320 stadia. (Compare *Larcher, Hist. d'Herodote, Table Géographique*, vol. 8 p. 101.) On this mountain reposed the remains of Pompey, and here also Jupiter, surnamed *Casius*, had a temple. (Compare remarks under the article Asi.) Mount Casius forms a promontory called at the present day Cape *El-Cas*.—II. Another in Syria, below Antiochia. It is a very lofty mountain. Pliny, in a style of exaggeration, asserts, that at the fourth watch (three o'clock A.M.), the rising sun could be seen from its top, while the base was enveloped in darkness. (*Plin.*, 5, 22.) The African appears to have been named after the Syrian mountain. (*Mannert, Geogr.*, vol. 10, p. 493.) As regards the etymology of the name Casius, consult *Ritter, Vorhalle*, p. 465, and compare remarks under the article Asi.

CASPIÆ PORTÆ or PYLÆ, the Caspian gates or pass, a name belonging properly to a defile near *Teheran*, in ancient Media. Morier (*Second Journey through Persia*, &c., chap. 23) names it the pass of *Charvar*. (Compare *Sainte-Croix, Examen des Hist. d'Alex.*, p. 688, *seqq.*, and 862, *ed. 2d.*) It is vaguely applied by Tacitus and some other ancient writers to different passes of Mount Caucasus. (*Malte-Brun, Geogr.*, vol. 2, p. 13, *Brussels ed.*) For the Caucasian and Albanian gates, *vid.* Caucasus.

CASPII, a nation dwelling along the southern borders of the Caspian Sea, and giving name to it, according to Ritter. (*Erdkunde*, vol. 2, p. 899, *seqq.*) They appear to have been at one time a powerful commercial people, and to have occupied, in the time of the Persian dominion, the country answering to *Ghilan* and *Derbend*. Their name is supposed to have been derived from the term *Casp*, signifying "*a mountain*." (*Ritter, l. c.*) Gatterer is wrong in placing them between the Sea of *Aral* and the northeastern shore of the Caspian, from which quarter, according to him, they advanced into the country of the Sarmatæ, and afterward, in the first century of our era, emigrated into Europe. (Consult *Bähr, ad Herod.*, 3, 95, and compare *Ptol.*, 7, 1.—*Mela*, 3, 5.)

CASPĬUM MARE, a celebrated inland sea of Upper Asia, deriving its name either from the Caspii along its southern shores (*vid.* Caspii), or from *Casp*, "a mountain," in allusion to its vicinity to Caucasus. According to the latest astronomical observations and local measurements, it extends from north to south, in a longitudinal direction, nearly all of equal width, excepting a contraction which occurs at the encroachment made by the peninsula of *Apsheron*. The northern end forms a large bay, turning round from the north to the northeast, and approaching to the basin of the Sea of Aral. The length of the Caspian may be estimated at 760 miles, in a line drawn from north to south, that is, from the bay of *Kolpinskom*, on the west of the river *Ural*, to *Balfoosh*. This line, however, crosses the peninsula of *Karagan*. Its smallest width is 113, and its greatest width 275 miles. The situation of this sea, though now well known, was not ascertained a hundred years ago. The ancients laboured under a general mistake of its being a gulf of the Northern Ocean, and this was not corrected till the second century of our era. Ptolemy re-established the fact, which had been known to Herodotus, and perhaps to Aristotle. The Caspian Sea was then restored in the maps to the form of a lake or inland sea, separate on all sides from the northern and every other ocean. But, instead of having its longest diameter in a direction from north to south, it was described as longest from east to west. One reason for this view of it was, that the Northern Ocean was still thought to come much nearer to it than it did, and not to leave room in a northerly direction for the dimensions of this sea, the total extent of which was pretty well known. Besides this, the Sea of Aral, being imperfectly known, was considered as a part of the Caspian Sea. This notion is shown to have been entertained by the opinion which the ancients had of the mouth of the river Oxus. (*Vid.* Oxus.)—The level of the Caspian Sea is much lower than that of the ocean or the Black Sea. Olivier makes a difference of 64 feet. Lowitz, whose researches seem to have been unknown to that learned traveller, makes it only 53. The north and south winds, acquiring strength from the elevation of the shore, added to the facility of their motion along the surface of the water, exercise a powerful influence in varying the level of the water at the opposite extremities. Hence its variations have a range of from four to eight feet, and powerful currents are generated both with the rising and subsiding of the winds. It has also been said to be subject to another variation, which observes very distant periods. We are told, that since 1556, the waters of the sea have encroached on the Russian territory to the north. This is a fact which might deserve to be better ascertained. The depth of this sea is inconsiderable, except at the southern extremity, where bottom has not been found at a depth of 2400 feet. (*Sainte-Croix, Examen des historiens d'Alexandre*, p. 701.) Pallas and others have indulged in the geological speculation first advanced by Varenius, of the former existence of a much greater extension of this sea to the northwest, and a union of it with the Palus Mæotis, or *Sea of Azof*, along the low grounds, abounding in shells and saline plants. But of such an extension not the slightest historical trace is to be found in any creditable author. The ideas of the ancient geographers respecting a great extension of this sea to the east have no relation to this supposed strait. The voyage of the Argonauts would not be at all explained by such a strait, and requires no such explanation.—But what becomes, it may be asked, of all the water which so many rivers pour into the Caspian Sea? Do they flow into two subterranean communications, which connect this sea with the Persian Gulf, and which some travellers pretend to have seen? (*Struy's Travels*, p. 126—*Avril, Voyages*, &c., p. 73.) Tunnels of this kind have at all times been considered by the judicious as purely imaginary. —(*Kaempfer, Amœnit. Exot.*, p. 254.) The willow-leaves found in the Persian Gulf do not require to come from *Ghilan*, or any other part of the Caspian shore, the banks of the Euphrates being sufficient to furnish them. The waters of the Caspian Sea, like those of the ocean, give off their superfluity by evaporation. This evaporation has been considered as established by the extreme humidity of the air in *Daghistan, Shirwan, Ghilan*, and *Mazanderan*; but no such phenomena as these are required for the demonstration.—Round the mouths of the rivers the water is fresh, but becomes moderately salt towards the middle of the sea, though less so than that of the ocean. In addition to the usual ingredients of seawater, it contains a considerable quantity of sulphuric

acid, which is obtained from it in union with soda, that is, in the state of Glauber's salt. (*Gmelin, Voyage*, vol. 3, p. 267.) The northwest winds are said to diminish the saltness, and to increase the bitterness of the water. The powerful phosphorescence of the thick, muddy waters of the Caspian Sea is remarked by Pallas. The black colour which they assume at a great distance from the shore is nothing more than the effect of the depth, and owing to the same optical cause which makes the ocean appear comparatively dark and blue instead of light green, in deep places where the colour of the bottom does not intermix itself with the natural colour of the water.—It would serve little purpose to enumerate all the names which have been given to this sea. The "Caspian" is one of the most ancient. This name is not only common to the Greek and Latin languages, but enters into the Georgian, the Armenian, and the Syriac. (*Wahl, Asien*, vol. 1, p. 679, *seqq.*) The Jewish Rabbis and Peritsol call it the Dead Sea. The Turkish denomination for it, *Khoosghoon Denghizi*, is variously translated, but no probable etymology is assigned. The Byzantine and Arabian writers call it the Sea of Khozares, after a powerful nation; and the Russian annalists knew it in the tenth century under the name of *Gualenskoi* or *Shvalenskoi-More*, after the Shawlis a Slavonian people, not much known, that lived on the Wolga. The name given to this sea in the Zenda-Vesta is, however, worthy of remark. That apocryphal work, which is full of old traditions, calls this sea *Tchekatt Daëti*, or "the great water of the judgment." Perhaps Noah's flood, as described in some of the Eastern traditions, might have a connexion with a sinking of the earth, which had destroyed the inhabitants of an extensive country, and converted it into this remarkable sea. (*Malte-Brun, Geogr.*, vol. 2, p. 130, *Brussels ed.*)

Cassander, son of Antipater. A short time before the death of Alexander, he crossed over into Asia for the purpose of defending his father against the accusations of Olympias; and when, after the decease of the Macedonian monarch, Antipater was appointed regent, his son received from him the command of the Asiatic horse. The ambitious views, however, of the young Cassander, induced his parent to bequeath to him no share in the government, and Cassander, therefore, wishing to annul the arrangements which his father had made at his death, gave Nicanor the command of the garrison in the Munychia at Athens, by means of secret orders, before the news of his father's death could reach that city, and thus secured for himself an important stronghold. He then crossed over into Asia, in order to secure the co-operation of Ptolemy and Antigonus. During his absence, Polysperchon sent an army into Attica, and issued a decree for the re-establishment of democracy in all the Grecian cities, in place of the aristocratic forms of government which had been brought in by Alexander. This edict had all the effect which Polysperchon intended, and the cities of Greece drove out, for the most part, those individuals who were at the head of their affairs. The Athenians, likewise, put many persons to death, in the number of whom was the celebrated Phocion, but could not dislodge the garrison from the Munychia. Cassander, having returned with troops and vessels, which he had obtained from Antigonus, seized upon the Piræus, and compelled the Athenians to submit once more to an aristocratic rule, at the head of which he placed Demetrius the Phalerean. He then went into Macedonia, where he had many partisans, and conferred the reins of government on Eurydice and her husband; and, after this, returning to the Peloponnesus, he drew many of the Grecian cities over to his side. While he was occupied with the siege of Tegea in Arcadia, Polysperchon, in order to check the influence of Eurydice, advised the recall of Olympias, the mother of Alexander, into Macedon, where it was intended that she should once more enjoy a share of that authority in the government, of which, during the regency of Antipater, it had been necessary to deprive her. Polysperchon had soon reason, however, to repent of this resolution; for Olympias, still untaught by events, and thirsting for revenge, returned to the Macedonian capital only to gratify her worst feelings and disturb the tranquillity of the state. A powerful rivalry soon arose between the two queens, Olympias and Eurydice; and the former, having acquired a momentary ascendency over the affections of the Macedonian soldiers, drove out Eurydice and Aridæus, and afterward, on getting possession of their persons, caused them both to be despatched by assassins. But the rage of the inexorable Olympias was not supported by an adequate force. The presence of Cassander in Macedonia, who flew thither to avenge the death of Eurydice, struck terror into the aged queen, and she shut herself up in the city of Pydna. After a long resistance, this strongly-fortified place fell before the arms of Cassander; Olympias was put to death, and the victor married Thessalonica, half-sister of the conqueror of Asia, who, with other members of the royal family, had, by the capture of the place, fallen into his hands. The nuptials were celebrated in a style of the greatest magnificence, and the active governor chose to mark his accession to power by building Cassandrēa on the Isthmus of Pallene, and by restoring to its ancient splendour the city of Thebes. Aspiring now to the throne, he found powerful opponents in Antigonus and Ptolemy, who, in order to strengthen their side, proclaimed liberty for the whole of Greece, and this country became, in consequence, the theatre of war, which was terminated at last by a treaty, B.C. 311. The conditions of this treaty were, that, until Alexander, son of Roxana, should be of age, Cassander was to hold the government of Macedon and Greece, Lysimachus that of Thrace, Ptolemy that of Egypt, and Antigonus that of Asia. The death of the young Alexander was, without doubt, one of the secret conditions of this league, for Cassander caused him to be put to death not long after, together with his mother Roxana, and no attempt was made by the other contracting parties to punish him for the deed. Polysperchon, moreover, influenced by Cassander, put to death Hercules, son of Alexander and Barsine. The race of Alexander being thus extinct, Antigonus assumed the title of king, in which he was imitated by Ptolemy, Lysimachus, and Cassander, and these three soon found themselves obliged to unite their forces against Antigonus and his son Demetrius, who aimed at nothing less than reuniting under their sway all the countries once ruled over by Alexander. Antigonus having lost the battle of Ipsus, B.C. 301, and Demetrius being too feeble in point of resources to make any effectual opposition, Cassander found himself the tranquil possessor of Macedonia. He did not, however, long enjoy the fruits of his labours, but died, B.C. 298, of a dropsy which ended in the *morbus pedicularis*. He had by Thessalonica three sons, Philip, Antipater, and Alexander. It is difficult to form a true opinion of the character of this prince. The Greek writers have not done justice to him, since they regarded both him and his father Antipater as foes to popular freedom. We cannot refuse him, however, the praise of valour and of considerable talents for government. He loved letters, had copied Homer with his own hand, and could repeat from memory a large number of his verses. Still, however, no excuse can be found for his conduct towards the mother and the children of Alexander. A grasping ambition alone was the inciting cause to these acts of bloodshed.—His son Philip succeeded him, but died the same year with his father. Antipater, his second son, put to death his own mother, for having, after the decease of Cassan-

der, favoured, as he thought, the interests of his brother Alexander. The latter, with the aid of Demetrius, son of Antigonus, made war upon him for this; but, when about to become reconciled to him, was treacherously slain by Demetrius, his own ally; and Antipater was afterward put to death by his own father-in-law Lysimachus. (*Justin*, 13, 4, 18.—*Id.*, 14, 6, 12.—*Id.*, 15, 2, 3.—*Id.*, 16, 2, 1, &c.—*Diod. Sic.*, 18, 3, *seqq.*—*Id.*, 18, 54, &c.)

Cassandra, daughter of Priam and Hecuba. She was beloved by Apollo, and promised to listen to his addresses, provided he would grant her the knowledge of futurity. This knowledge she obtained: but she was regardless of her promise; and Apollo, in revenge, determined that no credit should ever be attached to her predictions. Hence her warnings respecting the downfall of Troy, and the subsequent misfortunes of the race, were disregarded by her countrymen. When Troy was taken, she fled for shelter to the temple of Minerva, but was exposed there to the brutality of Ajax, the son of Oileus. In the division of the spoils she fell to the share of Agamemnon, and was assassinated with him on his return to Mycenæ. (*Vid.* Agamemnon.) Cassandra was called *Priamēis* from her father; and Alexandra, as the sister of Alexander or Paris.—Lord Bacon considers this fable to have been invented to express the inefficacy of unseasonable advice: "For they," affirms the great philosopher, "who are conceited, stubborn, or untractable, and listen not to the instructions of Apollo, the god of harmony, so as to learn and observe the modulations and measures of affairs, the sharps and flats of discourse, the difference between judicious and vulgar ears, and the proper times of speech and silence, let them be ever so intelligent, and ever so frank of their advice, or their counsels ever so good and just, yet all their endeavours, either of persuasion or force, are of little significance, and rather hasten the ruin of those whom they advise. But at last, when the calamitous event has made the sufferers feel the effects of their neglect, they too late reverence their advisers as deep, foreseeing, and faithful prophets." (*Apollod.*, 3, 12, 5.—*Virg.*, *Æn.*, 2, 324.—*Bacon, De Sap. Vet.* 1.)

Cassandrēa, a city of Macedonia, on the neck of the peninsula of Pallene. It was founded by Cassander, and he transferred to it the inhabitants of several neighbouring towns, and, among others, those of Potidæa, and the remnant of the population of Olynthus. Cassandrea is said to have surpassed all the Macedonian cities in opulence and splendour. (*Diod. Sic.*, 19, 52.) Philip, the son of Demetrius, made use of the place as his principal naval arsenal, and at one time caused a hundred galleys to be constructed in the docks of that port. (*Liv.*, 28, 8.) Pliny speaks of Cassandrea as a Roman colony (4, 10). From Procopius we learn that this city at length fell a prey to the Huns, who left scarcely a vestige of it remaining. (*Bell. Pers.*, 2, 4.—*Id.*, *de Ædif.*, 4, 3.—*Niceph. Greg.*, vol. 1, p. 150.—*Cramer's Anc. Greece*, vol. 1, p. 246.)

Cassia lex was enacted by Cassius Longinus, A.U.C. 649. By it no man condemned by the people or deprived of military power was permitted to enter the senate-house.—II. Another, that the people should vote by ballot.—III. Another, called also *frumentaria*, proposed by the consuls C. Cassius and M. Terentius, and hence sometimes termed *Lex Cassia Terentia*. It ordained, as is thought, that five *modii* of grain should be given monthly to each of the poorer citizens, &c. It was passed A.U.C. 680. (*Sall.*, *Hist. frag.*, p. 974, *ed. Cort.*)

Cassiodōrus, Magnus Aurelius, an eminent statesman, orator, historian, and divine, who flourished during the greater part of the sixth century, under Theodoric, Amalasontha and her sons Athalaric, Theodorus and Vitiges, by all of whom he was honourably employed, and held in high estimation. He was a native of Scyllacium in Magna Græcia, and descended of a noble family, his father having held a considerable office under Odoacer. In 514 he was sole consul, and afterward commander of the prætorian guard and secretary of state. It is in this latter capacity that he composed his twelve books of public epistles, or *Variarum* (Epistolarum), *libri* xii., consisting of various writings and ordinances prepared by him from time to time for the Ostrogothic kings. They are the most valuable of his works now extant, and give a considerable and curious insight into the history and manners of the age in which he lived. The style is considered by Gibbon to be quaint and declamatory, while Tiraboschi characterizes it as possessing a barbarous elegance. During the whole of his continuance in office, he was the patron of learning and of learned men, till the impending dissolution of the Gothic kingdom in Italy induced him to retire from public life to the enjoyment of a learned leisure in a monastery of his own founding near his native place. Here he divided his time between the study of the Scriptures and other religious writings, and the construction of various mechanical contrivances, such as water-clocks, sundials, curious lamps, &c., and is said to have lived in his retirement till 575, when his decease took place in his ninety-sixth year. His writings were of various descriptions; all his orations, highly celebrated in their day, are lost; as also is his history of the Goths, comprised in twelve books, an abridgment of which by Jornandes is, however, still extant. His devotional tracts, consisting of a "Commentary on the Psalms," "Institutions of Divine and Human Letters," "Commentaries on the Epistles of St. Paul," "On the Acts and Apostolical Epistles, and the Apocalypse," &c., were composed by him in his seclusion. The editions of his works that we possess are that of Gravius, *Colon.*, 1650, 8vo; that of Garet, *Rotom.*, 1679, 8vo; that of Lebrun des Marettes, *Paris*, 1685, 2 vols. 4to; and that of L. A. Muratori, *Veron.*, 1736, fol. The last is the best. (*Schöll, Hist. Rom. Lit.*, vol. 3, p. 174 and 328.—*Id.*, vol. 4, p. 114.—*Bähr, Gesch. Rom. Lit.*, vol. 1, p. 602.)

Cassiŏpe and Cassiepēa, I. wife of Cepheus, king of Æthiopia, and mother of Andromeda. Having offended the Nereïds by her presumption in setting herself before them as regarded beauty, Neptune, sympathizing with the anger of the sea-maidens, laid waste the realms of Cepheus by an inundation and a sea-monster. (*Vid.* Andromeda.)—Cassiope was made a constellation after death in the southern hemisphere. It consists of thirteen stars, and is placed over the head of Cepheus. The Arabians compare the stars of this constellation to an open hand. (*Ideler, Sternamen*, p. 81.)—The form *Cassiopea*, which is sometimes given to the Latin name, is incorrect. It ought to be *Cassiepea*, from the Greek Κασσιέπεια. (*Scaliger, ad Manil.*, p. 459.—*Buttmann in Ideler's Sternamen*, p. 306.)—II. A harbour of Epirus, to the south of Onchesmus, and probably so called from its vicinity to a port and town of the same name in the island of Corcyra.—III. A town and harbour of Corcyra, to the north of the city of Corcyra, at the distance of about 120 stadia. (*Cic.*, *Ep. ad Fam.*, 16, 9.) It probably derived its name from a temple sacred to Jupiter Casius or Cassius. (*Plin.*, 4, 12.—*Procop. Goth.*, 4, 22.) Suetonius relates (*Vit. Ner.*, 22), that Nero, in a voyage made to this island, sang in public at the altar of this god. Ptolemy also notices Cassiope (p. 85), and near it a cape of the same name. Its vestiges remain on the spot which is still called *Santa Maria di Cassopo*. The promontory is the Cape *di Santa Caterina*. (*Cramer's Ancient Greece*, vol. 1, p. 162.)

Cassiterĭdes, islands in the Western Ocean, where tin was found, supposed to be the *Scilly* Islands of the

modern, together with a part of *Cornwall*. The term Cassiterides is derived from the Greek Κασσίτερος, *tin*. The tin was obtained by the islanders from the main land, and afterward sold to strangers. Solinus (c. 22) mentions these islands under the name of *Silurum Insulæ*, and Sulpitius Severus (2, c. 51) under that of *Sylina Insula*. (*Mannert, Geogr.*, vol. 2, p. 238.)

Cassivellaunus, a monarch over part of Britain at the time of Cæsar's invasion. His territories were separated from the maritime states by the river Tamesis or *Thames*. He commanded the confederate forces against Cæsar. In Dio Cassius the name is incorrectly written Σουέλλαν, which Reimar changes in the text to Κασουελλαυνὸν, but, in a note, thinks that the true form is Κασουελλαν. (*Reim. ad Dion. Cass.*, 40, 2.) Polyænus has Καιόλαυλος (8, 23, 5). Bede gives *Cassabellaunus*. Julius Celsus (p. 60) has *Casmellanius*, and in another place (p. 61) *Casmellaunus*. Cambden makes *Cassivellaunus* equivalent to *Cassiorum princeps*. Cæsar makes mention of the *Cassi* (whom Cambden calls *Casses*) in a part of his Commentaries. (*Cæs., B. G.*, 5, 11.—*Id. ib.*, c. 21.—*Reimer, l. c.*)

Cassius, I., C. or C. Cassius Longinus, one of the conspirators against Julius Cæsar. Even when a boy he is said to have been remarkable for the pride and violence of his temper, if we may believe the anecdotes recorded of him by Plutarch (*Vit. Brut.*, c. 9) and Valerius Maximus (3, 1). He accompanied Crassus into Parthia as his quæstor, and distinguished himself, after the death of his general, by conducting the wreck of the Roman army back to Syria in safety. At the beginning of the civil war he was one of the tribunes of the people. We find him after this commanding the Syrian squadron in Pompey's fleet, and infesting the coasts of Sicily. A short time before the battle of Pharsalia he had burned the entire fleet of the enemy, amounting to thirty-five ships, in the harbour of Messana. The news of Pompey's defeat, however, deterred him from pursuing his advantages, and, resigning the contest, he submitted to Cæsar in Asia Minor, when the latter was returning from Egypt into Italy. Cicero, however, asserts, that at this very time Cassius had intended to assassinate the man whose clemency he was consenting to solicit, had not an accident prevented the accomplishment of his purpose. (*Philipp.*, 2, 11.) He was not only spared by Cæsar, but was appointed by him one of his lieutenants, a favour bestowed by magistrates upon their friends, in order to invest them with a public character, and thus enable them to reside or to travel in the provinces with greater comfort and dignity. Even during the last campaign of Cæsar in Spain, Cassius wrote to Cicero, saying that he was anxious that Cæsar should be victorious, for that he preferred an old and merciful master to a new and cruel one. (*Cic., Ep. ad Fam.*, 15, 19.) He also, together with Brutus, was appointed one of the prætors for the year 709 (*Plut., Vit. Brut.*, c. 7.—*Cic., Ep. ad Fam.*, 11, 2, *et* 3), at a moment in which he was entirely discontented with Cæsar's government; and he is said to have been the person by whose intrigues the first elements of the conspiracy were formed. Cassius had married Junia, the sister of Brutus, and it was partly through her means that he made his approaches, when seeking to gain over her brother and induce him to join in the plot. After the assassination of Cæsar, Cassius, together with Brutus, raised an army to maintain his country's freedom. They were met by Octavius and Antony at Philippi. The wing which Cassius commanded being defeated, he imagined that all was lost, and killed himself, B.C. 42. Brutus gave him an honourable burial, and called him, with tears, the last of the Romans. (*Vid.* Brutus.)—II. Parmensis, so called from his having been born at Parma in Italy, was a Latin poet of considerable talent. He sided with Brutus and Cassius in the civil war, and obtained the office of military tribune. After the defeat of the republican forces he retired to Athens, and was put to death by Q. Varius, who had been sent for that purpose by Octavius. (*Schol. ad Horat., Ep.*, 1, 4, 3.) He must not be confounded with Cassius the Etrurian, who appears to have been a very rapid and poor writer. (*Horat., Serm.*, 1, 10, 61.—*Schol., ad loc.*) Ruhnken inclines to the opinion, that the person sent by Octavius, to put to death Cassius of Parma, was not Varius, but Varus, a commander of his, and the same individual to whom Virgil alludes. (*Ruhnk. ad. Vell. Paterc.*, 2, 86.)—III. Hemina, an early annalist of Rome, who flourished about A.U.C. 608. (*Voss., de Hist. Lat.*, 1, 7.—*Funcc. de Adolesc., L. L.*, 6, 7.—*Maffei, Ver. Illustr.*, 3, p. 35.)—IV. A Roman lawyer, remarkable for his strictness in dispensing justice. Hence severe and rigid magistrates were called from him *Cassiani Judices*. (*Cic., pro Rosc.*, c. 30.)—V. A Roman orator, distinguished for his eloquence, and fond, at the same time, of indulging in satirical composition. He was exiled by Augustus to the island of Seriphus, where he ended his days in wretchedness. His full name was T. Cassius Severus. (*Tacit., Ann.*, 1, 75.—*Id. ib.*, 4, 21.—*Lips. ad Tacit.*, 4, 21.)

Castabăla, a city of Cappadocia, northeast of Cybistra, and near the source of one of the branches of the Halys. Col. Leake is inclined to identify it with the modern *Nigdé*, but this latter place answers rather to Cadyna. Castabala was remarkable for a temple sacred to Diana Perasia. It was asserted, that the priestesses of the goddess could tread with naked feet on burning cinders without receiving any injury. The statue of Diana was also said to have been the identical one brought by Orestes from Tauris, whence the name of Perasia, "*from beyond sea*" (πέρα), was thought to be derived. (*Strab.*, 538.—*Steph. Byz., s. v.*—*Cramer's Asia Minor*, vol. 2, p. 132.)

Castălius fons, or Castalia, I. a celebrated fountain on Mount Parnassus, sacred to the Muses. It poured down the cleft or chasm between the two summits, being fed by the perpetual snows of the mountain. "The Castalian spring," says Dodwell, "is clear, and forms an excellent beverage. The water, which oozes from the rock, was in ancient times introduced into a hollow square, where it was retained for the use of the Pythia and the oracular priests. The fountain is ornamented with pendent ivy, and overshadowed by a large fig-tree. After a quick descent to the bottom of the valley, through a narrow and rocky glen, it joins the little river Pleistus." (*Travels*, vol. 1, p. 172.)—II. Another in Syria, near Daphne. The waters of this fountain were believed to give a knowledge of futurity to those who drank them. The oracle at the fountain promised Hadrian the supreme power when he was yet in a private station. He had the fountain shut up with stones when he ascended the throne. (*Amm. Marcell.*, 22, 12.—*Casaub. ad Spartian., Vit. Hadr.*, 2.—*Id. ad Capitol., Vit. Antonin., Philos.*, c. 8.)

Castellum, a term of frequent occurrence in ancient geography, as indicating some fortified post or castle, which in later days became the site of a city. The most important of these are, I. Castellum, or, as it is sometimes given, Munimentum Trajani, a fortified post on the Rhine, strengthened and enlarged by Trajan and Julian. It is now *Castel*. (*Amm. Marcell.*, 17, *init.*)—II. Castellum Arianorum, now *Castel-Naudarey* in France, in the department of *Aude*.—III. Castellum Baldum, now *Castel Baldo*, on the Adige.—IV. Castellum Hunnorum, now *Castellaun* in Prussia, on the river *Duin*.—V. Castellum Menapiorum, now *Kessel*, a village on the western bank of the *Maas*.—VI. Castellum Morinorum,

now *Montcassel*, northeast of *St. Omer* in France.—VII. Castellum Turentinum, in Picenum, now *Torre Segura*. (*Pomp. in Cic., Epist. ad Fam.*, 8, 12.)

Casthanæa, a town of Thessaly, on the coast of Magnesia, northwest of the promontory Sepias. It is noticed by Herodotus in his account of the terrible storm experienced by the fleet of Xerxes off this coast (7, 183.—Compare *Strab.*, 443.—*Plin.*, 4, 9). The name is written by Steph. Byz. Καστανάια (*Castanæa*), and in the Etymol. Mag. Καστανία (*Castania*. —*Cramer's Anc. Greece*, vol. 1, p. 424).

Castor and Pollux (in Greek Κάστωρ and Πολυδεύκης), twin brothers, the latter the son of Leda and Jupiter, the former of Leda and Tyndarus. (*Vid.* Leda.) The earliest exploit of these twin heroes, who were born at Amyclæ in Laconia, was the recovery of their sister Helen from the hands of Theseus, whose mother Æthra they dragged into captivity. They took part in all the great undertakings of their time, were at the Calydonian hunt, accompanied Hercules against the Amazons, sailed in the Argo, and aided Peleus to storm Iolcos. Pollux was the most distinguished pugilist, Castor the most experienced charioteer of his day. Mercury bestowed on them the fleet steeds Phlogius and Harpagus, the offspring of the harpy Podarge: Juno gave them the swift Xanthus and Cyllarus. The brothers fell into the very same offence which they had punished in Theseus. Being invited to the wedding-feast by their cousins Idas and Lynceus, the sons of Aphareus, who had married their cousins Phœbe and Hilaëra, the daughters of Leucippus, they became enamoured of the brides, and carried them off. Idas and his brother pursued them. In the conflict Castor fell by the spear of Idas; and Pollux, aided by the thunder of Jove, slew the two sons of Aphareus. (*Schol. ad Il.*, 3, 243.—*Schol. ad Pind., Nem.*, 10, 112.—*Hygin., fab.*, 80.) Another account says, that the four heroes joined to drive off the herds of the Arcadians. Idas was appointed to divide the booty. He killed an ox; and, dividing it into four parts, said that one half of the prey should fall to him who had first eaten his share, and the remainder to him who next finished. He then quickly devoured his own and his brother's part, and drove the whole herd to Messene. The Dioscuri (Διόσκουροι, *Jove's sons*), as Castor and his brother were called, made war on Messene. Driving off all the cattle which they met, they laid themselves in ambush in a hollow tree. But Lynceus, whose vision could penetrate the trees and the rocks, ascended the top of Taygetus, and, looking over on the Peloponnesus, saw them there; whereupon he and his brother hastened to attack them. Castor fell by the spear of Idas; Pollux pursued the slayers, and, coming up with them at the tomb of their father Aphareus, was struck by them in the breast with the pillar belonging to it. Unretarded by the blow, he rushed on, and killed Lynceus with his spear; and Jupiter, at the same moment, struck Idas with a thunderbolt. (*Schol. ad Pind., Nem.*, 10, 114.—*Tzetz. ad Lycophr.*, 511.) Pollux was inconsolable for the loss of his brother; and Jupiter, on his prayer, gave him his choice of being taken up himself to Olympus, and sharing the honours of Mars and Minerva, or of dividing them with his brother, and for them to live day and day alternately in heaven and under the earth. Pollux chose the latter, and divided his immortality with Castor. (*Pind., Nem.*, 10, 103, *seqq.*—*Schol. ad Theocrit.*, 22, 137, *seqq.*—*Apollod.*, 3, 11, 2.—*Tzetz. ad Lycophr.*, 5, 11.—*Ovid, Fasti*, 5, 699, *seqq.*)—The remarkable circumstance of the two brothers living and dying alternately, leads at once to a suspicion of their being personifications of natural powers and objects. This is confirmed by the names in the myth, all of which seem to refer to light or its opposite. Thus, Leda differs little from Leto, and may therefore be regarded as *darkness*: she is married to Tyndarus, a name which seems to be of a family of words relating to *light*, *flame*, or *heat*. (Possibly there may have been a Pelasgic word akin to the German *zünden*, and the Anglo-Saxon *tendan*, whence the English *tinder*.) The children of Leda by Tyndarus or Jupiter, that is, by Jupiter-Tyndarus, "*the bright god*," are Helena, "*brightness*" (Ἕλα, *light*), Castor, "*adorner*" (κάζω, "*to adorn*" or "*regulate*"), and Polydeukes, "*dewful*" (δεύω, δευκής). In Helena, therefore, we have only another name for Selene, or the moon; the *Adorner* is a very appropriate name for the day, whose light adorns all nature; and nothing can be more apparent than the suitableness of *Dewful* to the night. It is rather curious, that, in the legend, Helena is connected by birth with Polydeukes rather than with Castor.—Another explanation of this myth views the brothers as sun and moon, to which their names and the form of the legend are equally well adapted. Welcker, who adopts this latter opinion, makes Castor the same as Astor (*Starry*), and Polydeukes the same as Polyleukes (*Lightful*). This latter etymology will remind us at once of the Latin form of the name *Pol-lux*, and is much better, as far as we can hazard an opinion, than the other derivation for the name Polydeukes given above. (*Welcker, Tril.*, p. 130, 220, 271.) To proceed to the other names of the legend, Idas and Lynceus, that is, *Sight* and *Light*, are the children of Aphareus or Phareus, that is, the *Shiner* (φάω); and the two daughters of Leucippus or *White-horsed* (an epithet of the Dioscuri, *Eurip., Hel.*, 639), are Phœbe, *Brightness*, and Hilaera, *Joyful* (ἱλαρός), which last is an epithet given to the moon by Empedocles. (*Plut., de Fac. in Orb. Lunæ*, 2.) In the Cypria they were called the daughters of Apollo. (*Pausan.*, 3, 16, 1.) —That these were original divinities is demonstrated by their being objects of worship. The Dioscuri were also called *Anaces* (Ἄνακες) or *kings*, and had their temples and statues. They were represented generally as two youths on horseback, each holding a spear in his hand, and their heads surmounted by a circular cap, fabled by the poets to be a half egg, in allusion to the circumstances of their birth, but referring evidently to the cosmogonical egg, and forming an additional proof, if one were needed, of the truth of our explanation of the legend. The Dioscuri were also identified with the Cabiri, and were regarded as the protectors of ships in tempests (*Eurip., Orest.*, 1653. —*Id., Hel.*, 1663); and the St. Elmo's fire, as it is now termed, was ascribed to them. They were also said to be the constellation of the twins. (*Keightley's Mythology*, p. 430, *seqq.*)

Castra, a term of frequent occurrence in ancient geography, and generally indicating the site of some Roman or other encampment. From the winter quarters of the Romans, strongly fortified according to established custom, and presenting the appearance of cities in miniature, many towns in Europe are supposed to have had their origin; in England particularly those, the names of which end in *cester* or *chester*.—The principal places indicated by the term *castra* are as follows: I. Castra ad Garumnam, now *Castres*, on the Garonne in France.—II. Castra Constantina, now *Coutances*, on the river *Soulle* in Normandy.—III. Castra Cornelia, a city of Africa, in the neighbourhood of Utica, where Scipio pitched his first camp in the second Punic war. It is now *Gellah*. (*Plin.*, 5, 4.—*Mela*, 1, 7.)—IV. Castra Exploratorum, now *Netherby*, on the borders of Scotland.—V. Castra Hannibalis, now *Castellete* in Calabria. —VI. Castra Indæorum, a place in Lower Egypt, now *Jehudieh*.—VII. Castra Trajana, a place in Dacia, now *Ribnik* in *Wallachia*.

Castrum, a term of frequent occurrence in ancient geography. The principal places thus designated are

as follows: I. Castrum Novum, a town of Etruria, south of Centum Cellæ, and situate on the coast. It is now *Santa Marinella*. D'Anville, however, makes it correspond to the modern *Torre Chiarruccia*.—II. Castrum Inui, a place on the coast of Latium, between Antium and Ardea. (*Virg., Æn.*, 6, 775.) According to Livy (1, 5), Inuus was the same with Pan.—III. Castrum Lucii, now *Chalus* in France, in the department of *Upper Vienne*. Here Richard I. of England died.—IV. Castrum Sedunum, now *Sion* in Switzerland. It was also called Civitas Sedunorum. (*Casaub. ad Suet., Vit. Aug.*, c. 58.)

Castŭlo, a town of Hispania Bætica, on the Bætis, west of Corduba. Now *Cazlona*. (*Plut., Vit. Sert. —Liv.*, 24. 41.)

Catabathmus, a great declivity, whence its name, *Καταβαθμός*, separating Cyrenaïca from Egypt. It is now called by the Arabs *Akabet-assolom*. Some ancient writers, and in particular Sallust, make this the point of separation between Asia and Africa. There was another Catabathmus in the Libyan nome, called *parvus*, as this was styled *magnus*. It lay southeast of Parætonium. (*Sallust, Jug.*, 17 et 19.—*Plin.*, 5, 5.)

Catadūpa, a name given by the Greek geographers to the smaller cataract of the Nile (Cataractes Minor), and intended to indicate the loud noise occasioned by the fall of the waters (*κατά* and *δοῦπος, a heavy, crashing sound*). It was situate in the Thebaïs, at Dodecaschœnus, to the south of Elephantina, and near Philæ. (*Cic., Som. Scip.*, c. 5.—*Plin.*, 5, 9.—*Senec., Quæst. Nat.*, 4, 2.) The ancients believed that the neighbouring inhabitants were deprived of hearing by the constant roar of the waters! (*Cic., l. c.*)

Catăna, a city of Sicily, on the eastern coast, at the base of Ætna, and a short distance below the river Acis and the Cyclopum Scopuli. It was founded by a colony from Chalcis in Eubœa, five years after the settlement of Syracuse. Catana, like all the other colonies of Grecian origin, soon became independent of any foreign control, and, in consequence of the fertility of the surrounding country, attained to a considerable degree of prosperity. It does not appear, however, to have been at any time a populous city; and hence Hiero of Syracuse was enabled without difficulty to transfer the inhabitants to Leontini. A new colony of Peloponnesians and Syracusans was established here by him, and the place called Ætna, from its proximity to the mountain. (*Diod. Sic.*, 11, 49.—*Pind., Pyth.*, 1.) —After the death of Hiero, the new colonists were driven out by the Siculi, and the old inhabitants from Leontini then came, and, recovering possession of the place, changed its name again to Catana. We find Catana after this possessed for a short time by the Athenians, and subsequently falling into the hands of Dionysius of Syracuse. This tyrant, according to Diodorus Siculus (14, 15), sold the inhabitants as slaves, and gave the city to his mercenary troops, the Campani, to dwell in. It is probable, however, that he only sold those who were taken with arms in their hands, and that many of the old population remained, since Dionysius afterward persuaded these same Campani to migrate to the city of Ætna. (*Diod. Sic.*, 14, 58.) Catana fell into the power of the Romans during the first Punic war. (*Plin.*, 7, 60.) The modern name is *Catania*, and the distance from it to the summit of Ætna is reckoned thirty miles. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 287.)

Cataonĭa, a tract of country in the southern part of Cappadocia. The inhabitants were of Cilician origin. It answers now to the canton of *Aladeuli*, in the pachalic of *Adana*. (Compare *Mannert, Geogr.*, vol. 6, pt. 2, p. 222, *seqq.*)

Cataractes, I. a river of Pamphylia, falling into the sea near Attalia. It derived its ancient name from its impetuosity. Now *Dodensoui*.—II. A river of Asia Minor, the same with the Marsyas. (Compare *Larcher, Hist. d'Hérodote*, vol. 8, p. 104.—*Table Géographique*, and the authorities there cited.)

Cathæa, a country of Asia, the precise situation of which is doubtful. Mannert places it northeast of the Malli, in the vicinity of the Hydraotes. The chief town was Sangala. Diodorus Siculus calls the people Catheri. Thevenot is supposed to allude to their descendants under the name of *Cattry*, that is, the *Kuttry tribe* or *Rajpoots*. (*Mannert, Geogr.*, vol. 5, p. 56.)

Catilīna, L. Sergius a Roman of patrician rank, and the last of the *gens Sergia*. Of his father and grandfather little is known: the former would seem to have been in indigent circumstances, from the language of Quintus Cicero (*de Petitione Consulatus*, c. 2), who speaks of Catiline as having been born amid the poverty of his father (*in patris egestate*). The great-grandfather, M. Sergius Silus or Silo, distinguished himself greatly in the second Punic war, and was present in the battles of Ticinus, Trebia, Trasymenus, and Cannæ. Pliny (7, 29) speaks of his exploits in a very animated strain.—The cruelty of Catiline's disposition, his undaunted resolution, and the depravity of his morals, fitted him for acting a distinguished part in the turbulent and bloody scenes of the period in which he lived. He embraced the interest of Sylla, in whose army he held the office of quæstor. That monster in his victory had in Catiline an able coadjutor, whose heart knew no sympathy and his lewdness no bounds. He rejoiced in the carnage and plunder of the proscribed, gratifying at one time his own private resentments by bringing his enemies to punishment, and executing at another the bloody mandates of the dictator himself. Many citizens of noble birth are said by Quintus Cicero (*de Petit. Cons.*, c. 23) to have fallen by his hand; and, according to Plutarch (*Vit. Syll.*, c. 32.—*Vit. Cic.*, c. 10), he had assassinated his own brother during the civil war, and now, to screen himself from prosecution, persuaded Sylla to put him down among the proscribed as a person still alive. He murdered too, with his own hands, his sister's husband, a Roman knight of a mild and peaceable character. (*Q. Cic., de Petit. Cons.*, c. 3.) One of the most horrid actions, however, of which he was guilty, would seem to have been the killing of M. Marius Gratidianus, a near relation of the celebrated Marius. Sylla had put the name of this individual on the list of the proscribed, whereupon Catiline entered the dwelling of the unfortunate man, exhausted upon his person all the refinements of cruelty and insult, and having at last put an end to his existence, carried his bloody head in triumph through the streets of Rome, and brought it to Sylla as he sat on his tribunal in the forum. When this was done, the murderer washed his hands in the lustral water at the door of Apollo's temple, which stood in the immediate vicinity. (*Seneca, de Ira*, 3, 18.)—Catiline was peculiarly dangerous and formidable, as his power of dissimulation enabled him to throw a veil over his vices. Such was his art, that, while he was poisoning the minds of the Roman youth, he gained the friendship and esteem of the severe Catulus. Equally well qualified to deceive the good, to intimidate the weak, and to inspire his own boldness into his depraved associates, he evaded two accusations brought against him by Clodius, for criminal intercourse with a Vestal, and for monstrous extortions of which he had been guilty while proconsul in Africa (A.U.C. 687). He was suspected also of having murdered his first wife and his son. A confederacy of many young men of high birth and daring character, who saw no other means of extricating themselves from their enormous debts than by obtaining the highest offices of the state, having been formed, Catiline was placed at their head. This eminence he owed chiefly to his connexion with the old soldiers of Sylla, by means of whom he kept in awe the towns

near Rome, and even Rome itself. At the same time he numbered among his adherents not only the worst and lowest of the riotous populace, but also many of the patricians and men of consular rank. Everything favoured his audacious scheme. Pompey was pursuing the victories which Lucullus had prepared for him, and the latter was but a feeble supporter of the patriots in the senate, who wished him, but in vain, to put himself at their head. Crassus, who had delivered Italy from the gladiators, was now striving with mad eagerness after power and riches, and, instead of opposing, countenanced the growing influence of Catiline, as a means of his own aggrandizement. Cæsar, who was labouring to revive the party of Marius, spared Catiline, and, perhaps, even encouraged him. Only two Romans remained determined to uphold their falling country—Cato and Cicero; the latter of whom alone possessed the qualifications necessary for the task. The conspirators were now planning the elevation of Catiline and one of his accomplices to the consulship. When this was effected, they hoped to obtain possession of the public treasures and the property of the citizens, under various pretexts, and especially by means of proscription. It is not probable, however, that Catiline had promised them the liberty of burning and plundering Rome. Cicero had the courage to stand candidate for the consulship, in spite of the impending danger, of the extent of which he was perfectly aware. Neither insults nor threats, nor even riots and attempts to assassinate him, deterred him from his purpose; and, being supported by the rich citizens, he gained his election, B.C. 65. All that the party of Catiline could accomplish was the election of Caius Antonius, one of their accomplices, as colleague of Cicero. This failure, however, did not deprive Catiline of the hope of gaining the consulship the following year. For this purpose he redoubled the measures of terror, by means of which he had laid the foundation of his power. Meanwhile he had lost some of the most important members of his conspiracy. Antony had been prevailed upon or compelled by Cicero to remain neutral. Cæsar and Crassus had resolved to do the same. Piso had been killed in Spain. Italy, however, was destitute of troops. The veterans of Sylla only waited the signal to take up arms. This signal was now given by Catiline. The centurion Manlius appeared among them, and formed a camp in Etruria. Cicero was on the watch, and a fortunate accident disclosed to him the counsels of the conspirators. One of them, Curius, was on intimate terms with a woman of doubtful reputation, Fulvia by name, and had acquainted her with their plans. Through this woman Cicero learned that two knights had undertaken to assassinate him at his house. On the day which they had fixed for the execution of their plan, they found his doors barred and guarded. Still Cicero delayed to make public the circumstances of a conspiracy, the progress and resources of which he wished first to ascertain. He contented himself with warning his fellow-citizens, in general terms, of the impending danger. But when the insurrection of Manlius was made known, he procured the passage of the celebrated decree, "that the consuls should take care that the republic received no detriment." By a decree of this kind, the consuls or other magistrates named therein were, in accordance with the custom of the state, armed with the supreme civil and military authority. It was exceedingly difficult to seize the person of one who had soldiers at his command, both in and out of Rome; still more difficult would it be to prove his guilt before those who were accomplices with him, or, at least, were willing to make use of his plans to serve their own interests. He had to choose between two evils—a revolution within the city, or a civil war: he preferred the latter. Catiline had the boldness to take his seat in the senate, known as he was to be the enemy of the Roman state. Cicero then rose and delivered that bold oration against him, which was the means of saving Rome by driving Catiline from the city. The conspirators who remained, Lentulus, Cethegus, and other infamous senators, engaged to head the insurrection in Rome as soon as Catiline appeared at the gates. According to Cicero and Sallust, it was the intention of the conspirators to set the city on fire, and massacre the inhabitants. At any rate, these horrid consequences might have easily followed from the circumstances of the case, without any previous resolution. Lentulus, Cethegus, and the other conspirators, in the mean while, were carrying on their criminal plots. They applied to the ambassadors of the Allobroges to transfer the war to the frontiers of Italy itself. These, however, revealed the plot, and their disclosures led to others still more important. The correspondence of the conspirators with their leader was intercepted. The senate had now a notorious crime to punish. As the circumstances of the case did not allow of a minute observance of form in the proceedings against the conspirators, the laws relating thereto were disregarded, as had been done in former instances of less pressing danger. Cæsar spoke against immediate execution, but Cicero and Cato prevailed. Five of the conspirators were put to death. Caius Antonius was then appointed to march against Catiline, but, on the eve of battle, under pretence of being disabled by the gout, he gave the command to his lieutenant Petreius. The battle was fought at Pistoria (now *Pistoia*) in Etruria, and ended in the complete overthrow of the insurgents. Catiline, on finding that all was lost, resolved to die sword in hand. His followers imitated his example.—The history of Catiline's conspiracy has been written by Sallust. The conspiracy of Catiline, as described by this historian and Cicero, is considered by some persons to contain many improbabilities. It is incredible, say they, that a man like Catiline, unconnected with the regular popular party, should have seriously hoped to effect a revolution; nor can it be believed that any of the nobility would have submitted themselves to the guidance of such a leader. Even if he had succeeded in setting fire to the city and destroying the principal senators, the prætor of the nearest province would presently have marched against him, and would have crushed him with little difficulty. But they who argue thus, forget that Catiline was a patrician of noble family; that he had been prætor; and that he was considered by Cicero as his most dangerous competitor for the consulship when he was candidate for that office. He had been known in Sylla's proscription as a man who scrupled at nothing; and there was a large party in Rome to whom such a character was the greatest recommendation, and who would gladly follow any one that possessed it. That this party was inconsiderable in point of political power, is true; and they accordingly hoped to effect their designs by fire and assassination rather than by open force. But if Catiline could have once made himself master of the city, no one can doubt but that he would have found a majority in the Comitia ready, either from fear or sympathy in his projects, to elect him consul or dictator; and, when once invested with the title of a legal magistrate, and in possession of the seat of government, he would probably have persuaded a very great part of the community to remain neutral, while his own active supporters, the profligate young nobility, the needy plebeians, the discontented Italian allies, and the restless veterans of Sylla's armies, would have enabled him to defy the efforts of any neighbouring prætor who might have been disposed to attack him. He might have held the government as easily as Cinna had done; and, although Pompey might have imitated successfully the conduct of Sylla, in returning from Asia to revenge the

cause of the aristocracy, yet the chance of resisting him was not so hopeless as to dismay a set of desperate conspirators, who, in their calculations, would have been well contented if the probability of their failure was only a little greater than that of their success. (*Sall., Bell. Cat.*—*Cic., Or. in Cat.*, 1, &c.—*Id., pro Muræn., c.* 25.—*Encyclop. Amer.*, vol. 3, p. 3, *seqq.*—*Encyclop. Metropol., Div.* 3, vol. 2, p. 176, *not.*)

CATILLUS OR CATILUS. *Vid.* Tibur.

CATIUS, M. a fictitious name in Horace (*Serm.*, 2, 4), under which the poet alludes to an entire class of persons, who abused the genuine doctrines of Epicurus, and made a large portion of human felicity consist in the pleasures of the table. According to Manso (*Schriften und Abhandlungen*, p. 59), Catius appears to have had for his prototype one Malius, a Roman knight, famed for his acquaintance with the precepts of the culinary art. (Consult *Heindorf, ad Horat., l. c.*) —The scholiast cited by Cruquius makes Catius to have been an Epicurean, and to have written on "the Nature of Things," and "the Sovereign Good." With this account Acron and Porphyrion agree. Cicero, moreover, speaks of the Epicurean Catius, from Insubria, as of a writer who had died only a short time previous. (*Cic., Ep. ad Fam.*, 15, 16.—Compare *Quintil.*, 10, 1.) Still, however, the explanation we have given suits better the spirit of Horace's satire; and, besides, Catius had died some time before, and was almost entirely forgotten. (*Heindorf, l. c.*)

CATO, a surname of the Porcian family, rendered illustrious by M. Porcius Cato, a celebrated Roman, surnamed *Censorius*, in allusion to the severity with which he discharged the office of censor, and hence commonly styled, at the present day, "Cato the Censor." Other surnames were, *Priscus*, "the old," and *Major*, "the elder," both alluding to his having preceded, in the order of time, the younger Cato, who committed suicide at Utica. The subject of the present sketch was born 232 B.C., at Tusculum, of plebeian parents. His family were in very moderate circumstances, and little, if anything, was known of it, until he himself made the name a conspicuous one. His father left him a small farm in the Sabine territory, and here the first years of his youth were spent. The state of public affairs, however, soon compelled him to take up arms for the defence of his country. The second Punic war had broken out, and Hannibal had invaded Italy. Cato, therefore, served his first campaign at the age of seventeen, under Fabius Maximus, when he besieged the city of Capua. Five years after this he fought under the same commander at the siege of Tarentum, and, after the capture of this place, became acquainted with the Pythagorean Nearchus, who initiated him into the principles of that system of philosophy, with which, in practice, he had already become familiar. The war being ended, Cato returned to his farm. Near this there stood a cottage belonging to Manius Curius Dentatus, who had repeatedly triumphed over the Sabines and Samnites, and had at length driven Pyrrhus from Italy. Cato was accustomed frequently to walk over to the humble abode of this renowned commander, where he was struck with admiration at the frugality of its owner, and the skilful management of the farm which was attached to it. Hence it became his great object to emulate his illustrious neighbour, and adopt him as his model. Having made an estimate of his house, lands, slaves, and expenses, he applied himself to husbandry with new ardour, and retrenched all superfluity. In the morning he went to the small towns in the vicinity to plead and defend the causes of those who applied to him for assistance. Thence he returned to his fields; where, with a plain cloak over his shoulders in winter, and almost naked in summer, he laboured with his servants till they had concluded their tasks, after which he sat down along with them at table, eating the same bread and drinking the same wine. Valerius Flaccus, a noble and powerful Roman, occupied an estate in the neighbourhood of Cato's residence. A witness of the virtues and talents displayed by him, he persuaded the young Cato to remove to Rome, and promised to assist him by his influence and patronage. Cato came accordingly to the capital, with an obscure name, and with no other resources but his own talents and the aid of the generous Flaccus; but by the purity of his morals, the austere energy of his character, his knowledge of the laws, his fluency of elocution, and the great ability that marked his early forensic career, he soon won for himself a distinguished name. It was in the camp, however, rather than at the bar, that he strove to raise himself to eminence. At the age of thirty he went as military tribune to Sicily. The next year he was chosen quæstor, and was attached to the army which Scipio Africanus was to carry into Africa, at which period there commenced between him and that commander a rivalry and hatred which lasted until death. Cato, who had returned to Rome, accused Scipio of extravagance; and, though he failed in supporting his charge, yet his zeal for the public good gained him great influence over the minds of the people. Five years subsequent to this, after having been already ædile, he was chosen prætor, and the province of Sardinia fell to him by lot. His austere self-control, his integrity and justice, while discharging this office, brought him into direct and most favourable contrast with those who had preceded him. Here too it was that he became acquainted with the poet Ennius, who was then serving among the Calabrian levies attached to the army. From Ennius he acquired the Greek language, and, on his departure from the island, he took the bard along with him to Rome. He was finally elected consul, B.C. 193, and his colleague in office was Valerius Flaccus, his early friend. While consul he strenuously but fruitlessly opposed the abolition of the famous Oppian Law (*vid.* Oppia *Lex*), and soon after this set out for Spain, which had attempted to shake off the Roman yoke. With newly-raised troops, which he soon converted into an excellent army, he quickly reduced that province to submission, and obtained the honours of a triumph at Rome, though there is but too much reason to believe that he had justly exposed himself, in the eyes of a candid historian, if such a one could then have been found among his countrymen, to the charge of perfidious conduct and cruelty. Hardly had Cato descended from the triumphal chariot, when, laying aside the consular robe and assuming the garb of the lieutenant, he accompanied, as such, the Roman commander Sempronius into Thrace. He afterward placed himself under the orders of Manius Acilius, the consul, to fight against Antiochus, and carry the war into Thessaly. By a bold march he seized upon Callidromus, one of the rockiest summits of Thermopylæ, and thus decided the issue of the conflict. For this signal service, the consul, in the excess of his enthusiasm, embraced him in the presence of the whole army, and exclaimed that it was neither in his power, nor in that of the Roman people, to award him a recompense commensurate with his deserts. Acilius immediately after this sent him to Rome to communicate the tidings of the victory. Seven years subsequently he obtained the office of censor, notwithstanding the powerful opposition of a large part of the nobility, who dreaded to have so severe an inspector of public morals, at a time when luxury, the result of their Asiatic conquests, had driven out many of the earlier virtues of the Roman people. He fulfilled this trust with inflexible rigour. Some of his acts, it is true, would seem to have proceeded from that pugnacious bitterness which must be contracted by a man engaged in constant strife and inflictions: thus, for example, he took away his horse from Lu-

cius Scipio, and expelled Manilius from the senate for saluting his wife at what Cato deemed an improper time. Still, however, most of his proceedings when censor indicate a man who aimed, by every method, at keeping up the true spirit of earlier days. Hence, though his measures, while holding this office, caused him some obloquy and opposition, they met in the end with the highest applause, and, when he resigned the censorship, the people erected a statue to him in the temple of Health, with an honourable inscription, testifying his faithful discharge of the duties of his office. Cato's attachment to the old Roman morals was still more plainly seen in his opposition to Carneades and his colleagues, when he persuaded the senate to send back these philosophers, without delay, to their own schools, through fear lest the Roman youth should lose their martial character in the pursuit of Grecian learning. The whole political career of Cato was one continued warfare. He was continually accusing others, or made the subject of accusation himself. Livy, although full of admiration for his character, still does not seek to deny, that Cato was suspected of having excited the accusation brought against Scipio Africanus, which compelled that illustrious man to retire from the capital. He was also the means of the condemnation of Scipio Asiaticus, who would have been dragged to prison had not Tiberius Gracchus generously interfered. As for Cato himself, he was fifty times accused and as often acquitted. He was eighty-five years of age when he saw himself compelled to answer the last accusation brought against him, and the exordium of his speech on that occasion was marked by a peculiar and touching simplicity: "It is a hard thing, Romans, to give an account of one's conduct before the men of an age different from that in which one has himself lived."—The last act of Cato's public life was his embassy to Carthage, to settle the dispute between the Carthaginians and King Massinissa. This voyage of his is rendered famous in history, since to it has been attributed the destruction of Carthage. In fact, struck by the rapid recovery of this city from the loss it had sustained, Cato ever after ended every speech of his with the well-known words, "*Præterea censeo Carthaginem esse delendam*" ("I am also of opinion that Carthage ought to be destroyed"). Whatever we may think of his patriotism in this, we certainly cannot admire his political sagacity, since the ruin of Carthage, by removing all dread of a once powerful rival, only tended to accelerate the downfall of Roman freedom itself. Cato died a year after his return from this embassy, in the eighty-fifth year of his age.—Although frugal of the public revenues, he does not appear to have been indifferent to riches, nor to have neglected the ordinary means of acquiring them; nay, if Plutarch speaks truly, some of the modes to which he had recourse for increasing his resources were anything but reputable. Towards the end of his life he was fond of indulging in a cheerful glass, and of inviting daily some of his neighbours to sup with him at his villa; and the conversation on these occasions turned, not, as one might have supposed, chiefly on rural affairs, but on the praises of great and excellent men among the Romans. He was twice married, and had a son by each of his wives. His conduct as a husband and father was equally exemplary.—Cato may be taken as a specimen of the Sabino-Samnite character. If his life be regarded as that of a mere private man, it offers only acerbity and rigour: it presents, however, a wholly different aspect if one contemplates him as the representative of the early Italian popular character. Many features of this same character strikingly resemble the modern. Who does not, in Cato's vehement bitterness, retrace a leading feature of the modern Italian, so vehement and implacable when his feelings are once irritated! Who knows not that in Italy is most frequently to be found the strange combination of grovelling cupidity and boundless indifference towards external goods! As to what regards the first point, we need not, as in other cases, betake ourselves to Plutarch's collection of anecdotes; we can judge of it from Cato's own work on husbandry and household economy. At the very outset of the book, he sees nothing to find fault with in a respectable man's endeavouring to enrich himself by trade; for profit and gain appear to him an important object of life; only he looks upon the mercantile profession as too hazardous in its nature.—While we recognise with pleasure, even in Cato's generation, the old Sabine discipline in the simplicity of life, rural employments, and social cheerfulness of the Roman country nobleman, yet we perceive with horror that the treatment of slaves, even in ancient Italy and according to old Roman manners, was still more degrading to humanity than in Greece. Cato bought slaves like hounds or foals, when they were young, in order to sell them again when grown up; he treated them exactly like hounds or foals; used them well, because they had a money value, but otherwise viewed them merely as live-stock, not as persons. This, however, we find less surprising, since, even in his warlike undertakings, Cato opposed rigour and cruelty, as genuine Roman policy, to Scipio's mildness. His advice, however, to the farmer, as to the mode in which old and sickly slaves are to be disposed of, shows an utter want of good feeling. He classes them with *old and worn-out iron implements*, and recommends them *to be sold*: "*Ferramenta vetera, servum senem, servum morbosum, et si quid aliud supersit vendat.*" (*R. R.*, 2, p. 12, *ed. Bip.*)—Among the literary labours of Cato, the first that deserves mention is the treatise *De Re Rustica* ("On Agriculture"). It appears to have come down to us in a mutilated state, since Pliny and other writers allude to subjects as treated of by Cato, and to opinions as delivered by him in this book, which are nowhere to be found in any part of the work now extant. In its present state, it is merely the loose, unconnected journal of a plain farmer, expressed with rude, sometimes with almost oracular, brevity; and it wants all those elegant topics of embellishment and illustration which the subject might have so naturally suggested. It consists solely of the dryest rules of agriculture, and some receipts for making various kinds of cakes and wine. Servius says, it is addressed to the author's son, but there is no such address now extant. The most remarkable feature in this work of Cato's is its total want of arrangement. It is divided, indeed, into chapters, but the author apparently had never taken the trouble of reducing his precepts to any sort of method, or of following any general plan. The hundred and sixty-two chapters, of which this work consists, seem so many rules committed to writing, as the daily labours of the field suggested. He gives directions about the vineyard, then goes to his corn-fields, and returns again to the vineyard. His treatise, therefore, was evidently not intended as a regular and well-composed book, but merely as a journal of incidental observations. That this was its utmost pretension, is farther evinced by the brevity of the precepts, and the deficiency of all illustrations or embellishment. Of the style, he of course would be little careful, as his *Memoranda* were intended for the use only of his family and slaves. It is therefore always simple, and sometimes rude, but it is not ill-adapted to the subject, and suits our notions of the severe manners of its author and the character of the ancient Romans.—Besides this book on agriculture, Cato left behind him various works, which have almost entirely perished. He left a hundred and fifty orations (*Cicero, Brutus, c.* 17), which were existing in the time of Cicero, though almost entirely neglected, and a book on military discipline (*Vegetius*, 1, 8), both of which, if now extant,

would be highly interesting, as proceeding from one who was equally distinguished in the camp and forum. A good many of his orations were in dissuasion or favour of particular laws and measures of state. By his readiness and pertinacity, and his bitterness in speaking, he completely wore out his adversaries (*Liv.*, 39, 40), and earned the reputation of being, if not the most eloquent, at least the most stubborn, speaker among the Romans. Both Cicero and Livy have expressed themselves very fully on the subject of Cato's orations. The former admits that his "language is antiquated, and some of his phrases harsh and inelegant: but only change that," he continues, "which it was not in his power to change—add number and cadence—give an easier turn to his sentences, and regulate the structure and connexion of his words, and you will find no one who can claim the preference to Cato." Livy principally speaks of the facility, asperity, and freedom of his tongue.—Of the book on military discipline, a good deal has been incorporated into the work of Vegetius; and Cicero's orations may console us for the want of those of Cato. But the loss of the seven books, *De Originibus*, which he commenced in his vigorous old age, and finished just before his death, must ever be deeply deplored by the historian and antiquary. Cato is said to have begun to inquire into the history, antiquities, and language of the Roman people, with a view to counteract the influence of the Greek taste introduced by the Scipios. The first book of the valuable work, *De Originibus*, as we are informed by Cornelius Nepos, in his short life of Cato, contained the exploits of the kings of Rome. Cato was the first author who attempted to fix the era of the foundation of Rome, which he calculated in his *Origines*, and determined to have been in the first year of the 7th Olympiad, which is also the estimate followed by Dionysius of Halicarnassus. The second and third books treated of the origin of the different states of Italy, whence the whole work has received the name of *Origines*. The fourth and fifth books comprehended the history of the first and second Punic wars; and in the two remaining books, the author discussed the other wars of the Romans till the time of Servius Galba, who overthrew the Lusitanians. The whole work exhibited great industry and learning, and, had it descended to us, would unquestionably have thrown much light upon the early periods of Roman history and the antiquities of the different states of Italy. Dionysius of Halicarnassus, himself a sedulous inquirer into antiquities, bears ample testimony to the research and accuracy of that part which treats of the origin of the ancient Italian cities.—Cato was the first of his countrymen who wrote on the subject of medicine. This was done in a work entitled "*Commentarius quo medetur Filio, Servis, Familiaribus.*" In this book of domestic medicine, duck, pigeons, and hare were the food he chiefly recommended to the sick. His remedies were principally extracted from herbs; and colewort or cabbage was his favourite cure. (*Pliny*, 20, 9.) The recipes, indeed, contained in his work on agriculture, show that his medical knowledge did not exceed that which usually exists among a semi-barbarous race, and only extended to the most ordinary simples which nature affords.—Aulus Gellius (7, 10) mentions Cato's *Libri quæstionum Epistolicarum;* and Cicero his *Apophthegmata* (*De Officiis*, 1, 29), the first example, probably, of that class of works which, under the appellation of *Ana*, became so fashionable and prevalent in France.—The only other work of Cato's which we shall here mention is the *Carmen de Moribus*. This, however, was not written in verse, as might be supposed from the title. Precepts, imprecations, or prayers, or any set *formulæ* whatever, were called *Carmina*. Misled, however, by the title, some critics have erroneously assigned to the censor the *Disticha de Moribus*, now generally attributed to Dionysius Cato, who lived, according to Scaliger, in the age of Commodus and Septimius Severus. (*Plut., Vit. Cat. Maj.—Biogr. Univ.*, vol. 7, p. 399, *seqq.—Dunlop's Roman Literature*, vol. 2, p. 16, *seqq.*)—The pretended fragments of the *Origines*, published by the Dominican, Nanni, better known by the name of Annius Viterbiensis, and inserted in his *Antiquitates Variæ*, printed at Rome in 1498, are spurious, and the imposition was detected soon after their appearance. The few remains first collected by Riccobonus, and published at the end of his Treatise on History (*Basle*, 1759), are believed to be genuine. They have been enlarged by Ausonius Popma, and added by him, with notes, to the other writings of Cato, published at Leyden in 1590.—The best edition of the work on Agriculture is contained in Gesner's *Scriptores Rei Rusticæ*, 2 vols. 4to, *Lips.*, 1735.—II. Marcus, son of Cato the Censor, by his first wife. He distinguished himself greatly in the battle of Pydna, against Perses, king of Macedonia, and received high eulogiums from Paulus Æmilius, the Roman commander on that occasion, whose daughter Tertia he afterward married. He died while filling the office of prætor. (*Plut., Vit. Cat. Maj.*, c. 20 *et* 24.)—III. Salonius, or, as Plutarch calls him, Salonimus (Σαλωνῖνος), son of Cato the Censor, by his second wife. This second wife was the daughter of one Salonius, who had been Cato's secretary, and was, at the time of the marriage, a member of his retinue. Salonius, like his half-brother Marcus, died when prætor. He left, however, a son named Marcus, who attained to the consulship, and who was the father of Cato the younger, commonly called Uticensis. (*Plut., Vit. Cat. Maj.*, c. 27.)—IV. Valerius, a celebrated grammarian in the time of Sylla. He was deprived of all his patrimony during the excesses of the civil war, and then directed his attention to literary pursuits. He wrote a poem entitled *Diræ in Battarum*, "Imprecations on Battarus." It was directed against the individual who had profited by his disgrace, to appropriate to himself all the property of the former. Suetonius, who has preserved some account of him, mentions two other poems of his, the one entitled Lydia, the other Diana, and also a third work, probably in prose, called *Indignatio*, in which he gives an account of his misfortunes. These three works are lost. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 152.)—V. Dionysius, a writer supposed to have flourished in the age of Commodus and Septimius Severus, and who is regarded as the author of the *Disticha de Moribus*. (Compare *Scaliger, Lect. Auson.*, 232.—*Cannegieter, Rescrip. Boxhorn. de Catone.*, c. 18.—*Bähr, Gesch. Röm. Litt.*, vol. 1, p. 154.)—VI. Marcus, surnamed *Uticensis*, from his death at Utica, was great-grandson to the censor of the same name, and born B.C. 93. A short time after his birth he lost both his parents, and was brought up in the mansion of Livius Drusus, his uncle on the mother's side. Even in early life Cato displayed a maturity of judgment and an inflexible firmness of character far above his years; and Sarpedon, his instructer, being accustomed to take him frequently to the residence of Sylla, who had been his father's friend, the young Cato, then but fourteen years of age, struck with horror at the bloody scenes that were passing around him, asked his preceptor for a sword that he might slay the tyrant. His affectionate disposition was clearly displayed in his strong attachment to Cæpio, his brother by the mother's side, as may be seen by a reference to the pages of Plutarch. Being appointed to the priesthood of Apollo, he changed his residence, and took his share of his father's estate; but, though the fortune which he thus received was a considerable one, his manner of living was simpler and more frugal than ever. He formed a particular connexion with Antipater of Tyre, the stoic philosopher, made himself

well acquainted with the tenets of this school, and ever after remained true to its principles, pushing them even to the extreme of austerity. His first appearance in public was against the tribunes of the people, who wished to remove a column of the Porcian Basilica, or Hall of Justice, which incommoded their benches. This Basilica had been erected by his great-grandfather the censor, and the young Cato displayed on the occasion that powerful and commanding eloquence which afterward rendered him so formidable to all his opponents. His first campaign was in the war against Spartacus, as a simple volunteer, his half-brother Cæpio being a military tribune in the same army; and he distinguished himself so highly, that Gellius, the prætor, wished to award him a prize of honour, which Cato, however, declined. He was then sent as military tribune to Macedonia. There he learned that Cæpio was lying dangerously ill at Ænos in Thrace, and instantly embarked for that place in a small passage-boat, notwithstanding the roughness of the sea and the great peril which attended the attempt, but only arrived at Ænos just after Cæpio had breathed his last. Stoicism was here of no avail, and the young Roman bitterly lamented the companion of his early years. According to Plutarch, there were some who condemned him for acting in a way so contradictory to his philosophical principles; but the heavier and more unfeeling charge was the one brought against him by Cæsar, in his work entitled "Anti-Cato." It was there stated, that, after all the lavish expenditure in which Cato had indulged in performing the funeral obsequies of Cæpio, and after having declined repayment from the daughter of the latter, he nevertheless passed Cæpio's ashes through a sieve in search of the gold which might have melted down with them! When the term of his service in Macedonia had expired, he travelled into Asia, and brought back with him the stoic Athenodorus to Rome. He was next made quæstor, and discharged with so much impartiality the duties of this difficult office, and displayed so much integrity in its various details, that, on the last day of his quæstorship, he was escorted to his house by the whole assembly of the people. So high, indeed, was the opinion entertained by his countrymen of the purity of his moral character, that when, at the Floral games given by the ædile Messius, Cato happened to be a spectator, the people, out of respect for him, hesitated about ordering the dancers to lay aside their vestments, according to long-established custom, nor would they allow this to be done until he had departed from the theatre. (*Val. Max.*, 2, 10, 8.) When the conspiracy of Catiline was discovered, Cato supported by every means in his power the acts of Cicero, and was the first that gave him publicly the honourable title of "Father of his Country." Opposing after this the ambitious movements of the first triumvirate, they managed to have him removed to a distance, by sending him out as governor of the island of Cyprus. Having executed this trust with ability and success, and having deposited in the treasury nearly seven thousand talents of silver, he again took part in public affairs at Rome, and again continued his opposition to the triumvirate. When, however, the rupture took place between Pompey and Cæsar, he sided with the former, and was left behind by him at Dyrrhachium to guard the military chest and magazine, while he pushed on after Cæsar, who had been forced to retire from the siege of that city. Cato, therefore, was not present at the battle of Pharsalia. On receiving the news of this event he sailed to Corcyra with the troops under his orders, and offered the command to Cicero, who declined it. He then proceeded to Africa, where he hoped to meet with Pompey, but on reaching Cyrene he heard of his death, and was also informed that Pompey's father-in-law, Scipio, had gone to Juba, king of Mauritania, where Varus had collected a considerable force. Cato immediately resolved to join them, and, in order to effect this, was compelled to make a long and painful march across a desert region, in which his troops suffered severely from hunger, thirst, and every hardship, but which privations his own example enabled them manfully to endure. After seven days of suffering his force reached Utica, where a junction between the two armies took place. The soldiers wished to have him for their general, but he yielded to what he conceived to be the superior claims of Scipio, who held the office of proconsul; and this fault on his part, of which he soon after had reason to repent, accelerated the ruin of the cause in which he had embarked. Scipio having wished, for Juba's gratification, to put all the inhabitants of Utica to the sword, Cato strenuously opposed this cruel plan, and accepted the command of this important city, while Scipio and Labienus marched against Cæsar. Cato had advised them to protract the war; but they hazarded an engagement at Thapsus, in which they were entirely defeated, and Africa submitted to the victor. After vainly endeavouring to prevail upon the fragments of the conquered army, as they came successively to Utica, to unite in defending that city against the conqueror, Cato furnished them with all the ships in the harbour to convey them whithersoever they wished to go. When the evening of that day came, he retired to his own apartments, and employed himself for some time in reading the Phædon of Plato, a dialogue that turns upon the immortality of the soul. He endeavoured at the same time to lull the suspicions of his friends, by seeming to take a lively interest in the fate of those who were escaping by sea from Utica, and by sending several times to the seaside to learn the state of the wind and weather. But towards morning, when all was quiet, he stabbed himself. He fell from his bed with the blow, and the noise of his fall brought his son and servants into the room, by whose assistance he was raised from the ground, and an attempt was made to bind up the wound. Their efforts to save him were in vain: for Cato had no sooner recovered his self-possession, than he tore open the wound again in so effectual a manner that he instantly expired. He died at the age of 48; and when Cæsar heard of his fate he is said to have exclaimed, "I grudge thee thy death, Cato, since thou hast grudged me the saving of thy life."—Such was the end of a man whom a better philosophy, by teaching him to struggle with his predominant faults instead of encouraging them, would have rendered truly amiable and admirable. He possessed the greatest integrity and firmness; and, from the beginning of his political career, was never swayed by fear or interest to desert that which he considered the course of liberty and justice. He is said to have foreseen Cæsar's designs long before they were generally suspected; but his well-known animosity against him rendered his authority on the subject less weighty; and his zeal led him to miscalculate the strength of the commonwealth, when he earnestly advised the senate to adopt those measures which gave Cæsar a pretence for commencing hostilities. During the civil war he had the rare merit of uniting to the sincerest ardour in the cause of his party a steady regard for justice and humanity; he would not countenance cruelty or rapine because practised by his associates or coloured with pretences of public advantage. But philosophical pride overshadowed the last scenes of his life, and led him to indulge his selfish feelings by suicide, rather than live for the happiness of his family and friends, and mitigate, as far as lay in his power, the distressed condition of his country. His character, however, was so pure, and, since Pompey's death, so superior to that of all the leaders engaged with him in the same cause, that his opponents could not refuse him their respect

and praise; and his name has become a favourite theme of panegyric in modern times, as that of the most upright and persevering defender of the liberties of Rome. (*Plut., Vit. Cat. Min.—Biogr. Univ.*, vol. 7, p. 405, *seqq.—Encyclop. Metropol., Div.* 3, vol. 2, p. 281.)—VII. M. Porcius, son of the preceding, was spared by Cæsar, but led a somewhat immoral life, until he effaced every stain upon his character by a glorious death at Philippi. (*Plut., Vit. Cat. Min.*, c. 73.)

Catti or Chatti (Χάττοι, *Strab.*—Χάτται, *Ptol.*—Catti, *Tacit.*—Chatti, *Plin.*), a powerful nation of Germany, little known, however, to the Romans, since that people, though they made some incursions into their country, never had a fixed settlement therein. Cæsar knew nothing more of them than that they lived in the vicinity of the Ubii, and that in the interior a wood called Bacenis separated them from the Cherusci. Tacitus describes them more closely, and assigns the *Decumates Agri* for their southern boundary, and the Hercynian forest for their eastern. The country of the Catti would seem to have comprehended the territory of *Hesse* and other adjacent parts. The name Catti or Chatti, and the more modern *Hassen* and *Hessen*, appear to be identical. (Compare *Wenk, Hessischen Landesgeschichte*, vol. 2, p. 22.—*Mannert, Geogr.*, vol. 3, p. 183, *seqq.*) A fortress of the Catti, called Castellum, still bears the name of *Cassel*; but their capital Mattium is now *Marpurg*.

Catullus, Caius Valerius, a celebrated poet, born of respectable parents in the territory of Verona, but whether in the town so called, or on the peninsula of Sirmio, which projects into the Lake Benacus, has been a subject of much controversy. The former opinion has been maintained by Maffei (*Verona Illustrata*, pt. 2, c. 1) and Bayle (*Dict. Hist., art. Catullus*), and the latter by Gyraldus (*De Poet., dial.* 10), Schöll (*Hist. Lit. Rom.*, vol. 1, p. 310), Fuhrmann (*Handbuch der Class.*, vol. 1, p. 197), and most modern writers. The precise period, as well as place, of the birth of Catullus, is a topic of debate and uncertainty. According to the Eusebian chronicle, he was born A.U.C. 666, but according to other authorities in 667 (*Saxii Onomast.*, vol. 1, p. 148) or 668. In consequence of an invitation from Manlius Torquatus, one of the noblest patricians of the state, he proceeded in early youth to Rome, where he appears to have kept but indifferent company, at least in point of moral character. He impaired his fortune so much by his extravagance, that he complains he had no one

> "*Fractum qui veteris pedem grabati,*
> *In collo sibi collocare possit.*"

This, however, must partly have been written in jest, as his finances were always sufficient to allow him to keep up a delicious villa on the peninsula of Sirmio, and an expensive residence at Tibur. With a view of improving his pecuniary circumstances, he adopted the usual Roman mode of re-establishing a diminished fortune, and accompanied Caius Memmius, the celebrated patron of Lucretius, to Bithynia, where he was appointed prætor to that province. His situation, however, was but little meliorated by this expedition, and, in the course of it, he lost a beloved brother who was along with him, and whose death was lamented in verses never surpassed in delicacy or pathos. He came back to Rome with a shattered constitution and a lacerated heart. From the period of his return to Italy till his decease, his time appears to have been chiefly occupied with the prosecution of licentious amours in the capital or in the solitudes of Sirmio. The Eusebian chronicle places his death in A.U.C. 696, and some writers fix it in 705. It is evident, however, that he must have survived at least till 708, as Cicero, in his Letters, talks of his verses against Cæsar and Mamurra as newly written, and first seen by Cæsar in that year. He had satirized the dictator, who revenged himself, like a man of the world and a man of sense and good temper, by asking the satirist to sup with him. The distracted and unhappy state of his country, and his disgust at the treatment which he had received from Memmius, were perhaps sufficient excuse for shunning political employments; but when we consider his taste and genius, we cannot help regretting that he was merely an idler and a debauchee. He loved Clodia (supposed to have been the sister of the infamous Clodius), a beautiful but shameless woman, whom he has celebrated under the name of Lesbia, as comparing her to the Lesbian Sappho. Among his friends he ranked not only most men of pleasure and fashion in Rome, but many of her eminent literary and political characters, as Cornelius Nepos, Cicero, and Asinius Pollio. His enmities seem to have been as numerous as his loves or friendships, and competitions in poetry or rivalship in gallantry appear always to have been a sufficient cause for his dislike; and where an antipathy was once conceived, he was unable to put any restraint on the expression of his hostile feelings. His poems are chiefly employed in the indulgence and commemoration of these various passions. They have been divided into lyric, elegiac, and epigrammatic, an arrangement convenient from its generality, but to which all cannot with strictness be reduced. He seems to have been the earliest lyric poet of Latium, notwithstanding the claim of Horace to the same honour. Much of his poetry appears to have been lost: the pieces that remain to us exhibit, in singular contrast, the sensual grossness which is imbibed from depraved habits and loose imaginations, together with gleams of sentiment and taste, and the polish of intellectual cultivation. They who turn with disgust from the coarse impurities that sully his pages, may be inclined to wonder that the term of *delicacy* should ever have been coupled with the name of Catullus. But to many of his effusions, distinguished both by fancy and feeling, this praise is justly due. Many of his amatory trifles are quite unrivalled in the elegance of their playfulness; and no author has excelled him in the purity and neatness of his style, the delightful ease and rare simplicity of his manner, and his graceful turns of thought and happiness of expression. Some of his pieces, which breathe the higher enthusiasm of the art, and are coloured with a singular picturesqueness of imagery, increase our regret at the manifest mutilation of his works. No one of his poetical predecessors was more versed in Greek literature than Catullus, and his extensive knowledge of its beauties procured for him the appellation of *Doctus*: unless we understand by the term in question, not "learned," but rather knowing and accomplished; what the old English writers generally signify by "cunning," as "cunning in music and the mathematics." Catullus translated many of the shorter and more delicate pieces of the Greeks, an attempt which hitherto had been thought impossible, though the broad humour of their comedies, the vehement pathos of their tragedies, and the romantic interest of the Odyssey, had stood the transformation. His stay in Bithynia, though little advantageous to his fortune, rendered him better acquainted than he might otherwise have been with the productions of Greece; and he was therefore, in a great degree, indebted to this expedition (on which he always appears to have looked back with mortification and disappointment) for those felicitous turns of expression, that grace, simplicity, and purity which are the characteristics of his poems, and of which hitherto Greece alone had afforded models. Indeed, in all his verses, whether elegiac or heroic, we perceive his imitation of the Greeks; and it must be admitted that he has drawn from them his choicest stores. His Hellenisms are frequent; his images, similes, metaphors, and address-

as to himself are all Greek; and even in the versification of his odes we see visible traces of their origin. Nevertheless, he was the inventor of a new species of *Latin* poetry; and as he was the first who used such variety of measures, and perhaps invented some that were new, he was amply entitled to call the poetical volume which he presented to Cornelius Nepos *Lepidum Novum Libellum*. The beautiful expressions, too, and idioms of the Greek language, which he has so carefully selected, are woven with such art into the texture of his composition, and so aptly paint the impassioned ideas of his amorous muse, that they have all the fresh and untarnished hues of originality.—The best editions of Catullus are, that of Vulpius, *Patav.*, 4to, 1737, and that of Döring, *Lips.*, 8vo, 1788, reprinted in London, 1820. The works of this poet have also been frequently edited in conjunction with those of Tibullus and Propertius, of which the best edition is perhaps that of Morell, *Paris*, fol., 1604. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 253, *seqq.*—*Schöll, Hist. Lit. Rom.*, vol. 1, p. 236, 310, *seqq.*—*Elton's Specimens*, vol. 2, p. 31.—*Dunlop, Rom. Lit.*, vol. 1, p. 454, *seqq.*)

Catŭlus, Q. Lutatius, I. a Roman naval commander, famous for his victory over the fleet of the Carthaginians, consisting of 400 sail, off the *Ægates Insulæ*; forty of the Carthaginian vessels were sunk, seventy taken, and the remainder dispersed. This celebrated victory put an end to the first Punic war. (*Vid.* Ægates Insulæ.)—II. A celebrated Roman, the colleague of Marius in the consulship, and who jointly triumphed with him over the Cimbri. He was condemned to death by Marius, during the tyrannical sway of the latter, and suffocated himself in a newly-plastered room by the steam of a large fire. (*Plut., Vit. Mar.*—*Vell. Paterc.*, 2, 22.)

Caturĭges, a Gallic nation, dwelling among the Cottian Alps. (*Plin.*, 3, 20.) Their capital was Caturiga, traces of which are found, according to D'Anville, at *Chorges*, between *Gap* and *Embrun*, in the department *des Hautes-Alpes*. (*Lemaire, Ind. Geogr. ad Cæs.*, p. 228, *seq.*)

Caucăsus, the name of the highest and most extensive range of mountains in the northern part of Asia, and which the ancients erroneously considered as a continuation of the chain of Taurus. According to Strabo, it extended from the Euxine to the Caspian Sea. It divided Albania and Iberia towards the south, from the level country of the Sarmatæ on the north. The inhabitants of these mountains formed, according to some, seventy, and according to others, 300 different nations, who spoke various languages, and lived in a savage state. The breadth of this chain, according to the best Russian authorities, is about 400 miles between the mouths of the *Don* and *Kooma*; about 756 between the straits of *Caffa* and the peninsula of *Apsheron*; and about 350 between the mouths of the Phasis and the city of *Derbend*. The etymology of the name of Caucasus, so celebrated in history and poetry, is not agreed upon; the most probable opinion is that which connects it with the Asi, the early divinities of Asia. (*Vid.* Asi.) The range of Caucasus cannot be compared with the Alps in point of elevation, though in resemblance it may, as the middle of the chain is covered with glaciers, or white with eternal snows. The highest summit is only 5900 feet above the level of the Black Sea. The two principal passages of Caucasus are mentioned by the ancients under the name of the Caucasian and Albanian gates. The first is the defile which leads from *Mosdok* to *Tiflis*. It is the narrow valley of four days' journey, where, according to Strabo, the river Aragon, now called *Arakui*, flows. It is, as Pliny calls it, an enormous work of nature, which has cut out a long opening among the rocks, that an iron gate would be almost sufficient to close. It is by this passage that the barbarians of the north threatened both the Roman and the Persian empire. It is now called *Deriel*. The Albanian pass of the ancients was, according to common opinion, the pass of *Derbend* along the Caspian Sea. Later and better authorities sanction the belief, however, that it was the same with the Sarmatian pass, and coincides with a defile passing through the territory of *Ooma-khan*, along the frontier of *Dagheestan*, and then traversing the district of *Kagmensharie*. (*Malte-Brun, Geogr.*, vol. 2, p. 12, *Brussels ed.*)

Caucōnes, a people of Paphlagonia, who occupied the coast of the Euxine from the Maryandynes as far as the river Parthenius. Some pretend that they were of Arcadian origin, in common with the Pelasgi, and roamed about like this latter people (*Strab.*, 345), while, according to others, they were of Scythian extraction. (*Strab.*, 542.) A portion of these Caucones are said to have passed into Greece, and occupied a territory in the division of Elis, called Coele, or "the hollow." Another part settled in Triphylian Elis. It is of the latter that Herodotus speaks (1, 147; 4, 148. —Compare *Larcher, Hist. d'Herod.*, vol. 8, p. 106, *Table Geographique*).

Caudium, a city of Samnium, the position of which is not perfectly agreed upon by antiquaries: most of them, indeed, place it, with Holstenius, who examined the whole of this tract with great accuracy, at *Arpaia*. But D'Anville assigns it a situation a few miles farther towards Beneventum. In the vicinity of Caudium was the famous defile called *Furcæ Caudinæ*, where the Roman army was compelled by the Samnites to pass under the yoke. The present valley of *Arpaia* is thought to answer to this pass. (*Cramer's Ancient Italy*, vol. 2, p. 243.)

Caulonĭa or Caulon, a city of Brutium, in lower Italy, on the seacoast, a short distance south of Cocintum Promontorium, and between that and the Zephyrian Promontory. It was one of the earliest colonies founded by the Achæans on these shores (*Strab.*, 261.—*Scymn., Ch.*, v. 317), and the name originally, perhaps, was Aulon. (*Steph. Byz., s. v.* Αὐλών.) That it held a distinguished rank among the republics of Magna Græcia we may collect from Polybius (2, 39), who records its alliance with Crotona and Sybaris. It was razed to the ground by Dionysius of Syracuse, who removed the inhabitants to his capital (*Diod. Sic.*, 14, 106), but it must have arisen again from its ruins, since, during the war with Pyrrhus, it espoused the cause of that prince, and was, in consequence, attacked and pillaged by the Mamertini, who were the allies of the Romans. (*Pausan.*, 6, 3.) The town was subsequently occupied by the Brutii, who defended it against the Romans during the second Punic war. The siege was raised by Hannibal. (*Liv.*, 27, 12 *et* 15.—*Plut., Vit. Fab. Max.*) Banio, and the other Calabrian topographers, fixed its site at *Castro vetere*; but the opinion of the best-informed antiquaries is in favour of *Alaro*. (*Cramer's Anc. Italy*, vol. 2, p. 402.)

Caunus, a city of Caria, at the foot of Mount Tarbelus, west of the Sinus Glaucus. It appears to have been the capital of a people, whom Herodotus regarded as differing from the Carians in some important particulars, and possessing more of the character of an indigenous nation. (*Herod.*, 1, 172.) This city, though possessing the advantages of a good harbour and a very fertile territory, was nevertheless reckoned particularly unhealthy during the summer by reason of the excessive heat; the abundance of fruit was also prejudicial to the health of its inhabitants. Under the Byzantine emperors, Caunus formed part of Lycia. (*Hieroci.*, p. 685.—Compare the Acts of Councils and Notitiæ.—*Geogr. Sacr.*, p. 248.) The site of Caunus is now occupied by a small town and seaport named *Kaiguez* or *Kheugez*, about four miles to the south of the entrance of the Calbis into the sea. (*Cramer's Asia*

Minor, vol. 2, p. 198, *seqq.*) The figs of this place were famous. Cicero (*de Div.*, 2, 4) mentions the cry of a person who sold Caunian figs at Brundisium, as a bad omen against Crassus when setting out, at the time, on his Parthian expedition. The cry of the fig-vender was *Cauneas* (supply *ficus eme*, or *vendo*), and this to a Roman ear would sound very much like *cave ne eas*, pronounced rapidly, that is, like *cavo' n' eas*, the letter *v* being sounded by the Romans like *u*. (*Schneider, L. G.*, vol. 1, p. 357, *seqq.*)

Cayster or Caÿstrus, a rapid river of Asia, rising in Lydia, and, after a meandering course, falling into the Ægean Sea near Ephesus. Near its mouth it formed a marsh called *Asia Palus*, or the Asian marsh, and the same with the Ἀσιος λειμών of Homer, much frequented by swans and other water-fowl. The Cayster is now called the *Kitchik Minder*, or Little Meander, from its winding course. (*Plin.*, 5, 29.—*Strab.*, 642.—*Hom., Il.*, 2, 470.—*Virg., Georg.*, 1, 383.—*Id., Æn.*, 7, 699.—*Ovid, Met.*, 5, 386.—*Martial, Ep.*, 1, 54, 6.)

Cebenna Mons, a range of mountains in Gaul, commencing in the territory of the Volcæ Tectosages, running thence in a northern direction into the country of the Ruteni, communicating by a side-chain with the mountains of the Arverni to the northwest, while the main range pursues its course towards the northeast and north, connecting itself, in the former direction with Mount Jura, and in the latter with Mount Vogesus (*Vosge*). The modern name of the range is the *Cevennes*, in the departments of *l'Aveyron, la Lozère*, and *l'Ardèche*. (*Cæs., B. G.*, 7, 4 *et* 56.) Pliny calls this range *Gebenna* (3, 4); Ptolemy, Strabo, and the Greeks in general, style it Κέμμενον ὄρος. Avienus (*Or. Marit.*, 614) calls the adjacent region *Cimenice*. (Compare *Wernsdorff, ad loc.—Lemaire, Index Geogr. ad Cæs., s. v.*, p. 229.)

Cebes, I. a Greek philosopher, and disciple of Socrates, and also one of the interlocutors whom Plato introduces in his dialogue entited Phædon. He was born at Thebes, and composed three dialogues, called *Hebdomè* (Ἑβδόμη), *Phrynichus* (Φρόνιχος), and *Pinax*, or the Picture (Πίναξ). The last is the only one which has come down to us. It is commonly cited by its Latin title *Cebetis Tabula* (i. e., picta), and is a moral sketch or picture of human life, written in a pleasing and simple style. Some critics have raised doubts as to the authenticity of this little work. It breathes, indeed, a very pure vein of morality, but is not composed, as they think, in the true spirit of the Socratic school; and they are disposed, therefore, to regard it as the work of some stoic, perhaps Cebes of Cyzicus (No. II.), who wished to show that happiness consisted in the practice of virtue. But it is expressly attributed to Cebes by Lucian (*de Mercede Conduct.*, c. 42), and after him by Tertullian (*de Præscript. adv. Hæret.*, c. 39), Diogenes Laertius (2, 125), Chalcidius, and Suidas. Wolff was the first among the moderns who ventured to call in question this testimony of the ancients, and he has been followed on the same side by the Abbé Sevin (*Mem. de l'Acad. des Inscr.*, &c., vol. 3, p. 75.—Compare the dissertation of *Garnier*, in the same collection, vol. 49, p. 455). No work of antiquity has met with a wider circulation. It has been translated into almost all the modern languages, even into the Arabic.—The best editions of Cebes are, that of Schweighæuser, *Argent.*, 12mo, 1806, and that of Thieme, *Berol.*, 8vo, 1810, with German notes of great merit. (*Schöll, Hist. Lit. Gr.*, vol. 2, 346.)—II. A philosopher of Cyzicus, who lived in the time of Marcus Aurelius. (Compare *Athenæus*, 4, p. 156.—*Ed. Schweigh.*, vol. 2, p. 109, and *Garnier, Dissert. sur le Tableau de Cebes.—Mem. de l'Acad. des Inscr.*, &c., vol. 49, p. 455.)

Cebrene, a city of Troas, capital of a small district named from it Cebrenis. This district was separated by the Scamander (the Simoïs of Homer) from the territory of Scepsis, as Strabo informs us, and the Cebrenians and the people of Scepsis were almost continually at war, until Antigonus removed the inhabitants of both places to Antigonia, afterward Alexandrea Troas. (*Strab.*, 597.) According to Ephorus, Cebrene had received a colony from the Æolian Cyme. (*Ap. Harpocr., s. v.* Κέβρηνα.) Xenophon affirms that it was a place of great strength. (*Hist. Gr.*, 3, 1, 14). The site is called at the present day *Kutchulan-tepe*. (*Cramer's Asia Minor*, vol. 1, p. 119.)

Cebrus, a river of Mœsia, flowing into the Danube, and separating Upper from Lower Mœsia. It is now either the *Iscka*, a small Bulgarian stream, or the *Zibriz*. (*Dio Cass.*, 51, 25.)

Cecropia, the original name of Athens, in honour of Cecrops, its first founder. (*Vid.* Cecrops.)

Cecropidæ, a name given to the Athenians by the poets, as the fabled descendants of Cecrops. (*Vid.* Cecrops.)

Cecrops, according to the Attic legend, an autochthon or indigenous personage, and the earliest monarch of the country, after Ogyges. His form was half human, half that of a serpent. In his days, it is said, the gods began to choose favourite spots among the dwellings of men for their own residence, or, as the expression seems to mean, particular deities were worshipped with especial homage in particular cities. It was at this time, therefore, that Minerva and Neptune strove for the possession of Attica. The question was to be determined by the natural principle of priority of occupation. It was asserted by Neptune, that he had appropriated the territory to himself, by planting his trident on the rock of the Acropolis at Athens, before the land had been claimed by Minerva. He pointed to it there standing erect, and to the salt-spring which had then issued, and was flowing from the fissure of the cliff, that had opened for the reception of the trident. On the other hand, Minerva alleged that she had taken possession of the country at a still earlier period than had been done by the rival deity. She appealed, in support of her claim, to the olive, which had sprung at her command from the soil, and which was growing near the fountain produced by the hand of Neptune from the same place. Cecrops was required to attest the truth of her assertion. He had been witness of the act, and testified accordingly; whereupon the twelve gods, according to one version of the fable, but, according to another, Cecrops himself, decided in favour of Minerva, who then became the tutelary deity of Athens. (*Apollod.*, 3, 14, 1.) Cecrops married Agraulos, daughter of Actæus, and became the father of three daughters, Pandrosos, Herse, and Agraulos. After a reign of many years, spent in introducing among his subjects the blessings of civilization, he died, leaving the kingdom to Cranaus, another autochthon. (*Apollod., l. c.*)—Thus much for the fable, which has become in our histories so much grave matter of fact. The truth appears to be, that the whole series of Attic kings who are said to have preceded Theseus, including, perhaps, even Theseus himself, are mere fictions, owing their existence to misunderstood names and false etymologies, to attempts to explain ancient customs and religious rites, and to a wish to exalt the antiquity of a nation or a family by giving it a founder in a remote age. At the head of the list of Attic kings is commonly placed *Ogyges*. The evidence of his historical existence is so slight that his name hardly appears deserving of remark. Whether we make it equivalent, as some do, to ἀρχαῖος, or trace it, with other etymologists, to a root γύγη, meaning night or darkness, in either case the name is merely figurative, and is intended to refer, not to an individual, but to a period of remote and obscure antiquity.—Next in order comes *Cecrops*, whom we ought to regard as being, in genuine Attic

table, the first king of Attica; the true autochthon from whom, according to the popular faith, the Attic people had their origin. The story of his being half man, half serpent, is only an expression of his autochthonous nature. For in Herodotus (1, 78), the explanation given by the Telmessians of the serpents devoured by the horses at Sardis is, ὄφιν εἶναι γῆς παῖδα, "that the snake is a child of earth." The story of his leading a colony from Saïs, in Egypt, to Athens, is a comparatively late invention, and entitled to no credit. (*Philol. Museum*, 5, p. 357.) The very name Cecrops (Κέκροψ) itself appears to be nothing else than a synonyme of αὐτόχθων. The τέττιξ, or cicada, was always regarded by the Athenians as a symbol of their *autochthonia*. As the eggs of this insect fall to the ground from the stalks on which they are deposited (*Aristot., Hist. An.*, 5, 24), and are hatched in great numbers in showery weather, it was natural that the vulgar should consider the earth as producing them. Now one of the names of the cicada is κέρκωψ (*Ælian, Hist. An.*, 10, 44), the original form of which would seem to have been κρέκωψ, referring, as well as τέττιξ, to the peculiar sound which the insect emits. Cecrops, therefore (Κέκροψ, Κρέκωψ), is in reality nothing more than the cicada itself, the emblem of *autochthonia*, converted into the first king of Athens. This is rendered still more probable by the names of his daughters. As the ancients supposed the cicada to be produced from the ground, so they thought that it was wholly nourished by the dew. Hence the names Πάνδροσος ("*All-dewy*") and Ἕρση ("*Dew*"), given to two of the daughters of the fabled Cecrops. The third name, Ἄγραυλος ("*Field-piper*"), is equally appropriate to the cicada, of whose music the ancients thought so highly, that it was doubted whether the Ionians did not wear the golden cicada in their hair in honour of Apollo. (*Schol. ad Aristoph., Nub.*, 971.)—But what becomes of the legend respecting the part that Cecrops bore in the controversy between Neptune and Minerva? It is not difficult to perceive, that in this tradition a record is preserved of the rivalry that arose between two classes of the Attic population, the one devoted to maritime pursuits, and aiming at commercial eminence, the other contented with their own domestic resources, and preferring the tranquil occupations of agricultural and pastoral life, which were typified by the emblematic symbol of peace. The victory of Minerva, which it commemorates, is a true and significant expression of the condition of this country, and of the habits of its people, from the days of Cecrops to those of Themistocles. (*Wordsworth's Greece*, p. 93).—*Cranaus* comes next in the list of Attic kings. He was also an autochthon, contemporary with the flood of Deucalion. He married Pedias, and the issue of their wedlock was Atthis. What is this but the legend of a union between the inhabitants of the hills (Κραναὴ γῆ, *the rocky country*) with those of the plains of Attica (Πεδιάς, *the plain country*)? and thus Attica (Ἀτθίς) was formed by uniting the rugged district with that belonging to the plain. And yet a hundred histories have repeated the name of Cranaus as a king of Attica!—This state of prosperity, however, does not appear to have been of long duration; for Atthis is said to have died in early youth; and the flood of Deucalion to have inundated the country during the reign of Cranaus, who was himself driven from the throne by the king next in succession, named *Amphictyon*. This appellation, indicating, as it does, a collector of neighbouring people into one community, appears to indicate an attempt made in this, the next age, to organize afresh the social elements, which had been disturbed by the convulsions of the previous generation, and to combine them together into one federal body. This design seems to have been attended with success, and to have produced results favourable to the cultivation of the arts of civilised life. For the immediate successor of Amphictyon, and the representative of the state of the Athenian nation, as it existed in that period, was Erichthonius. Erichthonius was, in the language of mythology, the son of Vulcan and Minerva; or, as that tradition may be interpreted, it was in this age that the manual labours which enjoyed the especial patronage of those two deities began to attract the attention and assume the importance which afterward rendered them the source of affluence and of glory to the possessors of the Athenian soil. (*Wordsworth's Greece*, p. 92, *seqq.*—*Philological Museum*, 5, p. 345, *seqq.*)

Celænæ or Celĕnæ, a city of Phrygia, in the southwest, at the sources of the Maryas. This was a small river which flows into the Mæander, and which, according to Xenophon, was named after Marsyas, whom Apollo caused to be flayed alive, and whose skin he hung in the cave where the river rises. Cyrus the Younger had a palace there, with a park filled with wild beasts, where he exercised himself in hunting. Within the enclosure of this palace rose the Mæander, and flowed through the park; the Marsyas rose in the market-place. At the sources of the latter, Xerxes, after his return from Greece, built a palace and citadel. The inhabitants of Celænæ were in after days carried off by Antiochus Soter to the city of Apamea, founded by him a few miles to the southeast, at the confluence of the Marsyas and Mæander. (*Liv.*, 38, 13.—*Xenoph., Anab.*, 1.)

Celæno, one of the harpies, daughter of Neptune and Terra. (*Virg., Æn.*, 3, 245.)

Celenderis, a city on the coast of Cilicia Trachea, to the northeast of the Anemurian promontory. It was founded by the Phœnicians, and afterward received a Samian colony. Celenderis appears to have been a place of great strength, built on a high and craggy precipice, surrounded by the sea. (*Tacit., Ann.*, 2, 80.) It is now *Chelindreh*. (*Cramer's Asia Minor*, vol. 2, p. 328.)

Celĕres. *Vid.* Equites.

Celeus, a king of Eleusis, father to Triptolemus by Metanira. He gave a kind reception to Ceres, who taught his son the art of cultivating the earth. (*Hesiod, Op. et D.*, v. 423.—*Apollod.*, 1, 5, 1.—*Pausan.*, 1, 14.—*Virg., Georg.*, 1, 165.)

Celsus, I. Aulus Cornelius, a celebrated physician. His native city is unknown; some writers contending for Rome, others for Verona. (Compare *Fabricius, Bibl. Lat.*, 2, 4, p. 36, *seqq.*) Even his very name is partly involved in doubt, some making it *Aurelius* Cornelius Celsus, others *Aulus*. The time in which he lived has also been made a subject of controversy. One class of writers infer, from a passage in Columella (*R. R.*, 1, 1, 14, compare 8, 17, 4, and 4, 8, 1), that he was born in the time of Tiberius, and lived until the reign of Trajan. (*Schilling, Quæst. de Corn. Celsi Vita, Lips.*, 1824, p. 19 and 75.) Another class place his birth under the reign of Augustus. (Compare *Le Clerc, Hist. de la Med.*, vol. 1, p. 517, *seqq.*—*Schulze, Compend. Hist. Med.*, p. 298, *seqq.*) The most probable opinion is, that he lived under Augustus and Tiberius, but wrote his works under the latter. Celsus composed a large work, on the plan, in some measure, of an encyclopædia, in which he treated of philosophy, jurisprudence, agriculture, and medicine. It was entitled "*De Artibus.*" Unhappily, however, only the eight books (from the 6th to the 14th) which treat of medicine have come down to us. The best editions are that of Ruhnken, *Lugd. Bat.*, 1785, and that of Milligan, *Lond.*, 1826.—Roman literature, otherwise so barren of good medical authorities, can boast of possessing in Celsus one, who, for elegance, terseness, learning, good sense, and practical information, stands unrivalled. Every branch of the profession has been treated

of by him, and it may be well said of him, *Nihil quod tetigit non ornavit*. So complete a specimen of professional knowledge, selected by a sound judgment, and adorned with philosophy, is nowhere else to be met with. As a Roman historian said of Homer, that he who can believe him to have been born blind must himself be devoid of every sense, so may we venture to affirm respecting Celsus, that he who can suppose him to have been a mere compiler, and never to have practised the art of medicine, must be totally destitute of all professional experience. His preface contains an admirable exposition of the principles of the different sects which had risen up in medicine before his time; and in the remaining part of the 1st book there are many pertinent remarks on the best method of preserving the health. In the 2d, which treats of the general symptoms and phænomena of diseases in general, he has copied freely from Hippocrates, having, no doubt, discovered that "to copy nature was to copy him." The last part of this book is devoted to the subject of diet and regimen; and here his views will, with a few exceptions, even now be admitted by the unprejudiced to be wonderfully correct. Dr. Cullen, with all his prejudices against ancient authors, allows that, "in most instances, his judgment, if understood well, might be found perhaps to be very good."—In the 3d book he has treated of fevers; and here his distinctions, remarks upon critical days, and treatment, will be found to be particularly deserving of attention. Venesection and cold applications to the head are the general remedies which he most approves of, and happy would it have been for mankind if the masters of the profession had been content to follow this simple plan of treatment, instead of being carried away by such specious theories as the Cullenian and Brunonian, which all must now admit have introduced very mistaken and fatal views of practice. The other parts of his work it is unnecessary to go over minutely; but we would point out, as particularly valuable, his divisions and treatment of ulcers. It is remarkable that no one has treated of diseases of the "*obscenæ partes*" with the same precision that he has done. The different shades of cutaneous diseases, which are found so difficult to define, he has marked with a surprising degree of precision. But, of the whole work, the most interesting part, perhaps, is the 7th book, which treats of the operations of surgery. His account of those performed upon the eye may be instanced as particularly excellent. The operating for couching the cataract is described in much the same manner as it is now performed. The ancients were not acquainted with the mode of extracting. The operation of lithotomy, as described by him, though not exactly the same as that now generally practised, has, even at the present day, its admirers, among whom we may mention the celebrated Dupuytrens, who has revived it at Paris, and considers it to possess the advantage over the common plan of affording a freer passage to the stone. Mr. Charles Bell, of London, has also operated much in the same way upon boys, to whom, by-the-by, Celsus restricts his practice. Celsus has the merit of being the first author who makes mention of the application of the ligature to arteries for stopping hemorrhage. The ligature is also mentioned by Heliodorus in a short tract on amputation preserved by Nicetas, by Galen in nearly twenty places, by Aëtius, Paulus Ægineta, Avicenna, Rhazes, Avenzoar, and Albucasis; so that it cannot with any propriety be called a modern invention.—In the last book he treats minutely of fractures and dislocations; and here, of course, he avails himself of the correct views previously laid down by Hippocrates. One may venture to affirm that, even at the present day, he who is thoroughly acquainted with the writings of Celsus, and has learned to reduce his knowledge to practice, will prove a useful and distinguished member of his profession.—II. A Platonist, or, according to others, Epicurean philosopher, who lived towards the close of the reign of Hadrian. His name is famous as that of one of the bitterest enemies of Christianity. From a motive of curiosity, or, perhaps, in order to be better able to combat the new religion, Celsus caused himself to be initiated into the mysteries of Christianity, and to be received into that secret society which St. Clement of Rome is supposed to have founded. (Compare *Kestner, Agape, oder der geheime Weltbunde der Christen*, &c., *Jena*, 1819, 8vo.) It appears, however, that the sincerity of the neophyte was distrusted, and that he was refused admittance into the higher ceremonies. The discontent to which this gave rise in the breast of Celsus, inflamed his resentment against the Christians, and he wrote a work against them, entitled Ἀληθὴς λόγος, "A true discourse," in which he employed all the resources of his intellect and eloquence to paint Christianity as a ridiculous and contemptible system, and its followers as a sect dangerous to the well-being of the state. There is no falsehood to which he has not recourse in order to represent in an untrue light the Christian scheme of morals, to parody and falsify the text of the Old and New Testaments, and to calumniate the character of Jesus Christ and his disciples. He styles Christianity a doctrine tending to pervert and corrupt the human race (λόγος λυμαινόμενος τὸν τῶν ἀνθρώπων βίον), and exhorts the government to extirpate the sect, if it wishes to save the empire. The discourse itself is lost; but Origen, who refuted it, in a work divided into eight books, has given us so complete an extract from it, that, by the aid of this, we can follow all the principal reasonings of the author. Celsus wrote also a work against magicians and sorcerers (Κατὰ Μάγων), which is cited by Origen and Lucian. The latter, who was his friend, addressed to him his memoir on Alexander, the false prophet, in which he extols the wisdom of Celsus, his love for truth, and his amiable manners. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 103, *seqq.*)—III. Albinovanus, a friend of Horace, warned against plagiarism (*Epist.*, 1, 3, 15) and pleasantly ridiculed (*Epist.*, 1, 8) for his foibles.

CELTÆ, a general name for the whole Gallic race, but, in a special sense, an appellation given to the most indigenous and extensive of the three great tribes that occupied Gaul in the days of Cæsar. (*Vid.* Gallia.)

CELTIBĔRI, a people of Spain, brave and powerful, who occupied the greater part of the interior of the country. According to Diodorus Siculus (5, 33), they were composed of two nations, the Celtæ and Iberi, whence their name, which, perhaps, was used for distinction' sake from that of the Celtæ beyond the Pyrenees in Gaul. Their cavalry were excellent, and fought equally well on foot and on horseback. Niebuhr considers the fact far from proved that the Celts of Iberia were strangers from Gaul who had migrated into that country. No definite tradition of this event is, according to him, to be found; not even in Diodorus. This assertion, however, is altogether untenable, and is based upon the strange hypothesis that different races of human beings were originally created, and that mankind did not spring from one common parent. (Compare *Niebuhr, Rom. Hist.*, vol. 2, p. 256.) The Celtiberi were reduced beneath the Roman sway in the Sertorian war, after a long and brave resistance. They were divided into six tribes, the Bellones, Arevaci, Pelendones, Ditthi, Belli, and Lusones. The country of the Celtiberi was sometimes called Celtiberia, and bordered, on the east, upon the Edetani and the range of Mount Ortospeda; on the north upon the Iberus; on the west upon the Tagus and the Carpetani; on the south upon the Oretani. It comprised, therefore, what is now the southwestern part of *Aragon*, the southern part of *Navarre*, the eastern portion of *Old Castile*, and the northeastern division of *New Castile*. (*Plin.*, 3,

3.—*Id.*, 4, 22.—*Liv.*, *Epit.*, 48.—*Eutrop.*, 4, 16.—*Isidor.*, *Hisp. Chron. Goth.*, p. 173.)

Celtĭci, a people of Lusitania, whose territory lay below the mouth of the Tagus, and between that river and the Turdetani. They were of Celtic origin, as their name imports, and their country answered to what is now the southern part of *Alontejos*. Their chief town was Pax Julia, now *Beja*. (*Plin.*, 3, 1.—*Id.*, 4, 21.)

Cenæum, a promontory of Eubœa, which formed the extreme point of the island towards the northwest. The modern name is *Lithada*. (*Strab.*, 444.—*Plin.*, 4, 12.—*Ptol.*, p. 87.)

Cenchrĕæ, I. a harbour of Corinth, on the Saronic Gulf, from which this city traded with Asia, the Cyclades, and the Euxine. (*Strabo*, 380.) It was about seventy stadia from the city itself; and the road thither appears, from the account of Pausanias, to have been lined with temples and sepulchres. Dr. Clarke observes, that the remains at Cenchreæ faithfully correspond with the description given by Pausanias of the spot. Sir W. Gell says the place is still called *Kenchres*. (*Itin. of the Morea*, p. 207.)—II. A village of Argolis, near the frontiers of Arcadia, southwest of Argos. A tumulus was here erected to some Argives who had fallen in a battle with the Spartans. (*Strabo*, 376.)

Cenchrēis, a small island off the Spiræum Promontorium of Argolis. (*Plin.*, 4, 11.)

Cenchrĭus, a river of Ionia near Ephesus and Mount Solmissus, where the Curetes, according to some, concealed and protected Latona after her delivery, when she was pursued by the power of Juno. (*Strab.*, 639.—*Tacit.*, *Ann.*, 3, 61.)

Cenimagni, a people of Britain, north of the Trinobantes, on the eastern coast, forming part of the great nation of the Iceni. (*Vid.* Iceni.) Lipsius, however, rejects the term *Cenimagni*, where it occurs in the text of Cæsar (*B. G.*, 5, 21), on the ground that this race are nowhere else mentioned among the British tribes, and he proposes to read in place of it, *Iceni*, *Cangi*. The author of the Greek paraphrase of Cæsar has Κενιμανοί, whence Vossius conjectured the true reading to be *Cenomani*, and supposed this nation to have crossed over from Gaul. (*Lemaire*, *Ind. Geogr. ad Cæs.*, p. 231, *seqq.*)

Cenīna. *Vid.* Cœnina.

Cenomāni, a people of Gaul, belonging to the nation of the Aulerci. (*Vid.* Aulerci.)

Censōres, two magistrates of great authority at Rome, first created A.U.C. 312. The office of the censors was chiefly to estimate the fortunes, and to inspect the morals of the citizens. For a full account of their duties, &c., consult *Adams*, *Rom. Ant.*

Censorīnus, I. one of the ephemeral Roman emperors who appeared in so great numbers under the reign of Gallienus, and are known in later Roman history as "the thirty tyrants." (*Treb. Pollio*, *in Hist. Aug. Script.*, vol. 2, p. 254, *ed. Hack.*) Censorinus had been distinguished in camps and in the senate; he had been twice consul, twice prætorian prefect, three times prefect of Rome, and four times proconsul. After having passed through this honourable career, he retired to the country, being now advanced in years, and lame from a wound he had received in the war against the Persians during the reign of Valerian. It was under these circumstances that he was proclaimed emperor, A.D. 269, in spite, as it would appear, of his own wishes; and by a species of pleasantry he was surnamed, or rather nicknamed, Claudius, in allusion to his lameness (*claudus*, "lame"). The strict discipline, however, which he wished to introduce, gave offence, and he was slain by the very soldiers who had raised him to the throne. (*Treb. Poll.*, *Vit. Cens.*)—II. A grammarian and philosopher, who flourished under Maximus and Gordianus, about A.D. 238. He wrote a small work entitled "*De die Natali*," which was so called because composed on occasion of the birthday of his friend Cerellius. It treats of the time of birth, of the influence of one's Genius, as well as that of the stars, upon the birth-period of an individual; and embraces many other topics of a chronological, mathematical, and cosmographical character. Canio, therefore, who edited the work in 1583, separated the latter part of this production from the rest, and regards it as a fragment of an unknown author, "*De naturali institutione*." The style of Censorinus is good, though not free, of course, from the blemishes natural to his time. We have also a fragment, *de Metris*, by this same writer. He composed also a work on accents, and another on geometry, but these last two have not reached us. The best edition of Censorinus is that of Havercamp, Lugd. Bat., 1743, 8vo, reprinted in 1767. (*Bähr*, *Gesch. Röm. Lit.*, vol. 1, p. 661.) The latest edition is that of Gruber, *Nurembg.*, 1805, 8vo.

Centauri, a Thessalian race fabled to have been half-men half-horses.—The Centaurs and Lapithæ are two mythic tribes, which are always mentioned together. The former are spoken of twice in the Iliad, under the appellation of *wild-creatures* (Θῆρες), and once under their proper name. (*Il.*, 1, 268.—*Ib.*, 2, 742.—*Ib.*, 11, 832.) We also find the name Centaurs in the Odyssey (21, 303). They seem to have been a rude mountain-tribe, dwelling on and about Mount Pelion. It is very doubtful whether Homer and Hesiod conceived them to be of a mingled form, as they were subsequently represented. In the fight of the Centaurs and Lapithæ on the shield of Hercules, the latter appear in panoply fighting with spears, while the former wield pine-clubs. (*Hes.*, *Scut. Herc.*, 178, *seqq.*) Pindar is the earliest poet extant who expressly describes them as semi-ferine. According to him (*Pyth.*, 2, 78, *seqq.*), the offspring of Ixion and the cloud (*vid.* Ixion) was a son named Centaurus, who, when grown up, wandered about the foot of Mount Pelion, where he united with the Magnesian mares, who brought forth the Centaurs, a race partaking of the form of both parents, their lower parts resembling their dams, their upper their sire. The common account makes the Centaurs to have been the immediate offspring of Ixion and the cloud. By his wife Dia, Ixion had a son named Pirithoüs, who married Hippodamia, daughter of Adrastus, king of Argos. The chiefs of his own tribe, the Lapithæ, were all invited to the wedding, as were also the Centaurs, who dwelt in the neighbourhood of Pelion. Theseus, Nestor, and other strangers were likewise present. At the feast, Eurytion, one of the Centaurs, becoming intoxicated with the wine, attempted to offer violence to the bride; the other Centaurs followed his example, and a dreadful conflict arose, in which several of them were slain. The Centaurs were finally driven from Pelion, and obliged to retire to other regions. (*Ovid*, *Met.*, 12, 210, *seqq.*—*Diod. Sic.*, 4, 70.)—According to the earliest version of this legend, Eurytion, the Centaur, being invited to the mansion of Pirithoüs, got intoxicated, and behaved so ill, that the heroes rose, and, dragging him to the door, cut off his ears and nose, which was the occasion of "strife between the Centaurs and men." (*Od.*, 21, 295, *seqq.*) When Hercules was on his way to hunt the Erymanthian boar, he was entertained by the Centaur Pholus; and this gave rise to a conflict between him and the other Centaurs, which terminated in the total discomfiture of the latter.—The most celebrated of the Centaurs was Chiron, the son of Saturn by the nymph Philyra. (*Vid.* Chiron.)—It is the opinion of Buttmann (*Mythologus*, vol. 2, p. 22), that the Centaurs and Lapithæ are two purely poetic names, used to distinguish two opposite races of men; the former, the rude horse-riding tribes, which tradition records to have been

spread over the north of Greece; the latter, the more civilized race, which founded towns, and gradually drove their wild neighbours back into the mountains. He therefore thinks the exposition of Centaurs as *Air-piercers* (from *κεντειν τὴν αὔραν*) not an improbable one, for that very idea is suggested by the figure of a Cossack, leaning forward with his protruded lance as he gallops along. He regards, however, the idea of *κένταυρος* having been in its origin simply *κέντωρ* as much more probable. Lapithæ may, he thinks, have signified *Stone-persuaders* (from *λᾶας πείθειν*), a poetic appellation for the builders of towns. He supposes Hippodamia, as her name seems to intimate, to have been a Centauress, married to the prince of the Lapithæ, and thus accounts for the Centaurs having been at the wedding. (*Mythologus, l. c.—Keightley's Mythology*, p. 316, *seqq.*)—Knight takes a very different view of the legend. The horse, as he observes, was sacred to Neptune and the Rivers, and was employed as a general symbol of the waters. The Centaurs appear to him to have been the same symbol partly humanized. According to this explanation, the legend respecting the Centaurs and Lapithæ will have reference to the draining of some parts of Thessaly by that old Pelasgic race. (*Knight's Enquiry*, &c., § 111, *seqq.—Class. Journ.*, vol. 25, p. 34, *seqq.*)

Centrītis, a river of Armenia Major, flowing under the ramparts of Tigranocerta, and falling into the Euphrates. The Greeks gave it the name of Nicephorius, "that brings victory," probably on account of some battle gained in its vicinity during the time of the Syrian kings. It separated Armenia from the country of the Carduchi, and is now the *Bitlis-Soo*. (*Xen., Anab.*, 4, 3.—*Mannert, Geogr.*, vol. 5, p. 296.)

Centrōnes, a people of Gaul, among the Alpes Graiæ, who, along with the Graioceli and Caturiges, were defeated by Cæsar in several engagements. Their chief city was Forum Claudii Centronum, now *Centron*. (*Lemaire, Index Geogr. ad Cæs.*, p. 231.)

Centum Cellæ, a seaport town of Etruria, north-east of Cære. It is better known under the name of Trajani Portus, that emperor having caused a magnificent harbour to be constructed there, which Pliny the younger has described in one of his epistles (6, 31). Two immense piers formed the port, which was semicircular, while an island, constructed artificially of immense masses of rock, brought there by vessels and sunk in the sea, served as a breakwater in front and supported a pharos. The coast being very destitute of shelter for vessels of burden, this work of Trajan was of great national benefit. Previous to Trajan's improvements the place was very thinly inhabited, and received its name from the mean and scanty abodes scattered here and there along the shore. Centum Cellæ having been destroyed by the Saracens, the inhabitants built another town at some distance inland, but afterward they reoccupied the site of the *old city*, which, from that circumstance, obtained its present name of *Civita Vecchia*. (*Cramer's Anc. Italy*, vol. 1, p. 201, *seqq.—Mannert, Geogr.*, vol. 9, p. 373.)

Centumviri, the members of a court of justice at Rome. There were originally chosen three from each of the 35 tribes of the people, and, though 105, they were always called Centumvirs. They were afterward increased to the number of 180, but still kept their original name. They seem to have been first instituted soon after the creation of the prætor peregrinus. The causes that came before them in the time of the republic are enumerated by Cicero. They judged then chiefly concerning testaments and inheritances. (*Cic., Or.*, 1, 38.—*Val. Max.*, 7, 7.—*Quintil.*, 4, 1, 7.) After the time of Augustus, however, they formed the council of the prætor, and judged in the most important causes. When the number of the Centumviri reached 180, they were divided into four councils, sometimes only into two, and sometimes, in important causes, they judged all together. A cause before them could not be adjourned. (*Plin., Ep.*, 1, 18.—*Id.*, 4, 24.) Ten men were appointed, five senators and five equites, to assemble these councils, and preside in them in the absence of the prætor. (*Sueton., Aug.*, 36.) Trials before the centumviri were held usually in the Basilica Julia, sometimes in the forum. (Consult *Heineccius, Antiq. Rom., ed. Haubold*, 4, 6, 9, p. 664.)

Centuripa (*τὰ Κεντόριπα.—Ptol.*, Κεντόριπαι.—*Sil. Ital.*, Centuripe), an ancient city of the Siculi, on the eastern shore of Sicily, near Catana. After the Roman conquest of the island it became an important place in the corn-trade to Italy. The modern *Centorbi* appears to mark the ancient site. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 416.)

Ceos (also called Cea, *Plin.*, 4, 12.—*Ovid, Met.*, 7, 368, &c.), an island of the Ægean, one of the Cyclades, opposite the promontory of Sunium in Attica. It was famed for its fertility and rich pastures. Pliny (4, 12) writes, that it had been torn from Eubœa, and was once 500 stadia in length, but nearly four parts were carried away by the sea on the side of Bœotia. Herodotus states, that it was an Ionian colony peopled from Africa, and furnished a few ships both at Artemisium and Salamis (8, 1). From this island, as Varro reports, a greater degree of elegance was introduced in female dress. (*Plin., l. c.*) It once possessed four towns, named Iulis, Carthæa, Coressia, and Pœessa, but in Strabo's time only the two former remained, the population of the others having been transferred to them. Iulis was the birthplace of Simonides, and is probably represented by the modern *Zea*, which gives its name to the island. It is said that the laws of this town decreed, that every man, on reaching his sixtieth year, should destroy himself by poison, in order to leave to others a sufficient maintenance. This ordinance is said to have been promulgated when the town was besieged by the Athenians. (*Strabo*, 486.—*Ælian, V. H.*, 3, 37.—*Cramer's Anc. Greece*, vol. 3, p. 401, *seqq.*)

Cephallenia, an island in the Ionian sea, south-west of Ithaca, from which it is separated by a strait of six miles. It is now *Cefalonia*, and forms one of the seven Ionian islands. Strabo (456) asserts, that it was about three hundred stadia in circuit, or thirty-eight miles; Pliny (4, 12), forty-four miles; but both are very far short of the real measurement, which is little less than one hundred and twenty miles. The more ancient name of this large island was Samos, as we learn from Homer. (*Od.*, 4, 671.) But the poet elsewhere speaks of the Cephallenians as the subjects of Ulysses. (*Il.*, 2, 631.) All the writers of antiquity agree in deriving the name of Cephallenia from Cephalus, who settled here after his expedition against the Teleboæ, in which he accompanied Amphitryon. (*Strabo, l. c.*) The Cephallenians did not share in the glory of the victory of Salamis, but one of their cities sent a few soldiers to Platæa. (*Herodot.*, 9, 28.) Prior to the Peloponnesian war, the whole island was conquered by an Athenian fleet commanded by Tolmides. But its subjugation does not appear to have been permanent, since Thucydides mentions, that, towards the commencement of the war, it was brought under the dominion of Athens, without a struggle, by a fleet of one hundred triremes (2, 30). There were four cities in the island, Palle or Pale, Cranii, Same, and Proni. Besides these well-known cities, Stephanus Byzantinus assigns to Cephallenia a town called Taphos, of which some remains are said to exist near the modern village of *Taphios*, on the western coast of the island. (*Dodwell's Tour*, vol. 1, p. 75.) Strabo reports, that, towards the close of the Roman republic C. Antonius, the colleague of Cicero in his consulship, resided in Cephallenia during his exile, and acquired such an influence over the inhabi-

tants that he appeared to have the direction of the whole island. He had projected the foundation of a new city, but the work was never executed. (*Cramer's Ancient Greece*, vol. 2, p. 49, *seq.*)

CEPHALION, a Greek writer, whose native country is unknown. Suidas, it is true, makes him to have been born at Gergitha in Troas, but the lexicographer evidently confounds him with another writer named Cephalon. (*Voss., Hist. Gr.*, 2, 12.) Cephalion is said to have lived during the reign of Hadrian, and to have been exiled to Sicily for some offence given to the emperor. He wrote an *Abridgment of Universal History* (Σύντομος Ἱστορικός) from Ninus to the death of Alexander. It was in the Ionic dialect, like the work of Herodotus, and, like this also, was divided into nine books, each named after one of the Muses. He composed also rhetorical declamations. His works are lost. (*Photius, Cod.*, 68—vol. 1, p. 34, *ed. Bekker.—Kuster ad Suid., s. v.*)

CEPHALON, a native of Gergitha in Troas, not to be confounded with the preceding. Cephalon wrote an historical work, entitled *Trojan Events* (Τρωικά). He appears to have been anterior to Alexander the Great, and is considered by Dionysius of Halicarnassus worthy of reliance as an historical writer. His work is lost. (*Dion. Hal., Ant. Rom.*, 1, 49, *et* 72.)

CEPHALUS, I. the son of Deïon, and a grandson of Æolus, was married to Procris, the eldest daughter of Erechtheus. They dwelt at Thoricos in Attica, and lived happily together, till curiosity to try the fidelity of his wife entered the mind of Cephalus. Feigning a journey of eight years, he disguised himself and came to Procris with a splendid jewel, which he offered to her on dishonourable terms. After much hesitation she yielded, when her husband discovered himself and reproached her with her conduct. She fled from him in shame, but they were soon after reconciled. Cephalus went constantly to the chase; and Procris growing suspicious, as she had failed herself, fancied that he was attracted by the charms of some other fair one. She questioned the slave who used to accompany him; and he told her, that his master used frequently to ascend the summit of a hill, and cry out, "Come, Nephela, come!" Procris went to the designated hill, and concealed herself in a thicket; and on her husband's crying, "Come, Nephela, come!" (which was nothing more than an invocation for some *cloud* to interpose itself between him and the scorching beams of the sun), she rushed forward towards her husband, who, in his astonishment, threw his dart and unwittingly killed her. (*Pherecydes, ap. Schol. ad Od.*, 11, 321.) This legend is told with great variations, which it is not worth while here to enumerate. (Consult *Hygin., fab.*, 189.—*Ovid, Met.*, 7, 661, *seqq.*—*Pausan.*, 9, 19, 1.—*Apollod.*, 3, 15, 1.—*Anton. Lib.*, c. 41.) Cephalus, for his involuntary crime, was banished. He went to Thebes, which was at that time ravaged by a fox, which nothing could overtake, and he joined Amphitryon in the chase of it. His dog Lælaps ran it down; but, just as he was catching it, Jupiter turned them both to stone. (*Apollod.*, 2, 4, 7.) Cephalus then aided Amphitryon against the Teleboans, and on their conquest he settled in the island named from him Cephallenia. This last-mentioned circumstance, however, is a mere coincidence of name. (*Keightley's Mythology*, p. 381, *seqq.*)—II. An Athenian orator, who flourished towards the end of the Peloponnesian war, and was one of those that contributed most to overthrow the rule of the thirty tyrants. Although he lived during a very stormy period, and although no one ever proposed or caused to be passed more laws than he did, yet he never had any accusation brought against him, a remarkable fact in the history of Athens. We must not confound him with Cephalus, the father of Lysias, who came from Syracuse and settled at Athens. Suidas makes Cephalus to have been the first orator that made use of an exordium and peroration. (*Suid., s. v. Κέφαλος.*)—III. The father of Lysias the orator. He was a native of Syracuse, but settled at Athens as a resident sojourner, or one of the μέτοικοι. (*Lys. contra Eratosth.*, 2.—*Reiske, ad loc.*)

CEPHEIS, a name given to Andromeda as daughter of Cepheus. (*Ovid, A. A.*, 1, 193.)

CEPHENES, I. an ancient name of the Persians. (*Vid.* Persia.—*Herodot.*, 7, 61.)—II. A name of the Æthiopians, from Cepheus, one of their kings. (*Ovid, Met.*, 4, 764.—*Giorg., ad loc.*)

CEPHEUS, a king of Æthiopia, father of Andromeda, by Cassiope. He was one of the Argonauts, and was changed into a constellation after his death. (*Ovid, Met.*, 4, 669.—*Id.*, 5, 12.—*Pausan.*, 4, 35.)

CEPHISIA, a borough of Attica, at the foot of Mount Brilessus, and near the source of the Cephissus. It was the favourite residence of Herodes Atticus, who had a beautiful villa here. The modern name is said to be *Kissia*. Cramer, however, gives *Cephissia*. (*Aul. Gell.*, 18, 10.—*Cramer's Ancient Greece*, vol. 2, p. 400.)

CEPHISODOTUS, I. a statuary of Athens, flourished about B.C. 372. Two works of his are spoken of by the ancients, a Mercury nourishing Bacchus when an infant, and one of a public speaker in the act of delivering an oration. (*Plin.*, 34, 8, 19.—*Sillig, Dict. Art., s. v.*)—II. Another statuary, who flourished about Olym. 120. (*Plin.*, 34, 8, 19.—*Sillig, Dict. Art., s. v.*)

CEPHISUS and CEPHISSUS, I. a celebrated river of Greece, that rises at the foot of Parnassus, close to Lilæa, and, after traversing the plains of Phocis and part of the Bœotian territory, empties into the Copaic Lake in the latter country. Hesiod compared it to a serpent, from the many sinuosities of its course. (*Ap. Strab.*, 424.) The modern name is *Mavro Potamo*. According to the poets, the son of the river-god Cephissus introduced the worship of the Graces into Bœotia (*vid.* Orchomenus), and hence the peculiar attachment which they were said to have for the waters of this stream. (*Vid.* Gratiæ.)—II. A river of Attica, generally distinguished by the name of Atticus, to prevent its being confounded with the Cephissus which flowed near Eleusis. Strabo (400) affirms, that it took its source near the demus of Trinemeis, and, after flowing through the Attic plains and passing under the long walls, discharged itself into the sea near Phalerum: he adds, that in summer it was nearly dry. In the Œdipus Coloneus it is described, however, as a perennial stream (v. 685, *seqq.*—*Cramer's Ancient Greece*, vol. 2, p. 357).—III. A river running near Eleusis. According to Sir W. Gell (*Itinerary*, p. 34), it is divided at present into many small branches, and often inundates the plain in its vicinity. The modern name is said to be the *Podhonista*.—IV. A river of Argolis, flowing into the Inachus.—V. A river in the island of Salamis. (*Strabo*, 424.)

CERAMICUS, I. now *Keramo*, a bay of Caria, north of the peninsula of Doris, receiving its name from the city of Ceramus in its vicinity. (*Plin.*, 5, 29.)—II. One of the most considerable and important parts of the city of Athens. Its name was derived from the hero Ceramus (*Pausan.*, 1, 3), or perhaps from some potteries which were formerly situated there. (*Herodotus*, 5, 88.—*Suidas, s. v.* Κεραμεῖς.) It included probably the Agora, the Stoa Basileios, and the Poecile, as well as various other temples and public buildings. Antiquaries are not decided as to the general extent and direction of this part of the ancient city, since scarcely any trace remains of its monuments and edifices; but we may certainly conclude, from their researches and observations, that it lay entirely on the south side of the acropolis. (*Leake's Topography of Athens*, p. 101.) In this direction it

must have been limited by the city walls, which, as we know, came close to the fountain Callirhoë or Enneacrounos. (*Thucyd.*, 2 15.) The breadth of the Ceramicus, according to Mr. Hawkins, being thus confined on one side by the walls of the city, and on the other by the buildings immediately under the acropolis, could not have exceeded one half of its length. It was divided into the outer and inner Ceramicus. The former was without the walls, and contained the tombs of those who had fallen in battle, and were buried at the public expense. (*Schol., Aristoph. Equit.*, 772.—*Plut., Vit. Syll.*—*Hesych., s. v.* Κεραμεικός.) From Plutarch it appears, that the communication from the one Ceramicus to the other was by the gate Dipylum. (*Hawkins's Topogr. of Athens, in Walp. Coll.*, p. 485.—*Cramer's Anc. Greece*, vol. 2, p. 315, *seqq.*)

CERÂMUS, a small town and fortress of Caria, on the northern side of the Sinus Ceramicus, and a short distance to the east of Halicarnassus. The village of *Keramo*, at the present day, indicates the ancient site. (*Strab.*, 611.—*Ptol.*, p. 119.)

CERASUS (*antis*), a city of Pontus, on the seacoast, southwest of Trapezus. It was founded by a colony from Sinope in Paphlagonia, to which it paid a yearly tribute. It must not be confounded with Pharnacia. (*Vid.* Pharnacia.) Xenophon and the Greeks rested here for ten days on their retreat from Asia. (*Anab.*, 5, 3, 5.) From this place, according to Pliny, Lucullus first brought cherries into Italy, A.U.C. 680, which were introduced 120 years after into Britain. Hence the Latin *cerasus*, "a cherry-tree," and *cerasum*, "a cherry." According to Tournefort, the country is hilly and the hills covered with forests, in which cherry-trees grow naturally. It is now *Kerasoun*. (*Amm. Marcell.*, 22, 13.—*Plin.*, 15, 25.—*Mela*, 1, 19.)

CERAUNII (or ACROCERAUNII) MONTES, a chain of mountains stretching along the coast of northern Epirus, and forming part of the boundary between it and Illyricum. That portion of the chain which extended beyond Oricum, formed a bold promontory, and was termed Acroceraunia (Ἀκροκεραύνια), from its *summits* (ἄκρα) being often struck by *lightning* (κεραυνός). The modern name for the Ceraunian range is *Monte Chimarra*, and that of the Acroceraunian promontory is Cape *Linguetta*. The Greek and Latin poets are full of allusions to this dangerous shore. (*Apollon., Arg.*, 4, 1216.—*Lycophr.*, 1016.—*Virg., Æn.*, 3, 506.—*Hor., Od.*, 1, 3, 19.) It was much dreaded by the mariners of antiquity, from the belief that the mountains attracted storms. Augustus narrowly escaped shipwreck here when returning from Actium. (*Cramer's Anc. Greece*, vol. 1, p. 94.)

CERAUNUS, a surname of one of the Ptolemies. (*Vid.* Ptolemæus XV.)

CERBĔRUS, the famous dog of Hades, the fruit of Echidna's union with Typhon. He was stationed at the entrance of hell, as a watchful keeper, to prevent the living from entering the infernal regions, and the dead from escaping from their confinement. Orpheus lulled him to sleep with his lyre; and Hercules dragged him from hell in the performance of his twelfth and last labour. (*Vid.* Hercules.) The poets differ in their descriptions of this fabled animal. Hesiod (*Theog.*, 312) assigns him fifty heads, calling him κύνα πεντηκοντακάρηνον. Sophocles (*Track.*, 1114) styles him "Ἀιδου τρίκρανον αὐύλακα ("the three-headed dog of Pluto"), and in this last account the Latin poets generally coincide. Horace, however, calls him *bellua centiceps* (*Od.*, 2, 13, 14), either by poetic amplification, or else in accordance with some Greek authority. (Compare the remarks of Tzetzes in his scholium on Lycophron, v. 678: ὁ Κύων τοῦ Ἄιδου, ὃς ἔχει ἑκατὸν κεφαλάς.) Champollion traces a curious analogy between the Egyptian and Grecian mythology as regards the dog of Hades. "Le voisinage du séjour du suprême juge de l'Amenthi est annoncé par un piédestal, sur lequel se repose un animal monstrueux, mais dont les formes sont si déterminées qu'on ne peut y méconnaître un hippopotame, amphibie redoutable, dont les cavernes du Nil renfermaient un grand nombre. Ici c'est l'hippopotame femelle, qui, dans les tableaux astronomiques de Thèbes et d'Esnéh, occupe dans le ciel même la place que les Grecs ont donnée à la grand ourse. Cette constellation était nommée le *Chien de Typhon* par les Egyptiens, et sa présence dans l'*Amenthi* (l'enfer) ne laisse pas douter que cet animal ne soit le type du chien *Cerbère*, qui, selon les mythes Grecs gardait l'entrée du palais d'*Adès*." (*Champollion le jeune*, "*Explication de la principale scene peinte dans des Papyrus funeraires Egyptiens.*"—*Bulletin des Sciences Historiques, &c.*, vol. 4, p. 351.)

CERCASŌRUM, a city of Egypt, in the Memphitic nome, on the western bank of the Nile. It lay to the north of Memphis, and a short distance south of the spot where the Nile branched off into the Pelusiac and Canopic mouths. (*Herod.*, 2, 15.—*Id.*, 17, 97.) The ancient Cercasorum is thought to answer to the modern *Eksas*, or *Al Achsas*. (Compare *D'Anville, Mem. sur l'Egypte*, p. 73.—*Edrisii Africa*, p. 426.)

CERCĪNA (CERCINNA, *Mela*, 2, 7.—*Strab.*, 574), a small island off the coast of Byzacium, in Africa, at the mouth of the Syrtis Minor, towards the northwest. It is now *Kerkine*. (*Liv.*, 33, 48.—*Tacit., Ann.*, 1, 53.—*Plin.*, 5, 7.).

CERCĪNIUM, a town of Macedonia, west of Amphipolis. It was situate at the mouth of the river Pontus, on a lake called *Cercinitis palus*. (*Liv.*, 31, 41.)

CERCŌPES, a predatory race infesting Lydia during the reign of Omphale. They were overcome by Hercules. (*Diod. Sic.*, 4, 31.) The legend connected with their name will be given, with some remarks upon it, under the article Melampyges.

CERCŎPS and CERCYŌNES, a king of Eleusis, son of Neptune, or, according to others, of Vulcan. He obliged all strangers to wrestle with him; and, as he was a dexterous wrestler, they were easily conquered and put to death. After many cruel victories of this kind, he challenged Theseus in wrestling, and was conquered and put to death by his antagonist. (*Plut., Vit. Thes.*—*Diod. Sic.*, 4, 59.—*Hygin.*, 38.)

CERCŸRA (Κέρκυρα), the Greek form of the name Corcyra Latinized. (*Vid.* Corcyra.)

CERĔALIA, festivals in honour of Ceres; first instituted at Rome by Memmius the ædile, and celebrated on the 9th of April. Persons in mourning were not permitted to appear at the celebration; and therefore they were not observed in the year after the battle of Cannæ. They were analogous to the Grecian Thesmophoria. (*Vid.* Thesmophoria.)

CERES (in Greek DEMĒTER, Δημήτηρ), daughter of Saturn and Rhea, was the goddess of grain and harvests. She is in fact, however, the same as the goddess of the earth, *Mother-Earth* (γῆ μήτηρ), whence some ancient system married her to Jupiter, the god of the heavens, and hence in Hesiod (*Theog.*, 454, 912) she is said to have become by this deity the mother of Proserpina (Persephone). In Homer she is but slightly mentioned (*Il.*, 5, 500.—*Od.*, 5, 125), and she does not appear among the gods on Olympus. She seems to have been early distinguished from the goddess called Earth, and to have been thenceforth regarded as the protectress of the growing corn and of agriculture in general. The most celebrated event in the history of Ceres is the carrying off of her daughter Proserpina by Hades or Pluto, and the search of the goddess after her throughout the whole world. It is noticed by Hesiod (*Theog.*, 914); but the Homeric hymn in her honour contains perhaps the earliest narrative of this event, which, though apparently unknown to Homer himself, became a favourite theme with

succeeding poets, after whom Ovid has related it (*Met.*, 5, 341.—*Id.*, *Fast.*, 4, 417, *seq.*). Claudian also has sung it in a poem, of which, unfortunately, a portion is lost.—Proserpina, according to the author of the Homeric hymn, was in the Nysian plain with the ocean-nymphs gathering flowers. According to some accounts, Venus, Minerva, and Diana were the companions of their sister on this occasion. (*Hygin.*, *fab.*, 146.—*Claudian*, *Rapt. Pros.*, 2, 11, *seqq.*—*Stat.*, *Achill.*, 2, 156.) Others gave her the sirens as her attendants. (*Apoll. Rh.*, 4, 896.) She plucked the rose, the violet, the crocus, the hyacinth, when she beheld a narcissus of surprising size and beauty, having a hundred flowers growing from a single root. Unconscious of danger, the maiden stretched forth her hand to seize the wondrous flower, when suddenly the wide earth gaped, Pluto arose in his golden chariot, and, seizing the terrified goddess, carried her off shrieking for aid, but unheard and unseen by gods or mortals save by Hecate, the daughter of Perses, who heard her as she sat in her cave, and by King Helius (the sun), whose eye nothing on earth escapes. So long as the goddess beheld the earth and starry heavens, the fishy sea, and the beams of the sun, so long she hoped to see her mother and the tribes of the gods; and the tops of the mountains and the depths of the sea resounded with her divine voice. At length her mother heard, and, frantic with grief, inquired for tidings of her lost daughter; but neither gods, nor men, nor birds, could give her intelligence. Nine days she wandered over the earth, with flaming torches in her hands; on the tenth Hecate met her, but could not tell who it was that had carried off Proserpina. Together they proceeded to Helius, and the Sun-god tells Ceres that the ravisher is Pluto, who, by the permission of her sire, had carried her away to be his queen. Incensed at the conduct of Jupiter, Ceres thereupon abandoned the society of the gods and came down among men. But now she was heedless of her person, and no one recognised her. Under the guise of an aged female, she came to Eleusis, and was employed, as a nurse for her infant son Demophoön, by Metanira the wife of Celeus, monarch of the place. Beneath the care of the goddess the child "throve like a god." He ate no food, but Ceres breathed on him as he lay in her bosom, and anointed him with ambrosia, and every night hid him beneath the fire, unknown to his parents, who marvelled at his growth. It was the design of Ceres to make him immortal, but the curiosity and folly of Metanira deprived him of the intended gift. She watched one night, and, seeing what the nurse was doing to her child, shrieked with affright and horror. The goddess threw the infant on the ground, declaring what he had lost by the inconsiderateness of his mother, but announcing that he would still become a great and honoured man. She then disclosed her real character, and directed the people of Eleusis to raise an altar and temple to her without the city, on the hill Callichorus. The temple was speedily raised, and the mourning goddess took up her abode in it, but a dismal year came upon mankind; the earth yielded no produce; in vain the oxen drew the plough in the field; in vain the seed was cast into the ground, for Ceres would allow of no increase. Jove at length sent Iris to Eleusis to invite Ceres back to Olympus, but she would not comply with the call. All the other gods were sent on the same errand, but with as little success. Finding that there was no other remedy, and that the goddess would not allow the earth to bring forth until she had seen her daughter, Jupiter sent Mercury to Erebus to endeavour to prevail on Pluto to suffer Proserpina to return to the light. The monarch of the lower world yielded compliance, and, kindly addressing Proserpina, granted her permission to return to her mother. The goddess instantly sprang up with joy, and heedlessly swallowed a grain of pomegranate which he presented to her. Mercury conducted his fair charge safe to Eleusis, and delivered her into the hands of Ceres. When their joy had a little subsided, Ceres anxiously inquired of her daughter if she had tasted anything while below; for if she had not she would be free to spend her whole time with her father and mother; whereas, if but one morsel had passed her lips, nothing could save her from passing one third of the year with her husband; she should, however, pass the other two with her and the gods. Proserpina ingenuously confessed the swallowing of the grain of pomegranate, and then relates unto her mother the whole story of her abduction. They pass the day in delightful converse. Hecate arrives to congratulate Proserpina, and henceforward becomes her attendant. Jove sends Rhea to invite them back to heaven. Ceres now complies, and fertility once more prevailed over the earth. Ceres thereupon taught "Triptolemus, horse-lashing Diocles, the mighty Eumolpus, and Celeus, leader of the people," the mode of performing her sacred rites; and the goddess, after this, returned to Olympus.—Such is, in all probability, the oldest account of this celebrated event. In progress of time it underwent various alterations; the scene was, as usual, changed, and circumstances also were added or modified. In the beautiful versions of it given by the Latin poets, the scene is transferred to the grove and lake in the neighbourhood of Enna in Sicily, the nymph Arethusa gives intelligence of the ravisher, the torches of Ceres are lighted from Ætna, and Ascalaphus tells of Proserpina's having plucked a pomegranate in the garden of Pluto, and having put seven of the seeds in her mouth. In this as in other legends, the fancy of poets, and vanity of the inhabitants of different places, have taken abundance of liberties with the ancient tale.—The meaning of the whole fable is evident enough. Proserpina signifies the seed-corn, which, when cast into the ground, lies there concealed; that is, she is carried off by the god of the lower world; it re-appears; that is, Proserpina is restored to her mother, and she abides with her two thirds of the year. As, however, the seed-corn is not a third part of the year in the ground, it is probable that by the space of time which Proserpina was to spend with the god in the invisible state, was intended to be expressed the period between the sowing of the seed and the appearance of the ear, during which the corn is away; and which space of time in some species of grain, barley for instance, is about four months. The vanity of the people of the hungry soil of Attica made them pretend, that corn was first known, and agriculture first practised, in their country. They fabled, that the goddess gave to Triptolemus (*Thrice-plougher*), who occupies the place of Demophoön in the foregoing legend, her chariot drawn by dragons, in which he flew through the air, distributing corn to the different regions of the earth. (*Callim.*, *H. in Cer.*, 22.—*Pausan.*, 1, 14, 2.—*Ovid*, *Met.*, 5, 654.—*Hygin.*, *fab.*, 147.)—Ceres, though of a gentle disposition in general, partook of the usual revengeful character of the gods, as may be seen by the legends of Stellio and Erysichthon. (*Vid.* Stellio and Erysichthon.)—The chief seats of the worship of Ceres and Proserpina were Attica, Arcadia (*vid.* Oncæum), and the fertile isle of Sicily, which was given by Jupiter to his daughter on her day of unveiling, that is, on her marriage; as was also Thebes, according to the poet Euphorion. (*Schol. ad Eurip.*, *Phæn.*, 693.—*Müller*, *Orchom.*, p. 217.) The form of Ceres is copied from that of Juno. She has the same majestic stature and matronly air, but of a milder character. Her usual symbol are poppies, which sometimes compose a garland for her head, sometimes are held in her hand. She is frequently represented holding a torch, significant of her

search after Proserpine. At times she appears in her chariot drawn by dragons. (*Keightley's Mythology*, p. 170, *seqq.*)—The Latin name CERES is in reality of the same force with the Greek appellation DEMETER (Δημήτηρ, i. e., γῆ μήτηρ), the Roman C being originally the same letter, both in figure and power, as the Greek Γ, which was often employed as a mere guttural aspirate, especially in the old Æolic dialect, from which the Latin is principally derived. (Compare *Knight on the Greek Alphabet*, p. 4, *seqq.*) The hissing termination, too, in the S, belonged to the same: wherefore the word, which the Attics and Ionians wrote EPA, EPE, or HPH, would naturally be written ΓΕΡΕΣ by the old Æolics; the Greeks always accommodating their orthography to their pronunciation; and not, like the English and French, encumbering their words with a number of useless letters. Ceres, however, was not a personification of the brute matter which composed the earth, but of the passive productive principle supposed to pervade it (*Ovid, Fast.*, 1, 673.—*Virg., Georg.*, 2, 324); which, joined to the active, was held to be the cause of the organization and animation of its substance; from whence arose her other Greek name ΔΗΩ, "*the inventress.*" She is mentioned by Virgil (*loc. cit.*) as the wife of the omnipotent Father, Æther or Jupiter, and therefore the same as Juno; who is usually honoured with that title, and whose Greek name HPH signifies, as before observed, precisely the same. (*Plutarch, ap. Euseb., Præp. Evang.*, 3, 1.) The Latin name Juno is derived from the Greek ΔΙΩΝΗ, the female Ζεύς or Δίς; the Etruscan, through which the Latin received much of its orthography, having no D or O in its alphabet. The ancient Germans worshipped the same goddess under the name of Hertha, the form and meaning of which still remain in our word Earth. The Greek title seems originally to have had a more general signification; for without the aspirate (which was anciently added and omitted almost arbitrarily) it becomes EPE; and by an abbreviation very common in the Greek tongue, PE, or PEE; which, pronounced with the broad termination of some dialects, become PEA; and with the hissing one of others, PES or RES; a word retained in the Latin, signifying properly matter, and figuratively every quality and modification that can belong to it. The Greek has no word of such comprehensive meaning; the old general term being in the refinement of their language rendered more specific, and appropriated to that principal mass of matter which forms the terraqueous globe, and which the Latins also expressed by the same word united to the Greek article τὴ ἐρα—TERRA. (*Knight, Inquiry*, &c., § 35, *seqq.—Class. Journ.*, vol. 23, p. 228, and vol. 25, p. 39.—*Sainte-Croix, Mystères du Paganisme*, vol. 1, p. 159.)

CERINTHUS, a town of Eubœa, in the vicinity of Histiæa, and near a small river called Budorus. The name of *Gerenda*, attached to a hamlet on the western coast, seems to recall that of Cerinthus. (*Scymn., Ch.*, 574.—*Plut., Quæst. Gr.—Op., ed. Reiske*, vol. 7, p. 187.)

CERNE, an island without the pillars of Hercules, on the African coast, mentioned by Hanno in his Periplus, as it is usually though incorrectly termed. Here he established a colony, and it was always the depôt of the Carthaginians on the Atlantic coast of Africa. Hanno says that it was the same distance from the Columns of Hercules that Carthage was. According to Rennell, the island of Cerne is the modern *Arguin*. Gossellin, however, makes this island to be the modern *Fedala*. (*Vid.* the account of Hanno's voyage under the article Africa.)

CERRETĀNI, a people of Hispania Tarraconensis, at the foot of the Pyrenees, and to the east of the Vascones. Pliny divides them into the *Ceretani Augustani* (so named from Augustus having enlarged their territory), and the *Ceretani Juliani*, who possessed the *Jus Latii*. Their country answers to the district of *Cerdagne* in Catalonia. (*Plin.*, 3, 3.—*Petr. de Marca*, 1, 12.)

CESTRĪNE, a district of Epirus, separated from Thesprotia by the river Thyamis. It was said to have taken its name from Cestrinus, the son of Helenus, having previously borne the appellation of Cammania. It is now called *Philates*. (*Pausan.*, 1, 11. —*Steph. Byz., s. v.* Καμμανία.—*Thucyd.*, 1, 46.)

CETHĒGUS, I. a Roman consul, A.U.C. 421. He was obliged to lay down his office on account of some informality in his election.—II. M. Cornelius, a distinguished Roman orator. Being sent as prætor to Sicily, he quelled a sedition of the soldiers in that island. He was called to the censorship before he had been consul, a thing not in accordance with Roman usage, and obtained this latter office six years subsequently, B.C. 204. He carried on the war against the Carthaginians in Etruria, and defeated Mago, who was coming with succours for Hannibal. (*Liv.*, 27, 11.—*Id.*, 30, 18.)—III. C. Cornelius, proconsul in Spain, A.U.C. 552, defeated a numerous army of the Sedetani. Being elected consul, A.U.C. 557, he gained a great victory over the Insubres, and on his return to Rome obtained the honours of a triumph. The people having afterward chosen him censor, he assigned distinct places to the senators at the public games. (*Liv.*, 31, 49.—*Id.*, 32, 30.—*Id.*, 35, 9.)—IV. C. Cornelius, a Roman rendered powerful by his influence with Marius. He himself was wholly governed by a female named Precia, who obtained for Lucullus the government of Cilicia. (*Plut., Vit. Lucull.*)—V. C. Cornelius, a Roman of the most corrupt and abandoned character, and one of the accomplices of Catiline. He was strangled in prison by order of the senate. (*Sall., Bell. Cat.*)

CETO, a daughter of Pontus and Terra, who married Phorcys, by whom she had the three Gorgons, the Græ, Echidna, and the serpent that watched the golden apples. (*Hesiod., Theog.*, 270.)

CŒUS, an incorrect form for Cœus or Coios. (*Vid.* Cœus.)

CĒYX, a king of Trachinia, and husband of Alcyone. He was drowned as he went to consult the oracle of Claros; and his wife, having been apprized of his fate in a dream, found his corpse on the shore. They were both changed into Halcyons. (*Vid.* Alcyone.)

CHABŌRAS, a river of Mesopotamia, springing, according to Ptolemy, from Mount Masius, a little to the west of Nisibis, but, according to other authorities, a little east of Charræ. These last are followed by D'Anville. It fell into the Euphrates near the town of Circesium. Its modern name is the *Khabour*. In the Anabasis of Xenophon (1, 4, 19.—Compare *Ind. Nom.* to the edition of Zeune), it is called the Araxes, which appears to be an appellative term, as we find it applied to many other rivers in antiquity. The Chaboras is called by Strabo (747) the Abborras; by Zosimus (3, 13) the Abōras. (Compare *Amm. Marcell.*, 14, 1, and 23, 5.—*Mannert, Geogr.*, vol. 5, p. 268, *seqq.*)

CHABRĪAS, a celebrated Athenian general, at first a disciple of Plato's, who distinguished himself in the military movements of Athens during the fourth century before our era, after the termination of the Peloponnesian war. One of his first exploits was the aiding of Evagoras, king of Salamis, in the island of Cyprus, against the Persian arms. He was after this sent to the aid of the Bœotians, who had been attacked by Agesilaus, and he disconcerted the Spartan general by a manœuvre hitherto unknown to the Greeks. His army, on this occasion, being hard pressed by the foe, who had already become sure of victory, Chabrias ordered his soldiers to plant one knee on the ground,

and rest their spears firmly on the other, covering their persons at the same time with their shields. Agesilaus, not daring to attack them in this position, drew back his forces into camp. A statue was erected to Chabrias in honour of this exploit, and he was represented in the posture just described. Some of the learned of modern times think that they recognise this statue in that of the "Gladiator." Chabrias afterward defeated near Naxos the fleet of the Lacedæmonians, and thus restored to Athens the control of the sea, which she had lost since the battle of Ægos Potamos. Subsequently to this he was accused of treason for having allowed Oropus to be surprised by the Theban exiles, but was acquitted notwithstanding the powerful efforts of his foes, and particularly of Callistratus. Finding a stay at Athens rather unsafe, he accepted the offer of Tachus, king of Egypt, who already had Agesilaus in his service, and accepted the command of his naval forces. Tachus, however, having been abandoned by Agesilaus, who sided with his son Nectanebis, Chabrias returned to Athens, and he was then sent into Thrace to take charge of the war against Chersobleptes. His operations, however, were not very successful in this quarter, owing to the disorganized state of the Grecian forces, in consequence of the failure of their pay. Not long after this the social war, as it has been termed, broke out between the Athenians on the one side, and the Byzantines, together with the inhabitants of Chios, Rhodes, and Cos, on the other. The Athenians gave the command of their forces to Chares, and Chabrias went with him as second in authority, having charge of the fleet according to Diodorus Siculus, but, as Nepos informs us, in the character of a simple volunteer. They proceeded to attack Chios; and Chares, wishing to make an onset by both sea and land, gave the command of his ships to Chabrias. The latter succeeded in forcing an entrance into the harbour, but, not being followed by the remainder of the squadron, he was surrounded by the vessels of the enemy, and fell bravely defending his ship, although he might have escaped had he felt inclined. Great honours were paid to his memory at Athens. Demosthenes says, that he took in the course of his life seventeen cities and seventy vessels; that he made three thousand prisoners, and brought one hundred and ten talents into the public treasury; that he erected also many trophies, but his foes not a single one for any victory over him. He adds, that the Athenians, during the whole time Chabrias was commander, never lost a single city, a single fortress, a single vessel, or even a single soldier. In this, no doubt, there is great exaggeration; still, however, he appears to have been a very able general, and one that would have equalled all who went before him, had he lived in more favourable times. Plutarch says, that Chabrias, though at other times scarcely anything could move him, was in the moment of action impetuously vehement, and exposed his person with a boldness ungoverned by discretion. We have his life by Cornelius Nepos, but it is a very meager one. Xenophon, in his Greek history, might have given us more details respecting him; but the partiality of this writer for Sparta prevented him from saying much in favour of the Athenian commander. (*Corn. Nep. in Vit.—Perizon. ad Æl., V. H.*, 5, 1.—*Diod. Sic.*, 15, 32, *seqq.—Xen., Hist. Gr.*, 5, 1, 10, *seqq.—Demosth., adv. Leptin.*, 17, &c.)

CHÆRĒMON, 1. a tragic poet of Athens, who flourished about 388 B.C. The earliest testimony, perhaps, in relation to this poet, is the mention made of him by the comic writer Eubulus. (*Athenæus*, 2, p. 43, *c.*—Compare *Aristot., Poet.*, 2, 25.—*Id., Rhet.*, 2, 23, *et* 29.—*Theophrast., Hist. Plant.*, 5, 9, 5.—*Clinton's Fasti Hellenici*, 2d ed., p. xxxii.)—II. A philosopher and historian of Alexandrea. He accompanied Ælius Gallus in his journey through Egypt, and was subsequently appointed librarian to the Serapeum. Being afterward called to Rome to preside over the education of Nero, he shared this office with Alexander of Ægæ the peripatetic. His historical labours embraced the antiquities of Egypt, both sacred and profane. He wrote also a work on Hieroglyphics, which has unfortunately perished. He is the author, also, of one of the two systems relating to the Egyptian religion, which divided the opinions of the ancient world. According to him, this religion was nothing more than a species of sacred physics, in which the visible worlds (ὁρώμενοι κόσμοι) played a principal part. Iamblichus, on the other hand, maintained, that the Egyptians acknowledged one supreme and absolute intelligence. Perhaps both these philosophers were right: they may have spoken of different epochs.—(*Schöll, Hist. Lit. Gr.*, vol. 5, p. 177, *seqq.—Creuzer, Symbolik*, vol. 1, p. 383.)

CHÆRONĒA, a city of Bœotia, to the northeast of Lebadæa. It was about sixteen English miles from Elatea, twenty-seven from Thebes, and sixty-two from Athens (*Clinton's Fasti Hellenici*, 2d ed., p. 296, *in notis*), and was remarkable for the important military events which occurred in its territory, and also as being the birthplace of Plutarch. Pausanias is inclined to look upon this city as the Bœotian Arne mentioned by Homer (*Il.*, 2, 507.—*Pausan.*, 9, 40). According to some traditions, however, Arne and Midea had both been swallowed up by the waters of the Copaic Lake; but others considered the town of Acræphium as the Arne of the poet. (*Strabo*, 413.) Pausanias reports, on the authority of Hesiod, that the name of Chæronea was derived from Chæron, the son of Apollo. It was memorable for the defeat of the Athenians by the Bœotians, B.C. 447, and much more for their irretrievable defeat by Philip, B.C. 338. (*Plut., Vit. Demosth.*, c. 24. — *Strabo*, 414.) Pausanias observes, that no trophy was erected by Philip after this signal victory, as it was not the practice of the Macedonian kings. Several years after this place witnessed another bloody engagement, between the Romans, under the conduct of Sylla, and the troops of Mithradates, commanded by Taxiles and Archelaus, B.C. 86. Chæronea is now called *Kaprena*, and is still a populous village, with many vestiges of the ancient town. (*Cramer's Ancient Greece*, vol. 2, p. 241, *seqq.—Dodwell's Tour*, vol. 1, p. 220.—*Gell, Itin.*, p. 221.)

CHALCĒDON, a city of Bithynia, situate at the southern extremity of the Thracian Bosporus, nearly opposite to Byzantium or Constantinople. It was founded by a colony from Megara, about seventeen years prior to the settling of Byzantium. Chalcedon was called by the Persian satrap Megabyzus, in derision, the city of the blind, because the inhabitants had overlooked the superior position on the opposite side of the straits, where Byzantium was subsequently founded. (*Herodot.*, 4, 144.) Strabo, however, ascribes this remark to an oracle of Apollo, which was received by the founders of Byzantium, and by which they were directed to select a spot for a city "opposite the blind" (ἀπεναντίον τῶν τυφλῶν.—*Strab.*, 320). But, whichever be the true account, one thing is very certain, that the imputation attempted to be cast upon the Chalcedonians was any other than just. When Chalcedon was founded, the commerce of Megara had not extended to the Euxine, and it would have been idle, therefore, to found a city, at that period, on the European side of the Bosporus, along which a steady current sets down from the Euxine Sea. It was only when traffic had spread to the shores of the Euxine, that the site occupied at present by Constantinople became an important one; since the vessels from that sea would then be carried down directly by the current into the harbour of the last-mentioned city.

(*Mannert, Geogr.*, vol. 7, p. 155.) Chalcedon was always a considerable place. It preserved its independence until the reign of Darius, to whose arms the Chalcedonians were forced to submit. They recovered their freedom, however, after the defeat of Xerxes, and became the allies, or, rather, tributaries of the Athenians, to whom the ports of the Bosporus were an object of the highest commercial and financial importance. After the battle of Ægos Potamos, however, Chalcedon opened its gates to Lysander, whose first object seems to have been to secure the entrance of the Bosporus by the possession of this city and Byzantium. (*Xen., Hist. Gr.*, 2, 2, 1.) Theopompus, who is quoted by Athenæus, observes, that the Chalcedonians at first possessed good institutions, but, having been tainted by the democratic principles of their neighbours, the Byzantines, they became luxurious and debauched. (*Athen.*, 12, p. 526, *f.*) This city is also celebrated in ecclesiastical history for the council held there against the Eutychian heresy (A.D. 451). Hierocles assigns to it the first rank among the cities of the province then called Pontica Prima (p. 690).—It is to be observed, that in writing the name of this city ancient authors have not been uniform, some giving Καλχηδών, others Χαλκηδών. The former mode is, however, much more frequent, and it is confirmed by the existing coins, the epigraph of which is invariably ΚΑΛΧΑΔΟΝΙΩΝ, according to the Doric form. (*Eckhel, Doct. Num. Vet.*, p. 1, vol. 1, p. 410.)—The site of this ancient city is now occupied by the Turkish village of *Kadikevi*, but the Greeks still preserve the classical name. (*Cramer's Asia Minor*, vol. 1, p. 190.—*Mannert, Geogr.*, *l. c.*—*Walpole, Memoirs*, vol. 2, p. 8, *Append.*, n. 41.)

Chalcidĭce, I. a district of Macedonia, between the Sinus Thermaicus and Strymonicus. The lower part of it formed three peninsulas, Phlegra or Pallene, Sithonia, and Athos. The small town of Chalcis gave name to this district.—II. Another in Syria, adjacent to the town of Chalcis. (*Vid.* Chalcis V.)

Chalcidĭcus (*Chalcidian*), an epithet applied to Cumæ in Italy, as built by a colony from Chalcis in Eubœa. (*Virg., Æn.*, 6, 17.)

Chalcioecus, an epithet applied to Minerva at Sparta, from her having a brazen temple (χαλκοῦς οἶκος). Sir W. Gell, in his account of the Treasury at Argos, gives a reasonable explication of this seemingly strange term. He discovered in the interior of the Treasury, which still remains in a great degree entire, a number of brass nails, placed throughout at regular intervals on the walls, and these he supposes were originally used for securing plates of the same metal to the wall; and hence the seeming fables of brazen chambers and brazen temples. In a similar manner may be explained the account, given by the ancients, of the brazen vessel made by Eurystheus, and into which he retired whenever Hercules returned from his labours. (*Gell's Argolis*, p. 33.)

Chalcis, I. the most celebrated and important city of Eubœa, situate on the narrowest part of the Euripus. According to the common account, it was founded after the seige of Troy by an Ionian colony from Athens, under the conduct of Cothus. (*Strabo*, 447.) Other authorities, however, have assigned to it a much greater antiquity, and it is certain that Homer speaks of Chalcis as already existing before the event above mentioned. (*Il.*, 2, 537.) The flourishing condition of this great Ionian city, at a very early period, is attested by its numerous colonies on the shores of Italy and Sicily, as well as on the Thracian coast around Pallene and Mount Athos. Aristotle, as Strabo reports, dated these establishments from the period when the government of Chalcis, through the influence of the wealthiest inhabitants, named Hippobotæ, became a pure aristocracy. From Herodotus (5, 77) we learn, that the Chalcidians, having joined the Bœotians in their depredations on the coast of Attica, soon after the expulsion of the Pisistratidæ, afforded the Athenians just grounds for reprisals. They accordingly crossed over into Eubœa with a large force, and, after defeating the Chalcidians, occupied the lands of the wealthiest inhabitants, and distributed among them 4000 of their own citizens. These, however, were obliged to evacuate the island on the arrival of the Persian fleet under Datis and Artaphernes. (*Herod.*, 6, 100.) The Chalcidians, after the termination of the Persian war, became again dependent on Athens with the rest of Eubœa, and did not regain their liberty till the close of the Peloponnesian war, when they asserted their freedom, and, aided by the Bœotians, fortified the Euripus and established a communication with the continent by throwing a wooden bridge across the channel. Towers were placed at each extremity, and room was left in the middle for one ship only to pass. This work was undertaken, according to Diodorus, 410 B.C. (*Diod. Sic.*, 13, 47.) From the advantages of its situation and the strength of its works, Chalcis was considered, in the latter period of the history of Greece, as one of the most important fortresses of that country; hence we find it a frequent object of contention between the Romans and Philip, son of Demetrius, who termed it one of the chains of Greece. (*Polyb.*, 17, 11.—*Id.*, 18, 28.) In the war with Perses, the Chalcidians were cruelly oppressed and plundered by the Roman prætors Lucretius and Hortensius. (*Livy*, 43, 7.) They were subsequently treated with still greater severity by Mummius, the destroyer of Corinth, for having favoured the Achæans in their contest with Rome; and the epitomist of Livy asserts that their town was actually destroyed. (*Liv.*, 52.—Compare *Freinsh., Suppl.*, 19.) Pausanias informs us that Chalcis no longer existed in his day (5, 23.—Compare *Steph. Byz., s. v.* Χαλκίς.—*Hierocles*, p. 645). Procopius names it among the towns restored by Justinian (4, 3). In the middle ages it assumed the name of Euripus (*Apospasm., Geogr.*, vol. 4, p. 42, *Geogr. Min., ed Hudson*), which was in process of time corrupted to *Negropont*, the modern appellation of the whole island, as well as that of its capital. (*Cramer's Ancient Greece*, vol. 2, p. 134.)—II. A town of Ætolia, at the foot of Mount Chalcis, and on the right bank of the Evenus. It was sometimes called Hypochalcis, with reference to its situation at the base of the mountain, and is now represented by the modern village of *Galata*. Thucydides (2, 83) places it near the mouth of the Evenus. Livy says it stood on the road from Naupactus to Lysimachia and Stratus (36, 11). Polybius calls it Chalcis, and speaks of it as a maritime town (5, 94).—III. A small maritime town of the Corinthians, situated towards Sicyon. (*Thucyd.*, 1, 108.)—IV. A city of Macedonia, in the district of Chalcidice, to which it gave name. It was founded at an early period by a colony from Chalcis in Eubœa.—V. A city of Syria, capital of the district of Chalcidice, and of Grecian origin, having been settled by the Macedonians. It was superseded afterward by Chaleb or Beroea. It is represented by the modern *Kinnesrin* or *Chinserin*. (*Appian, Bell. Syr.*, 20.—*Joseph., Bell. Jud.*, 20, 3.)

Chaldæa, a country of Asia, at the head of the Persian Gulf, and south of Babylonia. Some writers, however, make Babylonia a part of it. With respect to the origin of the Chaldeans, who are called in scripture *Chasdim*, various opinions have been entertained. Michaëlis considers them as a foreign race in Assyria. His chief reason for this opinion is founded on the names of Chaldæan and Babylonian kings preserved in scripture, and by Ptolemy and Syncellus, which differ from the Assyrian names, and bear an apparent resemblance to those of some northern nations of Slavonic origin. Thus Nebucadnezzar would be in Sla-

vonic, *Nebu-godnoi-tzar*, i. e., a prince worthy of heaven. Belshazzar would be equivalent to *Belshoi-tzar*, i. e., a great prince; and so of others. It has been objected to this, that the word *Czar* in Slavonic is nothing more than a corruption of *Cæsar*, an opinion hardly worth refuting. The orthography of the Russian term *tsar* sufficiently disproves such an idea. Compare the Hebrew *sar*; the Arabic *sary*; the Sanscrit *shera*; the English *sire*. So also we have in the arrow-headed inscriptions of Persepolis, as interpreted by Lassen, the form *ksahiah* for "king." (*Lassen, Altpersischen Keil-Inschriften*, &c., p. 141. —Compare *Michaëlis, Spicileg. Geogr., Heb. ext.*, vol. 2, p. 77, *seqq.*)—The Chaldæans appear to have been originally a mountaineer-race from the northern parts of Mesopotamia, though not, as Michaëlis supposes, of foreign extraction, but in reality a branch of the Semitic race. (Compare *Adelung, Mithradates*, vol. 1, p. 517.—*Fürst, Chald. Gram.*, p. 5, *seqq.*— Compare still farther, in relation to the Chaldee tongue, the remarks of Saint-Martin, as cited by Balbi, *Introduction a l'Atlas Ethnographique*, p. 106, and, as regards the pretended antiquity of the Chaldee empire, consult *Cuvier, on the Revolutions of the Surface of the Globe*, p. 127, *seqq.*, *Eng. transl.*, 1829, and *Drummond's Origines*, vol. 1, p. 13, *seqq.*) The Chaldæans are highly commended in many of the ancient writers for their skill in the sciences, especially in astronomy. If we are to believe Diodorus, however, their claims to this high character were very slight. They seem to have pursued the study of astronomy no farther than as it might tend to aid their astrological researches. They taught that the shape of the earth was that of a skiff or small boat, and of eclipses of the sun they knew but little, and never ventured to predict them, or fix the time of their occurring. So says Diodorus. (*Diod. Sic.*, 2, 31.— Compare, however, in relation to the science of the Chaldæans, the remarks of *Sir W. Drummond, Class. Journ.*, vol. 16, p. 145 and 262; vol. 17, p. 19; vol. 18, p. 1 and 298; vol. 19, p. 296.)

CHALDÆI, I. the inhabitants of Chaldæa.—II. The same with the Chalybes. (*Vid.* Chalybes.)

CHALŸBES, a people of Pontus, in Asia Minor, who inhabited the whole coast from the Jasonium Promontorium to the vicinity of the river Thermodon, together with a portion of the inner country. They were celebrated in antiquity for the great iron-mines and forges which existed in their country. (*Apoll. Rh.*, 2, 1002, *seqq.*—*Id.*, 2, 374.—*Virg., Georg.*, 1, 58.—*Dionys. Perieg.*, 768.) We are ignorant of the grounds on which the ancients attributed this active employment in the manufacture of iron to the Chalybes, for it does not appear at present that this part of Asia is at all productive of that most useful metal; perhaps, however, if the mountainous districts were accurately examined, there could be found traces of the ancient works. It is plain, however, that they had not ceased to furnish a good supply of metallic ore in Strabo's time, for he observes, that the two great articles of produce in the land of the Chalybes, who were then commonly called Chaldæi or Chaldi, were the fisheries of the pelamys and the iron-works; the latter kept in constant employment a great number of men. Strabo observes, also, that these mines formerly produced a quantity of silver; and this circumstance, together with some affinity in the names, led some commentators of Homer to identify the Alybe of that poet with the Chalybes of Pontus. (*Il.*, 2, 856.) Strabo himself strongly contends for this interpretation, and it is in all probability the true one. (*Strabo*, 549, *seqq.*) It is remarkable, that Herodotus names the Chalybes among the nations of Asia that were conquered by Crœsus (1, 28), and yet they certainly are found afterward considerably beyond the Halys, which separated his dominion from those of Cyrus: either, therefore, they must have shifted their position, or Crœsus subsequently lost what he had gained on the right bank of the Halys. Xenophon, who traversed the country of the Chalybes, speaks of them as being few in number, and subject to the Mosynœci; he adds, that their chief employment was forging iron. But it is worthy of remark, that he places these Chalybes more to the east than other writers. (*Anab.*, 5, 5, 2.) Zennius, therefore, is of opinion, that this people must have lived a wandering sort of life, and have often changed their territory. (*Dissert. Geogr. ad Anab.*, p. xxvii., *ed. Oxon.*, 1809.) Xenophon, however, speaks elsewhere of some other Chalybes, who were situated apparently on the borders of Armenia, and were much more numerous and warlike. (*Anab.*, 4, 7, 10.) Strabo reports, that the Chalybes, in his time, had changed their name to that of Chaldæi (*Strab.*, 549), and it is remarked, that Xenophon speaks of an Armenian tribe of Chaldees, who encountered the Greeks near the river Centritis (*Anab.*, 4, 3, 4.—Compare *Eustath. ad Dion. Perieg.*, 768); but Menippus, in his Periplus, calls the Pontic tribe Chaldi, and their canton Chaldia. (*Ap. Steph. Byz., s. v.* Χαλδία.—*Cramer's Asia Minor*, vol. 1, p. 273, *seqq.*)

CHALŸBON, a city of Syria, capital of the district called Chalybonitis, and the same with the Scripture *Helbon*. (*Ezek.*, 27, 18.) The surrounding country was famed for its wine. (Compare *Casaub. ad Athen.*, 2, p. 66.—*Bochart, Hieroz.*, pt. 1, lib. 2, c. 45, p. 485.—*Schleusner, Lex. V. T., s. v.* Χελβών.) Thevenot, Russel, and others make this city correspond to the modern *Aleppo* (*Haleb*). Pococke, however, is in favour of *Kennesrin*, to the south of Aleppo. (*Vid.* Berœa.)

CHALYBS, a river of Hispania Tarraconensis, in the country of the Celtiberi, and one of the tributaries of the Iberus. Its waters were famed for hardening steel; so that the name Chalybs was given to it from this circumstance, by either the Romans or the Greeks, more probably the former. The modern name is the *Queiles*. (*Justin*, 44, 3.)

CHAŎNES, a people of Epirus. (*Vid.* Chaonia.)

CHAŎNIA, a region of Epirus. The ancients comprehended under the name of Chaonia that northwestern part of Epirus which bordered on the territory of Oricum, Amantia, and still more to the east on the country of the Atintanes, while it extended along the coast of the Ionian Sea from the Acroceraunian promontory to the harbour of Buthrotum, opposite the island of Corcyra. The exact limits of Chaonia cannot now be ascertained, since, even in Strabo's time, it was impossible to discern with accuracy what belonged to each of the several tribes into which the body of the nation had been divided, owing to the great political changes which that country had experienced since it became subject to the Romans. (*Strabo*, 322.) We must observe, however, that in the time of Thucydides, the river Thyamis bounded that southern portion of Chaonia which bore the name of Cestrine, on the side of Thesprotia. The Chaones, as we learn from Strabo, were once the most powerful and warlike people of Epirus, until the Molossi, in their turn, acquired a preponderating ascendancy over the other clans of that country. In the time of the Peloponnesian war the Chaones differed from their neighbours, in being subject to an aristocratical and not a monarchical government; their annual magistrates being always chosen from a particular family. (*Thucyd.*, 2, 80.) Tradition ascribed the origin of their name to Chaon, the brother of Helenus who married Andromache after the death of Pyrrhus. (*Virg., Æn.*, 3, 333.—Compare the commentary of Servius, *ad loc.*) It may be inferred from the name of Pelasgis given to Chaonia by some ancient writers, that it was formerly occupied by the Pelasgi. (*Steph. Byz.*,

s. v. Χαονία.) Virgil uses the epithet *Chaonius* for *Dodonæus* (*Georg.*, 1, 8) in referring to the acorns of Dodona. (*Cramer's Anc. Greece*, vol. 1, p. 93.)

CHAOS, a heterogeneous mass, containing all the seeds of nature. According to Hesiod (*Theog.*, 116), "Chaos was first;" then came into being "broad-breasted Earth, the gloomy Tartarus, and Love." Chaos produced Erebus and Night, and this last bore to Erebus Day and Æther. The idea of Chaos and Night, divested of poetical imagery, is simply that of unformed matter, eternally existing as the passive principle, whence all forms are produced. Whether, besides this Chaotic mass, the ancient theogonies suppose an infinite, active, intelligent Principle, who from the first matter formed the universe, is a question which has occasioned much debate. It is evident, upon the most cursory review of all the ancient theogonies, that God, the great Creator of all things, is not expressly introduced, but it is doubted whether the framers of these theogonies meant to exclude him from their respective systems, or indirectly to suppose his existence and the exertion of his power in giving motion to matter. When divested of allegory and poetry, the sum of the doctrine contained in the ancient theogonies will, it is conceived, be found to be as follows: The first matter, containing the seeds of all future being, existed from eternity with God. At length the Divine energy acting upon matter produced a motion among its parts, by which those of the same kind were brought together, and those of a different kind were separated, and by which, according to certain wise laws, the various forms of the material world were produced. The same energy of emanation gave existence to animals and men, and to gods who inhabit the heavenly bodies, and various other parts of nature. Among men, those who possess a larger portion of the Divine nature than others are hereby impelled to great and beneficent actions, and afford illustrious proofs of their divine original, on account of which they are, after death, raised to a place among the gods, and become objects of religious worship. (*Enfield's Hist. of Philosophy*, vol. 1, p. 130, *seqq.*)

CHARADRA, a town of Phocis, about 20 stadia from Lilæa. Near it flowed the river Charadrus, which fell into the Cephissus. Herodotus (8, 33) names this place among the Phocian cities destroyed by the army of Xerxes. Dodwell states, that the ruins of Charadra are to be seen near the village of *Mariolates*, at the foot of Parnassus. (*Dodwell's Tour*, vol. 2, p. 132.)

CHARAX, I. a considerable emporium of Bithynia, in the later periods of the Byzantine empire. It was situate on the bay of Nicomedia, or Sinus Astacenus. (*Steph. Byz.*, *s. v.* Χάραξ.)—II. Another and earlier name for the city of Tralles, in Lydia. (*Steph. Byz.*, *s. v.* Τράλλις, Χάραξ.)—III. A town of Phrygia, between Lampe and Graosgala. (*Nicet.*, *Ann.*, p. 127, *b.*)—IV. A town of Armenia Minor, in the northeastern angle of the country. (*Ptol.*—Compare *Cramer*, *Asia Minor*, vol. 2, p. 154.)

CHARAXUS, a Mytilenean, brother to Sappho. (*Vid.* Sappho, near the commencement of the article.)

CHARES, I. an Athenian general, who succeeded to the command after the condemnation and death of Leosthenes. He was sent by the Athenians against Alexander, tyrant of Pheræ, but, instead of coming to action with the foe, he harassed the Athenian allies to such a degree by his extortions and oppression, that the social war was the result (B.C. 388). Although Chares was the principal cause of this war, yet the orators of his party shielded him from punishment, and succeeded in having him nominated commander-in-chief. Little, if anything, was effected by him, and he was at length recalled for having aided Artabazus, who had revolted against the king of Persia. Some time after he was sent to aid Byzantium against Philip of Macedon, but he only incurred the contempt of his foe, and excited the discontent of the allies, so that the Athenians finally recalled him, and put Phocion in his place. This, however, did not prevent them from choosing him for their general at the battle of Chæronæa, where his ignorance and incapacity mainly contributed to the loss of the day. He was one of those whom Alexander ordered to be delivered up to him after the destruction of Thebes, but he succeeded in mollifying the conqueror, and was permitted to live at Athens. (*Diod. Sic.*, 15, 95.—*Athenæus*, 12, p. 532.—*Xen.*, *Hist. Gr.*, 7, 2, 18.—*Lambin.*, *ad Corn. Nep.*, *Vit. Chabr.*, c. 3.)—II. A Greek statuary, born at Lindus. He was the disciple of Lysippus, and was celebrated as the maker of the colossus of Rhodes, on which he was employed twelve years. (*Strab.*, 652.—*Plin.*, 34, 7.—*Sillig*, *Dict. Art.*, *s. v.*)

CHARICLES, I. one of the 30 tyrants set over Athens by the Lacedæmonians, and possessing great influence among his colleagues. (*Xen.*, *Mem. Socr.*, 1, 2, 31.—*Aristot.*, *Polit.*, 5, 6.—*Schlosser*, *ad Aristot.*, *l. c.*)—II. A celebrated physician in the train of Tiberius. Towards the end of that emperor's life, Charicles, on taking leave of him, as if about to journey abroad, managed, in grasping the hand of Tiberius, to feel his pulse, and became instantly convinced that the latter had not more than two days to live, a secret which he soon divulged to Macro. (*Tacit.*, *Ann.*, 6, 50.—*Gronov.*, *ad loc.*)

CHARILA, a festival observed once in nine years by the Delphians. It owed its origin to this circumstance: in a great famine the people of Delphi assembled and applied to their king to relieve their wants. He accordingly distributed the little corn he had among the better portion of them; but an orphan girl coming and importuning him, he beat her with his sandal. The girl, unable to endure the affront, hung herself with her girdle. The famine increased; and the oracle told the king that, to relieve his people, he must atone for the murder of Charila. Upon this a festival was instituted with expiatory rites. The king presided over this festival, and distributed pulse and corn to such as attended. Charila's image was brought before the king, who struck it with his shoe; after which it was carried to a desolate place, where they put a halter round its neck, and buried it where Charila was buried. (*Plut.*, *Quæst. Gr.*—*Op.*, *ed. Reiske*, vol. 4, p. 176.)

CHARIS, a name applied by Homer (*Il.*, 18, 382) to the wife of Vulcan. In the Odyssey, on the other hand (8, 267), Venus is named as his spouse. It amounts to the same thing in the figurative explanation of the myth, since Grace and Beauty were both regarded as the characteristics of Vulcan's labours. (*Heyne*, *ad Il.*, *l. c.*)

CHARISIA, a festival in honour of the Graces, with dances which continued all night. A cake was given to those who remained awake during the whole time. (*Eustath. ad Od.*, 18, 194.)

CHARISTIA, a festival at Rome, on the 8th day before the Calends of March (February 22). It was celebrated among relations by a kind of family banquet, and presents were made. No stranger was allowed to be present. (*Val. Max.*, 2, 1, 8.)

CHARITES, the Graces, daughters, according to Hesiod (*Theog.*, 907), of Jupiter and the ocean-nymph Eurynome. They were three in number, and their names, as the same bard informs us, were Aglaïa (*Splendour*), Euphrosyne (*Joy*), and Thalia (*the Blooming one*). According to Antimachus (*Pausan.*, 9, 35), the Graces were the daughters of Helius (*the Sun*) and Ægle (*Splendour*); and Hermesianax made Peitho (*Persuasion*) one of their number. In Nonnus (*Dionys.*, 24, 263) their names are Pasithea, Peitho, and Aglaïa. The Graces, like the Muses and other sister-goddesses, are spoken of by Homer in the plural, and with him their number is indefinite. They

are graceful and beautiful themselves, and the bestowers of all grace and beauty both on persons and things. They seem to have been particularly attached to the train of the goddess of love, although the queen of heaven had authority over them (*Il.*, 14, 267); and she promises Pasithea, one of the youngest of them, as a wife to Somnus, in return for his aid in deceiving Jupiter: by later writers she is even said to be their mother. (*Nonnus*, 31, 184.—*Eudocia, ap. Villois., Anecd. Gr.*, vol. 1, p. 430.) Orchomenus, in Bœotia, was the chief seat of the worship of these goddesses. Its introduction was ascribed to Eteocles, the son of the river Cephissus. The Lacedæmonians worshipped only two Graces, whom they name Cleta (*Renowned*) and Phaenna (*Bright*), as we are informed by Pausanias (*l. c., et* 3, 18, 6). The Athenians originally adored the same number, under the names of Hegemone (*Leader*) and Auxo (*Increaser*). The Graces were at all times, in the creed of Greece, the goddesses presiding over social enjoyments, the banquet, the dance, and all that tended to inspire gayety and cheerfulness. They are represented as three beautiful sisters, either dancing together, or standing with their arms around each other. Sometimes they are nude, sometimes habited. (*Keightley's Mythology*, p. 192, *seq.*)—The Graces, like the Horæ and Muses, appear to have had originally a reference to the stars and seasons. The Greeks deprived them of their astronomical functions, and substituted such attributes as were merely of a poetic character. We still see, however, on an ancient gem, the Graces dancing upon the head of Taurus, while two of them are turning towards seven stars, at which they point with the hand. (*Borioni, Collect. Antiq. Rom.*, fol. 1736, n. 82.—*Passerat, Thesaur. gemm. astrifer.*, 1, tab. 144.) At a later period, when moral ideas began to be more intimately blended with parts of the Grecian system, the Graces assumed analogous attributes. One of them was supposed to represent a favour conferred, another a favour received, while the third designated the return made for benefits. (*Aristot., Eth.*, 5, 8.—*Senec., de Benef.*, 1, 3.—*Constant, de la Religion*, vol. 2, p. 402.—*Winckelmann, Essai sur l'Allegorie*, c. 2.—*Traités sur l'Allegorie*, vol. 1, p. 132.)

CHARITON, of Aphrodisias (a Carian town), the name by which we know the author of a Greek romance, entitled, Τῶν περὶ Χαιρέαν καὶ Καλλιῤῥόην ἐρωτικῶν διηγημάτων λόγοι ἡ: "The Loves of Chæreas and Callirhoë, in eight books." The appellation is probably an assumed one, as well as the title he gives himself of "Secretary to the rhetorician Athenagoras." This rhetorician is supposed by some to be the same with the one of whom Thucydides makes mention (6, 35, *seqq.*) as enjoying great credit among the people of Syracuse. He was opposed to Hermocrates, the general who vanquished the Athenians. The daughter of this Hermocrates is the heroine of the romance, and it is probable that the writer wished to appear to his readers in the light of a contemporary. We have no data by which to fix the period when Chariton flourished. Some place him at the end of the 4th century of our era. As regards the romance itself, it may be observed, that, though by no means remarkable for its invention, it is smooth and easy in the story. "Villemain has said no worse about it," observes a writer in the Foreign Quarterly (No. 9, p. 132), "than that it is 'a work which the learned Larcher has translated without being able to render it amusing;' and Larcher himself, in his preface, resolves, with great good sense, to 'say nothing about it.' In fact, it is by no means easy to say anything about a book which is too dull for praise and too harmless for censure."—The best edition of Chariton is that of D'Orville, with some excellent conjectural emendations of Reiske, *Amst.*, 1750, 3 vols. 4to.

CHARMĪDES, son of Glaucon, was famed in early life for his beauty and his dissipated mode of life. After having squandered his patrimony, he became a pupil of Socrates, and was advised by that philosopher to turn his attention to public affairs. This advice proved unfortunate, for Charmides, having joined the party of Critias, was made one of the ten tyrants whom Lysander established in the Piræus, to govern conjointly with the thirty in the city. He was slain along with Critias in the first battle between the exiles under Thrasybulus and the forces of the tyrants. Plato has called one of his dialogues after him. Xenophon makes mention of him on several occasions, especially in his Banquet. (*Xen., Mem. Socr.*, 3, 7, 1.—*Schneider, ad loc.*—*Xen., Sympos.*, 4, 31, &c.)—II. or CHARMIDAS, an academic philosopher, the companion of Philo. He was celebrated for the compass and fidelity of his memory, and for his moral wisdom. (*Cic., Tusc. Quæst.*, 1, 24.—*Davies, ad loc.*)

CHARMĪON, one of Cleopatra's female attendants, who killed herself after the example of her mistress. (*Plut., Vit. Anton.*, c. 86.)

CHARMIS, a physician of Marseille, in Nero's age, who revived the use of cold baths at Rome in cases of sickness, after the practice had been discontinued since the time of Antonius Musa. (*Vid.* Musa.) He was very successful in his professional labours, and amassed great riches. (*Plin.*, 29, 1.—*Sprengel, Hist. de la Med.*, vol. 2, p. 24.)

CHARON, I. a deity of the lower world, son of Erebus and Nox, who conducted the souls of the dead in a boat over the river Acheron to the infernal regions. The sum exacted for this service, from each of the shades ferried over by him, was never less than an obolus, nor could it exceed three. A piece of money, therefore, was generally placed by the ancients under the tongue of the deceased, in order to meet this necessary demand. Such as had not been honoured with a funeral were not permitted to enter Charon's boat, without previously wandering on the shore for one hundred years. If any living person presented himself to cross the river of the dead, he could not be admitted into the bark before he showed Charon a golden bough, obtained from the Cumæan sibyl; and the ferryman was on one occasion imprisoned for an entire year, because he had, though against his own will, conveyed Hercules across the stream without first receiving from him this necessary passport. The poets have represented Charon as a robust old man, of a severe though animated countenance, with eyes glowing like flame, a white and bushy head, vestments of a dingy colour, stained with the mire of the stream, and with a pole for the direction of his bark, which last is of a dark ferruginous hue. (*Virg., Æn.*, 6, 298, *seqq.*)—The earliest mention of Charon in Grecian poetry seems to be in the ancient poem of the Minyas, quoted by Pausanias (10, 28). The fable itself is considered by some to be of Egyptian origin, and in support of this opinion they refer to the account of Diodorus Siculus, relative to the statements made by the Egyptian priests. (*Diod. Sic.*, 1, 92, *et* 96.) The latter asserted, it seems, that Orpheus and Homer had both learned wisdom on the banks of the Nile; and that the Erebus of Greece, and all its parts, personages, and usages, were but transcripts of the mode of burial in Egypt; and here the corpse was, on payment of an obolus, conveyed by a ferryman (named Charon in the language of Egypt) over the Acherusian lake after it had received its sentence from the judges appointed for that purpose. (*Diod., l. c.*) Lobeck, in his Aglaophamus (vol. 2, p. 811), despatches all these fictions of the Egyptian priesthood in a very plain and summary manner, dignifying them with the appellation of "*portentosa mendacia*," a title which they fairly deserve. "*Quin tota Orci et locorum inferorum descriptio ad Orpheum refertur auctorem, ab Ægyptiis illis, qui, præter reliqua*

portentosa mendacia a Diodoro relata, Orpheum narrant τὰς καὶ τῶν ἀνεβῶν ἐν ᾅδου τιμωρίας, κ. τ. λ." (*Keightley's Mythology*, p. 92.)—II. One of the earlier Greek historical writers, a native of Lampsacus, supposed to have flourished between the 75th and 78th Olympiads. Charon continued the researches of Hecatæus into eastern ethnography. He wrote (as was the custom of the historians of his day) separate works upon Persia, Libya, Æthiopia, &c. He also subjoined the history of his own time, and he preceded Herodotus in narrating the events of the Persian war, although Herodotus nowhere mentions him. From the fragments of his writings which remain, it is manifest, that his relation to Herodotus was that of a dry chronicler to an historian, under whose hands everything acquires life and character. Charon wrote, besides, a chronicle of his own country, as several of the early historians did, who were thence called *Horographers*: (ὧροι, corresponding to the Latin *annales*, ought not to be confounded with ὅροι, *termini*, *limites*.—*Schweigh. ad Athen.*, 11, p. 475, *b*; 12, p. 530, *d*.) The fragments of Charon have been collected by Creuzer, in his *Historicorum Græcorum Antiquissimorum Fragmenta*, p. 89, *seqq*.

Charondas, a celebrated legislator, born at Catana in Sicily, where he flourished about 650 B.C. We have very few details of his life. Aristotle merely informs us, that he was of the middling class of citizens, and that he framed laws for the people of Catana as well as for other communities, which, like them, were descended from Chalcis in Eubœa. Ælian adds (*V. H.*, 3, 17), that he was subsequently driven into exile from Catana, and took refuge in Rhegium, where he succeeded in introducing his laws. Some authors inform us, that he compiled his laws for the Thurians; but he lived, in fact, a long time before the foundation of Thurium, since his laws were abrogated in part by Anaxilas, tyrant of Rhegium, who died 476 B.C. It is not necessary, therefore, to suppose, with Sainte-Croix (*Mem. de l'Acad. des Inscript.*, vol. 42, p. 317), that there were two legislators of the same name, one a native of Catana, and the other of Thurium. The laws of Charondas were, like those of many of the ancient legislators, in verse, and formed part of the instruction of the young. Their fame reached even to Athens, where they were sung or chanted at repasts. The preamble of these laws, as preserved to us by Stobæus, is thought, as far, at least, as regards the form of expression, not to be genuine; and Heyne supposes it to have been taken from some Pythagorean treatise on the laws of Charondas.—The manner of this legislator's death is deserving of mention. He had made a law, that no man should be allowed to come armed into the assembly of the people. The penalty for infringement was death. He became the victim of his own law: for, having returned from pursuing some robbers, he entered the city, and presented himself before the assembly of the people without reflecting that he carried a sword by his side. Some one thereupon remarked to him, "You are violating your own law." His reply was, "On the contrary, I am establishing it;" and he slew himself on the spot. This action, however, is ascribed by others to Diocles, legislator of the Syracusans: perhaps it is true of neither. For farther details respecting Charondas, consult the memoir of Sante-Croix, cited above, and Heyne, *Opuscula Academica*, vol. 2, p. 74, *seqq*.

Charybdis, a dangerous whirlpool, mentioned in the Odyssey, and placed by Homer somewhere between his Wandering Rocks and his island of Thrinakia. Directly opposite to it was the fearful Scylla. The ancients, who were anxious to localize all the wonders of Homer, made the straits of Messina the abode of Scylla and Charybdis. A full account of the whole fable, with its solution by Spallanzani, will be found under the article Scylla.

Chauci, a people of Germany, of Suevic race, and divided into the Chauci Majores and Minores. The former were situate between the Visurgis (*Weser*) and Albis (*Elbe*); the latter between the Amisia (*Ems*) and Visurgis. Tacitus draws a very flattering picture of the Chauci. He represents them as the noblest of the German tribes, as distinguished for a love of justice and peace, but able, when attacked, to bring a powerful army of horse and foot into the field. (*Tacit., Germ.*, 35.) What is very surprising, Pliny describes the Chauci as a miserable race, weak in numbers and resources, compelled to build their cabins on hills, their country being twice every day inundated by the sea, without cattle or pasturage, or even a single tree in their territory. (*Plin.*, 16, 1.) How are these two writers to be reconciled? Probably in the following way. The Chauci, about the fourth century of our era, formed part of the confederation of the Saxones. This confederation, however, appears to have been better known by the name of Chauci than that of Saxones. Now Pliny may have meant the people termed Chauci, and Tacitus the confederation. (Consult *Malte-Brun., Geogr.*, vol. 1, p. 105, *Brussels ed.*)

Chelidonia, a festival at Rhodes, in which it was customary for boys to go asking for presents from door to door, and singing a song called *Chelidonisma*, so named because it began with an allusion to the arrival of the swallows, and the consequent approach of spring: Ἦλθ', ἦλθε χελιδὼν, κ. τ. λ. (*Athenæus*, 8, p. 360, *b*, *c*.—*Casaub., ad loc*.)

Chelidoniæ, now *Kelidoni*, small islands south of the Sacrum Promontorium, on the coast of Lycia, very dangerous to sailors. The Chelidonian isles were two in number, according to Scylax (p. 38), or three as Strabo reports: the latter geographer says that they were six stadia from the land, and five from each other. Captain Beaufort, however, distinctly counted five of these islands; whence he is led, not without reason, to think that this increase of number has been produced by the shock of an earthquake: two are from four to five hundred feet high, the other three are small and barren. (*Karamania*, p. 37, *seq*.) After the victory at the river Eurymedon, it became the boast of the Greek nation, that no armed ship of Persia was to be seen westward of the Chelidonian isles, or of the Cyanean rocks at the entrance of the Euxine; and that no Persian troops dared to show themselves within a horseman's day's journey of the Grecian seas. In after times a report arose, that a treaty of peace had been regularly made between the Persian monarch and the Greeks, in which it was forbidden for any Persian forces to come within the limits just mentioned. As regards this pretended treaty, consult the remarks towards the close of the article Cimon. (*Cramer's Asia Minor*, vol. 2, p. 256.)

Chelidonium Promontorium, the same with the Sacrum Promontorium of Lycia, now Cape *Kelidonia*. (*Vid.* Sacrum Promontorium, II.)

Chelone, a nymph who was the only one of the deities that did not attend the nuptials of Jupiter and Juno; nay, she even made the celebration a subject of ridicule. Mercury thereupon precipitated her into a river on the banks of which her mansion was situated, and transformed her into a tortoise, under which shape she was doomed to perpetual silence, and to the necessity of always carrying her dwelling about with her. The Greek for a tortoise is χελώνη, and hence the fable arose. (*Serv. ad Virg., Æn.*, 1, 509.)

Chelonites or Chelonatas, Promontorium, a promontory of Elis, forming the extreme point of the Peloponnesus towards the northwest. (*Strabo*, 338. —*Plin.*, 4, 5.) It is now called Cape *Tornese*.

Chemmis, I. a city of Egypt, the same as Panopolis. (*Vid.* Panopolis.)—II. A city of Egypt, mentioned by Herodotus (2, 91), and placed by him in the

Thebaïc nome, near Neapolis. There was in it, according to the historian, a temple dedicated to Perseus, the son of Danaë. This city is considered by many to be the same with Panopolis, but incorrectly, as will appear on the least examination of the case. Herodotus says not a word of Pan's being worshipped in this place, he only speaks of the hero Perseus. He places, moreover, his Chemmis, not in the Thebaïd, but in the Thebaïc nome, the distance of which from Panopolis forms another strong objection to this latter place being the same with Chemmis. Still farther, he mentions the city of Neapolis as standing near his Chemmis, when no traces of this city, nor, indeed, of any city at all, are to be found near Panopolis. For these reasons Mannert appears to be perfectly correct in making the Chemmis of Herodotus identical with Coptos. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 374.) Creuzer and Bähr, on the other hand, are in favour of the opposite opinion stated above, but adduce very feeble arguments in its support. (*Bähr, ad Herod.*, 2, 91.)—III. An island in Egypt, situate in a broad and deep lake, near the temple of Latona, in the city of Butus. The Egyptians, according to Herodotus (2, 156), affirmed, that it was a floating island; but the historian, with great candour, adds, that for his own part he could neither see it float nor move. The island contained a spacious temple dedicated to Apollo, and three altars; with great numbers of palms, and other trees, as well of such as produce fruit as of those that do not. The Egyptians had the following legend respecting this island: they stated, that Latona, one of the eight primary deities, residing in Butus, received Apollo from the hands of Isis, and preserved his life by concealing him in this island, when Typhon, arriving in these parts, used all possible diligence to find out the son of Osiris.—It is thought that the Greeks invented from this story their fable respecting Delos. (Compare *Larcher, ad Herod., l. c.*) As regards the name Chemmis, consult the remarks of Champollion, *Système Hierogl.*, p. 112. Mannert makes the Egyptian legend arise from the wish, on the part of the Egyptian priests, to explain the Grecian mythology by a reference to their own as its parent source. (Compare the remarks at the close of the article Charon.—*Mannert, Geogr.*, vol. 10, pt. 1, p. 559.)

Cheops, a king of Egypt, the successor, according to Herodotus (2, 124), of Rhampsinitus. According to Larcher (*Chronol. d'Herod.*, vol. 7, p. 90), Cheops began to reign 1178 B.C. Herodotus makes him to have ruled over Egypt for the space of fifty years, and to have been a most oppressive monarch. He shut up all the temples, forbade public sacrifices, and compelled the people to undergo the severest labour. Ten years were occupied in constructing a causeway, along which to draw the stones intended for a large pyramid, and twenty years were then spent in erecting the pyramid itself. On this structure was an inscription, in Egyptian characters, stating how much had been expended in radishes, onions, and garlic for the workmen. The interpreter informed Herodotus, that this sum amounted to no less than 1600 talents of silver. Taking the Attic talent at a valuation of $1055,60, the sum expended will be nearly $1,700,000 of our currency. The mode to which Cheops had recourse in order to replenish his exhausted treasury, although gravely related by Herodotus (2, 126), is utterly incredible, and must have been a falsehood of the Egyptian priests. Indeed, the whole account given of Cheops bears this same impress of mendacity. He was, in all probability, a monarch who broke loose from the restraints of the sarcedotal order, and not only curbed the power of the latter, but likewise employed on public works a larger part of the population of Egypt, who were living in idleness, and whose morals were becoming more and more corrupted by a frequent attendance on the dissolute festivals so common among the Egyptians.—Diodorus Siculus gives Chembes (Χέμβης) as the name of the monarch who succeeded Rhampsinitus. The true reading, no doubt, is Chemmis (Χέμμις), as we find it written in some MSS. (*Diod. Sic.*, 1, 63.)

Chephren, a king of Egypt, brother and successor to Cheops. According to Herodotus (2, 127), he both imitated his brother in other things, and particularly in building a pyramid. He reigned fifty-six years. The historian adds, that the Egyptians, in consequence of the oppressive reigns of these two monarchs, Cheops and Chephren, would never thereafter mention their names, but always attributed their pyramids to "one Philitis, a shepherd, who kept his cattle at that time in these same parts." Who this Philitis was it is impossible to say. Zoega (*de Obelisc.*, p. 389, *not.* 20) thinks, that Osiris of Philæ is meant (*Osiris Philensis*), a deity to whom these abodes of the dead (the pyramids namely) were consecrated, and who, as he supposes, was called "a shepherd," in the same sense in which kings are called by Homer "the shepherds of their people" (ποιμένες λαῶν). This opinion, however, is utterly erroneous, since the word "shepherd," as employed on this occasion by the priests of Egypt, is indicative of contempt. (Compare *Genesis*, 46, 34.—*Manetho, ap. Joseph. adv. Apion.*, 1, 14, p. 1039.—*Heeren, Ideen*, vol. 2, pt. 2, p. 148.) Besides, neither the genitive Φιλιτίωνος, as employed by Herodotus, nor the corrupt reading Φιλίτιος, recalled by Zoega, could come from Φίλαι, as the root of their nominative: the form in that event would be Φιλάτου, or Φιλίτου, from a nominative Φιλάτης or Φιλίτης. (Compare *Steph. Byz.*, p. 739, *ed Berk.*)—We come now to another opinion, which makes the pyramids of Cheops and Chephren to have been erected by kings of the Shepherd-race. It will be sufficient, however, in rejecting this supposition, to remark, that the building of such structures is entirely at variance with the known habits of a nomadic people.—Jablonski (*Voc. Ægypt*, p. 346) thinks, that in the word "Philitis" there lurks the form "Philistæan," i. e., a native of Palæstine, which he considered to be equivalent here to "one of the Jewish nation," and to have reference to Moses.—Heeren, however, appears to be nearest the truth, when he makes the pyramids of Cheops and Chephren to have been the work of Æthiopian conquerors, and the term "shepherd" to have been, as above remarked, merely expressive of the contempt and hatred borne by the conquered towards those who had subdued them. (*Heeren, Ideen*, vol. 2, pt. 2, p. 118, *not.*—*Bähr, ad Herod.*, 2, 128.)

Chersonēsus, a Greek geographical term, equivalent in meaning to the Latin "*peninsula.*" The earlier form is *Cherronesus*, the word being derived from χέρρος (later form χέρσος), "a continent" or "mainland," and νῆσος, "an island," since a peninsula partakes, as it were, of the properties of both continent and island.—The most noted *Chersonesi* in ancient times were the following: I. Chersonesus Aurea, or Golden Chersonese, a peninsula of farther India, corresponding, according to D'Anville, Rennell, Mannert, and others, to the modern *Malacca*, but, as Gossellin maintains, to the southern part of *Pegu*. The positive knowledge of the ancient geographers can hardly be said to have extended much beyond this, their account of the regions farther to the east being principally derived from the natives of India. Even the position of the Golden Chersonese itself is given differently by different writers. (Consult *Gossellin, Recherches*, &c., vol. 3, p. 49.—vol. 2, p. 262, &c.) The name given to this region by the ancients has reference to the popular belief of its abounding in gold; and here, too, some inquirers into early geography have placed the Ophir of Solomon, an opinion maintained also by Josephus. (*Ant. Jud.*, 8, 6, 4.)—

Chersonesus Cimbrica, a peninsula in the northern part of Germany, answering to the modern *Jutland, Schleswig*, and *Holstein*. (*Ptol.*, 2, 11.)—III. Chersonesus Taurica, a peninsula between the Pontus Euxinus and Palus Mæotis, answering to the modern *Crimea*. The name was derived from the Tauri, a barbarous race who inhabited it. It was sometimes called Chersonesus Scythica and Chersonesus Magna. (*Ovid, Trist.*, 4, 4, 63.—*Id., Pont.*, 3, 2, 5.)—IV. Chersonesus Thracica, often called simply the Chersonesus, and the most important of all. It was a peninsula of Thrace, between the Sinus Melas and the Hellespont. The fertility of its soil, and its proximity to the coast of Asia Minor, early attracted an influx of Grecian settlers, and its shores soon became crowded with flourishing and populous cities. From this quarter the Athenians drew their chief supply of grain. (*Cramer's Anc. Greece*, vol. 1, p. 322, *seqq.*)

Cherusci, a people of Germany, between the Weser and the Elbe, southeast of the Chauci. Under the conduct of Arminius, they defeated and slew three Roman legions commanded by Varus, A.D. 10, in the Saltus Teutobergiensis, or *Bishopric of Paderborn*. They were afterward defeated by Germanicus, and never recovered their former eminence. (*Tacit., Ann.*, 1, 56 and 59.—*Id. ibid.*, 2, 17, 26, 41, 45, and 64.—*Id., Germ.*, 36.—*Cæs., B. G.*, 6, 10.—*Vell. Paterc.*, 2, 105.)

Chilo, a Spartan, ranked, on account of his wisdom and experience, among the seven sages of Greece. He directed his attention to public affairs, and became one of the ephori, B.C. 556. (*Diog. Laert.*, 1, 68.—*Menag., ad loc.*) Many of his maxims are quoted by the ancient writers, which justify the high reputation connected with his name. He died of joy at an advanced age, while embracing one of his sons who had gained a prize at the Olympic games. The story told by Herodotus (1, 59) respecting Chilo and the father of Pisistratus cannot be true, since Pisistratus usurped the government of Athens B.C. 561, only five years after Chilo became ephorus, and there could not have been any very great difference between their respective ages. Chilo appears to have travelled much abroad, and it is probable that he visited Sardis, the capital of Crœsus, a monarch who had sought an alliance with Sparta. (*Herod.*, 1, 69.) It was at the court of the Lydian monarch, in all probability, that he saw Æsop, since Diogenes Laertius speaks of a question put by the philosopher to the fabulist. (*Diog. Laert.*, 1, 68, *seqq.*)

Chimæra, a fabulous monster, the offspring of Typhon and Echidna (*Hesiod, Theog.*, 319), which ravaged the country of Lycia until slain by Bellerophon. It had the head and neck of a lion, the body of a goat (χίμαιρα), and the tail of a serpent, and vomited forth fire. (*Hom., Il.*, 6, 181.) Hesiod's account is somewhat different from that of Homer's, since he gives the Chimæra three heads, one that of a lion, another a goat's, and a third a serpent's. (*Theog.*, 321.) There is strong reason to believe, however, that this passage in Hesiod is an interpolation. (*Heyne, in Comment. Soc. Gott.*, vol. 2, p. 144.) The Latin poets, in their description of this monster, have imitated, as usual, their Grecian masters. (Consult *Lucret.*, 5, 903.—*Ovid, Met.*, 9, 646.—*Virgil, Æn.*, 6, 288.) The various explanations given to this fabulous legend by the Greeks may be seen in Eustathius (*ad Il.*, 6, 181, p. 634, 40). Servius, the great commentator on Virgil, gives a curious one: "This, in truth," says he, speaking of the Chimæra, "is a mountain of Lycia, the top of which is on fire at the present day: near it are lions: but the middle region is occupied by pastures which abound in goats. The lower parts of the mountain swarm with serpents." (*Serv. ad Virg., Æn., l. c.*)—The geographers agree in adapting this fable to the mountains on the coast of Lycia; but Strabo seems rather to place the site in Mount Cragus (*Strab.*, 665), while Pliny, on the authority of Ctesias, whose words have been preserved by Photius (*Cod.*, 72), fixes it near Phaselis, beyond Olympus. (*Plin.*, 2, 106.) Seneca, in his account of this natural phænomenon, says (*Ep.*, 79): "*In Lycia regio notissima est, Hephæstion incolæ vocant; perforatum pluribus locis solum, quod sine ullo nascentium damno ignis innoxius circuit. Læta itaque regio et herbida, nil flammis adurentibus, sed tantum vi remissa ac languida refulgentibus.*" From this description it is plain that the fire in question had little of the usual volcanic character, being perfectly harmless. Instances of this sort of flame are, however, by no means uncommon; that of *Pietra mala*, in the Apennines, is well known, and there are others in Epirus and the Greek islands. We are indebted to Capt. Beaufort for an accurate account of the Chimæra flame, which, after the lapse of so many centuries, is still unsubdued. This able navigator and antiquary, being at the time to the east of Olympus, says: "We had seen from the ship, the preceding night, a small but steady light among the hills; on mentioning the circumstance to the inhabitants, we learned that it was a *yanar* or volcanic flame; and they offered to supply us with horses and guides to examine it. We rode about two miles through a fertile plain, partly cultivated, and then, winding up a rocky and thickly-wooded glen, we arrived at the place. In the inner corner of a ruined building the wall is undermined, so as to leave an aperture of about three feet diameter, and shaped like the mouth of an oven; from thence the flame issues, giving out an intense heat, yet producing no smoke on the wall; and though from the neck of the opening we detached some small lumps of caked soot, the walls were hardly discoloured. Trees, brushwood, and weeds grow close around this little crater, a small stream trickles down the hill hard by, and the ground does not appear to feel the effect of its heat beyond the distance of a few yards. No volcanic productions whatever were perceived in the neighbourhood. The guide declared that, in the memory of man, there had been but one hole, and that it never had changed its size or appearance. It was never accompanied, he said, by earthquakes or noises, and it ejected neither stones, smoke, nor noxious vapours; nothing but a brilliant and perpetual flame, which no quantity of water could quench." (*Beaufort's Karamania*, p. 47, *seqq.* — Compare *Clarke's Travels*, vol. 5, p. 427.—*Cramer's Asia Minor*, vol. 2, p. 258, *seqq.*)

Chimerium, a promontory on the coast of Epirus, opposite the island of Paxos. It is mentioned by Thucydides (1, 30) as the place where the Corinthians formed a camp to protect their allies against the Corcyreans. (Compare *Strabo*, 324.—*Pausan.*, 8, 7.) It seems to answer to Cape *Saracinico*, above *Parga*. (*Cramer's Ancient Greece*, vol. 1, p. 111.)

Chion, a native of Heraclea Pontica, and disciple of Plato. Animated by the political fanaticism to which the young and inexperienced so easily abandon themselves, he left Athens, where he had resided for the space of five years, attending the instructions of Plato, and returned home with the determination of freeing his native city from the yoke of tyranny. Clearchus, who ruled at Heraclea, was not, it is true, a good prince; but, in slaying him, Chion was the cause of this city's falling under a worse tyrant, Satyrus, the brother of Clearchus. Chion himself perished as the victim of the latter's elevation to power. We have seventeen letters said to have been written by this young philosopher. They are principally addressed to his father Matris; but their authenticity has been called into question; and the real author is supposed to have been a Platonist of the fourth century. The style is clear, simple, and animated.

The best edition of these letters is that of Hoffmann, which is joined to the edition of the fragments of Memnon, by Orelli, *Lips.*, 1816.—Consult, in relation to Chion, and the authenticity of these letters, the prolegomena of Hoffmann, p. 131, *seqq.* (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 281.)

Chionĭdes, said to have been the earliest writer of the old Athenian comedy. (Compare *Aristot., Poet.*, 3, 5.—*Suidas, s. v.* Χιων.) His representations date from Olymp. 73, 2, or 487 B.C. The names of three of his comedies are recorded, Ἥρωες, Περσαὶ ἢ Ἀσσυριοί, and Πτωχοί. To judge from these titles, we should conclude that his comedies had a political reference, and were full of personal satire; and from an allusion in Vitruvius (*Præf. in lib.*, 6) we may infer, that they were gnomic, like those of Epicharmus. (*Theatre of the Greeks*, p. 99, 4th ed.)

Chios, now *Scio*, an island in the Ægean Sea, between Lesbos and Samos, on the coast of Asia Minor. It is about 900 leagues in circuit, and was probably once connected with the main land, from which it is separated only by a strait three leagues wide. (*Strabo*, 645.) It was known by the names of Æthalia, Macris, and Pityusa, but its most prevalent name was Chios, derived, according to some, from χιών, *snow*, because its mountains were often covered with it. Isidorus, however, deduces the name from a Syriac term signifying *mastich*, with which the island abounds. (Compare *Dioscorides*, 1, 90.—*Plin.*, 12, 16.) It was well inhabited, and could once equip a hundred ships; and its chief town, called Chios, had a beautiful harbour which could contain eighty ships. (*Herodot.*, 6, 8, and 31.—*Thucyd.*, 8, 15.) The wine of this island, so much celebrated by the ancients, is still in esteem. The Chians are said to have first known the art of cultivating the vine, taught them by Œnopion, the son of Bacchus, and by them communicated to the rest of mankind. The first red wine was made here. The marble of Chios was also in repute. It was one of the places which contended for the honour of having given birth to Homer, and his school was shown in the island. Modern *Scio*, until the dreadful ravages of the Turks, contained 115,000 inhabitants, nearly all Greeks, and was the best cultivated and most flourishing island in the Archipelago. (Compare *Malte-Brun, Geogr.*, vol. 2, p. 86, *Am. ed.*)

Chīron, the most celebrated of the Centaurs (*vid.* Centauri), and son of Saturn and the nymph Philyra. Dreading the jealousy of his wife Rhea, the god is said to have transformed Philyra into a mare, and himself into a steed: the offspring of this union was Chiron, half man and half horse. This legend first appeared in the poem of the Gigantomachia. (*Schol. ad Apoll. Rh.*, 3, 554.) It is also noticed by Pindar. (*Pyth.*, 3, 1, *seqq.*) Probably the praise of Chiron, by Homer (*Il.*, 11, 832), for his love of justice, led to the making him the offspring of the god who ruled over the golden race of men; and if, as it would appear, he was skilled in music, a more suitable mother could not have been assigned him than the nymph "Lyre-loving." (Φιλύρα, quasi Φιλίλυρα.—*Welcker, Nachtrag zur Tril.*, p. 53, *not.*) Unto Chiron was intrusted the rearing and educating of Jason and his son Medeus, Hercules, Æsculapius, and Achilles. Besides his knowledge of the musical art, which he imparted to his heroic pupils, he was also skilled in surgery, which he taught to the last two of the number. In the contest between Hercules and the Centaurs, Chiron was accidentally wounded in the knee by one of the arrows of the hero. Grieved at this unhappy event, Hercules ran up, drew out the arrow, and applied to the wound a remedy given by Chiron himself; but in vain; the venom of the hydra was not to be overcome. Chiron retired into his cave longing to die, but unable on account of his immortality, till, on his expressing his willingness to die for Prometheus, he was released by death from his misery. According to another account, he was, on his prayer to Jove for relief, raised to the sky and made the constellation of Sagittarius. (*Ovid, Fast.*, 5, 379, *seqq.*—*Hygin., Poet. Astron.*, 2, 38.—*Keightley's Mythology*, p. 69, 317, 356.)

Chloe, I. a surname of Ceres at Athens. Her yearly festival, called Chloeia, was celebrated with much mirth and rejoicing on the 6th of the month Thargelion (a month corresponding to the middle of our May and June), and a ram, together with young garden plants, was offered to her. She had a temple near the citadel. (*Pausan.*, 1, 22.—*Schol. ad Soph., Œd. Col.*, 1600.) The name Chloë (χλόη) embraces the double idea of "green" or "verdant," as referring to the young blade of corn coming forth and gradually increasing, and also "golden-coloured" or "yellow," as applicable to the ripened harvest. In this latter sense it bears a direct relation to the Homeric ξανθὴ Δημήτηρ, and the Roman "*Flava Ceres.*" (Consult *Creuzer, Symbolik*, vol. 4, p. 314, *not.*)—II. A female name of frequent occurrence, and denoting "the blooming one," "the fresh in youthful beauty," &c. It comes from χλόη, "the young blade of grass, corn," &c.

Chloris, I. the goddess of flowers, who married Zephyrus. The name is derived from the Greek χλωρός, "verdant," and, according to Ovid, she is the same as Flora. (*Ovid, Fast.*, 5, 195.)—II. A daughter of Amphion son of Jason and Persephone, who married Neleus, king of Pylos, by whom she had one daughter and twelve sons, who all, except Nestor, were killed by Hercules. (*Pausan.*, 2, 21, 9, 36.)

Chlorus. *Vid.* Constantius Chlorus.

Choaspes, I. an Indian river. (*Vid.* Suastus.)—II. A river of Susiana. (*Vid.* Eulæus.)

Chobus, a river of Colchis, falling into the Euxine, north of the mouth of the Phasis. (*Arrian, Peripl., Pont. Eux.*, p. 122, *ed. Blancard.*) Mannert supposes it to be the same with the modern *Schijani*. (*Geogr.*, vol. 4, p. 394.)

Chœrădes, islands in the Ionian Sea, off the coast of Iapygia. (*Thucyd.*, 7, 33.) D'Anville follows Cluverius in placing them near the harbour of Tarentum. (Compare *Haack, ad Thucyd., l. c.*)

Chœrĕæ, islands off the coast of Eubœa, near Styra. They coincide with the *Cavalleri* of modern maps. (*Herodot.*, 6, 101.)

Chœrĭlus, I. an Athenian tragic poet, the contemporary of Phrynichus, and, like him, the competitor of Æschylus. With Pratinas and the last-mentioned dramatist he contended Olymp. 70, 2, or B.C. 499, the time when Æschylus first exhibited. It is stated that he contended with Sophocles also, but the difference in their ages renders this extremely improbable; and the mistake may easily have arisen from the way in which Suidas mentions the book on the chorus which Sophocles wrote against him and Thespis. (*Chœrilus, ed. Näke*, p. 7.) It would seem that tragedy had not altogether departed from its original form in his time, and that the chorus was still satyric. Chœrilus is said to have written 150 pieces, but no fragments have come down to us. The disparaging remarks of Hermeas and Proclus do not refer to him, but to his Samian namesake (*Chœrilus, ed. Näke*, p. 92), and he is mentioned by Alexis in such goodly company (*Athenæus*, 4, p. 164, *c.*) that we cannot believe his poetry to have been altogether contemptible. One of his plays was called the Alope, and appears to have been of a strictly mythical character. (*Pausan.*, 1, 14.) Some improvements in theatrical costume are ascribed to him by Suidas and Eudocia. (*Theatre of the Greeks*, p. 59, 4th ed.)—II. A native of Samos, born in a state of slavery, from which condition he subsequently found means to extricate himself. Suidas, from whom we obtain this fact, makes him to have been the pupil and favourite of Herodotus; but

in what this same lexicographer adds, that Chœrilus was a young man when Xerxes invaded Greece, there is a contradiction to the previous assertion, since Herodotus was at this time but just born. Plutarch states, that Lysander of Sparta was very fond of the poet's society: this would fix the period when he flourished between the peace of Cimon and the commencement of the Peloponnesian war, or between 460 and 431 B.C. (*Chœrilus, ed. Näke*, p. 21, *seqq.*) In his old age Chœrilus was invited to the court of Macedonia by King Archelaus, who allowed him, it is said, three minæ daily. At the court of this prince he died. Chœrilus perceived that a poet could no longer please by following the footsteps of Homer, since a people arrived at the degree of civilization in which the Greeks then were, seemed no longer capable of relishing, in a modern work, the simplicity which possesses so many charms in the earlier national poetry. Chœrilus selected, in consequence, an historical subject, the victory of his countrymen over the arms of Xerxes. In this, however, he was unfortunate, since so recent an event was incompatible with the employment of fiction, and fiction is an important part of the machinery of every epic poem. According to Stobæus, he entitled his poem Περσηΐς, "the Perseïd." We have so few fragments remaining of this poem of his, that we are unable to ascertain whether he ended it with the battle of Salamis, or carried it on to the close of the war with Xerxes. This poem was a monument raised to the glory of the Athenians. An ancient law of Solon's relative to Homer, was revived in honour of Chœrilus, and the people decreed that the poem should be publicly read, every year, at the festival of the Panathenæa. Suidas, it is true, merely states, that "it was decreed that this poem should be read with those of Homer." But such a resolve could only proceed from the Athenians, and could only have reference to the great celebration just mentioned, which periodically reunited the tribes of Attica. Suidas adds, that the author received a piece of gold for every verse; a recompense but little in unison with the spirit of a republic, and still less probable in the case of a long epic poem. It would seem, in fact, that Suidas is here mistaken, and relates of the Samian Chœrilus what happened to another poet of the same name, who composed an effusion in honour of Alexander the Great. (*Chœrilus, ed. Näke*, p. 78, *seqq.*) Whatever the reputation of Chœrilus may have been, one thing at least is certain, that the Alexandrean critics excluded him from their canon, in which they assigned the fifth and last place to his rival Antimachus. A certain want of elegance with which the style of Chœrilus was reproached, as well as the predilection of Plato for Antimachus, may have been the primary causes of this disgraceful exclusion of the Athenian poet.—Among the fragments of the Perseïd which have come down to us, there are some verses that have given rise to a curious discussion. The lines in question are preserved for us by Josephus (*contra Apion.*, 1, p. 454.—vol. 2, *ed. Havercamp*), as the most ancient profane document in which mention is made of the Jews. In the enumeration of the forces composing the army of Xerxes, Chœrilus speaks of the inhabitants of the mountains of Solymi, in the vicinity of a large lake. (Ὠικεον ὅ ἐν Σολύμοις ὄρεσιν, πλατέῃ ἐπὶ λίμνῃ.) Josephus is convinced that the poet means Jerusalem, but some critics of modern days insist that the Solymi in Lycia are meant, because Chœrilus speaks of these troops as προχοκουράδες, i. e., having the hair cut in a circular form; a usage which the Levitical law (*Levit.*, 19, 27) forbade, with the express view of distinguishing the Jews from the neighbouring nations. All doubt, however, is removed with regard to the poet's meaning, by his adding, that the troops in question spoke the Phœnician tongue, of which the Hebrew is only a dialect (Τλῶσσαν μὲν Φοίνισσαν ὑπὸ στομάτων ἀφίεντες). It is probable, therefore, that Chœrilus knew the inhabitants of these countries had in general the custom of cutting the hair of the head in this way, and that his means of information had not put him in possession of the fact, that one community of Syria deviated from this custom. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 125, *seqq.*)—III. A poet of Issus in Asia Minor, of whom Horace (*Epist.*, 2, 1, 233.—*Epist. ad Pis.*, 357), Quintus Curtius (8, 5, 8), and Ausonius (*Ep.* 16), as well as Acron and Porphyrion, the scholiasts on Horace, make mention. It was to this poet that Alexander the Great is said to have promised a piece of gold for every good verse which he should compose in his praise. The commentator, known under the name of the scholiast of Cruquius, informs us, that Chœrilus could only produce seven lines that were deemed worthy of the price offered by the monarch. Porphyrion, however, remarks in more general terms, "*Hujus omnino septem versus laudabantur.*" Now Strabo (672), and also Athenæus (8, 356), have preserved for us a translation, by Chœrilus, into *seven* hexameters, of the Assyrian inscription on the tomb of Sardanapalus; and hence it has been supposed that these are the seven verses to which the scholiasts refer.—It is also stated of Chœrilus that he consented to receive a blow for every verse of his encomiums on Alexander which should be rejected by the judges, and that he paid dearly, in consequence, for his foolish presumption. It is probable that he was the author of the poem on the Lamiac war (Λαμιακά), which Suidas erroneously ascribes to the Samian Chœrilus. (*Chœrilus, ed. Näke*, p. 101, *seqq.*—*Schöll, Hist. Lit. Gr.*, vol. 3, p. 75.)

Chorasmii, a people of Asia, between Sogdiana and the northeastern shore of the Caspian, whose capital was Gorgo, now *Urgheng*. Their country is now *Kharasm*. Ritter has some curious speculations on the name *Khorasan*, as indicating a country in which the worship of the sun anciently prevailed (*Khor-Asan.* — *Ritter, Vorhalle*, p. 90.)

Chorœbus. *Vid.* Corœbus.

Chosroes, I. (more correctly Khosrou), king of Persia, surnamed the Great, was the twenty-first monarch of the line of the Sassanides, and succeeded his father Kobad, A.D. 531. The Orientals, even after the lapse of twelve centuries, are accustomed to cite him as a model for kings, and the glorious surname of the "Just" is one which he frequently bears in history. Chosroes manifested even in early life the germes of those virtues which were afterward so brilliantly developed by him on coming to the throne. At the period of his accession Persia was involved in a war with Justinian; but Chosroes succeeded in negotiating a favourable peace, by the terms of which the Roman emperor had to pay 11,000 pounds of gold, and forego various advantages. Not long after (A.D. 540), having become powerful by reason of various Asiatic conquests, and regarding the Romans as usurpers of many of the ancient provinces of Persia, he invaded Syria, laid Antioch in ashes, and only drew off his forces from the territories of the empire on the payment of a considerable sum. After several other victorious expeditions, he renewed the war with Justin, the successor of Justinian, whom he compelled to solicit a truce, but was soon after driven back across the Euphrates by Tiberius, the new emperor, and the Romans took up their winter-quarters in the Persian provinces. Chosroes died A.D. 579, after a glorious reign of forty-eight years. He encouraged the arts, founded schools, and is said to have made considerable proficiency in philosophy himself. (*Saint-Martin, in Biogr. Univ.*, vol. 22, p. 380, *seqq.*—*Encycl. Am.*, vol. 3, p. 162.)—II. The second of the name, grandson of the preceding, ascended the Persian throne A.D. 590. The earlier part of his career was marked by great reverses of for-

tune, he having been dethroned and driven from his kingdom by a formidable rival, and compelled to take refuge with the Emperor Maurice. He owed his restoration to the generous aid of the same potentate. Not long after, upon the death of Maurice, he carried his victorious arms against his former allies, to the very walls of Constantinople and Alexandrea; and subsequently he beheld the very Romans, whom he had so often defeated, penetrating, under Heraclius, into the heart of the Persian empire, and pillaging and burning his palace itself. He was at last dethroned by his own son and cast into prison, where he died A.D. 628. (*Saint-Martin, in Biogr. Univ.*, vol. 23, p. 391.)

Chronium Mare, a name applied by the ancients to the Frozen Ocean. The Cimbri, according to Pliny (4, 13), called it Morimarusa, i. e., "the dead sea." In the Welsh tongue, *mor* is the "sea," and *marv* "dead;" in the Irish, *muir-croinn* denotes a thick, coagulated, frozen sea. (Compare *Classical Journal*, vol. 6, p. 297.)

Chrysa, I. a town of Troas, on the coast, near the city of Hamaxitus, where lived Chryses, the father of the beautiful Chryseïs. (*Homer, Iliad*, 1, 37. —*Id. ibid.*, 430, &c.) Strabo (604), however, places it in the innermost part of the Adramyttian Gulf, and hence some are in favour of making two places of this name, an old and a new Chrysa. (Compare *Heyne's* note to the German transl. of *Le Chevalier*, p. 7, *seqq.*) This place was famous for a temple of Apollo Smintheus (*vid.* Smintheus), whence it was also called Sminthium. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 463.)—II. A small island in the immediate vicinity of Lemnos, in which Philoctetes took up his abode when suffering from the wound inflicted by one of the arrows of Hercules. (*Pausan.*, 8, 33.) It was afterward submerged by the sea, in accordance with an ancient prediction. (*Herodot.*, 7, 6.) Choiseul-Gouffier (*Voyage pittoresque de la Greece*, vol. 2, p. 129) thinks he saw traces of it still remaining. That the change here referred to has been occasioned by volcanic action no one can doubt. (*Vid.* Mosychlus.) The whole island of Lemnos is said to bear the strongest marks of the effects of volcanic fire; the rocks in many parts are like the burned and vitrified scoria of furnaces. (*Hunt's Journal, in Walpole's Collection*, vol. 2, p. 59.)

Chrysanthius, an eclectic philosopher of Sardis, made highpriest of Lydia by the Emperor Julian, and supposed to possess a power of conversing with the gods and of predicting future events. (*Eunap.*, p. 144, *seqq.*—*Enfield's History of Philosophy*, vol. 2, p. 71.)

Chrysaor, a son of Medusa by Neptune, born immediately after the decapitation of his mother by Perseus. (*Apollod.*, 2, 4, 2.—*Heyne, ad loc.*) He was of gigantic stature, and received his name, according to Hesiod (*Theog.*, 283), from his wielding in his hands a "golden sword" (*χρύσειον ξιφος*). Chrysaor became by Callirhoë, one of the ocean-nymphs, the father of Geryon and Echidna. (*Hesiod, Theog.*, 287, *seqq.*—Compare *Ctesias Ephes. ap. Phot. de flum.*, p. 1034, *ed. Wytt.*—*Tzetz. ad Lycophr.*, v. 17.)—The legend of Chrysaor, like that of Perseus itself, has a blended religious and astronomical reference. It is based on the idea of purification by blood, and also of the reappearance of fertility, after the darker period of the year, the months of winter, have passed away. (Compare remarks under the article Perseus.)

Chrysaorius, a surname of Jupiter, from his temple at Stratonice in Caria. There was a political union of certain Carian states, which held their meetings here, under the name of Chrysaorium. These states had votes in proportion to the number of towns they possessed. (*Strab.*, 660.—*Cramer's Asia Minor*, vol. 2, p. 204.)

Chryseïs, the patronymic of Astynome, daughter of Chryses. (*Vid.* Chryses.)

Chryses, a priest of Apollo Smintheus at Chrysa. He was the father of Astynome, who was called from him Chryseïs. In the division of the spoils of Hypoplacian Thebe, when that city was taken by the Greeks, Chryseïs, as one of the captives, fell to the share of Agamemnon. Chryses, upon hearing of his daughter's fate, repaired to the Grecian camp, attired in his sacerdotal insignia, to solicit her restitution; and when his prayers were fruitless, he implored the aid of Apollo, who visited the Greeks with a pestilence, and obliged them to restore Chryseïs. (*Hom., Il.*, 1, 11, *seqq.*—*Id. ib.*, 366, *seqq.*) It has been asked how Chryseïs, a native of Chrysa, could have been taken prisoner at Thebe? Eustathius solves the difficulty, giving us our choice of one of two explanations. According to one account, as he informs us, she had been sent to Thebe as to a place of more safety than Chrysa, while another made her to have gone thither to attend a festival of Diana. (*Eustath. ad Il.*, l. 366.)

Chrysippus, I. a son of Pelops, carried off by Laius. (*Apollod.*, 3, 5, 6.) This circumstance became a theme with many ancient writers, and hence the story assumed different shapes, according to the fancy of those who handled it. The death of Chrysippus was also related in different ways. According to the common account, he was slain by Atreus, at the instigation of his stepmother Hippodamia. (Consult *Heyne, ad loc.*)—II. A stoic philosopher of Soli in Cilicia Campestris. He fixed his residence at Athens, and became a disciple of Cleanthes, the successor of Zeno. He was equally distinguished for natural abilities and industry, seldom suffering a day to elapse without writing 500 lines. He wrote several hundred volumes, of which three hundred were on logical subjects, but in all he borrowed largely from others. He maintained, with the Stoics in general, that the world was God, or a universal effusion of his spirit, and that the superior part of this spirit, which consisted in mind and reason, was the common nature of things, containing the whole and every part. Sometimes he speaks of God as the power of fate and the necessary chain of events; sometimes he calls him fire; and sometimes he deifies the fluid parts of nature, as water and air; and again, the earth, sun, moon, and stars, and the universe in which these are comprehended, and even those men who have obtained immortality. He was very fond of the figure *Sorites* in arguing, which is hence called by Persius the heap of Chrysippus. His discourses abounded more in curious subtleties and nice distinctions than in solid arguments. In disputation, in which he spent the greatest part of his life, he discovered a degree of promptitude and confidence which approached towards audacity. He often said to his preceptor, "Give me doctrines, and I will find arguments to support them." It was a singular proof of his haughty spirit, that when a certain person asked him what preceptor he would advise him to choose for his son, he said, "Me; for if I thought any philosopher excelled me, I would myself become his pupil." With so much contempt did he look down upon the distinctions of rank, that he would never, as other philosophers did, pay his court to princes or great men, by dedicating to them any of his writings. The vehemence and arrogance with which he supported his tenets, created him many adversaries, particularly in the Academic and Epicurean sects. Even his friends of the Stoic school complained, that, in the warmth of dispute, while he was attempting to load his adversary with the reproach of obscurity and absurdity, his own ingenuity often failed him, and he adopted such unusual and illogical modes of reasoning, as gave his opponents great advantages over him. (*Cic., Ac. Quæst.*, 4, 27.) It was also

a common practice with Chrysippus, at different times, to take the opposite sides of the same question, and thus furnish his antagonists with weapons, which might easily be turned, as occasion offered, against himself. Carneades, who was one of his most able and skilful adversaries, frequently availed himself of this circumstance, and refuted Chrysippus by convicting him of inconsistency. Of his writings nothing remains, except a few extracts which are preserved in the works of Cicero, Plutarch, Seneca, and Aulus Gellius. He died in the 143d Olympiad, B.C. 208, at the age of eighty-three. A statue was erected to his memory by Ptolemy. (*Diog. Laert.*, 7, 189.—*Enfield's History of Philosophy*, vol. 1, p. 358.)

Chrysocĕras, or the horn of gold, a name given to the harbour of Byzantium. (*Vid.* Byzantium.)

Chrysopŏlis, a town and harbour opposite Byzantium, on the Asiatic shore. It is often mentioned in history. The Athenians established there a toll, towards the close of the Peloponnesian war, to be paid by all ships coming from the Euxine. (*Xen., Hist. Gr.*, 1, 1, 14.—*Polyb.*, 4, 44, 3.) The ten thousand Greeks were encamped there for some days prior to crossing over into Thrace. (*Xen., Anab.*, 6, 6, 22.) It is mentioned by Strabo (563) as a small town, and Pliny says, "*Fuit Chrysopolis*" (5, 32). Several historians, however, of a later date, continue to speak of it. (*Zosim.*, 2, 30.—*Socrat., Hist. Eccles.*, 1, 4.—*Amm. Marcell.*, 22, 12.) Stephanus of Byzantium gives various etymological derivations of the name. The modern *Scutari* is thought to correspond to the ancient place. (*Cramer's Asia Minor*, vol. 1, p. 191, *seq.*)

Chrysorrhŏas, or *Golden Stream*, a river of Syria, near Damascus. It rises in Mount Libanus, and, after leaving its native valley, divides itself into five small streams near the village of *Dumar*. The main one of these flows through Damascus, while two others water the gardens in the plain of *El-Gutha*. All the streams unite subsequently, and their collected waters empty into the sea. The Chrysorrhoas is the same with the Bardine or Amana (in Scripture Abana, 2 *Kings*, 5, 12), now the *Baradi*. (*Abulfeda, Tab. Syr.*—*Burckhardt*, p. 37.—*Von Richter, Wallfahrt*, p. 154, *seqq.*)

Chrysostom (St. John), an eminent father of the church, was born of a noble family at Antioch, A.D. 347. His father's name was Secundus, and the surname of Chrysostom, or "golden mouth" (Χρυσόστομος), obtained by the son, was given to him on account of his eloquence. He was bred to the bar, but quitted it for an ascetic life: first, with a monk on a mountain near Antioch, and then in a cave by himself. He remained in this retirement six years, when he returned to Antioch, and, being ordained, became so celebrated for his talents as a preacher, that, on the death of Nectarius, patriarch of Constantinople, he was chosen to supply his place. On obtaining this preferment, which he very unwillingly accepted, he acted with great vigour and austerity in the reform of abuses, and exhibited all the mistaken notions of the day in regard to celibacy and the monastic life. He also persecuted the pagans and heretics with great zeal, and sought to extend his episcopal power with such unremitting ardour, that he involved himself in a quarrel with Theophilus, bishop of Alexandrea, who enjoyed the patronage of the Empress Eudoxia; which quarrel ended in his formal deposition by a synod held at Chalcedon A.D. 403. He was, however, so popular in Constantinople, that a formidable insurrection ensued, and the empress herself interfered for his return. Towards the end of the same year, owing to his zeal relative to a statue of Eudoxia, placed near the great church, and causing a disturbance of public worship, all his troubles were renewed. If true, that in one of his sermons the empress was compared by him to Herodias, who sought the head of John in a charger, the anger of Eudoxia was not altogether unjustifiable. The consequence of her resentment was the assembling of another synod, and in A.D. 404 the patriarch was again deposed and sent into exile. The place of his banishment was Cucusus, a lonely town among the ridges of Mount Taurus, on the confines of Cappadocia and Cilicia. He sustained himself with much fortitude; but having, by means of his great influence and many adherents, procured the intercession of the western emperor, Honorius, with his brother Arcadius, he was ordered to be removed still farther from the capital, and died on the journey at Comana in Pontus, A.D. 407, at the age of sixty. Opinion was much divided in regard to his merits for some time after his death, but at length his partisans prevailed, and, thirty years from his decease, he was removed from his place of interment as a saint, and his remains were met in procession by the Emperor Theodosius the younger, on their removal from the place of his original interment to Constantinople. Chrysostom was a voluminous writer, but more eloquent than either learned or acute. Although falling short of Attic purity, his style is free, copious, and unaffected, and his diction often glowing and elevated. The numerous treatises or sermons by which he chiefly gained his reputation, are very curious for the information they contain on the customs and manners of the times, as elicited by his declamation against prevailing vices and follies. The first entire Greek edition of the works of Chrysostom was that of Sir Henry Saville, at Eton, in 8 vols. folio, 1613; but that of Montfaucon, Paris, with annotations and his life, 11 vols. folio, 1718, is by far the most complete. (*Gorton's Biogr. Dict.*, vol. 1, p. 485.)

Chrysothĕmis, I. a daughter of Agamemnon and Clytemnestra.—II. A Cretan, who first obtained the poetical prize at the Pythian games. (*Pausanias*, 10, 7.)

Cibălæ, a town of Lower Pannonia, situate on the Saavus, about fifty miles from Sirmium, and about one hundred from the confluence of the Saavus and Danube. It was famous for the defeat of Licinius by Constantine, A.D. 315, and was also the birthplace of Gratian. Its name is preserved in the obscure ruins of *Savilei*. (*Eutropius*, 10, 4.—*Amm. Marcellinus*, 30, 24.)

Cibўra, I. a flourishing commercial city in the southwest angle of Phrygia, between Lycia and Caria. It was surnamed the Great for distinction' sake from another city of the same name situate in Pamphylia. Cibyra seems to have been originally a small town of the Cabalees, from whom the tract of Cabalia or Cabalis took its name. On the accession, however, of a Pisidian colony, the site was changed, the town considerably enlarged, and the name gradually altered from Cabalis, or some analogous form, to that of Cibyra. The place became very prosperous, and its prosperity was chiefly owing to the excellence of its laws, though the government was that of an absolute monarchy. Under this government were included the three old Cabalian towns of Bubon, Balbura, and Œnoanda, and these, together with the capital Cibyra, constituted a tetrapolis. Each of these towns had one vote in the general assembly of the states, except Cibyra, which had two, in consideration of its superior power. This city, as we are told by Strabo, could raise no less than 30,000 foot and 2000 horse, and its influence and power extended over a part of Pisidia, Milyas, and Lycia, as far as Perœa of the Rhodians. (*Strab.*, 631.) After its conquest by the Romans, we find Cibyra mentioned as the chief city of a considerable forum or conventus, comprising not less than twenty-five towns. (*Cic., Ep. ad Att.*, 5, 21.—*Plin.*, 5, 29.) According to Tacitus (*Ann.*, 4, 13), Cibyra, having been nearly destroyed by an earth-

quake, was afterward restored by Tiberius. In later writers we find it included within the limits of Caria. (*Hierocl.*, 690.) Strabo reports, that there were four dialects in use at Cibyra: that of the ancient Solymi, the Greek, the Pisidian, and the Lydian; the latter, however, he adds, was quite extinct even in Lydia. The Cibyrate excelled in engraving on iron or steel. (*Strab.*, 631.) No trace of the ruins of Cibyra has as yet been discovered. They are to be found, however, in all probability, not far from *Denisli*, or Laodicea, on a river which is either the Lycus or a branch of it. (*Cramer's Asia Minor*, vol. 2, p. 269, *seqq.*)—II. A town on the coast of Pamphylia, southeast of Aspendus, called Cibyra Parva, for distinction' sake from the preceding. Ptolemy annexes it to Cilicia Trachea. Its site corresponds to that of the modern *Iburar*. (*Strab.*, 667.)

Cicero, Marcus Tullius, a celebrated Roman orator, was born at Arpinum, the native place of Marius, B.C. 107, the same year which gave birth to Pompey the Great. His family was ancient, and of equestrian rank, but had never taken part in public affairs at Rome, though both his father and grandfather were persons of consideration in the part of Italy in which they resided. (*Or. contra. Rull.*, 2, 1.) His father, being a man of cultivated mind, determined to educate his two sons, Marcus and Quintus, on an enlarged and liberal plan, and to fit them for the prospect of those public employments which his own weak state of health incapacitated him from seeking. Marcus, the elder of the two, soon displayed indications of a superior mind, and we are told that his schoolfellows carried home such accounts of his extraordinary parts, that their parents often visited the school for the sake of seeing a youth who gave so much promise of future eminence. (*Plut. in Vit.*) One of his earliest masters was the poet Archias, whom he defended afterward in his consular year; and under his instruction he made such proficiency as to compose a poem, though yet a boy, on the fable of Glaucus, which had formed the subject of one of the tragedies of Æschylus. Soon after he assumed the manly gown, he was placed under the care of Scævola, the celebrated lawyer, whom he introduces so beautifully into several of his philosophical dialogues; and in no long time he gained a thorough knowledge of the laws and political institutions of his country. (*De Clar., Or.*, 29.) This was about the time of the Social War; and, according to the Roman custom, which made it a necessary part of education to learn the military art by actual service, Cicero took the opportunity of serving a campaign under the consul Pompeius Strabo, father of Pompey the Great. Returning to pursuits more congenial to his natural taste, he commenced the study of philosophy under Philo the Academic. But his chief attention was reserved for oratory, to which he applied himself with the assistance of Molo, the first rhetorician of the day; while Diodotus, the Stoic, exercised him in the argumentative subtleties for which the disciples of Zeno were so celebrated. At the same time he declaimed daily in Greek and Latin with some young noblemen, who were competitors in the same race of honours with himself.—Cicero was the first Roman who found his way to the highest dignities of the state with no other recommendation than his powers of eloquence and his merits as a civil magistrate. (*Or. in Cat.*, 3, 6.—*In Pis.*, 3.—*Pro Sull.*, 20.—*Pro Dom.*, 37.—*De Haruep. Resp.*, 23.—*Ep. ad Fam.*, 15, 4.) The first cause of importance which he undertook was the defence of Roscius Amerinus, in which he distinguished himself by his courageous defence of his client, who had been accused of parricide by Chrysogonus, a favourite of Sylla's. This obliging him, however, according to Plutarch, to leave Rome from prudential motives, the power of Sylla being at that time paramount, he employed his time in travelling for two years under pretence of his health, which he tells us was yet unequal to the exertion of pleading. (*De Clar., Or.*, 91.) At Athens he met with T. Pomponius Atticus, whom he had formerly known at school, and there renewed with him a friendship which lasted through life, in spite of the change of interest and estrangement of affection so commonly attendant on turbulent times. Here too he attended the lectures of Antiochus, who, under the name of an Academic, taught the dogmatic doctrines of Plato and the Stoics. Though Cicero at first evinced considerable dislike of his philosophical views, he seems afterward to have adopted the sentiments of the Old Academy, which they much resembled, and not until late in life to have relapsed into the sceptical tenets of his earlier instructer Philo. (*Warburton, Div. Leg.*, lib. 3, sec. 3.—*Vossius, de Nat. Log.*, c. 8, sec. 22.) After visiting the principal philosophers and rhetoricians of Asia, he returned at the age of thirty to Rome, so strengthened and improved both in bodily and mental powers, that he soon eclipsed in speaking all his competitors for public favour. So popular a talent speedily gained him the suffrage of the commons; and being sent to Sicily as quæstor, at a time when the metropolis itself was visited with a scarcity of corn, he acquitted himself in that delicate situation with so much success as to supply the clamorous wants of the people without oppressing the province from which the provisions were raised. (*Or. pro Planc.*, 26.—*In Verr.*, 5, 14.) Returning thence with greater honours than had ever before been decreed to a Roman governor, he gained for himself still farther the esteem of the Sicilians, by undertaking his celebrated prosecution of Verres; who, though defended by the influence of the Metelli and the eloquence of Hortensius, was driven in despair into voluntary exile. Five years after his quæstorship Cicero was elected ædile. Though possessed of only a moderate fortune, he nevertheless, with the good sense and taste which mark his character, was enabled, while holding this expensive office, to preserve in his domestic arrangements the dignity of a literary and public man, without any of the ostentation of magnificence which often distinguished the candidate for popular applause. (*Or. pro Dom.*, 58.) After the customary interval of two years, he was returned at the head of the list as prætor (*Or. in Pis.*, 1), and now made his first appearance on the rostra in support of the Manilian law. About the same time, also, he defended Cluentius. At the expiration of his prætorship, he refused to accept a foreign province, the usual reward of that magistracy; but, having the consulship full in view, and relying on his interest with Cæsar and Pompey, he allowed nothing to divert him from that career of glory for which he now believed himself to be destined. Having succeeded at length in attaining to the high office of which he was in quest, he signalized his consulship by crushing the conspiracy of Catiline; and the Romans hailed him, on the discovery and overthrow of this nefarious plot, as the Father and Deliverer of his country. His consulate was succeeded by the return of Pompey from the East, and the establishment of the First Triumvirate; which, disappointing his hopes of political greatness, induced him to resume his forensic and literary occupations. From these he was called off, after an interval of four years, by the threatening measures of Clodius, who at length succeeded in driving him into exile. This event, which, considering the circumstances connected with it, was one of the most glorious of his life, filled him with the utmost distress and despondency. Its history is as follows. Clodius, Cicero's bitter enemy, had caused a law to be renewed, declaring every one guilty of treason who ordered the execution of a Roman citizen before the people had condemned him. The blow was aimed against Cicero, on account of the punish-

ment he had caused to be inflicted, by the authority of the senate, upon the accomplices of Catiline. The illustrious ex-consul put on mourning, and appeared in public, accompanied by the equites and many young patricians, demanding the protection of the people. Clodius, however, at the head of his armed adherents, insulted them repeatedly, and ventured even to besiege the senate house. Cicero, upon this, went into voluntary exile. His conduct, however, in this reverse of fortune, showed anything but the firmness of a man of true spirit. He wandered about Greece, bewailing his miserable condition, refusing the consolations which his friends attempted to administer, and shunning the public honours with which the Greek cities were eager to load him. (*Ep. ad Att.*, lib. 3. —*Ep. ad Fam.*, lib. 14.—*Or. pro Sext.*, 22.—*Pro Dom.*, 36.) He ultimately took refuge in Thessalonica with Plancus. Clodius, in the mean time, procured new decrees, in consequence of which Cicero's country seats were torn down, and a temple of Freedom built on the site of his house at Rome. His wife and children were also exposed to ill usage from his imbittered persecutors. A favourable change, however, soon took place in the minds of his countrymen. The audacity of Clodius became insupportable to all: Pompey encouraged Cicero's friends to get him recalled to Rome, and the senate also declared that it would not attend to any business until the decree which ordered his banishment was revoked. Through the zeal of the consul Lentulus, and at the proposition of several tribunes, the decree of recall passed the assembly of the people in the following year, in spite of a bloody tumult, in which Cicero's brother Quintus was dangerously wounded; and the orator returned to his native country, after an absence of ten months, and was received with every mark of honour. The senate met him at the city gates, and his entry resembled a triumph. The attacks of Clodius, though they could now do no harm, were immediately renewed, until Cicero was freed from the insults of this turbulent demagogue by the hand of Milo, whom he afterward, in a public trial for the deed, unsuccessfully defended. (*Vid.* Milo.) Five years after his return from exile he received the government of Cilicia, in consequence of Pompey's law, which obliged those senators of consular or prætorian rank who had never held any foreign command, to divide the vacant provinces among them. Cicero conducted a war, while in this office, with good success against the plundering tribes of the mountain districts of Cilicia, and was greeted by his soldiers with the title of *Imperator*. He resigned his command, and returned to Italy, about the close of the year 703, intending to prefer his claim to a triumph; but the troubles which were just then commencing between Cæsar and Pompey prevented him from obtaining one. His return home was followed by earnest endeavours to reconcile Pompey with Cæsar, and by very spirited behaviour when Cæsar required his presence in the senate. But this independent temper was only transient; and at no period of his public life did he display such miserable vacillation as at the opening of the civil war. His conduct, in this respect, had been faulty enough before, for he then vacillated between the several members of the first triumvirate, defending Vatinius in order to please Cæsar, and his bitter political enemy Gabinius to ingratiate himself with Pompey. Now, however, we find him first accepting a commission from the republic; then courting Cæsar; next, on Pompey's sailing for Greece, resolving to follow him thither; presently determining to stand neuter; then bent on retiring to the Pompeians in Sicily; and when, after all, he had joined their camp in Greece, discovering such timidity and discontent as to draw from Pompey the bitter reproof, "*cupio ad hostes Cicero transeat, ut nos timeat.*" (*Macrobius, Sat.*, 2, 3.)

After the battle of Pharsalia and the flight of Pompey, he refused to take the command of some troops then under the orders of Cato, but returned to Italy, which was governed by Antony, the representative of Cæsar. His return was attended with several unpleasant circumstances, until the conqueror wrote to him, and soon after received him in the most friendly spirit. Cicero now devoted himself entirely to literature and philosophy. The state of his private affairs, however, involved him in great embarrassment. A large sum, which he had advanced to Pompey, had impoverished him, and he was forced to stand indebted to Atticus for present assistance. These difficulties led him to a step which it has been customary to regard with great severity; the divorce of his wife Terentia, though he was then in his 62d year, and his marriage with his rich ward Publilia, who was of an age disproportionate to his own. Yet, in reviewing this proceeding, we must not adopt the modern standard of propriety, forgetful of the character of an age which reconciled actions even of moral turpitude with a reputation for honour and virtue. Terentia was a woman of a most imperious and violent temper, and (what is more to the purpose) had in no slight degree contributed to his present embarrassment by her extravagance in the management of his private affairs. By her he had two children, a son born the year before his consulship, and a daughter, whose loss he was now fated to experience. To Tullia he was tenderly attached, not only from the excellence of her disposition, but from her love of polite literature; and her death tore from him, as he so pathetically laments to Sulpicius, the only comfort which the course of public events had left him. (*Ep. ad Fam.*, 4, 14.) His distress was increased by the unfeeling conduct of Publilia, whom he soon divorced for testifying joy at the death of her step-daughter. It was on this occasion that he wrote his treatise "On Consolation," with a view to mitigate the anguish of his sufferings. His friends were assiduous in their attentions; and Cæsar, who had treated him with the utmost kindness on his return from Egypt, signified the respect he bore his character by sending a letter of condolence from Spain, where the remains of the Pompeian party still engaged him. But no attentions, however considerate, could soften Cicero's vexation at seeing the country he had formerly saved by his exertions, now subjected to the tyranny of one master. His speeches, indeed, for Marcellus and Ligarius exhibit traces of inconsistency; but for the most part he retired from public business, and gave himself up to the composition of those works which, while they mitigated his political sorrows, have secured his literary celebrity. The assassination of Cæsar, which took place in the following year, once more brought him on the stage of public affairs. He hoped to regain great political influence: but Antony took Cæsar's place, and all that was left Cicero to do was to compose those admirable orations against him which are known by the name of *Philippics*, and are equally distinguished for eloquence and patriotism. His enmity towards Antony induced him to favour the young Octavius, although the pretended moderation of the latter by no means deceived him. With him originated all the energetic resolutions of the senate in favour of the war which the consuls and the young Cæsar were conducting against Antony in the name of the republic; and for a time the prospect seemed to brighten. At last, however, Octavius having possessed himself of the consulship, and having formed an alliance with Antony and Lepidus, Cicero became convinced that liberty was at an end. At Tusculum, whither he had retired with his brother and nephew, he learned that Octavius had basely deserted him, and that his name, at Antony's demand, had been added to the list of the proscribed. He repaired, in a state of indecision, to

the seacoast, and embarked. Contrary winds, however, drove him back to the shore. At the request of his slaves he embarked a second time, but soon returned again to await his fate at his country-seat near Formiæ. "I will die," said he, "in that country which I have so often saved." Here, then, he was disposed to remain, and to meet his death; but his slaves, who were warmly attached to him, could not bear to see him thus sacrificed; and when the party of soldiers sent to murder him was advancing towards the villa, they almost forced him to put himself into his litter, and to allow them to carry him once more on board of the vessel, which was still lying at Caieta. But, as they were bearing the litter towards the sea, they were overtaken in the walks of his own grounds by the soldiers who were in search of him, and who were headed by one Herennius, a centurion, and by C. Popilius Lænas. Popilius was a native of Picenum, and had, on a former occasion, been successfully defended by Cicero, when brought to trial for some offence before the courts at Rome. As the assistance of advocates was given gratuitously, the connexion between them and their clients was esteemed very differently from what it is among us; and it was therefore an instance of peculiar atrocity, that Popilius offered his services to Antony to murder his patron, from no other motive than the hope of gaining his favour, by showing such readiness to destroy his greatest enemy. The slaves of Cicero, undismayed at the appearance of the soldiers, prepared to defend their master; but he refused to allow any blood to be shed on his account, and commanded them to set down the litter and await the issue in silence. He was obeyed; and when the soldiers came up, he stretched out his head with perfect calmness, and submitted his neck to the sword of Popilius. He died in his sixty-fourth year, B.C. 43. When the murder was accomplished, the soldiers cut off his two hands also, as the instruments with which he had written his Philippic Orations; and the head and hands were carried to Rome, and exposed together at the *Rostra*. Men crowded to see the mournful sight, and testified by their tears the compassion and affection which his unworthy death, and his pure and amiable character, had so justly deserved. On the whole, antiquity may be challenged to produce an individual so virtuous, so perfectly amiable as Cicero. None interest more in their lives, none excite more painful emotions in their deaths. Others, it is true, may be found of loftier and more heroic character, who awe and subdue the mind by the grandeur of their views or the intensity of their exertions. But Cicero engages our affections by the integrity of his public conduct, the purity of his private life, the generosity, placability, and kindness of his heart, the playfulness of his temper, the warmth of his domestic attachments. In this respect his letters are invaluable. Here we see the man without disguise or affectation, especially in his letters to Atticus, to whom he unbosomed every thought, and talked with the same frankness as to himself. It must, however, be confessed, that the publication of this same correspondence has laid open the defects of his political character. Everything seemed to point out Cicero as the fittest person of the day to be a mediator beween contending factions. And yet, after the eventful period of his consulship, we see him resigning the high station in the republic which he himself might have filled, to the younger Cato, who, with only half his abilities, little foresight, and no address, possessed that first requisite for a statesman, firmness. Cicero, on the contrary, was irresolute, timid, and inconsistent. (*Montesquieu, Grand. des Rom.*, c. 12.) He talked, indeed, largely of preserving a middle course (*Ep. ad Att.*, 1, 19), but he was continually vacillating from one to the other extreme; always too confident or too dejected; incorrigibly vain of success, yet meanly panegyrizing the government of a usurper. His foresight, sagacity, practical good sense, and singular tact in directing men's measures, were lost for want of that strength of mind which points them steadily to one object. He was never decided, never (as has sometimes been observed) took an important step without afterward repenting of it. Nor can we account for the firmness and resolution of his consulate, unless we discriminate between the ease of resisting a party and that of balancing contending interests. Boldness in opposition differs widely from steadiness in mediation; the latter implying a coolness of judgment, which a direct attack is so far from requiring, that it ever inspires minds naturally timid with unusual excitement.—Let us now pass to Cicero as a public speaker and writer. The orations he is known to have composed amount in all to about eighty, of which fifty-nine, either entire or in part, are preserved. All those pronounced by him during the five years intervening between his election to the quæstorship and ædileship have perished, except that for M. Tullius, the *exordium* and *narratio* of which were brought to light by the discoveries of Maio, in the Ambrosian library at Milan. From the same quarter have been obtained many other reliques of the eloquence of Cicero, among the most important of which are, a large fragment of the oration for Scaurus, and detached portions of that delivered against Clodius for his profanation of the mysteries of the Bona Dea. Of all the lost orations, the two most regretted are, that in defence of Cornelius, and the speech delivered by him in the temple of Bellona, in quelling the disturbance excited by the law of Otho. This last is said to have been one of the most signal victories of eloquence over the turbulence of human passions, while to the former Cicero himself frequently alludes as among the most finished of his compositions. The oration for Marcellus is maintained by many to be a spurious performance. It would seem, however, after weighing all the arguments adduced by modern critics, that a part is actually genuine, but that much has been subsequently interpolated by some rhetorician or declaimer. Of the *rhetorical* works of Cicero, the most admired and finished is the dialogue *De Oratore*, of which Cicero himself highly approved, and which his friends were accustomed to regard as one of the happiest of his productions. In the *Oratoriæ Partitiones*, the subject is the art of arranging and distributing the parts of an oration so as to adapt them in the best manner to their proper end, that of moving and persuading an audience. In the dialogue on famous orators, entitled *Brutus*, he gives a short character of all who had ever flourished in Greece or Rome, with any considerable reputation for eloquence, down to his own time. It was intended as a fourth and supplemental book to the treatise *De Oratore*. The *Orator*, addressed to Brutus, and written at his solicitation, was intended to complete the two works just mentioned. It enlarges on the favourite topic of Cicero, which had already been partially discussed in the treatise *De Oratore*, the character of the perfect orator, and seeks to confirm his favourite proposition, that perfection in oratory requires an extensive acquaintance with every art. It is on the merits of this work in particular that Cicero, in a letter to a friend, asserts his perfect willingness that his reputation should be staked. The *Topica* are a compend of the Topica of Aristotle. The treatise *De optimo genere Oratorum* was originally intended as a preface to a translation of the celebrated orations of Demosthenes and Æschines *De Corona*. The work *De Inventione* was a youthful performance, and that addressed to Herennius, according to the best authorities, never proceeded from his pen. In all Cicero's rhetorical works, except, perhaps, the *Orator*, he professes to have digested the principles of the Aristotelic and Iso-

cratean schools into one finished system, selecting what was best in each, and, as occasion might offer, adding remarks and precepts of his own. The subject is considered in three distinct lights, with reference to the *case*, the *speaker*, and the *speech*. The case, as respects its nature, is definite or indefinite; with reference to the hearer, it is judicial, deliberative, or descriptive; as regards the opponent, the division is fourfold; according as the fact, its nature, its quality, or its propriety is called in question. The art of the speaker is directed to five points; the discovery of persuasives (whether ethical, pathetic, or argumentative), arrangement, diction, memory, delivery. And the *speech* itself consists of six parts; introduction (or exordium), statement of the case, division of the subject, proof, refutation, and conclusion or peroration. Cicero's laudatory orations are among his happiest efforts. Nothing can exceed the taste and beauty of those for the Manilian Law, for Marcellus, for Ligarius, for Archias, and the ninth Philippic, which is principally in praise of Servius Sulpicius. But it is in judicial eloquence, particularly on subjects of a lively cast, as in his speeches for Cælius and Murena, and against Cæcilius, that his talents are displayed to the best advantage. To both kinds his amiable and pleasant turn of mind imparts inexpressible grace and delicacy; historical allusions, philosophical sentiments, descriptions full of life and nature, and polite raillery, succeed each other in the most agreeable manner, without appearance of artifice or effort. Of this nature are his pictures of the confusion of the Catilinarian conspirators on detection (*Or. in Cat.*, 3, 3); of the death of Metellus (*Or. pro Cæl.*, 10); of Sulpicius undertaking the embassy to Antony (*Philipp.*, 9, 3); the character he draws of Catiline (*Or. pro Cæl.*, 6); and his fine sketch of old Appius frowning on his degenerate descendant Clodia (*ib.*, 6). But, by the invention of a style which adapts itself with singular felicity to every class of subjects, whether lofty or familiar, philosophical or forensic, Cicero answers more exactly to his own definition of a perfect orator (*Orat.*, 29), than by his plausibility, pathos, and vivacity. Among many excellences possessed by Cicero's oratorical diction, the greatest is its suitableness to the genius of the Latin tongue; though the diffuseness thence necessarily resulting has exposed it both in his own days, and since his time, to the criticisms of those, who have affected to condemn its Asiatic character, in comparison with the simplicity of Attic writers, and the strength of Demosthenes. Greek, however, is celebrated for copiousness in its vocabulary and perspicuity in its phrases, and the consequent facility of expressing the most novel or abstruse ideas with precision and elegance. Hence the Attic style of eloquence was plain and simple, because simplicity and plainness were not incompatible with clearness, energy, and harmony. But it was a singular want of judgment, an ignorance of the very principles of composition, which induced Brutus, Calvus, Sallust, and others, to imitate this terse and severe beauty in their own defective language, and even to pronounce the opposite kind of diction deficient in taste and purity. In Greek, indeed, the words fall, as it were, naturally into a distinct and harmonious order; and, from the exuberant richness of the materials, less is left to the ingenuity of the artist. But the Latin language is comparatively weak, scanty, and unmusical, and requires considerable skill and management to render it expressive and graceful. Simplicity in Latin is scarcely separable from baldness; and justly as Terence is celebrated for chaste and unadorned diction, yet even he, compared with Attic writers, is flat and heavy. (*Quintil.*, 10, 1.) Again, the perfection of strength is clearness united to brevity; but to this combination Latin is utterly unequal. From the vagueness and uncertainty of meaning which characterize its separate words, to be perspicuous it must be full. What Livy, and much more Tacitus, have gained in energy, they have lost in perspicuity and elegance. Latin, in short, is not a philosophical language; not a language in which a deep thinker is likely to express himself with purity or neatness. Now Cicero rather made a *language* than a style, yet not so much by the invention as by the combination of words. Some terms, indeed, his philosophical subjects compelled him to coin; but his great art lies in the application of existing materials, in converting the very disadvantages of the language into beauties, in enriching it with circumlocutions and metaphors, in pruning it of harsh and uncouth expressions, in systematizing the structure of a sentence. This is that *copia dicendi* which gained Cicero the high testimony of Cæsar to his inventive powers (*De Clar., Or.*, 72), and which, we may add, constitutes him the greatest master of composition the world has ever seen. If the comparison be not thought fanciful, he may be assimilated to a skilful landscape-gardener, who gives depth and richness to narrow and confined premises, by taste and variety in the disposition of his trees and walks.—We come next to Cicero's philosophical writings, after a brief enumeration of which we will offer a few remarks on the character of his philosophy itself. The treatise *De Legibus* has reached us in an imperfect state, only three books remaining, and these disfigured by numerous chasms that cannot be supplied. It traces the philosophic principles of jurisprudence to their remotest sources, sets forth a body of laws conformable to Cicero's idea of a well-regulated state, and is supposed to have treated in the books that are lost of the executive power of the magistrates and the rights of Roman citizens. The treatise *De Finibus Bonorum et Malorum* is written after the manner of Aristotle, and discusses the chief *good* and *ill* of man; in it Cicero explains the several opinions entertained on this subject by the sages of antiquity. The *Academicæ Quæstiones* relate to the Academic Philosophy, whose tenets Cicero himself had embraced. It is an account and defence of the doctrines of the Academy. In the *Tusculanæ Disputationes*, five books are devoted to as many different questions of philosophy, bearing the most strongly on the practice of life, and involving topics the most essential to human happiness. The *Paradoxa* contain a defence of six paradoxes of the Stoics. The work *De Natura Deorum* embraces a full examination of the various theories of heathen antiquity on the nature of the gods, to which the treatise *De Divinatione* may be regarded as a supplement. The essay *De Officiis*, on moral duties, has not unaptly been styled the heathen *Whole Duty of Man*; nor have the dialogues *De Senectute* and *De Amicitia* been incorrectly regarded as among the most highly finished and pleasing performances of which any language can boast. We have to lament the loss of the treatises *De Consolatione* (that which we have under this title being a patched-up imposture of Sigonius), *De Gloria*, and the one entitled *Hortensius*, in which last Cicero undertook the defence of learning and philosophy, and left to his illustrious competitor the task of arraigning them. It was this book which first led St. Augustin to the study of Christian philosophy and the doctrines of Christianity. The treatise *De Republica* has been in part rescued from the destroying hand of time by the labours of Maio. Except the works on Invention and De Oratore, this was the earliest of Cicero's literary productions. It was given to the world A.U.C. 700, just before its author set out for his proconsular government in Cilicia. He was then in his fifty-third year. The object and spirit of the work were highly patriotic. He wished to bring the constitution back to its first principles by an impression expositive of its theory; to inflame his contemporaries with the love of virtue, by portraying the character

of their ancestors in its primeval purity and beauty; and while he was raising a monument to all future ages of what Rome had been, to inculcate upon his own times what it ought still to be. We know it to have been his original purpose to make it a very voluminous work; for he expressly tells his brother (*Ep. ad Q. Frat.*, 3, 5) that it was to be extended to nine books. Ernesti thinks that they were all given to the world (*Ep. ad Att.*, 6, 1, *in notis*), although Cicero, in a letter to Atticus, on which that learned and accurate scholar makes this very remark, speaks of them as his *six* pledges or sureties for his good behaviour. —Cicero, as a philosopher, belongs, upon the whole, to the New Academy. It has been disputed whether he was really attached to this system, or had merely resorted to it as being the best adapted for furnishing him with oratorical arguments suited to all occasions. At first its adoption was subsidiary to his other plans. But, towards the conclusion of his life, when he no longer maintained the place he was wont to hold in the Senate or the Forum, and when philosophy formed the occupation "with which," to quote his own words, "life was just tolerable, and without which it would have been intolerable," he doubtless became convinced that the principles of the New Academy, illustrated as they had been by Carneades and Philo, formed the soundest system which had descended to mankind from the schools of Athens. The attachment, however, of Cicero to the Academic philosophy was free from the exclusive spirit of sectarianism, and hence it did not prevent his extracting from other systems what he found in them conformable to virtue and reason. His ethical principles, in particular, appear eclectic, having been in a great measure formed from the opinions of the Stoics. Of most of the Greek sects he speaks with respect and esteem. For the Epicureans alone he seems (notwithstanding his friendship for Atticus) to have entertained a decided aversion and contempt. The general purpose of Cicero's philosophical works was rather to give a history of the ancient philosophy, than dogmatically to inculcate opinions of his own. It was his great aim to explain to his fellow-citizens, in their own language, whatever the sages of Greece had taught on the most important subjects, in order to enlarge their minds and reform their morals. In theoretic investigation, in the development of abstract ideas, in the analysis of qualities and perceptions, Cicero cannot be regarded as an inventor or profound original thinker, and cannot be ranked with Plato and Aristotle. His peculiar merit, as a philosophical writer, lay in his luminous and popular exposition of the leading principles and disputes of the ancient schools; and no works transmitted from antiquity present so concise and comprehensive a view of the opinions of the Greek philosophers. The most obvious peculiarity of Cicero's philosophical writings is their form of dialogue. The idea was borrowed from Plato and Xenophon; but the nature of Cicero's dialogue is as different from that of the two Athenians, as was his object in writing. With them, the Socratic mode of argument could hardly be displayed in any other shape; whereas Cicero's aim was to excite interest, and he availed himself of this mode of composition for the life and variety, the ease, perspicuity, and vigour which it gave to his discussions. Nor does Cicero discover less skill in the execution of these dialogues, than address in their design. In the dignity of his speakers, their high tone of mutual courtesy, the harmony of his groups, and the delicate relief of his contrasts, he is inimitable. The majesty and splendour of his introductions, the eloquence with which both sides of a question are successively displayed, the clearness and terseness of his statements on abstract points, his exquisite allusions to the scene or time of the supposed conversation, his digressions in praise of philosophy, and, lastly, the melody and fulness of his style, unite to throw a charm around these productions which has been felt in every age.—Cicero's *Epistles*, about 1000 in all, are comprised in thirty-six books, sixteen of which are addressed to Atticus, three to his brother Quintus, one to Brutus, and sixteen to his different friends; and they form a history of his life from his fortieth year. Among those addressed to his friends, some occur from Brutus, Metellus, Plancus, Cælius, and others. For the preservation of this most valuable department of Cicero's writings, we are indebted to Tyro, the author's freedman, though we possess at the present day only a part of those originally published. The most interesting by far are the letters to Atticus, for they not only throw great light on the history of the times, but also give us a full insight into the private character of Cicero himself, who was accustomed at all times to unbosom his thoughts most freely to this friend of his. The authenticity of the correspondence with Brutus has been much disputed by modern scholars, and the general opinion is adverse to these letters being genuine.—His poetical and historical works have suffered a heavy fate. The latter class, consisting of his commentary on his consulship, and his history of his own times, are altogether lost. Of the former, which comprised the heroic poems Alcyones, Limon, Marius, his own consulate, the elegy of Tamelastis, translations of Homer and Aratus, Epigrams, &c., but little remains except some fragments of the Phænomena and Diosemeia of Aratus. It may, however, be questioned, whether literature has suffered much by these losses. We are far, indeed, from speaking contemptuously of the poetic powers of one who possessed so much fancy, so much taste, and so fine an ear. But his poems were principally composed in his youth; and afterward, when his powers were more mature, his occupations did not allow even his active mind the time necessary for polishing a language still more rugged in metre than it was in prose. His contemporary history, on the other hand, can hardly have conveyed more explicit, and certainly would have contained less faithful, information than his private correspondence; while, with all the penetration he assuredly possessed, it may be doubted, if his diffuse and graceful style of thought and composition was adapted for the depth of reflection and condensation of meaning, which are the chief excellences of historical composition.—The editions of the separate works of Cicero are too numerous to be mentioned here. The best editions of the entire works are: that of Ernesti, *Hal.*, 1774, 8 vols. 8vo; that of Olivet, *Paris*, 1740, 9 vols. 4to; that of Schütz, *Lips.*, 1814–20, 19 vols. (in 27) 12mo; and that of Nobbe, *Lips.*, 1827, 1 vol. 4to, or 10 vols. 12mo. (*Plut., in Vit.—Enc. Metropol.*, div. 3, vol. 2, p. 279, *seqq.—Biog. Univ.*, vol. 8, p. 530, *seqq.—Encyclop. Am.*, vol. 3, p. 190, *seqq.—Dunlop, Rom. Lit.*, vol. 2, p. 275, *seqq.—Bähr, Gesch. Röm. Lit.*, vol. 1, p. 487, *seqq.*)—II. Marcus, only son of the orator, and to whom the latter addressed his work *De Officiis*. He took part in the civil contest at an early age, and served under both Pompey and Brutus. After the battle of Philippi he retired to Sicily and joined the younger Pompey. Subsequently, however, he took advantage of the act of amnesty that was passed, and returned to Italy, where he lived some time in a private situation. Augustus, on attaining to sovereign power, made him his colleague in the consulship, and it was to Marcus Cicero, in his quality of consul, that he wrote an account of the victory at Actium and the conquest of Egypt. Marcus had the satisfaction of executing the decree which ordered all the statues and monuments that had been erected to Antony to be thrown down. After his consulship he was appointed governor of Syria, from which period history is silent respecting him. He died at an advanced age, and was notorious for dissipated and intemperate habits. He

appears to have inherited little, if anything, of his father's virtue, patriotism, and talent. (*Cic., Ep. ad Att.*, 1, 2.—*Id., Ep. ad Fam.*, 13, 11.—*Plut., Vit. Cic. extr.*—*Id., Vit. Brut.*, &c.)—III. Quintus, brother of the orator, and brother-in-law of Atticus. After having been prætor A.U.C. 692, he obtained the government of Asia. He was subsequently a lieutenant of Cæsar's in Britain, and only left that commander to accompany his brother Marcus Tullius, as lieutenant, into Cilicia. After the battle of Pharsalia, in which he took part on the side of Pompey, he was proscribed by the triumvirate, and put to death by the emissaries of Antony. He had a marked talent for poetry, and had planned a poem on the invasion of Britain by Cæsar. He also composed several tragedies, imitated or else translated from the Greek, but which have not reached us. Eighteen lines of his are preserved in the *Corpus Poëtarum* of Maittaire. He was the author of the piece entitled "*de Petitione Consulatus*," usually printed along with Cicero's letters to him. It is addressed by Quintus to his brother when the latter was a candidate for the consulship, and gives advice with regard to the measures he should pursue to attain his object, particularly inculcating the best means to gain private friends and acquire general popularity. (*Corrad. Quæst.*, p. 278, *ed. Lips.*—*Biogr. Univ.*, vol. 8, p. 550.—*Dunlop, Roman Literature*, vol. 2, p. 495.)

Cicŏnes, a people on the coast of Thrace, near the spot where Maronea stood in a later age. Homer has placed here the scene of Ulysses' first disaster. Ismarus was the name of their city, which the poet supposes that chieftain to have taken and plundered; but the natives coming down from the interior in great force, he was driven off with severe loss of both men and ships. (*Od.*, 1, 40, *seqq.*) Ismarus is known to later writers only as a mountain celebrated for its wine, which indeed Homer himself alludes to in another passage. (*Od.*, 1, 197.)

Cilicia, a country of Asia Minor, on the seacoast, south of Cappadocia and Lycaonia, and to the east of Pisidia and Pamphilia. Herodotus says (7, 91), that the people of this country were anciently called Hypachæi, and that the appellation of Cilicians was subsequently derived from Cilix, son of Agenor, a Phœnician. This passage seems to point to a Phœnician or Syrian origin for the race, a supposition strengthened by the fact of the early commercial habits of the people of Cilicia. This country, though tributary to the Persian king, was nominally under the government of its native princes, with whom Syennesis appears to have been a common name. (Consult *Herod.*, 1, 74.—*Id.*, 5, 118.—*Xen., Anab.*, 1, 2.) Cilicia, more especially that part which consisted of plains, was a wealthy country; since we are informed by Herodotus (3, 90) that it yielded to Darius a revenue of 500 talents, equal to that of Mysia and Lydia together, besides 360 white horses. Xenophon also (*Anab.*, 1, 2) describes it as a broad and beautiful plain, well watered, and abounding in wine and all kinds of trees, and yielding barley, millet, and other grain. In a military point of view, the importance of Cilicia was also very great, since it was surrounded by lofty mountains, presenting only one or two passes, and these easily secured by a small force against the largest armies. Had the Persians known how to defend these, the younger Cyrus would never have reached the Euphrates, nor would Alexander have been able to penetrate to the plains of Issus, which witnessed the overthrow of Darius. (*Arrian, Exp. Al.*, 2, 4.) At a later period we learn from Cicero, during his command there, what importance the Romans attached to the province of Cilicia, when it became necessary to cover Asia against the growing power of the Parthians. (*Ep. ad Att.*, 5, 20.) As a maritime country, too, Cilicia makes a considerable figure in history, since it furnished numerous fleets to the Persian monarchs, as well as to the Syrian and Egyptian successors of Alexander. But it was more especially from the formidable character of her piratical navy that Cilicia has obtained a name in the seafaring annals of antiquity. Some idea of the alarm inspired by these daring rovers can be formed from the language of Cicero, however exaggerated we may suppose it to be for a political purpose. (*Or. pro Leg. Manil.*, 11.) The selection, too, which the Roman people made of Pompey, and the unusual powers confided to him, prove the importance of the contest. In less than 50 days, however, Pompey reduced the whole province either by force or the terror of his arms. More than 20,000 pirates are said to have fallen into his hands: these he settled in the interior, or removed to some distant countries, and thus entirely purged the shores of Asia of these nests of robbers. In the course of this war the Romans are said to have captured 378 ships, and burned 1300, conquered 120 towns and castles, and to have slain 10,000 of the enemy.—Cilicia was divided into Campestris and Trachēa. The former was the larger and more easterly portion, and derived its name from its champaign character. Trachēa, on the other hand, was so called from its rugged aspect (τραχεῖα, "*rough*"). It was nearly all occupied by the broad ridge of Taurus, which leaves scarcely any room for level land towards the sea. (*Cramer's Asia Minor*, vol. 2, p. 315, *seqq.*)

Cilix, a son of Agenor, who gave his name to Cilicia, according to Herodotus. (Consult remarks under the article Cilicia.—*Herodot.*, 7, 91.)

Cilla, a town of Troas, in the immediate vicinity of Adramyttium. (*Hom., Il.*, 1, 37.—*Strab.*, 612.)

Cimber, L. Tillius, one of the conspirators against Cæsar. He was a man notorious for his drunkenness and low violence (*Seneca, Ep.* 83—*Id., de Ira*, 3, 30), and he had been throughout the civil war a violent partisan of Cæsar's, who appointed him a short time before his assassination to the province of Bithynia. (*Appian, Bell. Civ.*, 3, 2.—*Cic., Ep. ad Fam.*, 12, 13.) Cimber was the one who gave the signal agreed upon with his associates for commencing the attack, by taking hold of Cæsar's robe, and pulling it down from his shoulders. (*Plut., Vit. Cæs.*)

Cimbri, a people of Germany, who invaded the Roman empire with a large army, and were conquered by Marius and Catulus. (For an account of the war, consult the article Teutones.) The Cimbri are generally thought to have had for their original seat the Cimbric Chersonese, or modern *Jutland*. It would seem, however, that there is some curious connexion between their name and that of the ancient Cimmerii, a point which may have some bearing on the question respecting the origin of the Germanic race. (Consult remarks under the article Cimmerii, and compare *Mannert, Geschichte der alten Deutschen*, p. 11, and *Pfister, Gesch. der Teutschen*, vol. 1, p. 40.) Adelung, however, opposes this idea. (*Mithradates*, vol. 2, p. 143.)

Ciminus, I. a range of hills in Etruria, lying to the south of Salpinum.—II. A lake at the foot of Mons Ciminus, now *Lago di Vico*, or *Ronciglione*. (*Strabo*, 225.) The Ciminian forest, whose almost impenetrable shades served for a time as a barrier to Etruria against the attacks of Rome, is described as covering the adjacent country to a considerable extent. (*Liv.*, 9, 36.—*Front. Strat.*, 1, 2.—*Plin.*, 2, 96.)

Cimmerii, a nomadic race of Upper-Asia, who appear to have originally inhabited a part of what is now called *Tartary*. According to Herodotus (1, 15), they were driven from their primitive seats by the Scythians, and moved down, in consequence, upon Asia Minor, which they invaded and ravaged during the reign of Ardys, king of Lydia, the successor of Gyges. Strabo, however, places the incursion of the Cimmerians in the time of Homer, or a little before the birth of the

poet. (*Strab.*, 20.) Wesseling thinks the authority of Strabo inferior to that of Herodotus; but Larcher inclines to the opinion that two different incursions are spoken of, an earlier and a later one. He makes the former of these anterior even to the time assigned by Strabo, and thinks it preceded by a short period the siege of Troy. He supposes this, moreover, to be the one alluded to by Euripides. (*Iph. in Taur.*, 1115, *seqq.*—*Larcher, ad Herod.*, 1, 6.) According to this view of the subject, Herodotus speaks merely of the latter of these two inroads. Volney maintains, in like manner, that there were two incursions of the Cimmerians, but he places the first of these in the reign of Ardys (699 B.C.), to which he thinks Herodotus alludes in the fifteenth chapter of his first book; and the second one in the time of Alyattes and Cyaxares, which he supposes to be the inroad alluded to by Herodotus in the one hundred and third chapter of the same book. (*Volney, Suppl. à l'Herod., de Larcher*, p. 75, *seqq.*) It appears much more reasonable, however, to refer all to but one invasion on the part of the Cimmerian race, commencing in the time of Ardys, and continued until the reign of Alyattes (616, B.C.), when these barbarians were expelled from the Asiatic peninsula. (*Bähr, ad Herod.*, 1, 6.)—The account given by Herodotus is, that the Cimmerians, when they came into Asia Minor, took Sardis, with the exception of the citadel, and that they were finally expelled by Alyattes, the contemporary of Cyaxares. (*Herod.*, 1, 15, *seq.*) The same historian makes the Cimmerians to have dwelt originally in the neighbourhood of the Palus Mæotis and Cimmerian Bosporus, and when driven out "from Europe," as he expresses himself (ἐκ τῆς Εὐρώπης), by the Scythians, to have fled along the upper shore of the Euxine to Colchis, and thence to have passed into Asia Minor. (*Herod.*, 1, 103.) Niebuhr, with very good reason, insists that Herodotus has here fallen into an error, and that all the wandering races which have in succession occupied the regions of Scythia, have, when driven out by other tribes from the east, moved forth in a western direction towards the country around the Danube. The Cimmerians, therefore, must have come into Asia Minor from the east. As regards the name of the Cimmerian Bosporus, the same acute critic supposes it to have arisen from the circumstance of a part of the Cimmerian horde having been left in this quarter, and having continued to occupy the Tauric Chersonese as late as the settlement of the Greek colonies in these parts. (*Niebuhr, Kleine Schriften*, p. 365, *seqq.*)—The ancients differed in opinion as regarded the orthography of the name Cimmerii, some being in favour of Κερβέριοι, others of Χειμέριοι. (*Hesych., s. v.—Eustath., ad Od.*, 10, 14.—*Schol., ad loc.—Aristoph., Ran.*, 189. —*Etymol. Mag.*, p. 513. — *Voss, Weltk.*, p. 14.) Modern scholars are in like manner divided as to the derivation of the term "Cimmerian" itself. It is maintained by some of these that the Greeks obtained their first knowledge of this race from the Phœnicians, and that hence, in all probability, the stories told of the gloom which enshrouded the Cimmerian land, and of the other appalling circumstances connected with this people, were mere Phœnician inventions to deter the Grecian traders from visiting them. In accordance with this idea, Bochart derives the word "Cimmerian" from the Phœnician *kamar*, or *kimmer*, "tenebrosum." (*Geogr. Sacr., col.* 591.—Compare *Job*, 3, 5.) Hence we read of Cimmerians, not only in Lower Asia, but also in the remotest west and north. "The Cimmerians," says Eustathius, "are a people in the west, on the Oceanus: they dwell not far from Hades." (Compare *Tzetz., ad Lycophr.*, 695, and consult the article Avernus.) Another class of etymologists, however, deduce the word in question from the Celtic, and make the Cimmerii identical with the *Kimri*, whence the later Cimbri. (*Volney, Suppl.*, &c., p. 75.) The Cimmerians, therefore, who overran Asia Minor, will be a Celtic race. There is something extremely plausible in this supposition, and in this way, too, we may, without having recourse to Bochart's derivation, account for the existence of Cimmerii, or Celts, in the remote west. (*Ukert, Geogr.*, vol. 1, p. 26, *not.*)

Cimmerium, a town in the interior of the Tauric Chersonese, northwest of Theodosia. It is now *Eski-Krim* (Old Krim), on the river *Tschuruck*. (*Mela*, 1, 19.)

Cimōlus, one of the Cyclades, northeast of Melos. Its more ancient name was Echinusa, or Viper's Island, from the number of vipers which infested it before it was inhabited. It produced what was called the *Cimolia terra*, a species of earth resembling, in some of its properties, fuller's earth, though not the same with it. (*Theophrast., de Lapid.*, 2, 107.—*Strabo*, 484.) The ancients used it for cleaning their clothes. It was white, dense, of a loose texture, mixed with sand or small pebbles, insipid to the taste, and unctuous to the touch. The substance, according to Sir John Hill (*ad Theophr., l. c.*), which comes nearest to the Cimolian earth of antiquity, is the Steatite of the Soap-rock of Cornwall, which is the common matter of a great part of the cliff near the Lizard Point. Cimolus is now *Kimoli*, though more generally known by the name of *Argentiera*. (*Cramer's Anc. Greece*, vol. 3, p. 405.)

Cimon, I. son of Miltiades, and of Hegesipyle the daughter of Olorus, a Thracian prince. His education, according to Plutarch, was very much neglected, and he himself indulged, at first, in every species of excess. At his father's death he seems to have succeeded to a very scanty fortune, and he would perhaps have found it difficult to raise the penalty of fifty talents, which had been imposed upon his parent, and which the son was bound to pay to the public treasury, had not Callias, one of the wealthiest men of Athens, struck by the charms of his half-sister Elpinice, undertaken to discharge the sum as the price of her hand. (*Vid.* Callias, Elpinice.) Cimon, however, had attracted notice, and gained reputation, by the spirit which he displayed on the occasion of leaving the city on the approach of the Persians, when he was the foremost to hang up a bridle in the Acropolis, as a sign that he placed all his hopes in the fleet; and also by the valour with which he fought at Salamis. Aristides, in particular, saw in him a fit coadjutor to himself and antagonist to Themistocles, and exerted himself in his favour; and the readiness with which the allied Greeks, when disgusted by the arrogance of Pausanias, united themselves with Athens, was owing in a great measure to Cimon's mild temper, and to his frank and gentle manners. The popularity of Themistocles was already declining, while Cimon, by a series of successful enterprises, was rapidly rising in public favour. He defeated the Persians in Thrace, on the banks of the Strymon, took Eion, and made himself master of the whole country. He conquered the island of Scyros, the inhabitants of which were addicted to piracy; and brought thence to Athens what were deemed the bones of the national hero Theseus. He next subdued all the cities on the coast of Asia Minor, and went against the Persian fleet which lay at the mouth of the Eurymedon. The Persians, although superior in number, did not dare to abide an engagement, but sailed up the river to place themselves under the protection of their land forces. Cimon, however, provoked them to a battle, and, having defeated and sunk or taken two hundred ships, landed his men, flushed with victory, and completely routed the Persian army. ...Returning to Athens after these two victories thus achieved in a single day, he employed the perquisites of his command, and the resources which he had acquired from his successes over the barbarians, in the embellishment of

his native city, and in relieving the wants of the indigent. He laid a part of the foundations of the long walls with magnificent solidity at his own charge, and the southern wall of the citadel was built with the treasures which he brought from Asia into the coffers of the state. He also set the example of adorning the public places of the city with trees, and, by introducing a stream of water, converted the Academy, a spot about two miles north of the city, from an arid waste into a delightful grove. (*Vid.* Academus.) He threw down the fences of his fields and orchards, that all who wished might enter and partake of their produce: he not only gave the usual entertainments expected from the rich to the members of his own borough, but kept a table constantly open for them. He never appeared in public without a number of persons attending him in good apparel, who, when they met with any elderly citizen scantily clothed, would insist on exchanging their warm mantles for his threadbare covering. It was the office of the same agents, respectfully to approach any of the poorer citizens of good character, whom they might see standing in the market-place, and silently to put some small pieces of money into their hands. This latter kind of expenditure was certainly of a mischievous tendency; and was not the less that of a demagogue, because Cimon sought popularity, not merely for his own sake, but for that of his order and his party.—About 466 B.C., Cimon was sent to the Thracian Chersonese, of which the Persians still kept possession, and having driven them out, next reduced the island of Thasus, and took possession of the Thasian gold-mines on the neighbouring continent. Scarcely, however, had he returned to Attica, when an accusation was preferred against him of having been corrupted by the King of Macedonia, because he had refrained, not, according to the common account, from attacking the Macedonians then at peace with Athens, but from striking a blow at the Thracian tribes on the frontier of that kingdom, who had recently cut off the Athenian settlers on the banks of the Strymon. (*Vid.* Amphipolis.) From this accusation Cimon had a very narrow escape. Having been sent, however, after this, with a body of troops to aid the Spartans before Ithome, and the latter having, after some interval, sent back their Athenian allies, whom they suspected of not lending them any effectual assistance, the irritation produced by this national insult fell principally upon Cimon, who was known to be an admirer of the Spartan character and constitution, and he was accordingly driven into exile. Subsequent events, however, made the Athenians feel the want of this able commander, and he was recalled and sent on an expedition against Egypt and Cyprus; but he was carried off by illness, or the consequences of a wound, in the harbour of Citium, to which place he was laying siege. His spirit, however, still animated his countrymen; for the fleet, when sailing home with his remains, gained a naval victory over a large squadron of Phœnician and Cilician galleys near the Cyprian Salamis, and followed up this victory by another which they gained on shore, either over the troops which had landed from the enemy's ships, or over a land force by which they were supported.—Cimon was, beyond dispute, the ablest and most successful general of his day; and his victories shed a lustre on the arms of Athens, which almost dimmed the glories of Marathon and Salamis. In after times, Cimon's military renown was enhanced by the report of a peace which his victories had compelled the Persian king to conclude on terms most humiliating to the monarchy. These were, that the Persians had agreed to abandon at least the military occupation of Asia Minor, to the distance of three days' journey on foot, or one on horseback, from the coast, and to abstain from passing the mouth of the Bosporus and the Chelidonian islands into the western sea. This peace, of which Isocrates, Demosthenes, Diodorus, and Plutarch speak, never took place. The silence of Thucydides is conclusive on the subject, to say nothing of the vague and contradictory statements of the very authors who do mention it. The fable seems to have sprung up, or to have acquired a distinct shape, in the rhetorical school of Isocrates, and to have been transmitted through the orators to the historians. (*Plut., Vit. Cim.—Thirlwall's Greece*, vol. 3, p. 2, *seqq.*)

Cincĭa lex, was proposed by M. Cincius, a tribune of the people, A.U.C. 549. It enacted, that no one should take money or a present for pleading a cause. (*Liv.*, 34, 4.—*Tac., Ann.*, 11, 5.)

Cincinnātus, L. Quintius, a Roman patrician, whose name belongs to the earlier history of the republic, and has a well-known and spirit-stirring legend connected with it. His son, Kæso Quintius, had been banished on account of his violent language towards the tribunes, and the father had retired to his own patrimony, aloof from popular tumults. The successes of the Æqui and Volsci, however, rendered the appointment of a dictator necessary, and Cincinnatus was chosen to that high office. The delegates who were sent to announce this unto him, found the Roman noble ploughing his own fields; and from the plough he was transferred to the highest magistracy of his native state. The dictator laid aside his rural habiliments, assumed the ensigns of absolute power, levied a new army, marched all night to bring the necessary succour to the consul Minucius, who was surrounded by the enemy and blockaded in his camp, and before morning surrounded the enemy's army, and reduced it to a condition exactly similar to that in which the Romans had been placed. The baffled Æqui were glad to submit to the victor's terms; and Cincinnatus, thereupon returning in triumph to Rome, laid down his dictatorial power, after having held it only fourteen days, and returned to his farm. At an advanced age he was again appointed dictator, to restrain the power of Spurius Melius (*vid.* Melius), and again proved himself the deliverer of his country. (*Val. Max.*, 4, 4, 7.—*Liv.*, 3, 26.)

Cinĕas, a Thessalian, a minister and friend of Pyrrhus, and employed by the latter on many embassies. He had been a pupil of Demosthenes, and possessed considerable talents as an orator. Having been sent by Pyrrhus to Rome with proposals of peace, he compared the senate, on his return, to an assembly of kings, and a war with the Romans to a contest with another Lernæan hydra. (*Plut., Vit. Pyrrh.*)

Cingŭlum, a town of Picenum, southwest of Ancona. It surrendered to Cæsar, though Labienus, then a great partisan of Pompey, had raised and constructed its fortifications at his own expense. The modern name is *Cingolo*. (*Cæs., Bell. Civ.*, 1, 15.—*Cic., Ep. ad Att.*, 7, 11.—*Sil. Ital.*, 10, 34.)

Cinna, L. Cornelius, an adherent of Marius, who played a conspicuous part in the civil war between that leader and Sylla. Having attained to the consulship, after the proscription of Marius by his opponent, he began to exert himself for the recall of the former, and accused Sylla, who was just going as proconsul to Asia, of maladministration. That commander, however, took no notice of the complaint. After the departure of Sylla, he brought forward once more the law of Sulpicius, which admitted the Italians into all the thirty-five tribes without distinction. A violent riot ensued, numbers were slain, and Cinna, with his chief partisans, was driven from the city by his colleague Octavius. The Italian towns, regarding the cause of Cinna as their own, received him with the utmost cordiality. He collected thirty legions, called the proscribed to his support, and with Marius, Sertorius, and Carbo, marched upon and took possession of Rome. A scene of bloodshed and lawless rapine now ensued, which has perhaps no parallel in

ancient or modern times, and has deservedly procured for those who were the actors in it the unmitigated abhorrence of all posterity. Cinna and Marius, by their own authority, now declared themselves consuls for the ensuing year; but Marius dying, after having only held that office for seventeen days, Cinna remained in effect the absolute master of Rome. During the space of three years after this victory of his, he continued to hold possession of the government at home, a period during which, as Cicero remarks (*De Clar. Orat.*, 62), the republic was without laws and without dignity. At length, however, Sylla, after terminating the war with Mithradates, prepared to march home with his army and punish his opponents. Cinna, with his colleague Carbo, resolved thereupon to cross the Adriatic, and anticipate Sylla by attacking him in Greece; but a mutiny of their troops ensued, in which Cinna was slain, B.C. 77. Haughty, violent, always eager for vengeance, addicted to debauchery, precipitate in his plans, but always displaying courage in their execution, Cinna attained to a power little less absolute than that afterward held by Sylla or Cæsar: and it is somewhat remarkable, that his usurpation should have been so little noticed by posterity, and that he himself should be so little known, that scarcely a single personal anecdote of him is to be found on record. (*Appian, Bell. Civ.*, 1, 64.—*Vell. Paterc.*, 2, 43, *seqq.*—*Appian, B. C.*, 1, 74, *seqq.*—*Plut., Vit. Syll.*, 22.—*Liv., Epit.*, 83, &c.)—II. One of the conspirators against Cæsar (*Plut., Vit. Cæs.*)—III. C. Helvius, a Roman poet, intimate with Cæsar, and tribune of the commons at the time when the latter was assassinated. According to Plutarch, he went to attend the obsequies of Cæsar, but, being mistaken by the populace for Cinna the conspirator, was torn in pieces by them. (*Plut., Vit. Cæs.*) Helvius composed a poem entitled *Smyrna* (or *Zmyrna*), on which he was employed nine or ten years. Four fragments of it have reached us. It appears to have been characterized by considerable obscurity of meaning until the grammarian Crassitius wrote an able commentary upon it. (*Sueton., Illustr. Gram.*, 18.) Some other fragments have also reached us of other productions of this poet. (*Weichert, de C. Helv. Cinn. poet. Comment.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 164.)

CINNIĀNA, a town of Lusitania, in the northern or northwestern section of the country. Its precise situation has given rise to much dispute. According to some, it corresponds to *Sitania*, a deserted spot, six leagues east of *Braga*. Others, however, make it the same with certain ruins, called at the present day *Chalcedonia*, and lying near *Caldas de Gerez*, on the northern confines of Portugal. (*Val. Max.*, 6, 4, *ext.* 1.—*Link, Reisen durch Portugall*, vol. 2, p. 3, *seqq.*—*Ukert, Geogr.*, vol. 2, p. 399.)

CINYPS and CINYPHUS (Κίνυψ, *Herod.*—Κίνυφος, *Ptol., Strab.*—Κινύφιος, *Suid.*), a small river of Africa, below Tripolis, falling into the sea southwest of the promontory of Cephalæ. Herodotus (4, 198) speaks of the land around this river as being remarkably fertile, and equal to any other land in the production of corn. The water of this stream was conveyed by an aqueduct to the city of Leptis Magna. Bochart derives the name of the Cinyps or Cinyphus from the Phœnician *Kinphod*, "porcupine's river," the porcupine being found, according to Herodotus (4, 192), in parts of the country watered by this stream. (*Bochart, Geogr. Sacr.*, 1, 24, *col.* 486.) The modern name of the Cinyps is *Wadi Quaham*, and travellers describe the soil in its neighbourhood as being still remarkable for its fertility. (*Ritter, Erdkunde*, vol. 1, p. 927.—*Beechy's Travels*, p. 71.)

CINYRAS, a king of Cyprus, father, by Myrrha, of Adonis. (*Vid.* Adonis and Myrrha.) He bears his part in the myth of the sun-god, and his name appears to come from the Phœnician *Kinnor*, whence the Greek κινύρα, and also κινυρίζω, "to mourn" or "lament." (*Keightley's Mythology*, p. 143.)

CIRCEII, I. a promontory of Latium, below Antium, now *Monte Circello*. It was the fabled residence of Circe; the adjacent country being very low, and giving this promontory at a distance the appearance of an island. It would seem, that Hesiod's making the kings of the Tyrrheni to have been descended from Circe and Ulysses, led to the opinion that the island of that goddess was to be found on the Italian coast. An accidental resemblance in name also may have induced many to select this promontory as the place of her abode. Homer's account, however, of the isle of Circe does not at all suit this spot. The island was a low one, whereas this is a lofty promontory. The adjacent sea also is represented by the poet as boundless to the view, which is not the case as regards Circeii. (*Mannert, Geogr.*, vol. 9, pt. 1, p. 621.) But, in truth, it requires too great a stretch of the imagination to believe that Homer, and the other poets who have sung of the charms of Circe, were describing places which had an actual existence. It is more than probable, that the fiction relative to the abode of Circe, received its application to the Italian coast subsequently to the period in which Homer wrote, when, from the celebrity of his poems, it became a matter of belief. (*Cluver., Ital. Ant.*, vol. 2, p. 1000.—*Cramer's Anc. Italy*, vol. 2, p. 91.) Niebuhr, however, makes the fable indigenous in the neighbourhood of the mountain. (*Rom. Hist.*, vol. 1, p. 66, 2d *ed.*, *Cambridge transl.*)—The promontory of Circeii was famed for its oysters in the time of both Horace and Juvenal. (*Horat., Sat.*, 2, 4, 33.—*Juv.*, 4, 140.)—II. A town of Latium, standing rather inland from the promontory just mentioned, probably on the site of the village of *San Felice*, where some ruins are said to be visible. (*Corradini, Vet. Lat.*, 1, 9, p. 98.—*Pratilli, Via Appia*, 1, 16, p. 113.) We first hear of this place in the reign of Tarquinius Superbus; Dionysius informs us that it was colonized by his soldiers, as being an important place from its situation near the Pometinus Campus and the sea. (4, 63.—Compare *Livy*, 1, 56.) It is uncertain, however, whether the town existed before this period. Circeii appears to have been still extant in Cicero's time, for he mentions that Circe was worshipped there. (*N. D.*, 3, 19.) It was assigned to Lepidus as the place of his exile by Augustus. (*Suet., Aug.*, 16.)

CIRCE, sister of Æētes king of Colchis, and daughter of the Sun and Perse, one of the ocean-nymphs. (Homer gives the mother's name as Perse, but Hesiod, Apollodorus, and others, Perseïs.) Circe is celebrated for her skill in magic arts, and for her knowledge of subtile poisons. According to Homer (*Od.*, 10, 135, *seqq.*), she dwelt in an island, attended by four nymphs, and all persons who approached her dwelling were first feasted, and then, on tasting the contents of her magic cup, converted into swine. When Ulysses had been thrown on her shores, he deputed some of his companions to explore the country; these, incautiously partaking of the banquet set before them, were, by the effect of the enchanted potion, transformed as above. When Ulysses himself, on hearing of their misfortune from Eurylochus, set out to release them or share their fate, he was met by Hermes, who gave him a plant named *Moly* (Μῶλυ), potent against her magic, and directed him how to act. Accordingly, when she reached him the medicated cup, he drank of it freely, and Circe, thinking it had produced its usual effect, striking him with her wand, bade him go join his comrades in their sty. But Ulysses, drawing his sword, threatened to slay her; and the terrified goddess bound herself by a solemn oath to do him no injury. She afterward, at his desire, restored his companions to their pristine form, and they all abode in her dwelling for an entire

year. Circe is said to have had by Ulysses a son named Telegonus, who afterward unwittingly slew his own father. Hesiod, in his Theogony (1011), says Agrius and Latinus (not the king of Latium), "who, afar in the recess of the holy isles, ruled over all the renowned Tyrsenians." Later writers took great liberties with the narratives of Homer and Hesiod. Thus, for example, Dionysius, the cyclographer, makes Circe the daughter of Æëtes by Hecate, the daughter of his brother Perses. He goes on to say, that she was married to the king of the Sarmatians, whom she poisoned, and seized his kingdom; but, governing tyrannically, she was expelled, and then fled to a desert isle of the ocean, or, as some said, to the headland named from her in Italy. (*Vid.* Circeii.) The Latin poets thence took occasion to connect Circe with their own scanty mythology. It was fabled, for example, that she had been married to King Picus, whom, by her magic art, she changed into a bird. (*Diod. Sic.*, 4, 45.—*Eudocia*, 261.—*Schol. ad Apoll. Rh.*, 3, 200.—*Ovid, Met.*, 14, 320, *seqq.*) Another legend made her the mother of Faunus, by the god of the sea. (*Nonnus*, 13, 328.) The herb *Moly* is said, by these late writers, to have sprung from the blood of a giant slain by the Sun, in aid of his daughter in her island. Its name, we are told, comes from the fight (μῶλος). Its flower is white, as the warrior was the Sun. (*Ptol.*; *Hephæst. ap. Phot., Cod.*, 190, vol. 1, p. 149; *ed. Bekker.*—*Keightley's Mythology*, p. 267.) Among other supernatural acts ascribed to Circe, was her converting Scylla into a hideous sea-monster. (*Vid.* Scylla.)—Various theories have been started for explaining the fable of Circe and her transformation of men into swine. Heyne (*Excurs.* 1, *ad Virg., Æn.*, 7, p. 103) thinks, that Homer merely gave an historical aspect, as it were, to an allegory invented by some earlier poet, and in which the latter wished to show the brutalizing influence of sensual indulgences. (Compare *Wachsmuth, ad Athen.*, 2, 2, p. 218.) Creuzer (*Symbolik*, vol. 4, p. 22) sees in the name Circe (Κίρκη) an allusion to some magic ring, since κίρκος is the Doric form for κρίκος, "a ring." (*Greg. Corinth.*, § 169.—*Koen, ad loc.*) J. C. Wolf (*Mul. Græc., &c., fragm.* 312) is in favour of another explanation, in support of which he cites Bochart (*Geogr. Sacr.*, 1, 33) and Fabricius (*Bibl. Græc.*, vol. 12, p. 130). The historians from whom Diodorus Siculus (2, 106) derived his information, represent the knowledge of Circe and Medea as purely natural; and relating particularly to the efficacy of poisons and remedies. Hence, also, drugs which produced mental stupefaction, without impairing the physical powers, are thought by some to have given rise, in this and other cases, to the accounts of men being transformed into brutes. (*Salverte, des Sciences Occultes, &c.*—*Foreign Quarterly Review*, No. 12, p. 427 and 444.) Porphyry thought the meaning of the fable relative to Circe was this, that impure souls passed after death into the bodies of brutes, a doctrine taught by the school of Pythagoras. (Compare *Heeren, ad Stob. Ecl. Phys. et Eth.*, 1, 52, vol. 1, p. 1047.)

Circius, a violent wind blowing in the southern parts of Gaul, along the coast of the Mediterranean. Its fury was so great, that it carried off the roofs of dwellings, overthrew armed men, riders, and even loaded wagons. (*Cato, Orig., lib.* 3, *ap. Aul. Gell.*, 2, 22.) It blew from the northwest. Its Gallic name was *Kirk*, i. e., "the impetuous" or "destructive." In Armoric, *kirk* means impetuosity, and also a hurricane. (Compare *Adelung, Mithradates*, vol. 2, p. 53.—*Camden's Britannia*, p. 19.) In Gaelic, *Ciurrack* means that which strikes or destroys. (*Armstrong's Gaelic Dict., s. v.*—*Thierry, Histoire des Gaulois*, vol. 2, p. 6.—Compare *Favorin. Gallus, ap. Gell.*, 2, 22.—*Seneca, Quæst. Nat.*, 5, 17.—*Plin.*, 2, 47.)

Circus, a name given at Rome to a species of oblong-circular building, erected for exhibiting shows and games. The most ancient and celebrated of these structures, of which there were many in the Roman capital, was the Circus Maximus. It was built by Tarquinius Priscus, and afterward, at different times, magnificently adorned. This structure lay between the Palatine and Aventine hills. Its length was three stadia (2187½ feet), and the breadth a little over one stadium, with rows of seats all around, rising one above another. The lowest of these seats were of stone; and the highest of wood; and separate places were allotted to the senators and equites. It is said to have contained at least 150,000 persons, or, according to others, above double that number; according to Pliny, 250,000; some moderns say 380,000. Its circumference was one mile. It was surrounded with a ditch or canal, called Euripus, 10 feet broad and 10 feet deep, and with porticoes 3 stories high; both the work of Cæsar. The canal served to supply it with water in naval exhibitions. For some interesting remarks on the ancient *Circi* in general, consult the work of *Burgess* (*Description of the Circus on the Via Appia, near Rome, &c., Lond.*, 1828, 12mo).

Cirrha, a town of Phocis, at the head of the Crissæan Gulf. It served as the harbour of Delphi, and was situated close to the mouth of the river Pleistus, which descends from Parnassus. Pausanias (10, 37) reckoned sixty stadia from the city of Delphi to Cirrha. This writer, however, seems to have confounded the town of which we are here speaking with Crissa, a city that had ceased to exist in his time, but which formerly stood more inland, between Cirrha and Delphi. Strabo (418), who clearly distinguishes them, informs us that Cirrha was situate on the sea, and opposite to Sicyon; and that the distance thence to Delphi was eighty stadia. The Cirrhean plain and port, says Æschines (*in Ctes.*, p. 69.—Compare *Pausan.*, 10, 38), which are now accursed, were formerly inhabited by the Cirrhæi and Acragallidæ, a nefarious race, who violated the sanctity of the temple of Delphi, and ransacked its treasures. The oracle, on being consulted by the Amphictyons, declared that a war of extermination was to be carried on against these offenders, and that their land was never thereafter to be placed in a state of cultivation. This decree was executed in the time of Solon, who took an active part in the expedition. The port of Cirrha was then demolished, and its territory declared accursed, according to the form prescribed by the oracle; but this edict was afterward violated by the Amphissians, who tilled the land and repaired the port. It is evident that Cirrha still existed in the time of Pausanias, as he mentions the temples of Apollo, Diana, and Latona, as well as several statues worthy of notice. The ruins of Cirrha are pointed out by Sir William Gell, near the village of *Xeno Pegadia*, on a very gentle eminence on the coast, close to the many beds of the Pleistus. (*Cramer's Ancient Greece*, vol. 2, p. 153, *seqq.*)

Cirtha and Cirta, a city of Numidia, about 48 miles from the sea, on a branch of the river Ampsagas. It was intended as the royal residence, and being, in fact, the only city originally in the country and erected by Carthaginian workmen, it hence took the Punic name of Cartha, or "the city." It was the residence of Syphax, Masinissa, and the other rulers of the land. When Cæsar had landed in Africa, and was in great danger of being overpowered by Scipio and Juba, a certain Sittius, who had fled from Rome into Africa, and was roaming along the latter country with a predatory band, having made a sudden attack upon Cirta, took it, and compelled Juba to return and defend his kingdom. Cæsar being thus relieved, when the war was over, gave Cirta as a reward to Sittius, with a part of the adjacent country. The city now changed its name to *Sittianorum Colonia*. In the time of the Emperor Constantine, having suffered much on account of

its fidelity to that prince, he repaired and re-embellished it, giving it the name of *Constantina*. This name remains, with a slight variation, to the present day, and the small city built upon the ruins of the ancient capital is still called *Cosantina*. (*Appian, Bell. Pun.*, 7.—*Id., Bell. Numid.*, 111.—*Id., Bell. Civ.*, 2, 96.—*Strabo*, 831.—*Mela*, 1, 7.—*Plin.*, 5, 3.—*Mannert, Georgr.*, vol. 10, pt. 2, p. 310, *seqq.*)

CISALPĪNA GALLIA. *Vid.* Gallia.

CISPADĀNA GALLIA. *Vid.* Gallia.

CISSA. *Vid.* Susiana.

CISSĒIS, a patronymic given to Hecuba as daughter of Cisseus.

CISSEUS, I. a king of Thrace, father to Hecuba. (*Virg., Æn.*, 7, 320.)—II. A son of Melampus, killed by Æneas. (*Id.*, 10, 317.)

CISSIA, a country of Asia, having Media to the north, Babylonia to the west, the Persian Gulf to the south, and Persia to the southeast. Its capital was Susa. In Cissia was Ardericca, where Darius settled those of the Eretrians whom his naval commanders had brought to him as prisoners in obedience to his command. (*Vid.* Ardericca and Eretria.) Susiana is frequently confounded with Cissia. The former was merely a part of the latter, and was properly the territory adjacent to the city of Susa. (*Larcher, Hist. d'Herod.—Table Géographique*, vol. 8, p. 133.)

CISSUS, a town of Macedonia, in the vicinity of Thessalonica, which contributed, as Strabo asserts (*Epit.* 7, p. 330), to the aggrandizement of that city. The modern name is said to be *Cismé*. (*French Strabo*, vol. 3, p. 126.) Xenophon also speaks of a Mount Cissus, which was probably in this direction. (*Cyneg.*, c. 11, 1.)

CITHÆRON, I. a king of Platæa in Bœotia, remarkable for his wisdom. By his advice, Jupiter pretended to be contracting a second marriage, when Juno had quarrelled with and left him. The scheme succeeded, and the goddess became reconciled to her spouse. (*Pausan.*, 9, 3.) This monarch is said to have given name to the well-known mountain-range in Bœotia. (*Pausan.*, 9, 1.)—II. An elevated ridge of mountains, dividing Bœotia first from Megaris, and afterward from Attica, and finally uniting with Mount Parnes and other summits which belong to the northeastern side of that province. (*Strabo*, 405.) It was dedicated, as Pausanias affirms (9, 2), to Jupiter Cithæronius, and was celebrated in antiquity as having been the scene of many events recorded by poets and other writers. Such were the metamorphosis of Actæon, the death of Pentheus, and the exposure of Œdipus. Here also Bacchus was said to hold his revels and celebrate his mystic orgies, accompanied by his usual train of satyrs and frantic Bacchantes. (*Eurip., Bacchæ*, 1381.—*Soph., Œd. Tyr.*, 1451.—*Id. ibid.*, 1391.—*Eurip., Phæn.*, 809.) We know from Thucydides (2, 75), that this mountain was once supplied with forest timber, as the Peloponnesians are said to have derived from thence the supply they required for carrying on the siege of Platæa. But Dodwell says, "it is now shrouded by deep gloom and dreary desolation," and elsewhere he remarks, "it is barren, or covered only with dark stunted shrubs; towards the summit, however, it is crowned with forests of fir, from which it derives its modern name of *Elatea*, the modern Greek term for the fir-tree being, like the ancient, ἐλάτη." (*Travels*, vol. 1, p. 281.—*Cramer's Ancient Greece*, vol. 2, p. 218, *seqq.*)

CITĪUM, one of the most ancient cities of Cyprus, on the southern shores of the island, northeast of Amathus. Josephus says it was built by Chittim, the son of Javan. (*Ant. Jud.*, 1, 7.—Compare *Epiphan., Hær.*, 1, 30.—*Hieron. in Jes.*, 5, 23.) It was the birthplace of the celebrated Zeno; and Diogenes Laertius, in his life of that philosopher, reports, that this town had been colonized by the Phœnicians, a circumstance which is confirmed by Cicero (*de Fin.*, 4, 20) and Suidas (*s. v.* Ζήνων). Citium was besieged, at the close of the Persian war, by the Athenian forces under the command of Cimon. (*Thucyd.*, 1, 112.) According to Diodorus Siculus (12, 3), the place surrendered; but it was the last exploit of that distinguished general, for he was soon after taken ill, and died on board his ship in the harbour. (*Plut. et Corn. Nep., vit. Cim.*) Citium was a bishopric under the Byzantine empire. The place still retains the name of *Chiti*. (*Cramer's Asia Minor*, vol. 2, p. 379, *seq.*)

CIUS, I. a river of Thrace, rising in the northwestern part of the chain of Mount Rhodope, and falling into the Ister. It is now the *Esker*. D'Anville calls the river Ceseus.—II. A river and town of Bithynia. The town was destroyed by Philip, father of Perses, and rebuilt by Prusias, who called it, after his own name, Prusias. (*Vid.* Prusias.)

CIVĪLIS, a powerful Batavian, who raised a sedition against the Roman power during the controversy for empire between Vitellius and Vespasian. Tacitus has furnished us with interesting and copious details of this long-protracted conflict. (*Tacit., Hist.*, 4, 13.—*Id. ib.*, 5, 14, &c.)

CLANIS, a river of Etruria, now *la Chiana*, rising near Arretium, and falling into the Tiber northeast of Vulsinii. It may be seen from Tacitus that a project was once agitated for causing its waters, which formed large marshes near Clusium, to discharge themselves into the Arnus. (*Tacit., Ann.*, 1, 79.)—II. (or Clanius), a river of Campania, falling into the sea near Liternum. It rises in the Apennines near Nola, and flows at no great distance from Acerræ. The modern name is *Lagno*. By some writers the ancient name is given as Liternus. (*Strabo*, 243.—*Liv.*, 32, 29.) This stream is apt to stagnate near its entrance into the sea, and to form marshes, anciently known as the Palus Literna, now *Lago di Patria*. The appellation Clanius is evidently derived from the Etrurian Clanis. (*Müller, Etrusker*, vol. 1, p. 146, *in not.*) Pliny names them both Glanis. (*Plin.*, 3, 9.)

CLAROS, a city of Ionia, northeast of Colophon and southeast of Lebedus. It was famous for its temple, grove, and oracle of Apollo. This celebrated seat of divination is supposed to have been discovered soon after the siege of Troy, and the poets relate many tales with regard to a contention in prophetic skill which took place here between Calchas and Mopsus, and which ended in the defeat and death of the former. (*Vid.* Calchas.) Tacitus gives an account of the visit paid by Germanicus to this oracle. (*Ann.*, 2, 54.) The priesthood was confined to certain families, principally of Miletus. The number and names of those who came to consult the oracle were announced to the seer, who, having descended into the cave and drunk of the spring, revealed in verse to each his most secret thoughts. On this occasion it is said that a speedy death was announced to Germanicus. The oracle continued to flourish in the time of Pliny (5, 29), and as late as the reign of Constantine. Considerable vestiges are still to be seen at *Zille*, which occupies the site of the ancient Claros. (*Cramer's Asia Minor*, vol. 1, p. 359, *seq.*)

CLASTIDĪUM, a town of Liguria, northeast of Dertona, now *Chiasteggio*. It was celebrated as the spot where Claudius Marcellus gained the *spolia opima*, by vanquishing and slaying Viridomarus, king of the Gæsatæ. (*Polybius*, 2, 34.—*Plut., Vit. Marcell.*—*Val. Max.*, 1, 1.) Clastidium was betrayed to Hannibal after the battle of Ticinum, with considerable magazines which the Romans had laid up there, and it formed the chief depôt of the Carthaginian army while encamped on the Trebia. (*Polyb.*, 3, 69.—*Liv.*, 21, 48.—*Cic., Tusc. Disp.*, 4, 22.) It was afterward burned by the Romans in a war with the Ligurians. (*Liv.*, 32, 29, and 31.)

Claudia Gens, a celebrated patrician house at Rome, from which came many distinguished men in the days of the republic. According to Suetonius (*Vit. Tib.*, 1), this family could boast of 28 consuls, 5 dictators, 7 censors, 7 triumphs, and 2 ovations. The emperors Tiberius and Claudius were of this same line. The Claudian family claimed descent from Appius Claudius. There was also a plebeian branch of the Claudii, named the Claudii Marcelli. (Consult *Glasdorp, Onomast.*, p. 222, *seqq.*)

Claudia, I. a vestal virgin, suspected of having violated her vow. She proved her innocence by drawing off from a shoal in the Tiber, with the aid of her girdle merely, a vessel which had been stranded there, and on board of which was the statue of Cybele, that had been brought to Italy from Asia Minor. (*Ovid, Fast.*, 4, 305, *seqq.*—*Sueton., Vit. Tib.*, c. 2.—*Liv.*, 29, 14.) —II. A sister of Claudius Pulcher, fined by the people on account of an offensive remark made by her. It seems, that, as her vehicle (*carpentum*) was retarded in its progress through the streets of Rome by the pressure of the crowd, she exclaimed, in a moment of haughty irritation, strikingly characteristic of the Claudian race, "I wish my brother Pulcher were alive again, and would lose another fleet, that there might be less crowding and confusion at Rome!" (*Sueton., Vit. Tib.*, c. 2.)—III. A vestal virgin, daughter of Appius Claudius Audax. When the tribunes of the commons endeavoured to pull her father from his chariot, in the midst of a triumph (A.U.C. 610), she ascended the triumphal car, took her place by her father's side, and rode with him to the Capitol, thus securing him by her sacred character from any farther molestation. (*Val. Max.*, 5, 4, 6.—*Cic., pro. Coel.*, 14.) In Suetonius (*Vit. Tib.*, c. 2), Appius is called her brother (*fratrem*), but this is evidently an error of the copyists for *patrem*. (*Pigh., Ann.*, vol. 2, p. 473.)—IV. Augusta, a daughter of Nero and Poppæa. Her birth excited great joy in her profligate father, but she died at the end of four months. Divine honours were decreed unto the royal infant, and a temple and priestess. (*Tacit., Ann.*, 15, 23.—*Sueton., Vit. Ner.*, c. 35.)—V. (Via) a Roman road, which branched off from the Via Flaminia, at the Pons Mulvius, near Rome, and, proceeding through the more inland parts of Etruria, joined the Via Aurelia at Lucca. It appears to have fallen into disuse, when the central parts of Etruria, which it crossed, became unfrequented. (*Cramer's Anc. Italy*, vol. 1, p. 245.)—VI. Antonia, a daughter of the Emperor Claudius, married Cn. Pompey, whom Messalina caused to be put to death. Her second husband, Sylla Faustus, by whom she had a son, was killed by Nero, and she shared his fate when she refused to marry his murderer. (*Sueton., Vit. Claud.*, c. 27.—*Id., Vit. Ner.*, 35.)

Claudia Lex, I. proposed by Claudius the consul, at the request of the allies, A.U.C. 573, that the allies and those of the Latin name should leave Rome, and return to their own cities. According to this law, the consul made an edict; and a decree of the senate was added, that, for the future, no person should be manumitted, unless both master and slave swore that the latter was not manumitted for the sake of changing his city. For the allies used to give their children as slaves to any Roman citizen, on condition of their being manumitted. (*Liv.*, 41, 8, *seq.*—*Cic., pro Balb.*, 23.)—II. Another by the consul Marcellus, A.U.C. 703, that no one should be allowed to stand candidate for an office while absent; thus taking from Cæsar the privilege granted by the Pompeian law; also, that the freedom of the city should be taken from the colony of Novumcomum, which Cæsar had planted. (*Sueton., Vit. Jul.*, 28.—*Cic., Ep. ad Fam.*, 13, 35.)—*III. Another, de usura*, by the Emperor Claudius, which forbade people to lend money to minors on condition of payment after the decease of their parents. It is supposed to be the same with what was called the *Senatus-consultum Macedonianum*, enforced by Vespasian. (*Tacit., Ann.*, 11, 13.)—IV. Another, passed A.U.C. 535, and forbidding any senator or father of a senator to have a vessel above a certain burden (300 *amphoræ*). The object it had in view was to prevent their engaging in commercial operations. A clause is supposed to have been added to this law, prohibiting the quæstors' clerks from trading. (*Liv.*, 21, 63.—Compare *Crusius, ad Sueton., Vit. Dom.*, c. 9.)

Claudiæ aquæ, the first water brought to Rome by means of an aqueduct. This was one of 11 miles, erected by the censor Appius Claudius, A.U.C. 441. The supply was obtained from the river Anio. (*Eutrop.*, 2, 4.—*Liv.*, 9, 29.)

Claudianus, Claudius, a Latin poet, born at Alexandrea in Egypt, probably about 365 A.D., in the first year of the reign of Valentinian I. His name indicates that his family was originally from Rome; but at Alexandrea Greek was the language of every-day intercourse, and it was in this tongue that Claudian composed his first works. He received a distinguished literary education. It has been supposed, from some passages in his works, that in his youth he bore arms, and that he assisted, A.D. 394, in the battle between Theodosius and Eugenius. Gesner, however, has shown that these passages are susceptible of another interpretation. It is more certain, that, after having passed some time at Rome, he followed, A.D. 395, Stilicho, the minister and guardian of Honorius, to Mediolanum, which was, at this period, the residence of the Emperor of the West. The minister, a Vandal by nation, and his spouse, the Princess Serena, became the patrons of the young poet; and the latter expressed his gratitude in verses, which were recompensed by honours of the most exaggerated character. Not only was Claudian raised to stations of which his talents no doubt rendered him worthy, but, on the request of the senate, the two emperors of the East and West united in having a bronze statue raised to him in the forum, the pedestal of which, bearing an inscription in honour of the poet, was discovered at Rome in the 15th century. The authenticity of this monument is doubted by some, but without sufficient reason, since Claudian himself makes mention of the statue in one of his poems (25, 7.—Compare *Schöll, Hist. Lit. Rom.*, vol. 3, p. 82, *in notis*). About A.D. 398, Claudian returned to Egypt, armed with a letter from his protector, demanding for the bard the hand of a rich heiress in this province. The marriage was celebrated at Alexandrea, and Claudian conducted his young bride to the imperial court. After having enjoyed, for the space of more than ten years, the favour of his powerful protectors, our poet was involved in one of those catastrophes so common at courts. Accused, probably without any reason, of a design to raise his own son to the imperial throne, Stilicho was delivered over to punishment in 408. Though we know not how far Claudian was involved in the disgrace of his protectors, still we cannot doubt that he lost his official stations, and also a part of his fortune. The period of his death is unknown.—The question is sometimes put, whether Claudian was a Christian or not. There is nothing in his works to indicate that he was; for some Christian epigrams that are found among his poems are evidently spurious. It is not a little surprising, indeed, that one who lived in a court which possessed a great zeal for Christianity, should have remained faithful to the religion of his fathers: the regrets, however, of St. Augustine and of Orosius, who state that Claudian was a pagan, are too positive in their character to admit of any doubt on this point. (*Augustin., de Civ. Dei*, 5, 26.—*Oros., adv. Pagan. Hist.*, 7, 35.)—Claudian has left poems of various kinds: epic, panegyric, satirical, and also idyls and epigrams. The panegyrics in verse, composed by him, are the earliest with which we are

acquainted, and may be regarded in the light of an innovation. Prose panegyrics had been in use from the second century of our era. These eulogiums in verse, composed by the poet, are as follows: 1st. A Panegyric on the consulship of Probinus and Olybrius, which took place in 395: 2d. Panegyrics on the third, fourth, and sixth consulships of Honorius, which took place in the years 396, 398, and 404: 3d. A Panegyric in honour of Mallius Theodorus, A.D. 399: 4th. A Eulogium on Stilicho, in three parts: 5th. A Eulogium on Serena. In reading these productions we are at a loss which to wonder at most, the base flattery of the poet, or the effrontery of those who received his gross adulation without a blush.—In epic poetry Claudian has left us a piece in three cantos or books, entitled "*De Raptu Proserpinæ*;" and the commencement of a second production, entitled "*Gigantomachia*," the war of the Giants. As regards the first of these works, critics have considered the third book inferior in polish to the other two, and showing less of a finishing hand. The plan of the poem, moreover, is a defective one. Instead of hurrying us at once into the very midst of the action, as an epic bard should do, he recounts his fable from its very commencement, as an historian would relate an event. All the actors, too, being deities, and, consequently, elevated above the level of human nature, can only inspire a feeble interest. This defect Claudian seeks to remedy by a style always elevated, by striking imagery and brilliant descriptions: but this tone pervading the whole work, and the uniformity of the characters, have spread over it a monotony which becomes fatiguing in the extreme. Notwithstanding all this, however, Claudian is, perhaps, next to Statius, the Latin epic poet that has come nearest to Virgil, especially in some of his descriptions and comparisons, and his merit will no doubt appear in a much more favourable light if we take into consideration the period when he lived.—Two other works of Claudian may be ranked in the class of epic poems. One is entitled "*De Bello Gildonico*;" the other, "*De Bello Getico, sive Pollentiaco.*" Gildon, son of a king of Mauritania, had made himself independent in Africa during the reign of Theodosius the Great. The loss of this province, one of the granaries of the empire, was severely felt. Under Honorius, however, Africa was reconquered, and it is this exploit that Claudian celebrates in a poem, of which we have only the first canto, containing the cause and the preparations of the war. The poem "*De Bello Getico*" turns on the war with the Visigoths, called also the war of Pollentia, which occurred A.D. 402, when Honorius was consul for the fifth time with his brother Arcadius, emperor of the East. Alaric, king of this Germanic race, having entered Italy by the way of Pannonia, was defeated by Stilicho near Pollentia, among the Cottian Alps. This war is the subject of a poem by Claudian, in six hundred and forty-seven verses. Cassiodorus, it is true, and likewise Jornandes, say directly the contrary in relation to this affair; but in admitting the fact of the overthrow, as stated by Claudian, we do not intend to prejudge a question of history.—Claudian is the author also of some poems, which one would be tempted to rank in the class of satires, if the manner in which he treats his subject was not rather of an epic, or, if we may so speak, of a rhetorical character, and if these pieces were not composed with the same view as his panegyrics, namely, that of pleasing Stilicho. The productions to which we refer are his invectives against Rufinus and Eutropius, two enemies of the minister's. These are, perhaps, Claudian's chef-d'œuvres. Some critics, however, consider the poem against Eutropius superior to that against Rufinus. We have also two Epithalamia by Claudian; one on occasion of the marriage of Honorius and Maria, the daughter of Stilicho and Serena; the other on the marriage of Palladius and Celerina. In both of these pieces Claudian shows imagination and talent. The first of these epithalamia is followed by a poem, to which the copyists have given the title of *Fescennina*. There exist also five poetical epistles of Claudian, which may be ranked among the feeblest of his productions. Under the name of Idyls, we have, moreover, seven didactic or descriptive poems. There are likewise some epigrams remaining, but many of them appear to have been written, not by Claudian, but by a Christian bard. To the works of Claudian it has been customary to join a poem in honour of Hercules. It is more correctly assigned, however, to Olympius Nemesianus. (*Wernsdorff, Poet. Lat. Min.*, vol. 1, p. 275.) The best editions of Claudian are, that of Gesner, *Lips.*, 1759, 8vo; that of Burmann (secundus), *Amst.*, 1760, 4to; and that of Artaud (in Lemaire's collection), *Paris*, 1824, 3 vols. 8vo.

CLAUDIOPŎLIS, I. a city of Bithynia, previously called Bithynium. It was situate above Tium, in a district named Salone, celebrated for its excellent pastures, and a cheese much esteemed at Rome. (*Strab.*, 565.—*Pliny*, 11, 42.) From Pausanias (8, 9), it would appear to have been either on the banks of the Sangarius, or near them. It obtained the name of Claudiopolis in the reign of Tiberius. At a later period, as the birthplace of Antinoüs the favourite of Hadrian, it received several privileges from that emperor. (*Dio Cass.*, 69, 11.) Under Theodosius it was made the capital of the province Honorias. Many years after, we learn from Anna Comnena (p. 967) and Leo Diaconus (4, 9), who describe it as the most wealthy and flourishing city of Galatia, that it was almost totally destroyed by an earthquake, attended with vast loss of lives. (*Cramer's Asia Minor*, vol. 1, p. 209.)—II. A city of Cilicia Trachea, but assigned by Ammianus and Hierocles to Isauria. (*Ammian. Marcell.*, 14, 25.—*Hierocl.*, p. 709.) It was founded by Claudius the Roman emperor, and was situate in a plain between two summits of Mount Taurus, and probably also on the Calycadnus, or one of its branches. (*Wesseling, ad Hierocl., l. c.—Cramer's Asia Minor*, vol. 2, p. 332.)

CLAUDIUS, I. Appius. (*Vid.* Appius.)—II. Pulcher, a Roman consul, in the first Punic war. When, previous to a naval engagement with the Carthaginians, the person who had charge of the sacred fowls told him that they would not eat, which was esteemed a bad omen, he ordered them to be thrown into the sea, exclaiming, "Then let them drink." After this, joining battle with the foe, he was defeated with the loss of his fleet. Having been recalled by the senate, he gave another specimen of the haughty temper of the Claudian race, for, on being directed to nominate a dictator, he purposely named his own *viator*, an individual of the lowest rank. (*Liv., Epit.*, 19.—*Cic., N. D.*, 2, 3.—*Id., de Div.*, 1, 16.)—III. Nero, a Roman consul in the second Punic war, who, in conjunction with his colleague Livius Salinator, defeated Hasdrubal in Umbria, on the banks of the Metaurus. (*Vid.* Metaurus and Hasdrubal.)—IV. Tiberius Nero, father of the Emperor Tiberius. He was distinguished for his naval skill in the Alexandrine war, under Julius Cæsar. At a subsequent period he excited a sedition in Campania, by promising to restore the property of those who had suffered in the civil wars. This tumult, however, was soon quelled by the arrival of Octavius; and Tiberius, together with his wife Livia, took refuge in Sicily and Achaia until the establishment of the second triumvirate made it safe for him to return to Rome. Livia having after this engaged the affections of Octavius, Tiberius transferred to him the name and privileges of a husband. (*Tacit., Ann.*, 5, 1.)—V. Tiberius Nero Cæsar, the successor of Augustus, and son of the preceding. (*Vid.* Tiberius.)—VI. Tiberius Claudius Drusus Cæsar, more commonly known by his historical name of Claudius, suc-

seeded to the Roman empire on the death of Caligula. He was the second son of Drusus and Antonia, and, consequently, grand-nephew to Augustus. When the assassination of Caligula was made known, the first impulse of the court party and of the foreign guards was to massacre all who had participated in the murder. Several persons of distinction, who imprudently exposed themselves, became, in consequence, the victims of their fury. This violence subsided, however, upon their discovering Claudius, who had concealed himself in an obscure corner of the palace, and, being dragged from his hiding-place, threw himself at their feet in the utmost terror, and besought them to spare his life. The soldiers in the palace immediately saluted him emperor, and Claudius, in return, set the first example of paying the army for the imperial dignity by a largess from the public treasury. It is difficult to assign any other motive for the choice which the army made of Claudius than that which they themselves professed, "His relationship to the whole family of the Cæsars." Claudius, who was now fifty years old, had never done anything to gain popularity, or to display those qualities which secure the attachment of the soldiery. He had been a rickety child, and the development of his faculties was retarded by his bodily infirmities; and although he outgrew his complaints, and became distinguished as a polite scholar and an eloquent writer (*Tacit., Ann.*, 13, 3.—*Sueton., Vit. Claud.*, c. 41), his spirits never recovered from the effects of disease and of severe treatment, and he retained much of the timidity and indolence of his childhood. (*Sueton., Vit. Claud.*, c. 2.) During the reign of Tiberius he gave himself up to gross sensuality, and consoled himself under this degradation by the security which it brought with it. Under Caligula also he found his safety consist in maintaining his reputation for incapacity, and he suffered himself to become the butt of court parasites, and the subject of their practical jokes. (*Sueton., Vit. Claud.*, c. 7.) The excitement of novelty, on his first accession to the throne, produced efforts of sagacity and prudence, of which none who had previously known him believed him capable; and during the whole of his reign, too, we find judicious and useful enactments occasionally made, which would seem to show that he was not in reality "so silly an emperor" as historians have generally represented him to be. It is most probable, therefore, that the fatuity which characterizes some parts of his conduct was the result, not of natural imbecility, but of the early and unlimited indulgence of the grossest sensuality. Claudius embellished Rome with many magnificent works; he made Mauritania a Roman province; his armies fought successfully against the Germans; and he himself triumphed magnificently for victories over the Britons, and obtained, together with his infant son, the surname of Britannicus. But in other respects he was wholly governed by worthless favourites, and especially by his empress, the profligate and abandoned Messalina, whose cruelty and rapacity were as unbounded as her licentiousness. At her instigation it was but too common for the emperor to put to death, on false charges of conspiracy, some of the wealthiest of the nobles, and to confiscate their estates, with the money arising from which she openly pampered her numerous paramours. When the career of this guilty woman was terminated, Claudius was governed for a time by his freedman Narcissus, and Pallas, another manumitted slave, until he took to wife his own niece, Agrippina, daughter of Germanicus, a woman of strong natural abilities, but of insatiable avarice, extreme ambition, and remorseless cruelty. Her influence over the feeble emperor was boundless, and was displayed in the most glaring manner. She prevailed on him at last to set aside his own son Britannicus, and to adopt her son Domitius Ahenobarbus, by her former husband, giving him the name by which he is best known, Nero, and constituting him heir to the imperial throne. Claudius having afterward shown a disposition to change the succession and restore it to Britannicus, fell a victim to the ambition of Agrippina, who caused him to be poisoned. A dish of mushrooms was prepared for the purpose, a kind of food of which the emperor was known to be especially fond, and the effects of the poison were hastened by the pretended remedies exhibited by Xenophon, the physician of the palace. It was given out that Claudius had suffered from indigestion, which his habitual gluttony rendered so frequent that it excited no surprise: and his death was concealed till Domitius Nero had secured the guards, and had quietly taken possession of the imperial authority. Claudius died in the sixty-fourth year of his age, and the fourteenth of his reign, A.D. 54. (*Sueton., Vit. Claud.*—*Dio Cass.*, lib. 60.—*Encyclop. Metropol.*, div. 3, vol. 2, p. 443, *seqq.*)

CLAZŎMĔNÆ, a city of Ionia, on the coast of the Ægean Sea, west of Smyrna. There were two places of this name; the more ancient stood on the continent, and was strongly fortified by the Ionians to resist the Persians. After the defeat of Crœsus, however, they were terrified, and withdrew to a neighbouring island, where they built the second Clazomenæ, so often mentioned in Roman history. (*Strabo*, 645.—Compare *Pausanias*, 7, 3.) Alexander joined it to the continent by a causeway 250 paces long; from which time it was reckoned among the cities on the continent. (*Plin.*, 5, 29.) Augustus greatly embellished it, and was styled, on some medals, its founder, through flattery. Anaxagoras was born here. On or near its site stands the small town of *Dourlak* or *Vourla*. There are still some remains of the ancient causeway, by which one can reach, with some risk, however, from the force of the sea, the island of St. John. (*Pococke*, vol. 3, book 2, c. 2.—*Chandler*, c. 24.—*Mannert, Geogr.*, vol. 6, pt. 3, p. 329.)

CLEANTHES, I. a Stoic philosopher of Assus in Lydia, disciple of Zeno. After the death of Zeno he presided over his school. His first appearance was in the character of a wrestler. In this capacity he visited Athens, where the love of philosophy was diffused through all ranks of people. He soon caught the general spirit, and though he was possessed of no more than four *drachmæ*, he determined to put himself under the tuition of some eminent philosopher. His first master was Crates, the Academic. He afterward became a disciple of Zeno, and a celebrated advocate of his doctrines. By night he drew water as a common labourer in the public gardens, that he might have leisure in the daytime to attend the schools of philosophy. The Athenian citizens observing that, though he appeared strong and healthy, he had no visible means of subsistence, summoned him before the Areopagus, according to the custom of the city, to give an account of his manner of living. Upon this he produced the gardener for whom he drew water, and a woman for whom he ground meal, as witnesses to prove that he subsisted by the labour of his hands, and the judges of the court were struck with such admiration of his conduct, that they ordered ten *minæ* to be paid him out of the public treasury; which, however, Zeno would not suffer him to accept. (*Diog. Laert.*—*Val. Max.*, 8, 7.—*Sen., Ep.*, 44.) Antigonus afterward presented him with three thousand *minæ*. From the manner in which this philosopher supported himself, he was called φρεάντλος, or "the well-drawer." For many years he was so very poor that he was compelled to write the heads of his master's lectures on shells and bones, for the want of money to buy better materials. He remained, however, notwithstanding every obstacle, a pupil of Zeno for nineteen years. His natural faculties were slow; but resolution and perseverance enabled him to overcome every difficulty;

and at last he became so complete a master of the Stoic philosophy as to be perfectly well qualified to succeed Zeno. His fellow-disciples often ridiculed him for his dulness by calling him an ass; but his answer was, that if he were an ass he was the better able to bear the weight of Zeno's doctrine. He wrote much, but none of his writings remain except a most beautiful hymn to Jupiter, preserved in the Anthology. After his death, the Roman senate erected a statue in honour of him at Assus. It is said that he starved himself in his 90th year, B.C. 240. (*Enfield's History of Philosophy*, vol. 1, p. 354, *seqq.*)—II. A Corinthian painter, whom some make to have been the inventor of drawing in outline. (*Plin.*, 35, 3.) Athenagoras mentions him among the first that practised this branch of the art. (*Sillig, Dict. Art., s. v.*)

Clearchus, I. a tyrant of Heraclea Pontica, who was killed by Chion and Leonidas, Plato's pupils, during the celebration of the festival of Bacchus, after the enjoyment of the sovereign power for twelve years, 353 B.C. (Consult *Memnon, fragm.*, c. 1, and Hoffmann's *Prolegomena in Chionis Epist.*—Compare also remarks under the article Chion.)—II. A Lacedæmonian, one of the Greek commanders in the army of Cyrus the younger, and held by that prince in the highest estimation of all the Greek leaders that were with him. A sketch of his character and history is given by Xenophon (*Anab.*, 2, 6), in which many things appear to be softened down. He had been governor previously of Byzantium, under the orders of the Spartan Ephori, and had conducted himself so tyrannically that the government at home sent an armed force against him. Clearchus, anticipating the arrival of these troops, left Byzantium and seized upon Selymbria, and when the Spartan forces came he engaged in battle with them, but was defeated. After this he fled to Cyrus. He was entrapped along with the other Greek leaders, after the battle of Cunaxa, by the satrap Tissaphernes, and put to death in common with them. (*Xen., Anab.*, 2, 5, 31, *seqq.*—*Id. ib.*, 2, 6, 1, *seqq.*—*Diod. Sic.*, 14, 12.)

Clemens, I. (commonly called *Romanus*, for distinction' sake from Clemens of Alexandrea), one of the early Christians, the friend and fellow-traveller of St. Paul, and afterward bishop of Rome, to which station he was chosen A.D. 67, or, according to some, A.D. 91. He was the author of an epistle to the church of Corinth, printed in the "Patres Apostolici" of Le Clerc, *Amst.*, 1698. Of this work, the only manuscript of which now extant is in the British Museum, Archbishop Wake printed a translation in 1705. The best edition of the original is Jacobson's, 2 vols. 8vo, *Oxon.*, 1838. Clemens is supposed to have died at Rome about the close of the first century.—II. An eminent father of the church, who flourished between A.D. 192 and 217, and is commonly called *Alexandrinus*, to distinguish him from Clemens of Rome. He is supposed by some to have been a native of Athens, and by others of Alexandrea, but of his real origin very little is known. He early devoted himself to study in the schools of the latter city, and had many preceptors. (*Strom.*, 1, p. 274.—*Euseb., Hist. Eccl.*, 5, 2.) His Hebrew preceptor, whom he calls "the Sicilian bee," was unquestionably Pantænus, a Jew by birth, but of Sicilian extraction, who united Grecian with sacred learning, and was attached to the Stoic philosophy. (*Vales. ad Euseb.*, 5, 10.) Clemens so far adopted the ideas of this preceptor as to espouse the moral doctrine of the Stoics. In other respects he followed the Eclectic method of philosophizing. While the pagan philosophers pillaged the Christian stores to enrich the Eclectic system, this Christian father, on the contrary, transferred the Platonic, Stoic, and Oriental dogmas to the Christian creed, as relics of ancient tradition originating in Divine revelation. (*Strom.*, 1, p. 313.) In hopes of recommending Christianity to his catechumens (for, after Pantænus, he had the charge of the Christian catechetical school in Alexandrea), Clemens made a large collection of ancient wisdom, under the name of *Stromata*, an epithet borrowed from carpet-work, and intended to denote the miscellaneous nature of the philosophical and religious topics of which the work treats. He assigned this reason for the undertaking, that much truth is mixed with the dogmas of philosophers, or, rather, covered and concealed in their writings, like the kernel within its shell. This work is of great value, as it contains many quotations, and relates many facts, not elsewhere preserved. But, though the object of his labours was laudable, it must be confessed that his inclination to blend heathen tenets with Christian doctrines rendered his writings in many respects injurious to the Christian cause. His vast reading encumbered his judgment; and his injudicious zeal sometimes led him into credulity, if not into dishonesty. We frequently find him adopting Platonic and Stoic tenets as Christian doctrines, and thus sowing the seeds of error in the Christian church. Besides the *Stromata*, we have the following works of Clemens remaining: 1. *Protrepticon*, or an exhortation to the Pagans; 2. *Pædagogus*, or the instructer; 3. The fragments of a treatise on the use of riches, entitled, "What rich man shall be saved?"—In these works he approaches the strict standard of orthodoxy; but in one which is lost, and the title of which was *Hypotyposes*, or "Institutions," he is stated by Photius (*Cod.*, 109.—vol. 1, p. 89. *ed. Bekker*) to have maintained sentiments which were unscriptural. The works of Clemens were first printed in Greek only, at Florence in 1550. Of the various editions with Latin versions, the best is that of Archbishop Potter, 2 vols. fol., 1715, *Oxon.* (*Enfield's History of Philosophy*, vol. 2, p. 274, *seqq.*)

Cleobis and Biton, two youths, sons of Cydippe, the priestess of Juno at Argos, and remarkable for physical prowess, having both carried off prizes in the public games. Solon, in his conversation with Crœsus on the subject of human felicity, related, according to Herodotus (1, 31), the following incident respecting them. Their mother Cydippe was required by sacred custom to be drawn to the temple of Juno, on a certain festival, by a pair of oxen. The animals happening not to be brought up from the field in due season, and Cydippe being pressed for time, her two sons put themselves under the yoke, drew the chariot in which their mother sat for the distance of forty-five stadia (nearly six miles), and brought her in that manner to the temple. The men of Argos who stood around commended the strength of the youths, and the women felicitated their mother on having such sons; while Cydippe herself, in a transport of joy, prayed to the goddess that Cleobis and Biton might obtain the greatest blessing man could receive. When she had finished her prayer, and her sons had sacrificed and feasted with her, they fell asleep in the temple, and awoke no more. The Argives, in commemoration of their filial piety, caused statues to be erected to them at Delphi. Servius (*ad Virg., Georg.*, 3, 532) says, that the want of oxen on this occasion was owing to a pestilential malady, which had destroyed all the cattle belonging to Argos.—This touching little story is frequently alluded to by the ancient writers. (Compare *Cic., Tusc. Quæst.*, 1, 47.—*Plut., Consol. ad Apoll.*, p. 108, *F.*—*Id., Vit. Sol.*, c. 27.—*Stobæus*, p. 603, &c.)

Cleobulus, a native of Lindus, in the island of Rhodes, son of Evagoras, monarch of that city, and claiming descent from Hercules. He was not less remarkable for strength than for beauty of person. After travelling in Egypt for the purpose of acquiring knowledge, he ascended the throne on the death of his father. Plutarch says he usurped it. The rest of his life is unknown: we are merely informed that he at-

tained to the age of seventy years, and died about the 55th Olympiad. By some he is ranked among the wise men of Greece. His favourite maxim was Ἄριστον μέτρον, "*moderation is best*," i. e., preserve a due mean in all things. (*Diog. Laert. in Vit.*)

Cleombrotus, I. a king of Sparta, who succeeded his brother Agesipolis I. He was defeated by Epaminondas in the battle of Leuctra, and lost his life on that occasion. (*Xen., Hist. Gr.*, 6, 4, 13.)—II. A son-in-law of Leonidas II., king of Sparta, who usurped the kingdom after the expulsion of that monarch, but was soon after expelled in turn and sent into banishment. (*Plut., Vit. Ag. et Cleom.*)

Cleomedes, a Greek writer, supposed to have been the author of the work which has reached us, entitled "Cyclic Theory of Meteors," i. e., Circular Theory of the Stars. He is thought to have lived some years before the Christian era. (*Delambre, in Biogr. Univ.*, vol. 9, p. 54.)

Cleomenes I., king of Sparta, ascended the throne B.C. 519. At the beginning of his reign he undertook an expedition against the Argives, defeated them, and destroyed a large number who had taken refuge in a sacred grove. He afterward drove out the Pisistratidæ from Athens. This is the same Cleomenes whom Aristagoras endeavoured, but in vain, to involve in a war with the Persians. He afterward managed, by undue influence, to procure an oracular response from Delphi, pronouncing his colleague Demaratus illegitimate, and thus obtained his deposition. Becoming alarmed, subsequently, lest the fraud should be discovered, Cleomenes fled secretly to Thessaly, and from thence passing into Arcadia, he began to stir up the people of this latter country against Sparta. The Lacedæmonians, fearing his intrigues, recalled him, but he died soon after his return, in a fit of insanity, by his own hand. (*Herod.*, 5, 64.—*Id.*, 5, 49, *seqq.*—*Id.*, 5, 65, &c.)—II. Cleomenes II., succeeded his brother Agesipolis II. on the throne of Sparta, B.C. 371. The power of his country was then on the decline, and he possessed not the requisite talents to restore it to its former state. He reigned sixty years and ten months without having done anything worthy the notice of posterity. (*Paus.*, 3, 6.)—III. Cleomenes III., son of Leonidas II., ascended the Spartan throne B.C. 230. Dissatisfied at the prevailing manners of Sparta, he resolved to bring about a reform, and to restore the institutions of Lycurgus, after the example of Agis, who had lost his life in a similar attempt. Thinking that war would furnish the best opportunity for the execution of his design, he led his forces against the Achæans, who were commanded by Aratus, and greatly distinguished himself. Returning after this to Sparta, with a portion of his army, he put to death the Ephori, made a new division of the lands, and introduced again the old Spartan system of education. He also took his brother Eucleidas as his colleague on the throne, and thus for the first and only time the Spartans had two kings of the same family. After a long, and in many respects successful, series of operations against the Achæans and Macedonians, the latter of whom had been called in by Aratus as allies, Cleomenes was defeated by Antigonus in the battle of Sellasia, and immediately after fled to Ptolemy Euergetes in Egypt. This monarch treated him with some degree of generosity, but his successor Ptolemy Philopator, a weak and suspicious prince, soon began to look upon him with an evil eye, and at last kept him in confinement. The Spartan monarch, in a fit of despair, and taking advantage of the temporary absence of Ptolemy from his capital, broke forth from the place where he had been kept in custody, along with thirteen of his friends, and endeavoured to arouse the inhabitants in the cause of freedom. But, finding their efforts fruitless, they fell by their own hands. Cleomenes had been sixteen years king of Laconia. With him ended the race of the Heraclidæ, which had so long sat on the throne of that country. Ptolemy ordered his body to be flayed and nailed to a cross, and his children to be put to death. (*Plut., Vit. Cleom.*)

Cleon, an Athenian, bred among the lowest of the people, the son of a tanner, and said himself to have exercised that trade. Of extraordinary impudence and little courage, slow in the field, but forward and noisy in the assembly, corrupt in practice as in principle, but boastful of integrity, and supported by a coarse but ready eloquence, he gained such consideration by flattering the lower orders and railing at the higher, that he stood in the situation of head of a party. By an extraordinary train of circumstances he came off victorious in the affair of Sphacteria, the Athenian populace having chosen him one of their generals. Elated upon this with the idea that he possessed military talents, he caused himself to be appointed commander of an expedition into Thrace. He was slain in a battle at Amphipolis against Brasidas, the Spartan general, 422 B.C. (Consult the remarks of Mitchell, in his edition of the Acharnenses of Aristophanes, *Appendix, note* A, and compare *Thucyd.*, 4, 28, *seqq.*—*Id.*, 5, 2.—*Id.*, 5, 8, *seqq.*)

Cleonæ, I. a town of Argolis, northeast of Nemea. According to Strabo, it was 120 stadia from Argos and eighty from Corinth; he adds, that it was situated on a rock, and surrounded by walls, which justified the epithet applied to it by Homer (*Il.*, 2, 570). Hercules was said to have defeated and slain the Elean chief called Moliones, near Cleonæ. (*Pindar, Olymp.*, 10, 36.—Compare *Apollodorus*, 2, 5, 1.) We learn from Pindar that games were there solemnized. (*Nem.*, 4, 26.—*Ibid.*, 10, 78.) Dodwell states, that the ruins of Cleonæ are to be seen on the site now called *Courtese*. They occupy a circular hill, which seems to have been completely covered with buildings. On the side of the hill are six ancient terrace-walls, rising one above another, on which the houses and streets were situated. (*Tour*, vol. 2, p. 206.—*Chandler*, vol. 2, p. 288.—*Gell's Itin. of the Morea*, p. 157.)—II. A town of Macedonia, in the peninsula of Athos, said to have been founded by a colony from Chalcis. (*Herod.*, 7, 22.—*Thucyd.*, 4, 109.—*Cramer's Anc. Greece*, vol. 1, p. 260.)

Cleopatra, I. a daughter of Idas and Marpessa, and the wife of Meleager. (*Hom., Il.*, 9, 557.)—II. The wife of Philip of Macedon, whom that monarch married after he had repudiated Olympias. (*Justin*, 9, 5.) After the death of Philip, Olympias compelled her to destroy herself. (*Justin*, 9, 7.)—III. A daughter of Philip and Olympias, and sister to Alexander the Great. She married Alexander of Epirus, who fell in Italy. (*Justin*, 9, 6, 1.) After the death of Alexander of Macedon, her hand was sought by Perdiccas and others of his generals, but she was put to death by Antigonus. (*Diod. Sic.*, 20, 37.—Compare *Diod. Sic.*, 18, 23, and *Wesseling, ad loc.*)—IV. A daughter of Mithradates, and the wife of Tigranes. (*Justin*, 38, 3.)—V. A daughter of Antiochus III. of Syria. She married Ptolemy V., king of Egypt, and was left guardian of her infant son Ptolemy VI., but she died soon after her husband, to the great regret of her subjects.—VI. A daughter of Ptolemy Philometor, was the wife of three kings of Syria, and the mother of four; namely, of Antiochus Dionysius, by her first husband Alexander Balas; of Seleucus V. and Antiochus VIII., by Demetrius Nicator; and, lastly, of Antiochus IX., surnamed Cyzicenus, by Antiochus Euergetes or Sidetes. She was compelled by her son, Antiochus VIII., to drink the poison which she had prepared for him, B.C. 120.—VII. The most famous of the name was the daughter of Ptolemy Auletes, and remarkable for her beauty and personal accomplishments. According to the usage of the Alexandrean court, she

married her eldest brother Ptolemy XII., and began to reign with him in her seventeenth year. Both she and her husband, being minors, were placed by the will of their father under the guardianship of Rome, an office which the senate transferred to Pompey. An insurrection breaking out in the Egyptian capital soon after the commencement of this reign, Cleopatra was compelled to yield to the tide of popular fury, and to flee into Syria, where she sought protection in temporary exile. The flight of this princess, though mainly arising from the tumult just mentioned, was unquestionably accelerated by the designs of the young king and his ambitious ministers. Their object became manifest when Cleopatra, after a few months' residence in Syria, returned towards her native country to resume her seat on the throne. Ptolemy prepared to oppose her by force of arms, and a civil war would inevitably have ensued, had not Cæsar at that very juncture sailed to the coast of Egypt in pursuit of Pompey. A secret interview soon took place between Cleopatra and the Roman general. She placed herself on board a small skiff, under the protection of Apollodorus, a Sicilian Greek, set sail from the coast of Syria, reached the harbour of Alexandrea in safety, and had herself conveyed into the chamber of the Roman commander in the form of a large package of goods. The stratagem proved completely successful. Cleopatra was now in her twentieth year, distinguished by extraordinary personal charms, and surrounded with all the graces which give to those charms their greatest power. Her voice sounded like the sweetest music; and she spoke a variety of languages with propriety and ease. She could, it is said, assume all characters at will, which all alike became her, and the impression that was made by her beauty was confirmed by the fascinating brilliancy of her conversation. The day after this singular meeting, Cæsar summoned before him the king, as well as the citizens of Alexandrea, and made arrangements for the restoration of peace, procuring Cleopatra, at the same time, her share of the throne. Pothinus, however, one of Ptolemy's ministers, in whose intriguing spirit all the dissensions of the court had originated, soon stirred up a second revolt, upon which the Alexandrean war commenced, in which Ptolemy was defeated, and lost his life by drowning. Cæsar now proclaimed Cleopatra queen of Egypt; but she was compelled to take her brother, the younger Ptolemy, who was only eleven years old, as her husband and colleague on the throne. The Roman general continued for some time at her court, and she bore him a son, called, from the name of his father, Cæsarion. During the six years which immediately followed these events, the reign of Cleopatra seems not to have been disturbed by insurrection, nor to have been assailed by foreign war. When her brother, at the age of fourteen, demanded his share in the government, Cleopatra poisoned him, and remained sole possessor of the regal authority. The dissensions among the rival leaders who divided the power of Cæsar, had no doubt nearly involved her in a contest with both parties; but the decisive issue of the battle of Philippi relieved her from the hesitation under which some of her measures appear to have been adopted, and determined her inclinations, as well as her interests, in favour of the conquerors. To afford her an opportunity of explaining her conduct, Antony summoned her to attend him in Cilicia, and the meeting which she gave him on the river Cydnus has employed the pen, not only of the historian, but of the prince of English dramatists. (*Shakspeare, Antony and Cleopatra*, act 1, scene 1.) The artifices of this fascinating princess, now in her twenty-fifth year, so far gained upon Antony, as not only to divert his thoughts from his original purpose of subjecting her kingdom to the payment of tribute, but entirely to lull his ambition to sleep, and make him sacrifice his great stake as a candidate for the empire of the world. After a fruitless attack upon the territory of Palmyra, he hastened to forget his disgrace in the society of the Egyptian queen, passing several months at Alexandrea in the most foolish and puerile dissipation. The death of his wife, and his subsequent marriage with Octavia, delayed for a time the crisis which his ungoverned passions were preparing for him. But, though he had thus extricated himself from the snares of Alexandrea, his inclinations too soon returned to that unhappy city; for we find that when he left Rome to proceed against the Parthians, he despatched in advance his friend Fonteius Capito, to conduct Cleopatra into Syria. On his return from this disgraceful campaign, he encountered still deeper disgrace by once more willingly submitting to that bondage which had rendered him contemptible in the eyes of most of his followers.—Passing over events which have been alluded to elsewhere (*Vid.* Augustus), we come to the period that followed the battle of Actium. When Octavius advanced against Egypt, and Antony had been a second time defeated under the walls of Alexandrea, Cleopatra shut herself up with a few attendants, and the most valuable part of her treasures, in a strong building which appears to have been intended for a royal sepulchre. To prevent intrusion by friend or enemy, she caused a report to be circulated that she had retired into the monument to put herself to death. Antony resolved to follow her example, and threw himself upon his sword; but being informed, before he expired, that Cleopatra was still living, he caused himself to be carried into her presence, and breathed his last in her arms. Octavius, after this, succeeded in getting Cleopatra into his power, and the queen at first hoped to subdue him by her attractions; but finding at last that her efforts were unavailing, and suspecting that her life was spared only that she might grace the conqueror's triumph, she ended her days, if the common account is to be credited, by the bite of an asp. A small puncture in the arm was the only mark of violence which could be detected on the body of Cleopatra; and it was therefore believed that she had procured death either by the bite of a venomous reptile, or by the scratch of a poisoned bodkin. She was in her thirty-ninth year, having reigned twenty-two years from the death of her father. Octavius, it is said, though deprived by this act of suicide of the greatest ornament of his approaching triumph, gave orders that she should have a magnificent funeral, and that her body, as she desired, should be laid by that of Antony.—In the grave of Cleopatra was deposited the last of the royal race of the Ptolemies, a family which had swayed the sceptre of Egypt for two hundred and ninety-four years. Of the real character of this celebrated queen herself, it is not possible to speak, at this distance of time, with any degree of confidence. That she had beauty and talents of the highest order, is admitted by every historian who has undertaken to give the annals of her reign; and that she was accomplished in no ordinary degree, is established by the fact of her being a great proficient in music, and mistress of nearly all the languages which were cultivated in her age. She was well skilled, for example, in Greek and Latin, and she could converse with Ethiopians, Jews, Arabians, Syrians, Medes, and Persians, without an interpreter. If her conduct was not at all times strictly pure, we must seek for an apology in the religion and manners of her country, and must ascribe the most glaring of her frailties to the absurd institutions which regulated the matrimonial connexions of the Græco-Egyptian princes, and which paid no respect to the age, affections, or temper of the parties. (*Plut., Vit. Cæs.—Id., Vit. Ant.—Encyclop. Metropol.*, div. 3, vol. 2, p. 345.)

CLEOPATRIS, a city of Egypt, at the head of the Sinus Arabicus, and in the immediate vicinity of Arsinoë. (*Vid.* Arsinoë, VI.)

Climax, a narrow passage on the coast of Lycia, near Phaselis. (*Vid.* Phaselis.)

Clinias, I. a Pythagorean philosopher and musician, 520 years before the Christian era. (*Ælian, V. H.*, 14, 23.)—II. An Athenian, said by Herodotus (8, 17) to have been the bravest of his countrymen in the battle fought against the Persian fleet at Artemisium: and the Athenians are said by the same writer to have conducted themselves on that occasion with the greatest valour of any of the Greeks.—This Clinias was the father of the celebrated Alcibiades. He married Dinomache, the daughter of Megacles, grandson to Agariste, the daughter of Clisthenes, tyrant of Sicyon. He fell at the battle of Coronea. Consult the learned note of Valckenaer (*ad Herodot., l. c.*) for other particulars respecting this Clinias.—III. The father of Aratus, killed by Abantidas, B.C. 263. (*Vid.* Aratus II.)

Clio, one of the Muses. She presided over history, and was generally represented as holding a half-opened roll. The invention of the cithara was ascribed to her. Having drawn on herself the anger of Venus, by taunting her with her passion for Adonis, Clio was inspired by the goddess with love for Pierus, the son of Magnes, and bore him a son named Hyacinthus. (*Apollod.*, 1, 3, 2, *seqq.*) Her name (Κλειώ) is derived from κλειος (Ionic for κλέος), *glory, renown*, &c., because she celebrates the glorious actions of the good and brave.

Clitomachus, a native of Carthage. (*Diog. Lært.*, 4, 67, *seqq.*) In his early years he acquired a fondness for learning, which induced him to visit Greece for the purpose of attending the schools of the philosophers. From the time of his first arrival in Athens he attached himself to Carneades, and continued his disciple until his death, when he became his successor in the academic chair. He studied with great industry, and made himself master of the systems of the other schools; but professed the doctrine of suspension of assent, as it had been taught by his master. Cicero relates, that he wrote four hundred books upon philosophical subjects. At an advanced age he was seized with a lethargy. Recovering in some measure the use of his faculties, he said, "The love of life shall deceive me no longer," and laid violent hands upon himself. He entered, as we have said, upon the office of preceptor in the academy immediately after the death of Carneades, and held it thirty years. According to Cicero, he taught that there is no certain criterion by which to judge of the truth of those reports which we receive from the senses, and that, therefore, a wise man will either wholly suspend his assent, or decline giving a peremptory opinion; but that, nevertheless, men are strongly impelled by nature to follow probability. His moral doctrine established a natural alliance between pleasure and virtue. He was a professed enemy to rhetoric, and thought that no place should be allowed in society to so dangerous an art. (*Sext. Emp. adv. Rhet.*, § 20.—*Enfield's History of Philosophy*, vol. 1, p. 258.)

Clitumnus, a river of Umbria, rising in the vicinity of Spoletum, and falling into the Tinia, and both together into the Tiber. The modern name of the Clitumnus is *Clitunno*. It was famous, according to Virgil, for its milk-white herds, selected as victims in the celebration of the triumph. (*Virg., Georg.*, 2, 146.—*Propert.*, 2, el. 19, 25.—*Sil. Ital.*, 8, 452.—*Juv.*, 12, 13.—*Claud.*, 6, *Cons. Hon.*, 506.) The beautiful description which the younger Pliny (*Ep.*, 8, 8) has left us of this sacred river and its little temple, the ruins of which are still to be seen near the posthouse of *Le Verre*, between *Foligno* and *Spoleto*, will be read with most pleasure in the original. (Compare *Venuti, Osservazioni sopra il fiume Clitunno, del suo Culto e Tempio, Rom.*, 1773, 4to.—*Cramer's Ancient Italy*, vol. 1, p. 270.) According to Eustace, white herds are still seen wandering over the rich plain watered by this river. (*Classical Tour*, vol. 1, p. 322.)

Clitus, a familiar friend and foster-brother of Alexander, who had saved the king's life in battle. Alexander killed him with a javelin in a fit of inebriety, because, at a feast, he preferred the actions of Philip to those of his son. (*Vid.* Alexander.)

Cloacina, a goddess at Rome, who presided over the cloacæ. These cloacæ were sewers for carrying off the filth of the city. The main one was called Cloaca Maxima. From what remains of the Cloaca Maxima at the present day, we may infer that the praise which the ancients bestowed on the Roman cloacæ generally was not unmerited. The first cloacæ were constructed by the two Tarquins. Tarquinius Priscus drained the low grounds of the city about the Forum, and the valleys lying between the hills (the Palatine and Capitoline), by cloacæ, which were carried into the Tiber. (*Liv.*, 1, 38.) But the draining was imperfect, and the *Cloaca Maxima* was in consequence built by Tarquinius Superbus. (*Liv.*, 1, 56.) It crossed the Roman Forum beneath the level of the pavement, and in ancient times it is said that the tunnel was so large that a wagon loaded with hay could easily pass under it. (*Strabo*, 235.) Pliny expresses his wonder at the solidity and durability of this great undertaking, which, after a lapse of 800 years, still remained uninjured and entire (36, 15). At the present day, however, all that we see of it is the upper part of a gray massy arch of peperin stone, as solid as the day it was built, through which the water almost imperceptibly flows. Though choked up nearly to its top by the artificial elevation of the surface of modern Rome, it is curious to see it still serving as the common sewer of the city, after the lapse of nearly three thousand years. When the Tiber, into which it flows, is flooded, the water in the cloaca is driven back so as to rise above the keystone of the arch, and hide it from view. When the Tiber is low, not only this arch, but also the arch through which it discharges its sordid flood into the river, may be seen from the Ponte Rotto, or still more distinctly from the river itself. Dionysius informs us (3, 67), that it cost the state the enormous sum of 1000 talents to have the cloacæ cleaned and repaired. We hear also of other sewers being made from time to time on Mount Aventine and other places, by the censors M. Cato and Valerius Flaccus (*Liv.*, 39, 44), but more especially, by Agrippa, who, according to Pliny (*l. c.*), is said to have introduced whole rivers into these hollow channels, on which the city was, as it were, suspended, and thus was rendered subterraneously navigable. (Compare *Strabo, l. c.*—*Cassiod., Var. Ep.*, 3, 30.) It would seem, according to the common account, that the early cloacæ were at first carried through the streets; but that, through want of regularity in rebuilding the city after it was burned by the Gauls, they in many places passed under private houses.—Some architects, in order to support their improbable theory that the construction of the arch was not known even in Greece (where the art had reached a perfection it will never more attain) till about a hundred years before the Christian era, have attempted to controvert the antiquity of the Cloaca Maxima, and attribute it to a much later period. (Compare *Hirt, Gesch. der Baukunst*, vol. 2, p. 123, and *Müller, Etrusker*, vol. 1, p. 259.) But if it had really been rebuilt, as a late learned antiquary chose to imagine, by Augustus, would it have escaped the notice of Suetonius? or would Livy, that minute and accurate historian, who extols its grandeur and antiquity, and carefully chronicles the erection of every temple and basilica, have failed to record such a work as this, which must have been executed before his own eyes, and by the very prince in whose court he was living? On the

contrary, he expressly says, "that Tarquin made the great subterranean cloaca to carry off the filth of the city, a work so vast that even the magnificence of the present age has not been able to equal it." (*Liv.*, 1, 56.) Pliny also, who records its repair in the reign of Augustus, expressly says, that, after 800 years, this *opus omnium maximum* continued as strong as when first built by Tarquin. It may, indeed, seem incredible, that the Romans, in that rude age, should have been capable of executing so noble a piece of architecture; but Livy tells us, "that Tarquin sent for artists from every part of Etruria," for this and his other public works. Nothing can be clearer than this evidence of the Cloaca Maxima being the work of the Tarquins; and its denial only affords one of the many proofs, that antiquaries will pervert or overlook facts when they interfere with their favourite theories. This cloaca, therefore, is doubly interesting, not only from its extraordinary grandeur and antiquity, but from being, perhaps, the sole, and certainly the finest, remains of Etruscan architecture that have come down to our times. (*Rome in the* 19th *Century*, vol. 1, p. 249, *not.*—Compare *Burgess, Antiquities of Rome*, vol. 2, p. 223.)

CLOANTHUS, one of the companions of Æneas, from whom the family of the Cluentii at Rome claimed descent. (*Virg., Æn.*, 5, 122.)

CLODIA, I. a sister of Clodius the tribune, and a female of the most abandoned character. She married Q. Metellus Celer, and was suspected of having poisoned him.—II. The younger sister of the preceding, and equally infamous in character. She married Lucullus, but was repudiated by him for her scandalous conduct. (*Plut., Vit. Lucull.*)

CLODIA LEX, I. *de Cypro*, was brought forward by the tribune Clodius, A.U.C. 695, that Cyprus should be taken from Ptolemy and made a Roman province. This was done in order to punish that monarch for having refused Clodius money to pay his ransom when taken by the pirates, and to remove Cato out of the way by appointing him to see the law executed.—II. Another, *de Magistratibus*, A.U.C. 695, by the same. It forbade the censors to put a stigma or mark of infamy upon any person who had not been actually accused and condemned by both of them.—III. Another, A.U.C. 695, which required the same distribution of corn among the people gratis, as had been given them before at six *asses* and a *triens* the modius.—IV. Another, A.U.C. 695, by the same, *de Judiciis*. It called to an account such as had executed a Roman citizen without a judgment of the people, and all the formalities of a trial. Cicero was aimed at by this law, and soon after, by means of a hired mob, was actually banished.

CLODIUS, Publius, a Roman descended from an illustrious family, but notorious as a bold and reckless demagogue, and a man of the most corrupt morals. Besides being guilty of the most revolting turpitude in the case of his nearest female relatives, he introduced himself, in woman's clothing, into the house of Julius Cæsar, with improper designs against Pompeia, the wife of Cæsar, of whom he was enamoured, and who was then celebrating the mysteries of the *Bona Dea*, at which no male was allowed to be present. He was tried for the sacrilege, but escaped punishment by bribing the judges. In order to be eligible to the tribuneship, he relinquished his patrician rank, and had himself adopted into a plebeian family. While filling the office of tribune he had numerous laws passed, favourable to the people and adverse to the patricians. He procured for Cato, whom he detested, the government of Cyprus, in order that he might lose his reputation in this difficult office, and along with it the influence which he enjoyed at Rome. He cherished equal hatred towards Cicero, whom he finally succeeded in driving from the city. So troublesome at last did he become even to his own party, that, in order to keep him in check, Pompey procured the recall of Cicero from exile, which he could not effect, however, without the strenuous aid of the tribune Milo; and not long after Clodius was slain in a conflict that took place between his followers and those of Milo. (*Cic., Or. pro Mil.—Plut., Vit. Cic.*)

CLŒLIA, a Roman virgin, given as a hostage to Porsenna. According to the old Roman legend, when Porsenna and the Romans made a peace after the affair of Mucius Scævola, the latter people gave hostages to the king, ten youths and ten maidens, children of noble parents, as a pledge that they would truly keep the peace which had been made. It happened, as the camp of the Etrurians was near the Tiber, that Cloelia, one of the maidens, escaped with her companions, and fled to the brink of the river; and, as the Etrurians pursued them, they all rushed into the water and swam in safety across the stream. But the Romans, jealous of their reputation for good faith, sent them all back to the camp of Porsenna. Not to be outdone in generosity, the monarch gave her and her female companions their freedom, and permitted her to take with her half of the youths; whereupon, with the delicacy of a Roman maiden, she selected those only who were of tender years. The Romans raised an equestrian statue in honour of her, on the highest part of the Sacred Way. (*Liv.*, 2, 13.) She was also rewarded with a horse and arms. (*Fragm. Dion. Cass.*, 4.—*Bekker, Anecd.*, 1, p. 133, 8.) There is another story, that Tarquinius fell upon the hostages as they were conducted into the Etrurian camp; and, with the exception of Valeria, who fled back to the city, massacred them all. (*Plin.*, 34, 13.)

CLOTHO, the youngest of the three Parcæ, daughters of Jupiter and Themis. (*Vid.* Parcæ.) She held the distaff, and spun the thread of life, whence her name (*κλώθειν, to spin*).

CLUENTIUS, a Roman, who, at his mother's instigation, was accused of having poisoned his stepfather Oppianicus. He was defended with great ability by Cicero, in an oration which is still extant. (*Vid.* Cicero.)

CLUSIUM, now *Chiusi*, a town of Etruria, on the banks of the Clanis. Its more ancient name was Camers. (*Liv.*, 10, 25.—Compare *Müller, Etrusker*, vol. 1, p. 102, where the name Camers or Camars is regarded as a proof of the place's having been originally possessed by the Umbrian race of the Camertes. Consult also *Cluver, It. Ant.*, vol. 2, p. 567.) The Gauls under Brennus besieged it, but marched to Rome without taking it. It was at Clusium that Porsenna held his court; and near this city he erected for himself the splendid mausoleum of which Pliny has transmitted to us a description on the authority of Varro. (*Plin.*, 36, 13.) The whole account seems to bear no small appearance of fiction; for, had such a stupendous work really existed, some traces of it would surely have remained, not merely in Pliny's day, but even in the present age.—Pliny (3, 5) makes a distinction between Clusium Vetus and Novum; and a village, named *Chiusi*, supposed to represent the latter, is pointed out at the foot of the Apennines, north of *Arezzo*, in confirmation of this distinction. (*Cramer's Anc. Italy*, vol. 1, p. 219.)

CLUSIUS, I. or CLESIUS, a river of Gallia Transpadana, rising among the Euganei, and flowing between the Lake Benacus and the river Mela. It is now the *Chiese*, or *Chiso*, one of the tributaries of the *Oglio*.—II. The surname of Janus, when his temple was shut. (*Ovid, Fast.*, 1, 130.)

CLYMĔNE, I. a daughter of Oceanus and Tethys, who married Iapetus, by whom she had Atlas, Prometheus, Menœtius, and Epimetheus. (*Hesiod, Theog.*, 508, *seqq.*)—II. The mother of Phaëthon. (*Ovid, Met.*, 1, 756.)—III. A female servant of Helen, who ac-

companied her mistress to Troy when she eloped with Paris. (*Ovid, Heroid.*, 17, 267.—*Hom., Il.*, 3, 144.)

Clymenēĭdes, a patronymic given to Phaëthon's sisters, who were daughters of Clymene.

Clypĕa (called by the Greek writers Aspis), now *Aklibia*, a town of Africa Propria, 22 miles east of Carthage. It was built upon a promontory which was shaped like a shield. Agathocles seized upon this place when he landed in Africa, fortified it, and gave it, from the shape of the promontory, the name of Aspis ("a shield" in Greek, same as *Clypeus* in Latin). The natives called the promontory *Taphitis*. This town served as a stronghold to Regulus in the first Punic war. (*Lucan*, 4, 586.—*Liv.*, 27, 29.—*Cæs., B. C.*, 2, 23.)

Clytæmnestra, a daughter of Tyndarus, king of Sparta, by Leda. She was born, together with her brother Castor, from one of the eggs which her mother brought forth after her amour with Jupiter, under the form of a swan. She married Agamemnon, king of Mycenæ. When this monarch went to the Trojan war, he left his wife and family, and all his affairs, to the care of his relation Ægisthus. But the latter proved unfaithful to his trust, corrupted Clytemnestra, and usurped the throne. Agamemnon, on his return home, was murdered by his guilty wife, who was herself afterward slain, along with Ægisthus, by Orestes, son of the deceased monarch. (Consult, for a more detailed account, the articles Agamemnon and Orestes.)

Cnidus, a town and promontory of Doris in Caria, at the extremity of a promontory called Triopium. The founder of the place is said to have been Triopas. (*Diod.*, 5, 61.—*Pausan.*, 10, 2.) From him it received at first the name of Triopium, which at a later period was confined merely to the promontory on which it stood. (*Scylax*, p. 38.—*Herodot.*, 1, 174.) Venus was the chief deity of the place, and had three temples erected to her, under the several surnames of Doritis, Acræa, and Euplœa. In the last of these stood a celebrated statue of the goddess, the work of Praxiteles. (*Pausan.*, 1, 1.—*Plin.*, 36, 5.—*Hor., Od.*, 3, 28.—*Catull.*, 36, 11.) Nicomedes of Bithynia wished to purchase this admirable production of the chisel, and actually offered to liquidate the debt of Cnidus, which was very considerable, if the citizens would cede it to him; but they refused to part with what they esteemed the glory of their city. (*Plin., l. c.*) A drawing of the Venus of Cnidus, from an antique statue found near Rome, is given by Flaxman, at the end of his lectures on sculpture (*pl.* 22). The shores of Cnidus furnished in ancient times, as they do now, a great abundance of fishes. The wines were famous, and Theophrastus speaks of the Cnidian onions as of a particular species, being very mild, and not occasioning tears. Cnidus was the birthplace of the famous mathematician and astronomer Eudoxus; of Agatharchidas, Theopompus, and Ctesias. It is now a mere heap of ruins; and the modern name of the promontory is Cape *Crio*. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 236.) An account of the ruins of Cnidus is given in *Clarke's Travels*, vol. 3, p. 261, from Walpole's MS. Journal.

Cnōsus (Κνωσός, more correct than Cnossus, Κνωσσός, if we follow the language of coins and inscriptions), the royal city of Crete, on the northern coast, at a small distance from the sea. Its earlier name was Cæratus, which appellation was given also to the inconsiderable stream that flowed beneath its walls. (*Strab.*, 476.) It was indebted to Minos for all its importance and splendour. That monarch is said to have divided the island into three portions, in each of which he founded a large city; and fixing his residence at Cnosus, it became the capital of the kingdom. (*Diod. Sic.*, 5, 78.) It was here that Dædalus cultivated his art, and planned the celebrated labyrinth. Cnosus long preserved its rank among the chief cities of Crete, and, by its alliance with Gortyna, obtained the dominion of nearly the whole island. The vestiges of this city are discernible at the present day, to the east of the town of *Candia*, which has communicated to the island its present name. The precise site of the ruins is called *Long Candia*. (*Cramer's Anc. Greece*, vol. 3, p. 368, *seqq.*) The name of this city is sometimes written with an initial G, as Gnosus, and the Γ occurs actually on some coins, but the more common initial letter in Greek inscriptions and on coins is the K. (Compare *Rasche, Lex. Rei Num.*, vol. 2, col. 649, *seqq.*)

Cocălus, a king of Sicily, who hospitably received Dædalus, when he fled before Minos. When Minos arrived in Sicily, the daughters of Cocalus destroyed him. (*Ovid, Met.*, 8, 261.)

Coccēius Nerva. *Vid.* Nerva I.

Coccygius, a mountain of Argolis, between Halice and Hermione. Its previous name was Thornax; but it received the appellation of Coccygius from the circumstance of Jupiter's having been metamorphosed there into the bird called Coccyx (Κόκκυξ) by the Greeks. On its summit was a temple sacred to that god, and another of Apollo at the base. (*Pausanias*, 2, 36.)

Cocintum Promontorium, a promontory of Brutium in Lower Italy, below the Sinus Scylacius. The modern name is Cape *Stilo*. It marked the separation between the Ionian and Sicilian seas. (*Polyb.*, 2, 14.)

Cocles, Publius Horatius (or, as Niebuhr gives it, Marcus Horatius), a Roman who, alone, opposed the whole army of Porsenna at the head of a bridge, while his companions behind him were cutting off the communication with the other shore. When the bridge was destroyed, Cocles, after addressing a short prayer to the god of the Tiber, leaped into the stream, and swam across in safety with his arms. As a mark of gratitude, every inhabitant, while famine was raging within the city, brought him all the provisions he could stint himself of; and the state afterward raised a statue to him, and gave him as much land as he could plough round in a day. (*Liv.*, 2, 10.—*Dion. Hal.*, 1, 24.) Whatever we may think of the other parts of the story, that portion of it which relates to the land is evidently mere poetic exaggeration. Polybius (6, 53) makes Cocles to have perished in the river. (Consult, as regards the whole legend, the remarks of Niebuhr, *Rom. Hist.*, vol. i., p. 476, *seqq., Cambr. transl.*)—The name *Cocles* properly means "a person blind of one eye." It appears to be the old form *ocles* (from *oculus*), with a harsh initial aspiration. (*Varro, L. L.*, 6, 3.)

Cocȳtus, a river of Epirus, which, according to Pausanias (1, 17), blended its nauseous waters with those of the Acheron. Its fancied etymology (from κωκύω, "*to lament*," "*to wail*"), the unwholesomeness of its waters, and, above all, its proximity to the Acheron, induced the poets to make it one of the rivers of the lower world. (*Virg., Georg.*, 3, 38.—*Id., Æn.*, 6, 297, &c.)—"Leaving Potamia," observes an intelligent traveller, "we passed over a marsh or bog formed by the overflowing of the river *Vava*, which is probably the Cocytus of antiquity. It flows from below the mountains of *Margariti*, opposite *Paramithia*, and, after skirting the opposite side of the plain, empties itself into the Acheron, at a small distance from its mouth, below the village of *Tcheukndes*. Pausanias, in his description of the Acheron, intimates that the Cocytus also flows in the same plain; and no other river except the Acheron, now called the ποτάμι τοῦ Σοῦλι, and the *Vava*, is to be discovered in the Phanari. The very appellation *Vava* (βαβά), which is an expression of grief or aversion, seems to strengthen the conjecture; and not only this, but the water of the *Vava* exactly coincides with the expression of Pausanias, ὕδωρ ἀτερπέστατον, for it flows slowly over a deep muddy soil, imbibing noxious qualities

from innumerable weeds upon its banks, and occasions the greatest part of the malaria of the plain." (*Hughes, Travels in Greece*, &c., vol. 2, p. 311.—Compare *Wordsworth's Greece*, p. 254, *seqq.*)

Codānus sinus, one of the ancient names of the *Baltic*. Mela (3, 3, 6) represents it as full of large and small islands, the largest of which he calls Scandinavia; so also Pliny (4, 13). The name Codanus seems to have some reference to that of the Goths in sound. The modern term *Baltic* appears to be derived from the Celtic *Balt* or *Belt*, denoting a collection of water; whence also the name of the straits, *Great* and *Little Belt*. (*Malte-Brun, Dict. Geogr.*, p. viii.)

Codomannus, a surname of Darius the Third, king of Persia. (*Vid.* Darius III.)

Codrus, the last king of Athens. He received the sceptre from his father Melanthus, and was now far advanced in years, having reigned for a considerable time, when some of the Dorian states united their forces for the invasion of Attica. The Dorian army marched to Athens, and lay encamped under its walls; and the oracle at Delphi had assured them of success, provided they spared the life of the Athenian king. A friendly Delphian, named Cleomantis, disclosed the answer of the oracle to the Athenians, and Codrus resolved to devote himself for his country in a manner not unlike that which immortalized among the Romans, at a later date, the name of the Decii. He went out at the gate disguised in a woodman's garb, and, falling in with two Dorians, killed one with his bill, and was killed by the other. The Athenians thereupon sent a herald to claim the body of their king, and the Dorian chiefs, deeming the war hopeless, withdrew their forces from Attica.—This story, which continued for centuries to warm the patriotism of the Athenians, has been regarded by some as altogether improbable. It would seem, however, to be confirmed by the fact mentioned by the orator Lycurgus (*contra Leocr.*, p. 158), that Cleomantis, and his posterity, were honoured with the privilege, of sharing the entertainment provided in the Prytaneum at Athens for the guests of the state. But we scarcely know how the current tradition is to be reconciled with another preserved by Pausanias (7, 25), that a part of the Dorian army effected their entrance by night within the walls, and, being surrounded by their enemies, took refuge at the altars of the Eumenides on the Areopagus, and were spared by the piety of the Athenians. If, however, either must be rejected as a fabrication, this last has certainly the slighter claim to credit.—After the death of Codrus, the nobles, taking advantage, perhaps, of the opportunity afforded by a dispute between his sons, are said to have abolished the title of *king*, and to have substituted for it that of *archon*. This new office was to be held for life, and then transmitted to the son of the deceased. The first of these hereditary archons was Medon, son of Codrus, from whom the thirteen following archons were called Medontidæ, as being his lineal descendants. (*Vid.* Archontes.—*Thirlwall's Hist. of Greece*, vol. 1, p. 275, vol. 2, p. 15.)

Coele (Κοίλη), or, the *Hollow*, I. the northern division of Elis.—II. A quarter in the suburbs of Athens, appropriated to sepulchres. Cimon and Thucydides were both interred in this place. (*Herodot.*, 6, 103.—*Plut., Vit. Cimon.—Pausan.*, 1, 23.) Coele is classed by Hesychius among the Attic demi or boroughs. Col. Leake places, with great probability, this hollow way or gate "to the south of the acropolis, near the gate of *Lumbardhari*, which answers to the Portæ Melitenses." (*Cramer's Ancient Greece*, vol. 2, p. 336.)

Cœlesyria (Κοίλη Συρία), or, the "Hollow Syria," a tract of country between the ranges of Libanus and Antilibanus; in Syria, and stretching inland from the coast as far as the country around Damascus. In the time of Dioclesian it received the name of Phœnicia Libanesia. The modern appellation is given by some as *El-Bokah*. (*Mela*, 1, 11.—*Plin.*, 5, 12.—*Jornand., de Regn. Success.*, p. 65, &c.)

Cœlia Lex, a law passed A.U.C. 630, that in trials for treason the people should vote by ballot, which had been excepted by the Cassian law. (Consult *Cic., de Leg.*, 3, 16.)

Cœlius, a young Roman of considerable talents and acquirements, but of dissolute character, who had been intrusted to the care of Cicero on his first introduction to the Forum. Having imprudently engaged in an intrigue with Clodia, the well-known sister of Clodius, and having afterward deserted her, she accused him of an attempt to poison her, and of having borrowed money from her in order to procure the assassination of Dio, the Alexandrean ambassador. He was defended by Cicero in a speech still extant, and obtained an acquittal. We find him subsequently attaining to the prætorship, and engaging eventually in the civil contest, in which he lost his life. In this, as in most other prosecutions of the period, a number of charges, unconnected with the main one, seem to have been accumulated in order to give the chief accusation additional force and credibility. Cicero had thus to defend his client against the suspicions arising from the general libertinism of his conduct. Middleton has pronounced this to be the most entertaining of the orations which Cicero has left us, from the vivacity of wit and humour with which he treats the gallantries of Clodia, her commerce with Cœlius, and, in general, the gayeties and licentiousness of youth. This oration was a particular favourite with the celebrated Mr. Fox. (*Dunlop's Roman Literature*, vol. 2, p. 309, *seqq.—Correspondence of Wakefield and Fox*, p. 50.)

Cœlus, one of the earlier deities, and the spouse of Terra. He is the same with the Grecian Uranus. (*Vid.* Uranus.)

Cœus (Κοῖος), one of the Titans, son of Cœlus and Terra, or, to adopt the Grecian phraseology, of Uranus and Gê (Gea). His name indicates his cosmogonical character, being derived from *καίω*, "*to burn.*" (*Vid.* Titanes.) He was the father of Latona by Phœbe. (*Hesiod, Theog.*, 404, *seqq.*)

Cohors. *Vid.* Legio.

Colchi, the inhabitants of Colchis.

Colchis, a country of Asia, having Iberia on the east, the Euxine on the west, Caucasus on the north, and Armenia on the south. It is famous in poetic legends as having been the land to which the Argonautic expedition was directed in quest of the golden fleece. (*Vid.* Argonautæ.) It corresponds at the present day to what is called *Mingrelia*. Colchis abounded, according to Strabo, with fruit of every kind, and every material requisite for navigation. Its only exceptionable produce was the honey, which had a bitter taste. The linen manufactured here was in high repute, and was made, according to Herodotus (2, 105), after the manner of Egypt; the two kinds, however, being distinguished from each other by name, since the Greeks called the Colchian by the name of Sardonian, but that which came from Egypt by the proper name of the country. This species of manufacture, together with the dark complexion and crisped locks of the natives, were so many arguments with the ancients to prove them of Egyptian origin, independently of other proofs drawn, according to Herodotus, from their language and mode of life. The historian farther informs us, that, being struck by the resemblance between the Colchians and Egyptians, he inquired, from motives of curiosity, of both nations, and discovered that the Colchians had more recollection of the Egyptians than the Egyptians had of the Colchians. The Egyptians, however, told him, that they believed the Colchians to have been descended from a part of the army of Se-

sostris, left behind by him in this quarter to guard the passes when he was going on his Scythian expedition, and who were finally established here as a military colony. Another argument, in favour of the identity of the Colchians and Egyptians, is drawn by Herodotus from the singular circumstance of the rite of circumcision being common to both. (Compare *Michaëlis, Mos. Recht.*, vol. 4, § 185.—*Meiners, in Comment. Soc. Reg. Gotting.*, vol. 14, p. 207, *seqq.*, p. 211, *seqq.*) —The account here given by Herodotus of the Colchians has elicited a great diversity of opinion among modern scholars. Heeren, for example, thinks that the Egyptian colony in Colchis owed its existence to the Eastern custom of transplanting vanquished nations, either in whole or part, to other and more distant regions; and he supposes the Colchian settlement to have been the result of some such transplantation by Nebuchadnezzar, or some other of the Asiatic monarchs, who penetrated into Egypt. (*Ideen*, vol. 1, pt. 1, p. 405, *not.*) Holstenius makes the Colchians to have been a colony of Jews, transported to the shores of the Euxine by some Assyrian king. (*Ep. ad divers. ed. Boissonad.*, p. 510.) Michaëlis views them as of Syrian origin, led out from home after the overthrow of the kingdom of Damascus. (*Mos. Recht.*, vol. 4, § 185, p. 18, *not.*) Ritter maintains a theory altogether different from any of the preceding. He makes the Colchians of Indian origin, and in this way explains their acquaintance with the manufacture of linen. According to him they were a mercantile colony, established on the shores of the Euxine for the purposes of traffic, and the very name of Sardonian, as applied to the Colchian linen, he traces, along with the term *Sindon* (Σινδών, "fine linen"), to the land of *Serkind* (*Sind*) or India. (*Ritter, Vorhalle*, p. 35, *seqq.*)

Colias Promontorium, a promontory of Attica, about twenty stadia from Phalerum, and still retaining its ancient name, though occasionally designated by that of *Trispyrgoi*. Here was a temple consecrated to Venus, another to the goddesses named Genetyllides (*Pausan.*, 1, 1.—*Strab.*, 398), and also chapels of Pan and Ceres. (*Meurs., de Piræo*, c. 11, p. 574.) Colias was also celebrated for its earthenware. (*Plut., de Audit.*—*Op., ed. Reiske*, vol. 6, p. 153.—*Etym. Mag.*—*Suid.*) Ritter indulges in some curious speculations on the name Colias, and finds in it a connecting link between the religious systems of the eastern and western world. (*Vorhalle*, p. 54, *seqq.*)

Collatia, I. a town of Latium, to the north of Gabii, and colonized from Alba. It was rendered famous in Roman history by the self-immolation of the chaste Lucretia. (*Liv.*, 1, 58.) In the time of Strabo (229) it was little more than a village. The ruins of this place are still to be traced on a hill, which from thence has obtained the name of *Castellacio*. (*Nibby, Viaggio Antiquario*, vol. 1, p. 240.)—II. A town of Apulia, near Mount Garganus, now *Collatini*. (*Plin.*, 3, 11.—*Front., de Col.*)

Collatinus, L. Tarquinius, grandson of Arruns elder brother of Tarquinius Priscus. He derived his surname from Collatia, where he resided, and with the principality of which he was invested. Collatinus was the husband of the celebrated Lucretia; and, after the expulsion of the Tarquins, he and Brutus were elected the first consuls. His relationship, however, to the Tarquin family excited distrust, and when a law was passed banishing the whole Tarquinian house, he was forced to lay down his office and depart from Rome. He ended his days at Lavinium. (*Liv.*, 1, 60.—*Id.*, 2, 2.)

Collina, I. one of the gates of Rome, on Mount Quirinalis, so called, *a collibus Quirinali et Viminali*. —It was called also *Quirinalis*. To this gate Hannibal rode up and threw a spear within the city. (*Ovid, Fast.*, 4, 871.) II. The name of one of the four regions or wards into which Rome was divided by Servius Tullius. The other three were *Palatina, Suburrana*, and *Esquilina*. (*Liv.*, 5, 41.—*Id.*, 36, 10.—*Plin.*, 34, 6.)

Colonæ, I. a city of Troas, north of Larissa. It is placed on the coast by Scylax and others. Pliny, however, assigns it a position inland. Strabo makes it the residence of a Thracian prince, who ruled over the adjacent country, and also the island of Tenedos. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 465.)—II. A town of Mysia, in the territory of Lampsacus. (*Arrian*, 1, 13.—*Strabo*, 589.)

Colonia Agrippina, a city of Germany, on the Rhine. (*Vid.* Agrippina III.)

Colonus, a demus of Attica, to the northwest of the Academy, near Athens. It was named Hippeios, from the altar erected there to the Equestrian Neptune, and is rendered so celebrated by the play of Sophocles (*Œdipus at Colonus*) as the scene of the last adventures of Œdipus. It was the native borough of the poet, and is beautifully described by him in one of the choruses of the same play. From Thucydides we learn that Colonus was distant ten stadia from the city, and that assemblies of the inhabitants were on some occasions convened at the temple of Neptune. (*Thucyd.*, 8, 67.)

Colophon, a city of Ionia, northwest of Ephesus. It was founded by Andræmon, son of Codrus, and was situate about two miles from the coast, its harbour, called Notium, being connected with the city by means of long walls. Colophon was destroyed by Lysimachus, together with Lebedus, in order to swell the population of the new town he had founded at Ephesus. (*Pausan.*, 1, 9.—*Diod. Sic.*, 20, 107.) The Colophonians are stigmatized by several ancient writers as very effeminate and luxurious (*Athenæus*, 12, p. 526), and yet Strabo says, that, at one period, this place possessed a flourishing navy, and that its cavalry was in such repute, that victory followed wherever they were employed. Hence arose the proverb Κολοφῶνα ἐπιτίθεναι, "to add a Colophonian," i. e., to put the finishing hand to an affair. The scholiast on Plato, however, gives another explanation of the saying, which appears somewhat more probable, though its authority is not so good. He states, that the Colophonians had the right of a double vote in the general assembly of the Ionians, on account of the service they had rendered the confederacy by inducing the city of Smyrna to join it. Hence they were frequently enabled to decide points left undetermined from a parity of suffrages. (*Schol. ad Plat. Theætet.*, p. 319.) It arose from this old saying, that, in the early periods of the art of printing, the account which the printer gave of the place and date of the edition, being the last thing printed at the end of the book, was called the *Colophon*. This city was one of the places which contended for the birth of Homer, and was unquestionably the native place of Mimnermus and Hermesianax. It was also famed for its resin, whence the name of *Colophony*, otherwise called Spanish wax, and Grecian resin. (*Cramer's Asia Minor*, vol. 1, p. 357, *seqq.*)

Colossæ, a large and flourishing city of Phrygia Pacatiana, in an angle formed by the rivers Lycus and Mæander. Strabo speaks of the great profits accruing from its wool-trade. One of the first Christian churches was established here, and one of St. Paul's epistles was addressed to it. In the tenth year of the reign of Nero, or about two years after the epistle of St. Paul was sent, this city was nearly destroyed by an earthquake. Under the Byzantine emperors, Colossæ, being in a ruinous state, made way for a more modern town named Chonæ, which was built at a short distance from it. Some remains of Colossæ and its more modern successor are to be seen near each other on the site called *Khonas*, or *Kanassi*, by the Turks. (*Arundell's Seven Churches*, p. 93.)—Hierocles writes the

name of this place Κολασσαί, a reading given also by numerous MSS. of St. Paul's Epistles. But Herodotus, Xenophon, and Strabo give the more customary forms, and they have also on their side the evidence of coins, the authority of which is not to be disputed. (*Cramer's Asia Minor*, vol. 2, p. 44.)

Colossus, a celebrated brazen image at Rhodes, which passed for one of the seven wonders of the world. It was the workmanship of Chares, a pupil of Lysippus, who was employed twelve years in making it. Its height was 105 Grecian feet; there were few persons who could encompass the thumb with their arms, and its fingers were larger than most statues. It was hollow, and in its cavities were large stones, placed there to counterbalance its weight, and render it steady on its pedestal. The cost was 300 talents (nearly $317,000), and the money was obtained from the sale of the machines and military engines which Demetrius Poliorcetes had left behind him when he raised the siege of Rhodes. (*Plin.*, 34, 18.) The Colossus is generally supposed to have stood with distended legs upon the two moles which formed the entrance of the harbour. As the city, however, had two harbours, the main one, and a second one much smaller, within which their fleets were secured, it seems more natural to suppose that this Colossus was placed at the entrance of this latter one, inasmuch as the space between the legs at the base could not have greatly exceeded fifty feet; a space too narrow to be the entrance to the main harbour. There was a winding staircase to go up to the top of the statue, from whence one might discover Syria, and the ships that went to Egypt. It was erected B.C. 300, and, after having stood about fifty-six years, was broken off below the knees, and thrown down by an earthquake. (*Plin., l. c.*) Eusebius says that this occurred in the second year of the 139th Olympiad; but Polybius seems to place it a little later, in the 140th Olympiad (5, 88). The same writer adds, that the greater part of the walls and docks were thrown down at the same time. It remained in ruins for the space of 894 years; and the Rhodians, who had received several large contributions to repair it, divided the money among themselves, and frustrated the expectations of the donors, by saying that the oracle of Delphi forbade them to raise it up again from its ruins. (*Strab.*, 652.) In the year 672 of the Christian era, it was sold, according to Cedrenus, by the Saracens, who were masters of the island, to a Jewish merchant of Edessa, who loaded 900 camels with the brass. Allowing 800 pounds' weight for each load, the brass, after the diminution which it had sustained by rust, and probably by theft, amounted to about 720,000 pounds' weight. The city of Rhodes had, according to Pliny, 100 other colossuses, of inferior size, in its different quarters.—Compare the remarks of Ritter in relation to the worship of the sun, which prevailed in the earliest periods of Rhodes, and the connexion between this and the Colossus. He finds also his accustomed root (*Col-*) in the name of the statue. (*Vorhalle*, p. 104, *seqq.*)

Columella (L. Junius Moderatus), an ancient writer, born at Gades, in the reign of Augustus or Tiberius, and a contemporary, according to his own account, of Seneca and Celsus. The elder Pliny also frequently makes mention of him. His father, Marcus Columella, had possessions in the province of Bætica. The son betook himself at an early period to Rome, where he passed his life, with the exception of a few journeys to Syria and Cilicia. It is not ascertained whether he visited these latter countries as a simple traveller, or on some mission of government, for we know nothing very particularly of the circumstances of his life. We have two works of his remaining: one, entitled "*De Re Rustica*," in twelve books; the other, "*De Arboribus*." This last made, very probably, part of a work on agriculture, in four books, which Columella had published as the first edition of that which we now have in twelve books. On this supposition Cassiodorus was correct in saying that Columella had written a work in sixteen books on rural economy. This author appears to have been but little read. Among the ancients, Servius, Cassiodorus, and Isidorus are the only ones that cite him. He fell into almost complete neglect after Palladius had made an abridgment of his work. (*Vid.* Palladius II.) Hence Vincent de Beauvais and Petrus de Crescentiis, the latter of whom Schneider calls "*diligentissimum veterum rei rusticæ scriptorum lectorem*," were not acquainted with him. (Compare *Script. Rei Rust., ed Schneider*, vol. 2, p. 5.) The style of Columella is pure and elegant; if any reproach can be made against him, it is that of being too studied in his language on the subject of which he treats. The best edition is that of Schneider, in the *Scriptores Rei Rusticæ, Lips.*, 1794–97, 4 vols. 8vo. That of Gesner is also in deservedly high repute, *Leips.*, 1773, 2 vols. 4to.

Columnæ Hercŭlis, "The Pillars of Hercules," a name often given to Calpe and Abyla, or the heights on either side of the Straits of Gibraltar. The tradition was, that the Mediterranean had no outlet in this quarter until Hercules broke through the mountain barrier, and thus formed the present straits. The rocky height on either side of the opening was fabled to have been placed there by him as a memorial of his achievement, and as marking the limits of his wanderings towards the west. (*Vid.* Calpe, Abyla, and Mediterraneum Mare.—*Odyss.*, 4, 351.—*Virg.*, *Æn.*, 11, 262.)

Colŭthus, a native of Lycopolis in Egypt, supposed to have lived about the beginning of the sixth century. He wrote a poem in six cantos, entitled "*Calydoniacs*" (Καλυδωνικά), as well as other pieces that are now lost. He is believed also, though without any great degree of certitude, to have been the author of a poem, in three hundred and eighty-five verses, which bears the title of "the Rape of Helen" (Ἑλένης ἁρπαγή). This most unfortunate imitation of Homer commences with the nuptials of Peleus and Thetis. The poet goes on, without any animation, sentiment, or grace whatsoever, to recount the judgment of Paris, the voyage of this prince to Sparta, and the abduction of Helen, which takes place after the first interview. This poem of Coluthus was discovered by Cardinal Bessarion along with that of Quintus Smyrnæus. The best editions are, that of Van Lennep, *Leovard*, 1747, 8vo, improved by Shaeffer, *Lips.*, 1825, 8vo, and that of Bekker, *Berol.*, 1816, 8vo.

Comagēne. *Vid.* Commagene.

Comāna (*orum*), I. a city of Pontus, surnamed Pontica, to distinguish it from the Cappadocian city of the same name. It was situate to the northeast of Zela, and not far from the source of the Iris. (*Strabo*, 547.) This place was celebrated for the worship of the goddess Mâ, supposed to answer to the Bellona of the West. She was likewise revered with equal honours in the Cappadocian Comana. The priesthood attached to the temple was an office of the highest emolument and dignity, and was sought after by kings and princes. The city itself was large and populous, and kept up a considerable traffic with Armenia. The festivals of the goddess, which were held twice a year, drew thither an immense concourse from the surrounding countries and towns, as well as from more distant parts. There were no less than 6000 slaves attached to the service of the temple, and most of these were courtesans. Hence it was remarked, that the citizens were generally addicted to pleasure, and the town itself was styled by some the little Corinth. The chief produce of the country was wine. When the Romans, under Lucullus, invaded Pontus, a report

was spread, probably by Mithradates, that they were come for the express purpose of plundering the shrine of Comana. (*Cic., Or. pro Leg. Manil.*, § 9.) Some remains, at the present day, not far from *Tokat*, under the name of *Komanak*, sufficiently indicate the ancient site. (*Cramer's Asia Minor*, vol. i., p. 307, *seq.*) —II. A city of Cappadocia, on the river Sarus, and the principal place in the district of Cataonia. It was celebrated, like its Pontic namesake (No. I.), for the worship of Mâ, the Cappadocian Bellona. The population consisted, in a great degree, of soothsayers, priests, and slaves, belonging to the sacred institution; the latter of these amounted, in the time of Strabo, to more than 6000 of both sexes. These belonged exclusively to the high-priest, who stood next in rank to the King of Cappadocia, and was generally chosen from the royal family. The territory annexed to the temple was very considerable, and furnished a large income for the pontiff. (*Cic., Ep. ad Fam.*, 15, 4.) It was asserted that the worship of Bellona, like that of Diana Tauropolus, had been brought from Tauris by Orestes and Iphigenia, and it was even pretended that the former had deposited within the temple his mourning locks (*κόμην*), whence the city was called Comana. (*Strab.*, 535.) These, of course, are fables of Greek invention. The Bellona of Comana was probably no other than the Anaïtis of the Persians and Armenians, and perhaps the Agdistis and Cybele of the Phrygians. The Cappadocian Comana was distinguished from the Pontic by the epithet of *Χρυσῆ*. The Turkish town of *El Bostan* is thought to represent the ancient city. (*Kinneir's Travels, Append.*, p. 560.—*Cramer's Asia Minor*, vol. 2, p. 138, *seqq.*)

Comaria promontorium, a promontory forming the southern extremity of India intra Gangem. It is now Cape *Camorin* (or *Comari*). Al-Edrissi, the Arabian geographer, confounds this cape with *Comar*, or the island of Madagascar. (*Arrian, Peripl. Mar. Erythr.* —*Vincent's Anc. Commerce*, vol. 2, p 498.)

Commăgēnē, a district of Syria, in the northeastern extremity of that country, bounded on the north by Mount Taurus, on the west by Amanus, on the east by the Euphrates, and on the south by Cyrrhestica. Its chief city was Samosata. This tract of country had at one time rulers of its own, but became a Roman province under Domitian. Its modern name is *Camash* or *Kamask*. (*Plin.*, 5, 12.—*Eutrop.*, 7, 19. —*Amm. Marcell.*, 14, 26.) The name often occurs as Comagene, but the more correct form is Commagene. (Consult *Rasche, Lex. Rei Num.*, vol. 2, col. 723.)

Commŏdus, L. Aurelius Antonīnus, son and successor of M. Aurelius Antoninus, ascended the imperial throne A.D. 180. The reign of this prince is a scene of guilt and misery, which the historian contemplates with disgust, and is glad to dismiss with brevity. He appears, indeed, to have inherited all the vices of his mother Faustina; and his father, in selecting him for his successor, allowed the feelings of the parent to triumph over the wisdom of the magistrate. He had accompanied his father on the expedition against the Marcomanni and Quadi, but no sooner was Aurelius dead than his degenerate son became anxious to proceed to Rome, and soon concluded a hasty and disgraceful peace with the very barbarians whom his father was on the point of completely subjugating when he was cut off by disease. Notwithstanding the care which Antoninus had bestowed upon his education, Commodus was ignorant to an extreme degree, having neither abilities nor inclination for profiting by the imperial example and instruction. On his return to Rome he speedily showed the bias of his natural disposition, giving himself up to unrestrained indulgence in the grossest vices. That he might do so without impediment, he intrusted all power to Perennis, præfect of the prætorian guard, a man of stern and cruel temper, who was at last slain by his soldiers for his severity. A conspiracy against the life of Commodus having failed, was followed by a long succession of judicial murders, to gratify the vengeance of the cowardly and vindictive tyrant. He was next threatened by a new danger: disaffection had spread over the legions, and an attempt of Maternus, a private soldier, who headed a band of deserters, and projected the assassination of Commodus during the celebration of the festival of Cybele, was so ably conceived, that he must have been successful but for the treachery of an accomplice. But neither duty nor danger could draw Commodus from the sports of gladiators or the pleasures of debauchery. Cleander, a Phrygian slave, soon succeeded to the place and influence of Perennis, and for three years the empire groaned beneath his cruelty and rapacity. At length a new insurrection burst forth, which nothing could allay, the prætorian cavalry being defeated in the streets by the populace, until the head of Cleander was, by the emperor's command, thrown to the insurgents. In the mean time, Commodus was indulging his base tastes and appetites, not only by gross sensuality, but by endeavouring to rival the gladiators in their sanguinary occupation. Being a very skilful archer, and of great personal strength, he delighted in killing wild beasts in the amphitheatre, and thus pretending to rival the prowess of Hercules. In the gladiatorial contests, he publicly engaged so often, that he was the conqueror in 735 combats. Though luxurious in his dress, frequently resorting to the baths eight times in the day, scattering gold dust in his hair, and, from the fear of admitting the approach of a razor in the hand of another, singing off his beard, he was especially proud of exhibitions of personal strength, and frequently butchered victims with his own hands in the garb of a sacrificer. Among the flatteries of the obsequious senate, none pleased him more than the vote which styled him the *Hercules of Rome*, not even that which annexed to him the titles of *Pius* and *Felix*, or which offered to abolish the name of the eternal city, and substitute for it *Colonia Commodiana!*— After thirteen years of unmitigated oppression, his favourite Martia ultimately became the instrument by which the Roman world was delivered from its odious master. She discovered, from some private notes of Commodus, that herself, Lætus the prætorian præfect, and Electrus the chamberlain, were on the list devoted to death: a conspiracy was immediately formed, Martia administered poison to the emperor, and, lest the measure should not prove effectual, the deed was completed by suffocation, A.D. 192. (*Lamprid., Vit. Com.*—*Encyclop. Metropol.*, div. 3, vol. 2, p. 684.)

Compsa, a city of Samnium, on the southern confines of the Hirpini. It revolted to Hannibal after the battle of Cannæ, and it was here that this general left all his baggage and part of his army when advancing towards Campania. (*Liv.*, 23, 1.) Compsa was retaken by the Romans under Fabius two years afterward. (*Liv.*, 24, 20.) Velleius Paterculus says, that Milo, the opponent of Clodius, met his death before the walls of Compsa, which he was at that time besieging (*Vell. Paterc.*, 2, 68); but, according to Cæsar and Pliny, this event took place near Cossa in Lucania. The modern *Conza* occupies the site of the ancient city. (*Cramer's Anc. Italy*, vol. 2, p. 253.)

Comum, a city of Gallia Cisalpina, at the southern extremity of the Lacus Larius, or *Lago di Como*. It was originally a Gallic settlement, and continued to be an inconsiderable place until a Greek colony was established here by Pompeius Strabo and Cornelius Scipio, and subsequently by Julius Cæsar. Comum thenceforth took the name of Novum Comum. (*Strabo*, 212.—*Porcacchi Nobilta della Citta di Como*, vol. 1, p. 10.) The enemies of Cæsar, among whom were the consuls Cl. Marcellus and L. Cornelius Lentulus, appear to have taken the lead, and used every endeav-

sur to fulfil the colony, and even went so far as to propose a law which should deprive it of its municipal rights. (*Appian, Bell. Civ.*, 2, 26.—*Plut., Vit. Cæs.*—*Suet., Vit. Jul.*, 28.) If they succeeded in their designs, it was only for a short time; since we may collect from the letters of the younger Pliny, who was born at Comum, that his native city was in his time in a very flourishing state, and in the enjoyment of all the privileges which belonged to a Roman corporation, independently of the prosperity and affluence it would naturally derive from the peculiar advantages of its situation. (*Plin., Ep.*, 3, 6.—*Id. ibid.*, 4, 13.—*Id. ibid.*, 4, 24.) Comum is now *Como*. (*Cramer's Anc. Italy*, vol. 1, p. 60.)

Concĭni, a people of Spain, among the Cantabri. According to Horace (*Ode*, 3, 4, 34); they delighted in mingling the blood of horses with their drink. This same trait is mentioned by Silius Italicus (3, 360, *seqq.*), who makes them of Scythian origin, tracing them up to the parent stock of the Massagetæ. Strabo likewise speaks of a resemblance between them and the Scythians in certain customs. The Scythian Massagetæ, according to Dionysius Periegetes (*v.* 743, *seqq.*), drank milk mixed with horse's blood; which is also ascribed to the Geloni by Virgil (*Georg.*, 3, 463); while Pliny states, that the Sarmatæ mixed millet with the milk of mares, or with the blood drawn out of their legs. Their chief town, *Concana*, is now called *Santilana*, or *Cangas de Onis*. (*Virg., G.*, 3, 463.—*Sil. Ital.*, 3, 361.—*Horat., Od.*, 3, 4, 34.)

Condrūsi, a people of Gallia Belgica, to the south of the Eburones. Their country answers at the present day to the archdeaconry of *Condros*, forming part of the bishopric of *Liege*. (*Cæs., B. G.*, 2, 4.—*Lemaire, Ind. Geogr. ad Cæs.*, vol. 4, p. 239.)

Confluentes, a city of the Treviri, at the confluence of the Moselle and Rhine, now *Coblentz*. This town, in the time of the Romans, was the station of the first legion; and afterward became the residence of the successors of Charlemagne. (*Anton., Itin.*—*Tab. Peut.*—*Cæs., B. G.*, 4, 15.—*Amm. Marcell.*, 16, 3.)

Conimbrĭca, a town of Lusitania, near the seacoast, on the river Munda, now *Coimbra* in modern Portugal. As regards the termination of the ancient name (*-brica*), consult remarks under the article Mesembria.

Conon, I. a distinguished Athenian commander, was one of the generals who succeeded Alcibiades in the command of the fleet during the Peloponnesian war. Having engaged with Callicratidas, the Spartan admiral, he lost thirty vessels, and was compelled to take shelter in the harbour of Mytilene, where he was blockaded by his opponent. The victory gained by the Athenians at the Arginusæ released him at length from this situation. Being subsequently appointed along with five others to the command of a powerful fleet, he proceeded to the Hellespont, where Lysander had charge of the Lacedæmonian squadron. The negligence of his fellow-commanders, the result of overweening confidence in their own strength, led to the fatal defeat at Ægos Potamos, and the whole Athenian fleet was taken, except nine vessels of Conon's division, with eight of which, thinking that the war was now desperate, he sailed to Salamis in the island of Cyprus. The ninth vessel was sent to Athens with the tidings of the defeat. In Cyprus, Conon remained at the court of Evagoras, watching for an opportunity to prove of service to his country. Such a state of affairs soon presented itself. The Lacedæmonians, having no more rivals in Greece, sent Agesilaus with an army into Asia, to make war upon the Persian king. Conon immediately repaired to Pharnabazus, the satrap of Lydia and Ionia, aided him with his counsels, and suggested to him the idea of exciting the Thebans and other Grecian communities against Sparta, so as to compel that state to recall Agesilaus from the East. The plan was approved of by the King of Persia, and Conon, at the head of a Persian fleet, B.C. 398, attacked the Spartan admiral Pisander near Cnidus, and defeated him, with the loss of the greater part of his ships. Lacedæmon immediately lost the empire of the sea, and her power in Asia Minor ceased. Conon thereupon, after ravaging the coasts of Laconia, returned to Attica, rebuilt the city walls as well as those of the Piræus, with means which had been furnished by Pharnabazus, and gave on this occasion a public entertainment to all the Athenians. The Lacedæmonians, dispirited by the success of Conon, and alarmed at the re-establishment of the Athenian fortifications, sent Antalcidas to Tiribazus, one of the Persian generals, to negotiate a peace. The Athenians, on their part, deputed Conon and some others to oppose this attempt; but Tiribazus being favourably inclined towards Sparta, and in all probability jealous of Pharnabazus, imprisoned Conon, under the pretext that he was endeavouring to excite an insurrection in Æolis and Ionia. The Persian king, however, disapproved of the conduct of his satrap, and Conon was released. The latter thereupon returned to the island of Cyprus, where he fell sick and died, about B.C. 390. His remains were conveyed to Athens. (*Corn. Nep., in Vit.*—*Xen., Hist. Gr.*, 1, 4, 10.—*Id. ib.*, 2, 1, 21, &c.—*Diod. Sic.*, 13, 78.—*Id.*, 14, 39.—*Id.*, 14, 83, &c.)—II. A native of Samos, distinguished as an astronomer and geometrician. None of his works have reached us; he is mentioned, however, with eulogiums, by Archimedes, Virgil, Seneca, and others. Conon lived between about 300 and 260 years before our era. Apollonius, in the fourth book of his Conic Sections, does not speak as favourably of him as Archimedes has done. He thinks that many of his demonstrations might be rendered more concise. This is nearly all that we know respecting Conon as a geometer. He is mentioned as an astronomer by one of the commentators on Ptolemy, who speaks of his having made observations in Italy. Seneca (*Quæst. Nat.*, 7, 3) informs us, that he had made out a list of the eclipses of the sun that had been visible in Egypt. He is mentioned also by Virgil (*Eclog.*, 3, 40), and by Catullus in his translation of the Greek poem of Callimachus, on the tresses of Berenice. The Greek piece itself, in which he bore a conspicuous part, is lost. (*Vid.* Berenice.) Delambre expresses considerable doubt as to the correctness of the story, which makes Conon to have named a new constellation after the locks of the Egyptian queen. (*Delambre, in Biogr. Univ.*, vol. 9, p. 427.)

Consentes, the name which the Romans gave to the twelve superior deities, or *Dii Majorum Gentium*. The best derivation of the name is that which traces it to the participle of the obsolete verb *conso*, "to advise" or "counsel," the *Dii Consentes* being they who formed the council of the sky. (*Voss., Etym., s. v.*) Ennius has expressed their names in the two following lines:

"*Juno, Vesta, Ceres, Diana, Minerva, Venus, Mars, Mercurius, Jovi', Neptunus, Vulcanus, Apollo.*"

(*Ennii, Fragm., ed. Hessel.*, p. 164.—Compare *Columna, ad loc.*)

Consentĭa, a town of the Brutii, the capital of that people according to Strabo (255), and situated at the sources of the river Crathis. It was taken by Hannibal after the surrender of Petilia (*Liv.*, 23, 30), but again fell into the hands of the Romans towards the end of the war. (*Liv.*, 29, 38.) It is now represented by *Cosenza*. (*Cramer's Anc. Italy*, vol. 2, p. 434.)

Constans, a son of Constantine. (*Vid.* Constantinus.)

Constantĭa, a granddaughter of Constantine, who married the Emperor Gratian.

CONSTANTĪNA, a princess, wife of the Emperor Gallus.

CONSTANTINOPŎLIS. *Vid.* Byzantium.

CONSTANTĪNUS (Caius Flavius Valerius Aurelius Claudius), surnamed *the Great*, son of the Emperor Constantius Chlorus, was born A.D. 272, or, according to some authorities, A.D. 274, at Naisus, a city of Dacia Mediterranea. When Constantine's father was associated in the government by Diocletian, the son was retained at court as a kind of hostage, but was treated with great kindness at first, and was allowed several opportunities of distinguishing himself. After the abdication of Diocletian, Constantius and Galerius were elevated to the rank of Augusti, while two new Cæsars, Severus and Maximin, were appointed to second them. Constantine was not called to the succession. Diocletian, partial to Galerius, his son-in-law, had left the nomination of the two new Cæsars to the latter; and the son of Constantius, whose popularity and talents had excited the jealousy of Galerius, and whose departure, although earnestly solicited by his father, was delayed from time to time under the most frivolous pretences, with difficulty at length obtained permission to join his parent in the West, and only escaped the machinations of the emperor by travelling with his utmost speed until he reached the western coast of Gaul. He came just in time to join the Roman legions, which were about to sail under his father's command to Britain, in order to make war upon the Caledonians. Having subdued the northern barbarians, Constantius returned to York, where he died in the month of July, in the year 306. Galerius, sure of the support of his two creatures, the Cæsars, had waited impatiently for the death of his colleague, to unite the whole Roman empire under his individual sway. But the moderation and justice of Constantius had rendered him the more dear to his soldiers from the contrast of these qualities with the ferocity of his rival. At the moment of his death, the legions stationed at York, as a tribute of gratitude and affection to his memory, and, according to some, at his dying request, saluted his son Constantine with the title of Cæsar, and decorated him with the purple. Whatever resentment Galerius felt at this, he soon perceived the danger of engaging in a civil war. As the eldest of the emperors, and the representative of Diocletian, he recognised the authority of the colleague imposed upon him by the legions. He assigned unto him the administration of Gaul and Britain, but gave him only the fourth rank among the rulers of the empire, and the title of Cæsar. Under this official appellation, Constantine administered the prefecture of Gaul for six years (A.D. 306–312), perhaps the most glorious, and certainly the most virtuous, period of his life.—The title and rank of Augustus, which his soldiers had conferred upon Constantine, but which Galerius had not allowed him to retain, the latter gave to Severus, one of his own Cæsars. This dignity had been expected by Maxentius, son of the abdicated Emperor Maximian, the former colleague of Diocletian. Indignant at his disappointment, Maxentius caused himself to be proclaimed emperor by his army; and, to colour his usurpation, he induced his father to leave his retreat and resume the imperial title. A scene of contention followed, scarcely paralleled in the annals of Rome. Severus marched against the two usurpers; but was abandoned by his own troops, yielded, and was slain. Galerius levied a great army, and marched into Italy against Maximian and Maxentius, who, dreading his power, retired to Gaul, and endeavoured to procure the support of Constantine. This politic prince did not consider it expedient to provoke a war at that time, and for no better cause; and Galerius having withdrawn from Italy and returned to the East, Maximian and Maxentius returned to Rome. To aid him in the struggle, Galerius conferred the title of emperor on his friend Licinius; and thus there were at once six pretenders to the sovereignty of the empire, namely, Galerius and Licinius, Maximian and his son Maxentius, Maximin, who had been nominated Cæsar by Galerius, and Constantine, the son and successor of Constantius. Among these rivals Constantine possessed a decided superiority in prudence and abilities, both military and political. The harsh temper of Maximian soon led to a quarrel between him and his son Maxentius. Quitting Rome, he went to Gaul, to Constantine, who had become his son-in-law when he and his son were endeavouring to make head against Galerius. Here also Maximian found himself disappointed of that power which he so greatly longed to possess, and, having plotted against Constantine, was detected and put to death. Galerius died not long after, leaving his power to be divided between his Cæsars Maximin and Licinius; and there were now four competitors for the empire, Constantine, Maxentius, Maximin, and Licinius. Maxentius speedily provoked open hostilities with Constantine, who marched at the head of a powerful army towards Rome. It was while Constantine was proceeding on this momentous expedition that he made an open and public declaration in favour of Christianity. Before that time, the persecuting edicts of Diocletian had been much mitigated by the forbearance and leniency of Constantius; and Constantine not only followed his father's example in being merciful to the persecuted Christians, but even showed them some marks of positive favour. Very considerable numbers of them, in consequence, flocked to his standard, and swelled the ranks of his army. Their peaceful, orderly, and faithful conduct, contrasting most favourably with the turbulent and dissolute behaviour of those who formed the mass of common armies, won his entire confidence. To what extent this led Constantine to form a favourable opinion of Christianity, or inclined him to view with esteem and respect the tenets which had produced such results, cannot be ascertained. How far his avowed reception of Christianity was influenced by the prudence of the politician, how far by the conviction of the convert, it is impossible to determine. The accounts of his dream and his vision (*vid.* Labarum), which united to enforce his trust in Christianity, bear too much the aspect of fiction, or of having been the illusive consequences of mental anxiety, brooding intensely on the possible results of a great religious revolution, to be woven into the narrative of sober history. This, at least, is certain: Constantine caused the *cross* to be employed as the imperial standard, and advanced with it to promised victory. After the armies of Maxentius, led by his generals, had sustained two successive defeats, that emperor himself, awakening from his sensual and inactive life at Rome, advanced against his formidable assailant, and met him near the little river Cremera, about nine miles from the city. Maxentius lost the day, after a bloody conflict, and, in endeavouring to enter the city by the Milvian bridge, was precipitated into the Tiber, where he perished. Constantine was received at Rome with acclamations; Africa acknowledged him, as well as Italy; and an edict of religious toleration, issued at Milan, extended the advantages, hitherto enjoyed by Gaul alone, to this prefecture also. After a brief stay at Rome, during which he restored to the senate their authority, disbanded the prætorian guard, and destroyed their fortified camp, from which they had so long awed the city and given rulers to the empire, Constantine proceeded to Illyricum to meet Licinius, with whom he had formed a secret league before marching against Maxentius. The two emperors met at Milan, where their alliance was ratified by the marriage of Licinius to Constantine's sister. During this calm interview, Constantine prevailed upon Licinius to repeal the per-

secuting edicts of Dioclesian, and to issue a new one, by which Christianity was encouraged, its teachers were honoured, and its adherents advanced to places of trust and influence in the state. After the overthrow of Maximin by Licinius, and his death at Nicomedia, Constantine and his brother-in-law were now the only two that remained of the six competitors for the empire; and the peace between them, which had seemed to be established on so firm a basis, was soon interrupted by a strife for sole supremacy. In the first war (A.C. 315) Constantine wrested Illyricum from his competitor. After an interval of eight years the contest was renewed. Licinius was beaten before Adrianople, the 3d July, 323, and Constantine the Great was recognised as sole master of the Roman world.—The seat of empire was now transferred to Byzantium, which took from him the name of Constantinople. Several edicts were issued for the suppression of idolatry; and their churches and property restored to the Christians, of which they had been deprived during the last persecution. A re-construction of the empire was effected upon a plan entirely new, and this renovated empire was pervaded by the worship and the institutions of Christianity. That much of the policy of the statesman was mixed up with this patronage of the new religion can easily be imagined. But still it would be wrong to make him, as some have done, a mere hypocrite and dissembler. The state of his religious knowledge, as far as we have any means of judging, was certainly very inadequate and imperfect; but he was well aware of the characters of the two conflicting religions, Christianity and Paganism, and the purity of the former could not but have made some impression upon his mind.—The private character of Constantine has suffered, in the eyes of posterity, from the cruel treatment of Crispus, his son by his first wife, whom he had made the partner of his empire and the commander of his armies. Crispus was at the head of the administration in Gaul, where he gained the hearts of the people. In the wars against Licinius he had displayed singular talents, and had secured victory to the arms of his father. But, from that moment, a shameful and unnatural jealousy stifled every paternal feeling in the bosom of the monarch. He detained Crispus in his palace, surrounded him with spies and informers, and at length, in the month of July, 326, ordered him to be arrested in the midst of a grand festival, to be carried off to Pola in Istria, and there put to death. A cousin of Crispus, the son of Licinius and Constantine's sister, was at the same time sent, without trial, without even accusation, to the block. His mother implored in vain, and died of grief. Fausta, the daughter of Maximian, the wife of Constantine, and the mother of the three princes who succeeded him, was shortly after stifled in the bath by order of her husband.—Constantine died at the age of sixty-three, at Nicomedia, May 22, 337, after a reign of thirty-one years from the death of his father, and of fourteen from the conquest of the empire. (*Hetherington, Hist. of Rome*, p. 236, *seqq.*—*Sismondi, Fall of the Roman Empire*, p. 76, *seqq.*—*Encyclop. Metropol., div.* 3, vol. 3, p. 74, *seqq.*)—Constantine left three sons, Constantine, Constans, and Constantius, among whom he divided his empire. The first, who had Gaul, Spain, and Britain for his portion, was conquered by the armies of his brother Constans, and killed in the twenty-fifth year of his age, A.D. 340. Magnentius, the governor of the provinces of Rhætia, murdered Constans in his bed, after a reign of thirteen years; and Constantius, the only surviving brother, now become the sole emperor, A.D. 353, punished his brother's murderer, and gave way to cruelty and oppression. He visited Rome, where he displayed a triumph, and died in his march against Julian, who had been proclaimed emperor by his soldiers.

Constantius, I. Chlorus, son of Eutropius, and father of Constantine the Great, merited the title of Cæsar, which he obtained, by his victories in Britain and Germany. He became the colleague of Galerius on the abdication of Dioclesian; and, after bearing the character of a humane and benevolent prince, he died at York, and had his son for his successor, A.D. 306.—II. The third son of Constantine the Great. (*Vid.* Constantinus.)—III. The father of Julian and Gallus, was son of Constantius by Theodora, and died A.D. 337.—IV. A Roman general, who married Placidia, the sister of Honorius, and was proclaimed emperor, an honour he enjoyed only seven months. He died universally regretted, 421 A.D., and was succeeded by his son Valentinian in the West.

Consualia, the festival of the god Consus. (*Vid.* Consus.)

Consŭles, two chief magistrates at Rome, chosen annually by the people. The office commenced after the expulsion of the kings, and the first two consuls were L. Junius Brutus and L. Tarquinius Collatinus, A.U.C. 244. In the first ages of the republic the two consuls were always chosen from patrician families; but the people obtained the privilege, A.U.C. 388, of electing one of the consuls from their own body; and sometimes both were plebeians. The first consul from the plebeians was L. Sextius.—It was required that every candidate for the consulship should be forty-three years of age. He was always to appear at the election as a private man, without a retinue; and it was requisite, before he canvassed for the office, to have discharged the inferior functions of quæstor, ædile, and prætor. Sometimes, however, these qualifications were disregarded. M. Valerius Corvus was made a consul in his twenty-third year; Scipio Africanus the Elder in his twenty-fourth, and the Younger in his thirty-eighth; T. Quinctius Flamininus when not quite thirty; Pompey before he was full thirty-six.—The consuls were at the head of the whole republic; all the other magistrates were subject to them, except the tribunes of the commons. They assembled the people and senate, laid before them what they pleased, and executed their decrees. The laws which they proposed and got passed were usually called by their name. They received all letters from the governors of provinces, and from foreign kings and states, and gave audience to ambassadors. The year was named after them, as it used to be at Athens from one of the archons. Their insignia were the same with those of the kings (except the crown), namely, the *toga prætexta*, *sella curulis*, the sceptre or ivory staff, and twelve lictors with the *fasces* and *securis*. Within the city, the lictors went before only one of the consuls, and that commonly for a month alternately. A public servant, called *accensus*, went before the other consul, and the lictors followed. He who was eldest, or had most children, or who was first elected, or had most suffrages, had the *fasces* first. When the consuls commanded different armies, each of them had the *fasces* and *securis*; but when they both commanded the same army, they commonly had them for a day alternately. Valerius Poplicola took away the *securis* from the *fasces*, i. e., he took from the consuls the power of life and death, and only left them the right of scourging. Out of the city, however, when invested with military command, they retained the *securis*, i. e., the right of punishing capitally. Their provinces used anciently to be decreed by the senate after the consuls were elected or had entered on their office. But by the Sempronian law, passed A.U.C. 631, the senate always decreed two provinces to the future consuls before their election, which they, after entering upon their office, divided by lot or agreement. Sometimes a certain province was assigned to some one of the consuls, both by the senate and people, and sometimes again the people reversed what the senate had decreed respecting the

provinces. No one could be consul two following years; an interval of ten years must have elapsed previous to the second application; yet this regulation was sometimes broken, and we find Marius re-elected consul, after the expiration of his office, during the Cimbrian war. The office of consul became a mere matter of form under the emperors; although, as far as appearance went, they who filled the station indulged in much greater pomp than had before been customary: they wore the *toga picta* or *palmata*, and had their *fasces* wreathed with laurel, which used formerly to be done only by those who triumphed. They also added the *securis* or axe to the *fasces* of their lictors.—Cæsar introduced a custom, which became a common one after his time, of appointing consuls for merely a part of a year. The object was to gratify a larger number of political partisans. Those chosen on the first day of January, however, gave name to the year, and were called *ordinarii*; the rest were termed *suffecti*. Under Commodus there were no less than twenty-five consuls in the course of a single year. Constantine renewed the original institution, and permitted the consuls to be a whole year in office.

Consus, a Roman deity, the god of counsel, as his name denotes. His altar was in the Circus Maximus, and was always covered, except on his festival-day, the 18th August, called Consualia. Horse and chariot races were celebrated on this occasion, and the working-horses, mules, and asses were crowned with flowers, and allowed to rest. (*Dion. Hal.*, 1, 33.—*Plut., Quæst. Rom.*, 48.) Hence Consus has probably been confounded with Neptunus Equestris. It was at the Consualia that the Sabine maidens were carried off by the Romans. (*Keightley's Mythology*, p. 529.)

Copæ, a small town of Bœotia, on the northern shore of the Lake Copaïs, and giving name to that piece of water. It was a town of considerable antiquity, being noticed by Homer in the Catalogue of the ships. (*Il.*, 2, 502.) Pausanias remarks here the temples of Bacchus, Ceres, and Serapis (9, 24.—Compare *Thucyd.*, 4, 94.—*Strab.*, 406 and 410). Sir W. Gell points out, to the north of *Kardsitza* (the ancient Acræphia), "a triangular island, on which are the walls of the ancient Copæ, and more distant, on another island, the village of *Topolias*, which gives the present name to the lake." (*Gell's Itin.*, p. 143.) And Dodwell speaks of a low insular tongue of land projecting from the foot of Ptous, and covered with the ruins of a small ancient city, the walls of which are seen encircling it to the water's edge. (*Dodwell's Tour*, vol. 2, p. 56.)

Copaïs Lacus, a lake of Bœotia, which, as Strabo informs us, received different appellations from the different towns situated along its shores. At Haliartus it was called Haliartius Lacus (*Strabo*, 410); at Orchomenus, Orchomenius. (*Plin.*, 16, 36.) Pindar and Homer distinguish it by the name of Cephissus. That of Copaïs, however, finally prevailed, as Copæ was situate near the deepest part of it. It is by far the most considerable lake of Greece, being not less than three hundred and eighty stadia, or forty-seven miles in circuit, according to Strabo (407). Pausanias states, that it was navigable from the mouth of the Cephissus to Copæ (9, 24). As this considerable extent of water had no apparent discharge, it sometimes threatened to inundate the whole surrounding country. Tradition indeed asserted, that near Copæ there stood, in the time of Cecrops, two ancient cities, Eleusis and Athenæ, the latter of which was situated on the river Triton, which, if it is the torrent noticed by Pausanias, was near Alalcomenæ. (*Strabo*, 407.—*Pausan., l. c.*) Stephanus Byzantinus reports, that when Crates drained the waters which had overspread the plains, the latter town became visible (*s. v.* Ἀθῆναι). Some writers have asserted, that it occupied the site of the ancient Orchomenus. (*Strabo, l. c.*—*Steph. Byz., v. c.*) Fortunately for the Bœotians, nature had supplied several subterranean canals, by which the waters of the lake found their way into the sea of Eubœa. Strabo supposes they were caused by earthquakes. Their number is uncertain; but Dodwell, who seems to have inquired minutely into the subject, was informed by the natives that there were as many as fifteen. He himself only observed four, one at the foot of Mount Ptous, near Acræphia, which conveys the waters of Copaïs to the Lake Hylica, a distance of about two miles. The other *katabothra*, as they are called by the modern Greeks, are on the northeastern side of the lake. Dodwell speaks of these subterranean canals as being in a calcareous rock, of a hard though friable quality, and full of natural caverns and fissures. (*Dodwell's Tour*, vol. 1, p. 238.) In consequence of some obstructions in these outlets, an attempt was made to cleanse them in the time of Alexander, and for this purpose square pits were cut in the rock in the supposed direction of this undergroand stream. Mr. Raikes saw some of these remaining. (*MS. Journal.*—*Walpole's Memoirs*, vol. 1, p. 304.) According to Dodwell (vol. 1, p. 240), "the general size of these pits is four feet square; the depth varies according to the unevenness of the ground under which the water is conducted to its outlet. It is impossible to penetrate into these deep recesses, which are most of them filled with stones or overgrown with bushes; but it would not be difficult to ascertain their depth, and their direction might be traced by following the shafts, which extend nearly to the sea."—Mr. Raikes gives the following account of the outlets where they empty into the sea. "From the mouth of the *Larmi* I rode along its banks, until, in about three miles, I came to a spot covered with rocks and bushes, in the middle of which the whole river burst with impetuosity from holes at the foot of a low cliff, and immediately assumed the form of a considerable stream. Above this source there is a small plain under cultivation, bounded to the west by a range of low rocky hills. From these a magnificent view of the Copaïc Lake and the mountains of Phocis presents itself to the eye." The same writer remarks, that "when the undertaking for clearing the katabothra, in the time of Alexander, was proposed, the rich and flourishing towns of the plain were reduced to a state of desolation by the encroachments of the lake, and under the despondency occasioned by a universal monarchy, sunk into complete decay. At present the rising of the waters in winter has turned a great portion of the richest soil in the world into a morass, and, should any permanent internal obstruction occur in the stream, the whole of this fertile plain might gradually become included in the limits of the Copaïc Lake."—The Copaïc Lake was especially famed for its eels, which grew to a large size, and were highly esteemed by the epicures of antiquity. (*Archestr. ap. Athen.*, 7, 53.) We know from Aristophanes that they found their way to the Athenian market (*Acharn.*, v. 880, *seqq.*—*Lysistr.*, v. 36); and we are informed by Dodwell (vol. 1, p. 237), "that they are as much celebrated at present as they were in the time of the ancients; and, after being salted and pickled, are sent as delicacies to various parts of Greece." Some which were extraordinarily large were offered up as sacrifices, and decorated like victims. (*Athen.*, 7, 50—Compare *Pausan.*, 9, 24.—*I. Poll.*, 6, 63.—*Cramer's Ancient Greece*, vol. 2, p. 256.)

Cophas, a harbour in Gedrosia, supposed by some to be the modern *Gondel*. (Compare the remarks of Vincent, *Commerce of the Ancients*, vol. 1, p. 252, *seqq.*)

Copia, the goddess of plenty among the Romans, represented as bearing a horn filled with fruits, &c.

Coptus, a city of Egypt, in the northern part of the Thebaïs, and to the east of the Nile, from which river

it stood some distance back in a plain. Under the Pharaohs its true name appears to have been Chemmis, and it would seem to have been at that time merely a place connected with the religious traditions of the Egyptian nation. Under the Ptolemies, on the other hand, not only the appellation for the place assumed more of a Greek form, but the city itself rose into commercial importance. The Arabian Gulf beginning to be navigated by the Greeks, and traffic being pushed from this quarter as far as India, Coptus became the centre of communication between this latter country and Alexandrea, through the harbour of Berenice on the Red Sea. It was well situated for such a purpose, since the Arabian chain of mountains, which elsewhere forms a complete barrier along the coast, has here an opening which, after various windings, conducts to the shore of the Red Sea. Along this route the caravans proceeded; and camels were also employed between Coptus and the Nile. The road from Coptus to Berenice was the work of Ptolemy Philadelphus, and 258 miles in length. It was raised above the level of the surrounding country.—Coptus was destroyed by the Emperor Dioclesian, for having sided with his opponent Achilleus. (*Theophan., Chronogr.*, p. 4, *ed. Paris.—Euseb., Chron.*, p. 178.) Its favourable situation for commerce, however, soon caused it again to arise, and Hierocles speaks of Coptus in the sixth century.—The modern name is *Keft* or *Kuypt*, a name which exhibits, according to some, the simple form of that word which the Greeks corrupted or improved into *Ægyptus*. Plutarch states (*De Is. et Os.*, p. 356.—*Op., ed. Reiske*, vol. 7, p. 405), that Isis, upon receiving the news of the death of Osiris, cut off one of her locks here, and that hence the place was called Coptus, this term signifying, in the Egyptian language, want or privation. Mannert suggests, that Coptus may have denoted in the Egyptian tongue a mixed population, a name well suited to the inhabitants of a large commercial city; and he conjectures, that the modern appellation of *Kopts*, as given to the present mingled population, which is supposed to be descended in part from the ancient Egyptians, may have reference to the same idea. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 365.)

Cora, a town of Latium, southwest of Anagnia. It was a place of great antiquity, and has preserved its name unchanged to the present day. Virgil (*Æn.*, 6, 773) makes it to have been a colony from Alba, while Pliny (3, 5) says, it was founded by Dardanus, a Trojan. Cora suffered greatly during the contest with Spartacus, being taken and sacked by one of his wandering bands. (*Flor.*, 3, 20.) It apparently, however, recovered from this devastation, as there are some fine remains of ancient buildings to be seen here, which must have been erected in the reigns of Tiberius and Claudius. But Propertius and Lucan speak of Cora as the seat of ruin and desolation. (*Propert.*, 4, 11.—*Lucan*, 7, 392.—*Nibby, Viag. Antiq.*, vol. 2, p. 207.—*Cramer's Anc. Italy*, vol. 2, p. 105.)

Coracesium, a maritime town of Pamphylia, southeast of Side. It is described by Strabo as a strong and important fortress, situate on a steep rock. Pompey took Coracesium in the piratical war. It is also incidentally noticed by Livy (33, 20.—Compare *Scylax*, p. 40.—*Plin.*, 5, 27). Hierocles assigns Coracesium to Pamphylia, and D'Anville's map agrees with this. Others, however, to Cilicia; and Cramer's map places it in this latter country, just beyond the confines of Pamphylia. The site of Coracesium corresponds with that of *Alaya*. Capt. Beaufort describes it as a promontory rising abruptly from a low sandy isthmus. Two of its sides are cliffs of great height, and absolutely perpendicular; and the eastern side, on which the town is placed, is so steep, that the houses seem to rest on each other. It forms, according to him, a natural fortress that might be rendered impregnable; and the numerous walls and towers prove how anxiously its former possessors laboured to make it so. (*Beaufort's Karamania*, p. 172.—*Cramer's Asia Minor*, vol. 2, p. 320.)

Coralli, a savage people of Sarmatia Europea, who inhabited the shores of the Euxine, near the mouths of the Danube. (*Ovid, ex Pont.*, 4, 2, 37.)

Coras, a brother of Catillus and Tiburtus (*vid.* Tibur), who fought against Æneas. (*Virg., Æn.*, 7, 672.)

Corax, a Sicilian, whom the ancients regarded as the creator of the rhetorical art. Cicero, following Aristotle, says, that when the tyrants were driven out of Sicily, and private affairs began again to be taken cognizance of by the tribunals of justice, Corax and Tisias wrote on the rhetorical art, and penned precepts of oratory. In this way, according to him, the eloquence of the bar arose, the Sicilians being naturally an acute race and given to disputation. (*Cic., Brut.*, c. 12.—Compare *De Orat.*, 1, 20, and 3, 21.) Corax and Tisias must have lived, consequently, about 473 B.C., since this is the period when the Sicilians regained their freedom, of which they had been deprived by Gelon and the other tyrants who were contemporaneous with him. (*Clavier, in Biog. Univ.*, vol. 9, p. 556.)

Corbŭlo, Cn. Domitius, a celebrated Roman commander, under Claudius and Nero. He was famed for his military talent, his rigid observance of ancient discipline, and for the success of his arms, especially against the Parthians. On account of his great reputation, he became an object of jealousy and suspicion to Nero, who recalled him, under pretence of rewarding his merit. When Corbulo reached Corinth, he met there an order to die. Reflecting on his own want of prudence and foresight, he fell upon his sword, exclaiming, "I have well deserved this!" Thus perished, A.D. 67, the greatest warrior, and one of the most virtuous men of his time. Corbulo had written Memoirs of the wars carried on by him, after the manner of Cæsar's Commentaries; but they have not reached our day. (*Tacit., Ann.*, 11, 18.—*Id. ib.*, 13, 35.—*Id. ib.*, 13, 14, &c.)

Corbulōnis Monumentum, a place in the northwestern part of Germany, among the Frisii, near the confines of the Chauci. It is supposed to answer to the modern *Groningen*. (*Tacit., Ann.*, 11, 19.)

Corcȳra, an island in the Ionian Sea, off the coast of Epirus, in which Homer places the fabled gardens of Alcinoüs. It is said to have been first known under the name of Drepane, perhaps from its similarity of shape to a scythe. (*Apollon., Argon.*, 4, 982.) To this name succeeded that of Scheria, always used by Homer, and by which it was probably known in his time. From the Odyssey we learn, that this island was then inhabited by Phæacians, a people who, even at that early period, had acquired considerable skill in nautical affairs, and possessed extensive commercial relations, since they traded with the Phœnicians, and also with Eubœa and other countries.—Corcyra was in after days the principal city of the island, and was situated precisely where the modern town of *Corfu* stands. Scylax speaks of three harbours, one of which is depicted as beautiful. Homer describes the position of the city very accurately (*Od.*, 6, 262). In the middle ages, the citadel obtained the name of Κορυφά, from its two conical hills or crests, which appellation was, in process of time, applied to the whole town, and finally to the island itself. Hence the modern name of *Corfu*, which is but a corruption of the former. (*Wordsworth's Greece*, p. 263.) As, however, the island is designated in Boccacio by the appellation of *Gurfo*, and as the modern Greek term is *Korfo*, some have imagined that the name *Corfu* originated in a Romaic corruption of the ancient word for *Kolpo* (κόλπος), "gulf" or "bay," which might well be

applied to the harbour beneath the double summits. (*Wordsworth, l. c.*) Corfu forms at the present day one of the Ionian islands, and is the most important of the number. It is 70 miles in length by 30 in breadth, and contains a population of 30,000 souls. The olive arrives at greater perfection here than in any other part of Greece; but the oil obtained from it is acrid.—Corfu was for a long time considered as the stronghold of Italy against the attacks of the Musulmans. The following is a sketch of the history of this island. Its earlier periods are enveloped in the mist of uncertainty and conjecture. A colony of Colchians is said to have settled there about 1349 years before our era. It was afterward governed by kings of whom little is known. Homer has, indeed, immortalized the name of Alcinoüs. But it is not easy to draw a map of the Homeric Phæacia, which shall coincide in its details with the localities of Corfu; nor will the topographer find it a simple task to discover the natural objects connected in the Odyssey with the city of the Phæacian king. In process of time, Corcyra, enriched and aggrandized by its maritime superiority, became one of the most powerful nations in Greece. (*Thucyd.*, 1, 1.) The Corinthians, under Chersicrates, formed a settlement here in 753 B.C., and 415 years afterward it was captured by Agathocles of Syracuse, who gave it to his daughter Lanessa upon her marriage with Pyrrhus of Epirus. It was occupied by the troops of the Illyrian queen Teuta, about fifty-eight years after its seizure by Agathocles, but was soon after taken from her by the Romans, under the consul Cn. Flavius; and, although it had the privileges of a free city, it remained under the Romans for many centuries. In the time of Strabo it was reduced to extreme misery, owing to the vices of its administration and its want of moderation in prosperity. Corfu has for several centuries been celebrated for its powerful fortresses, to which great additions were made by the French, and subsequently by the English, in the hands of which latter people it, together with the other Ionian islands, at present remains. (*Dodwell's Tour*, vol. 1, p. 36, *seqq.*)—II. An island in the Adriatic, on the coast of Illyricum, termed *Nigra* ("Black"), in Greek Μέλαινα, to distinguish it from the more celebrated island of the same name. It is now *Curzola*. Apollonius accounts for the epithet just mentioned from the dark masses of wood with which it was crowned. (*Argon.*, 4, 571.) Scymnus attributes to this island the honour of having received a colony from Cnidus in Asia Minor. (*Scymn.*, v. 426.—Compare *Scylax*, p. 8.—*Strabo*, 315.)

Cordŭba, a city of Hispania Bætica, on the right bank of the river Bætis, and about 1200 stadia from the sea. The river being navigable to this quarter, Corduba became, in consequence, a large and opulent commercial place. It was the birthplace of both the Senecas, and of the poet Lucan, and is now *Cordova*. (*Strab.*, 141.—*Plin.*, 3, 3.—*Wernsdorff, Poet. Lat. Min.*, vol. 5, pt. 3, p. 1366.)

Core I. (Κόρη, "*the maiden*"), an Attic name for Proserpina. Some, not very correctly, derive the term from κείρω, "to cut," &c., and make it have reference to the "harvest." (*Journal Royal Institution*, No. 1, p. 59.)—II. A Corinthian female, said to have been the inventress of plaster-casts. (*Athenag., Leg. pro Christ.*, 14, p. 59.—*Sillig, Dict. Art., s. v.*)

Corfinium, the capital of the Peligni, in Italy, about three miles from the Aternus. During the Social war it took the name of Italica, and had the honour of being styled the capital of Italy. This arrangement, however, was of short continuance, as Corfinium appears to have seceded from the confederacy before the conclusion of the war. (*Diod. Sic., Fragm.*, 37.) In later times we find it still regarded as one of the most important cities of this part of Italy, and one which Cæsar was most anxious to secure in his enterprise against the liberties of his country. It surrendered to him after a short defence. (*Bell. Civ.*, 1, 16.—Compare *Florus*, 4, 2.—*Appian, Bell. Civ.*, 2, 38.) The church of *S. Pelino*, about three miles from the town of *Popoli*, stands on the site of this ancient city, and the little hamlet of *Pertinia* occupies probably the place of its citadel. (*D'Anville, An. Geogr.*, vol. 1, p. 173.—*Mannert, Geogr.*, vol. 9, pt. 1, p. 500.)

Corinna, a poetess of Thebes, or, according to others, of Tanagra, distinguished for her skill in lyric verse, and remarkable for her personal attractions. She was the rival of Pindar, while the latter was still a young man; and, according to Ælian (*V. H.*, 13, 25), she gained the victory over him no less than five times. Pausanias, in his travels, saw at Tanagra a picture, in which Corinna was represented as binding her head with a fillet of victory, which she had gained in a contest with Pindar. He supposes that she was less indebted for this victory, to the excellence of her poetry than to her Bœotian dialect, which was more familiar to the ears of the judges at the games, and also to her extraordinary beauty. Corinna afterward assisted the young poet with her advice; it is related of her, that she recommended him to ornament his poems with mythical narrations; but that, when he had composed a hymn, in the first six verses of which (still extant) almost the whole of the Theban mythology was introduced, she smiled and said, "We should sow with the hand, not with the whole sack." (*Pausan.*, 9, 22.—*Plut., de Glor. Ath.—Op., ed. Reiske*, vol. 7, p. 320.) She was surnamed "the Fly" (Μυῖα), as Erinna had been styled "the Bee." This appellation of Μυῖα has deceived Clement of Alexandrea, who speaks of a poetess named Myia. (*Strom.*, 4, 19.) The poems of Corinna were all in the Bœotian or Æolic dialect. Too little of her poetry, however, has been preserved to allow of our forming a safe judgment of her style of composition. The extant fragments refer mostly to mythological subjects, particularly to heroines of the Bœotian legends. These remains were given by Ursinus, in his *Carmina novem illustrium feminarum*, 1568; by Wolf in his *Poetriarum octo fragmenta*, 1734; and by Schneider in his *Μουσῶν ἀνθη, Giess.*, 1802, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 295.—*Möhnike, Gesch. Lit. der Gr. und R.*, p. 317.)

Corinthi Isthmus, or *Isthmus of Corinth*, between the Saronicus Sinus and Corinthiacus Sinus, and uniting the Peloponnesus to the northern parts of Greece, or *Græcia Propria*. The ancients appear to have been divided in their opinions concerning the exact breadth of the isthmus. Diodorus (11, 16) and Strabo (335) say it was forty stadia, and Mela (2, 3) five miles, with which last Pliny agrees (4, 5). The real distance, however, in the narrowest part, cannot be less than six miles (or not quite five British miles), as the modern name of *Hexamilion* sufficiently denotes. Ships were drawn, by means of machinery, from one sea to the other, near the town of Schœnus, over the narrowest part of the isthmus, which was called Diolkos. This could only be accomplished, however, with the vessels usually employed in commerce, or with lembi, which were light ships of war, chiefly used by the Illyrians and Macedonians. The tediousness and expense attending this process, and still more probably the difficulty of circumnavigating the Peloponnesus, led to frequent attempts, at various periods, for effecting a junction between the two seas; but all proved equally unsuccessful. According to Strabo (54), Demetrius Poliorcetes abandoned the enterprise, because it was found that the two gulfs were not on the same level. We read of the attempt having been made before his time by Periander and Alexander, and, subsequently to Demetrius, by Julius Cæsar, Caligula, Nero, and Herodes Atticus. "It appears somewhat surprising," remarks Mr. Dodwell, "that these successive attempts should have failed or been relinquished

The art of perforating rocks was well understood and dexterously practised both in Italy and Greece at a very early period, and, therefore, no difficulty of this kind could have occasioned the abandonment of so useful a project, though Pausanias is of a different opinion. It was afterward begun with the greatest energy, and abandoned without any plausible motive, as no doubt the quantity of rock or earth to be removed, and all the associated impediments, must have been the subject of previous calculation. And if Demetrius was really convinced that the level of the Corinthian Gulf was higher than that of the Saronic, and that the adjacent shore, with the neighbouring islands, would be inundated by the union of the two seas, those who came after him would not have persevered in so destructive an undertaking. Sesostris, and afterward Darius, were in the same manner deterred from finishing a canal from the Red Sea to the Nile, by an apprehension that Egypt would be inundated. (*Strab.*, 38.—*Id.*, 804.) Dio Cassius tells nearly the same story about digging the isthmus as that which is related to travellers at this day. He says that blood issued from the ground; that groans and lamentations were heard, and terrible apparitions seen. In order to stimulate the perseverance of the people, Nero took a spade and dug himself. (*Dio Cass.*, 63, 16.—Compare *Suet.*, *Vit. Ner.*, 19.—*Lucian, de perfoss. Isthm.*) Lucian informs us, that Nero was said to have been deterred from proceeding, by a representation made to him, similar to that which Demetrius received respecting the unequal levels of the two seas. He adds, however, a more probable reason; the troubles, namely, that were excited by Vindex in Gaul, and which occasioned the emperor's hasty return from Greece to Italy. (*Lucian, de perfoss. Isthm.* —*Op.*, *ed. Bip.*, vol. 9, p. 298.) It is probable, as far as the supernatural appearances went, that the priests at Delphi had some influence in checking the enterprise." (*Dodwell's Tour*, vol. 2, p. 184.) Travellers inform us, that some remains of the canal undertaken by the Roman emperor are yet visible, reaching from the sea, northeast of Lechæum, about half a mile across the isthmus. It terminates on the southeast side, where solid rock occurs, which, as Dr. Clarke thinks, must have opposed an insurmountable obstacle. (*Trav.*, vol. 6, p. 562.) Sir W. Gell remarks, that the vestiges of the canal may be traced from the port or bay of Schœnus, along a natural hollow at the foot of a line of fortifications. There are also several pits, probably sunk to ascertain the nature of the soil, through which the canal was to be carried. The ground, however, is so high, that the undertaking would be attended with enormous expense. (*Itin. of the Morea*, p. 208.)—We hear also of various attempts made to raise fortifications across the Isthmus for the Peloponnesus when threatened with invasion. The first undertaking was made before the battle of Salamis, when, as Herodotus relates, the Peloponnesian confederates, having blocked up the Scironian way, collected together a vast multitude, who worked night and day, without intermission, on the fortifications. Every kind of material, such as stones, bricks, and timber, were employed, and the insterstices filled up with earth and sand. (*Herodot.*, 8, 73.) Many years after, the Lacedæmonians and their allies endeavoured to fortify the isthmus from Cenchreæ to Lechæum against Epaminondas; but this measure was rendered fruitless by the conduct and skill of that general, who forced a passage across the Oneian Mountains. (*Xen.*, *Hist. Gr.*, 7, 1.) Cleomenes also threw up trenches and lines from Acrocorinthus to the Oneian Mountains, in order to prevent the Macedonians, under Antigonus Doson, from penetrating into the peninsula. (*Polyb.*, 2, 52. —*Plut.*, *de Cleom.*)—The Isthmus of Corinth derived great celebrity from the games which were celebrated there every five years in honour of Palæmon or Melicerta, and subsequently of Neptune. (*Pausan.*, 1, 44. —*Plut.*, *Vit. Thes.*) These continued in vogue when the other gymnastic exercises of Greece had fallen into neglect and disuse; and it was during their solemnization that the independence of Greece was proclaimed, after the victory of Cynoscephalæ, by order of the Roman senate and people. (*Polyb.*, 18, 29.—*Liv.*, 33, 32.) After the destruction of Corinth, the superintendence of the Isthmian games was committed to the Sicyonians by the Romans; on its restoration, however, by Julius Cæsar, the presidency of the games again reverted to the Corinthian settlers. (*Pausan.*, 2, 2.)

Corinthiacus Sinus, or *Gulf of Lepanto*, an arm of the sea running in between the coast of Achaia and Sicyonia to the south, and that of Phocis, Locris, and Ætolia to the north. Its gulf had the general appellation of Corinthian as far as the Isthmus, but it was divided into smaller bays, the names of which were sometimes poetically used for the entire gulf. Its different names were the Crissæan, Cirrhæan, Delphic, Calydonian, Rhian, and Halcyonian. Besides being now called the Gulf of *Lepanto*, the Sinus Corinthiacus is often known by the name of the Gulf of *Nepaktos* or *Salona*. The victory of Don John of Austria, in 1571, over the Turks, has immortalized the name of the Gulf of Lepanto in modern history. (*Dodwell's Tour*, vol. 1, p. 111.)

Corinthus, a famous city of Greece, now *Corito* or *Corinth*, and situate on the isthmus of the same name. Commanding by its position the Ionian and Ægean seas, and holding, as it were, the keys of Peloponnesus, Corinth, from the pre-eminent advantages of its situation, was already the seat of opulence and the arts, while the rest of Greece was sunk in comparative obscurity and barbarism. Its origin is, of course, lost in the night of time; but we are assured that it already existed under the name of Ephyre long before the siege of Troy. According to the assertions of the Corinthians themselves, their city received its name from Corinthus, the son of Jove; but Pausanias does not credit this popular tradition, and cites the poet Eumelus to show that the appellation was really derived from Corinthus, the son of Marathon (2. 1). Homer certainly employs both names indiscriminately. (*Il.*, 2, 570; 13, 663.) Pausanias reports, that the descendants of Sysiphus reigned at Corinth until the invasion of their territory by the Dorians and Heraclidæ, when Doridas and Hyanthidas, the last princes of this race, abdicated the crown in favour of Aletes, a descendant of Hercules, whose lineal successors remained in possession of the throne of Corinth during five generations, when the crown passed into the family of the Bacchiadæ, so named from Bacchis, the son of Prumnis, who retained it for five other generations. After this the sovereign power was transferred to annual magistrates, still chosen, however, from the line of the Bacchiadæ, with the title of Prytanes. Strabo affirms that this form of government lasted 200 years; but Diodorus limits it to ninety years: the former writer probably includes within that period both the kings and Prytanes of the Bacchiadæ, Diodorus only the latter. (*Strabo*, 378.—*Diod. Sic.*, *Frag.*—*Larcher*, *Chronol. d'Herodote*, vol. 7, p. 519, 531.) The oligarchy so long established by this rich and powerful family was at length overthrown, about 629 B.C., by Cypselus, who banished many of the Corinthians, depriving others of their possessions, and putting others to death. (*Herodot.*, 5, 92.) Among those who fled from his persecution was Demaratus, of the family of the Bacchiadæ, who settled at Tarquinii in Etruria, and whose descendants became sovereigns of Rome. (*Strabo*, 378.—*Polyb.*, 6, 2.—*Dion. Hal.*, 3, 46.—*Liv.*, 1, 34.) The reign of Cypselus was more prosperous than his crimes deserved; and the system of colonization, which had previously succeeded so well in the settlements of Corcyra and Syracuse, was ac-

tively pursued by that prince, who added Ambracia, Anactorium, and Leucas to the maritime dependencies of the Corinthians. (*Strabo, l. c.—Aristot., Polit.*, 5, 9.) Cypselus was succeeded by his son Periander. On the death of this latter, after a reign of forty-four years, according to Aristotle, his nephew Psammetichus came to the throne, but lived only three years. At his decease Corinth regained its independence, when a moderate aristocracy was established, under which the republic enjoyed a state of tranquillity and prosperity unequalled by any other city of Greece. We are told by Thucydides, that the Corinthians were the first to build war-galleys or triremes; and the earliest naval engagement, according to the same historian, was fought by their fleet and that of the Corcyreans, who had been alienated from their mother-state by the cruelty and impolicy of Periander. (*Thucyd.*, 1, 13.—Compare *Herodot.*, 3, 48.) The arts of painting and sculpture, more especially that of casting in bronze, attained to the highest perfection at Corinth, and rendered this city the ornament of Greece, until it was stripped by the rapacity of a Roman general. Such was the beauty of its vases, that the tombs in which they had been deposited were ransacked by the Roman colonists whom Julius Cæsar had established there after the destruction of the city; these, being transported to Rome, were purchased at enormous prices. (*Strabo*, 381.) An interesting dissertation on these beautiful specimens of art will be found in Dodwell's Tour (vol. 2, p. 196).—When the Achæan confederacy, owing to the infatuation of those who presided over its counsels, became involved in a destructive war with the Romans, Corinth was the last hold of their tottering republic; and, had its citizens wisely submitted to the offers proposed by the victorious Metellus, it might have been preserved; but the deputation of that general having been treated with scorn, and even insult, the city became exposed to all the vengeance of the Romans. (*Polyb.*, 40, 4, 1.—*Strabo*, 381.) L. Mummius, the consul, appeared before its walls with a numerous army, and, after defeating the Achæans in a general engagement, entered the town, now left without defence, and deserted by the greater part of the inhabitants. It was then given up to plunder, and finally set on fire; the walls also were razed to the ground, so that scarcely a vestige of this once great and noble city remained. Polybius, who witnessed its destruction, affirmed, as we are informed by Strabo (381), that he had seen the finest paintings strewed on the ground, and the Roman soldiers using them as boards for dice or draughts. Pausanias reports (7, 16), that all the men were put to the sword, the women and children sold, and the most valuable statues and paintings removed to Rome. (*Vid.* Mummius.) Strabo observes (*l. c.*), that the finest works of art which adorned that capital in his time had come from Corinth. He likewise states, that Corinth remained for many years deserted and in ruins; as also does the poet Antipater of Sidon, who describes in verse the scene of desolation. (*Anal.*, vol. 2, p. 20.) Julius Cæsar, however, not long before his death, sent a numerous colony thither, by means of which Corinth was once more raised from its state of ruin. (*Strabo*, 381.) It was already a large and populous city, and the capital of Achaia, when St. Paul preached the gospel there for a year and six months. (*Acts*, 18, 11.) It is also evident that, when visited by Pausanias, it was thickly adorned by public buildings, and enriched with numerous works of art (*Pausan.*, 2, 2); and as late as the time of Hierocles, we find it styled the metropolis of Greece. (*Synecd.*, p. 646.) In a later age, the Venetians received the place from a Greek emperor; Mohammed II. took it from them in 1458; the Venetians recovered it in 1687, and fortified the Acrocorinthus again; but the Turks took it anew in 1715, and retained it until driven from the Peloponnesus.—An important feature in the scenery around Corinth, was the Acrocorinthus, an account of which has been given in a previous article. (*Vid.* Acrocorinthus.) On the summit of this hill was erected a temple of Venus, to whom the whole of the Acrocorinthus, in fact, was sacred. In the times of Corinthian opulence and prosperity, it is said that the shrine of the goddess was attended by no less than one thousand female slaves, dedicated to her service as courtesans. These priestesses of Venus contributed not a little to the wealth and luxury of the city; whence arose the well-known expression, *οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἐστ' ὁ πλοῦς*, or, as Horace expresses it (*Epist.*, 1, 17, 36), "*Non cuivis homini contingit adire Corinthum*," in allusion to its expensive pleasures.—Corinth was famed for its three harbours, Lechæum, on the Corinthian Gulf, and Cenchreæ and Schœnus on the Saronic. Near this last was the Diolcos, where vessels were transported over the isthmus by machinery. (*Vid.* Corinthi Isthmus.) The first of these is now choked with sand, as is likewise the port of Cenchreæ. The shallow harbour of Schœnus, where was a quay in ancient times, has now almost disappeared. All these harbours are mere morasses, and corrupt the air of the city.—Before leaving this subject, it may not be amiss to say a few words in relation to the well-known Corinthian brass of antiquity. The common account is, that when Corinth was destroyed by the Romans, all the metals that were in the city melted and mixed together during the conflagration, and formed that valuable composition, known by the name of "Corinthian brass," *Æs Corinthium*. This, however, bears the stamp of improbability on its very face. Klaproth rejects the account. He seems to think, and adduces the authority of Pliny in his favour, that it was merely a term of art, and applied to a metallic mixture in high estimation among the Romans, and, though of a superior quality, nearly resembling *aurichalcum*. This last was composed of either copper and zinc, or of copper, tin, and lead; the former of a pale yellow, the latter of a darker colour, resembling gold. The mixture by means of calamine was rendered tough and malleable. (*Crombie's Gymnasium*, vol. 2, p. 127, *not.*)

Coriolānus, Caius Marcius, a distinguished Roman of patrician rank, whose story forms a brilliant legend in the early history of Rome. His name at first was Caius Marcius, but having contributed, mainly by his great personal valour, to the capture of Corioli, and the defeat of a Volscian army, assembled for its aid, on the same day, he received for this gallant exploit the surname of Coriolanus. Not long after this, however, during a scarcity at Rome, he opposed the distribution of a supply of provisions, in part sent by Gelon, of Sicily, and advised the patricians to make this a means of recovering the power which had been wrested from them by the commons. For this and other conduct of a similar nature, he was tried in the Comitia Tributa, and condemned to perpetual banishment. Resolving, upon this, to gratify his vindictive spirit, Coriolanus presented himself as a suppliant to Tullius Aufidius, the leading man among the Volsci, was well received by him and the whole nation, and, war being declared, was invested, along with Aufidius, with the command of the Volscian forces. By his military skill and renown Coriolanus at once defeated and appalled the Romans, till, having taken almost all their subject cities, he advanced at the head of the Volscian army against Rome itself, and encamped only five miles from it, at the Fossæ Cluiliæ. All was thereupon terror and confusion in the Roman capital. Embassy after embassy was sent to Coriolanus, to entreat him to spare his country, but he remained inexorable, and would only grant peace on condition that the Romans restored all the cities and lands which they had taken from the Volsci, and granted to the latter the freedom of Rome, as had been done in the

case of the Latins. After all other means of conciliation had failed, a number of Roman females, headed by the mother and the wife of Coriolanus, proceeded to his tent, where the lofty remonstrances of his parent were more powerful than all the arms of Rome had proved, and the son, after a brief struggle with his irritated and vindictive feelings, yielded to her request, exclaiming at the same time, "Oh mother, thou hast saved Rome, but destroyed thy son!" The Volscian forces were then withdrawn, and Rome was thus saved, by female influence alone, from certain capture. On returning to the Volsci with his army, Coriolanus, according to one account, was summoned to trial for his conduct, and was slain in a tumult during the hearing of the cause, a faction having been excited against him by Tullius Aufidius, who was jealous of his renown. (*Dion. Hal., Ant. Rom.*, 8, 59.) According to another statement, he lived to an advanced age among the Volscian people, often towards the close of his life exclaiming, "How miserable is the state of an old man in banishment!" (*Plut., in Vit.—Liv.*, 2, 33, *seqq.*) Niebuhr, who writes the name Cnæus Marcius, on what he considers good authority, indulges in some acute speculations on the legend of Coriolanus. He thinks that poetical invention has here most thoroughly stifled the historical tradition. He regards the name Coriolanus as of the same kind merely with such appellations as Camerinus, Collatinus, Mugillanus, Vibulanus, &c., which, when taken from an independent town, were assumed by its πρόξενος, when from a dependant one by its *patronus*. The capture of Corioli belongs merely, in his opinion, to a heroic poem. As for Coriolanus himself, he thinks that he merely attended the Volscian standard as leader of a band of Roman exiles. He admits, however, that a recollection like the one which remained of him could not rest on mere fable, and that, in all probability, his generosity resigned the opportunity afforded him of taking the city, when Latium was almost entirely subdued, and when Rome was brought to a very low ebb by pestilence. (*Niebuhr, Rom. Hist.*, vol. 2, p. 234, *seqq., Cambr. transl.*)

Coriŏli, an ancient city of the Volsci, between Velitræ and Lanuvium, from the capture of which C. Marcius obtained the surname of Coriolanus, according to the common account. (*Vid.*, however, remarks at the end of the article Coriolanus.) We collect from Livy that it was situated on the confines of the territory of Ardea, Aricia, and Antium. (*Liv.*, 2, 33, and 3, 71.) Dionysius speaks of Corioli as one of the most considerable towns of the Volsci. (*Ant. Rom.*, 6, 92.) Pliny (3, 5) enumerates Corioli among the towns of Latium of which no vestiges remained. A hill, now known by the name of *Monte Giove*, is thought, with some degree of probability, to represent the site of Corioli. (*Cramer's Ancient Italy*, vol. 2, p. 84.)

Cornelia Lex, I. *de Religione*, enacted by L. Cornelius Sylla, A.U.C. 677. It restored to the sacerdotal college the privilege of choosing the priests, which, by the Domitian law, had been lodged in the hands of the people.—II. Another, *de Municipiis*, by the same; that the free towns which had sided with Marius should be deprived of their lands and the right of citizens; the last of which Cicero says could not be done. (*Pro Dom.*, 30.)—III. Another, *de Magistratibus*, by the same; which gave the privilege of bearing honours and being promoted before the legal age, to those who had followed the interest of Sylla, while the sons and partisans of his enemies, who had been proscribed, were deprived of the privilege of standing for any office in the state.—IV. Another, *de Magistratibus*, by the same, A.U.C. 673. It ordained, that no person should exercise the same office until after an interval of ten years, or be invested with two different magistracies in one year; and that no one should be prætor before being quæstor, nor consul before being prætor.—V. Another, *de Magistratibus*, by the same, A.U.C. 673. It ordained, that whoever had been tribune should not afterward enjoy any other magistracy; that there should be no appeal to the tribunes; that they should not be allowed to assemble the people and make harangues to them, nor to propose laws; but should only retain the right of intercession. (*Cic., de Leg.*, 3, 9.)—VI. Another, by the same. It allowed an individual, accused of having taken away the life of another by weapons, poison, false accusation, &c., the privilege of choosing whether he wished the judges to decide his case by voice or by ballot.—VII. Another, by the same, imposing the punishment of *aquæ et ignis interdictio* on all such as were found guilty of forging testaments or any other writings, of debasing or counterfeiting the public coin, &c.—VIII. Another, imposing the same punishment as the preceding on all who had been guilty of extortion, &c., in their provinces. (Consult, as regards other "Cornelian Laws," *Heineccius, Antiq. Rom., ed Haubold*, p. 650, &c.—*Ernesti, Clav. Cic., s. v.—Adam's Rom. Antiq.*, p. 162, *ed. Boyd.*)

Cornelĭa, I. daughter of Cinna. She was Julius Cæsar's first wife, and mother of Julia the wife of Pompey. She died young. Plutarch says, it had been the custom at Rome for the aged women to have funeral panegyrics, but not the young. Cæsar first broke through this custom, by pronouncing one upon Cornelia. This, adds the biographer, contributed to fix him in the affections of his countrymen: they sympathized with him, and considered him a man of good feeling, who had the social duties deeply at heart. (*Plut., Vit. Cæs.*, c. 5.)—II. Daughter of Metellus Scipio, married to Pompey after the death of her first husband Publius Crassus. She was remarkable for the variety of her accomplishments and the excellence of her private character. Plutarch makes her to have been versed, not only in the musical art, but in polite literature, in geometry, and in the precepts of philosophy. (*Plut., Vit. Pomp.*, c. 55.) After the battle of Pharsalia, when Pompey joined her at Mytilene, Cornelia with tears ascribed all his misfortunes to her union with him, alluding at the same time to the unhappy end of her first husband Crassus in his expedition against the Parthians. (Compare *Lucan*, 8, 88.) She was also a witness, from her galley, of the murder of her husband on the shores of Egypt. (*Plut., Vit. Pomp.*, c. 79.)—III. Daughter of Scipio Africanus Major, and mother of Tiberius and Caius Gracchus. Cornelia occupies a high rank for the purity and excellence of her private character, as well as for her masculine tone of mind. She was married to Sempronius Gracchus, and was left on his death with a family of twelve children, the care of whom devolved entirely upon herself. After the loss of her husband, her hand was sought by Ptolemy, king of Egypt, but the offer was declined. Plutarch speaks in high terms of her conduct during widowhood. Having lost all her children but three, one daughter, who was married to Scipio Africanus the younger, and two sons, Tiberius and Caius, she devoted her whole time to the education of these, and, to borrow the words of Plutarch, she brought up her two sons in particular with so much care, that, though they were of the noblest origin, and had the happiest dispositions of all the Roman youth, yet education was allowed to have contributed still more than nature to the excellence of their characters. Valerius Maximus relates an anecdote of Cornelia, which has often been cited. A Campanian lady, who was at the time on a visit to her, having displayed to Cornelia some very beautiful ornaments which she possessed, desired the latter, in return, to exhibit her own. The Roman mother purposely detained her in conversation until her children returned from school, when, pointing to them, she exclaimed, "These are my ornaments!" (*Hæc ornamenta mea sunt.—Val. Max.*, 4, *init.*) Plutarch informs us, that some persons blamed Cornelia for the

mah conduct of her sons in after life, she having been accustomed to reproach them that she was still called the mother-in-law of Scipio, not the mother of the Gracchi. (*Plut., Vit. T. Gracch.*, c. 8.) She bore the untimely death of her sons with great magnanimity, and a statue was afterward erected in honour of her by the Roman people, bearing for an inscription the words "*Cornelia, mother of the Gracchi.*" (*Plut., Vit. C. Gracch.*, c. 4.)

CORNELĬUS, a name indicating a member of the *Gens Cornelia*. The greater part of the individuals who bore it are better known by their surnames of Cossus, Dolabella, Lentulus, Scipio, Sylla, &c., which see.

CORNICŬLUM, a Sabine town, which gave its name to the Corniculani Colles. It is one of those places of which no trace is left, and is only interesting in the history of Rome as being the most accredited birth-place of Servius Tullius. (*Liv.*, 1, 39.—*Dion. Hal.*, 3, 50.—*Plin.*, 3, 5.) The Corniculan hills are those of *Monticelli* and *Sant' Angelo;* and Corniculum itself may have stood on the site of the latter village, if we place Cœnina at *Monticelli*. (*Cramer's Ancient Italy*, vol. 1, p. 308.)

CORNIFICĬUS, I. Quintus, a contemporary of Cicero's, distinguished for talents and literary acquirements, who attained to some of the highest offices in the state. Catullus and Ovid both speak of his poetic abilities, and he appears to have been the friend of both. (*Catull.*, 38.—*Ovid, Trist.*, 2, 436.—*Burmann, ad Ov., l. c.*) Cornificius distinguished himself as Proprætor in the Illyrian war, and also as governor of Syria, and afterward of Africa. In this latter province he espoused the cause of the senate after Cæsar's death, and received and gave protection to those who had been proscribed by the second triumvirate. He lost his life, however, while contending in this quarter against Sextius, who had been sent against him by Octavius. (*Appian, Bell. Civ.*, 3, 85.—*Id. ib.*, 4, 36; 4, 53; 4, 56.—Compare the account given by *Eusebius, Chron. An.* MDCCCCLXXVI.) Some modern scholars make this Cornificius to have been the author of the Treatise to Herennius, commonly ascribed to Cicero. (*Vid.* Herennius.) He is said also to have been an enemy of Virgil's, but this supposition violates chronology, since the poet only became eminent subsequent to the period when Cornificius died. (*Heyne, ad Donat. Vit. Virg.*, § 67, p. clxxii.)—II. Lucius, a partisan of Octavius, by whom he was appointed to accuse Brutus, before the public tribunal at Rome, of the assassination of Cæsar. (*Plut., Vit. Brut.*, c. 27.) He afterward distinguished himself, as one of Octavius's lieutenants, by a masterly retreat in Sicily during the war with Sextus Pompeius. (*Appian, Bell. Civ.*, 5, 111, *seqq.*)

CORNĪGER, a surname of Bacchus.

CORNŪTUS, L. Annæus, a Greek philosopher, born at Leptis in Africa, who lived and taught at Rome during the reign of Nero. The appellation L. Annæus appears to indicate a client or freedman of the Seneca family. His tenets were those of the Stoic sect, and his name was not without distinction in that school of philosophy. He excelled in criticism and poetry; but his principal studies were of a philosophical character. His merits as a teacher of the Stoic doctrine sufficiently appears from his having been the preceptor of that honest advocate for virtue, the satirist Persius. Persius, dying before his master, left him his library, with a considerable sum of money; but Cornutus accepted only the books, and gave the money to the sisters of his pupil. The poet Lucan was also one of his pupils. Under Nero, Cornutus was driven into exile for his freedom of speech. The emperor having written several books in verse on the affairs of Rome, and his flatterers advising him to continue the poem, the honest Stoic had the courage to remark, that he doubted whether so large a work would be read; and when it was urged that Chrysippus had written as much, he replied, "His writings were useful to mankind." After so unpardonable an offence against imperial vanity, the only wonder was that Cornutus escaped with his life. He composed some tragedies, and a large number of other works, the only one of which that has come down to us is the "*Theory concerning the Nature of the Gods*" (Θεωρία περὶ τῆς τῶν θεῶν φύσεως), or, as it is entitled in one of the MSS., "*concerning Allegories*" (περὶ Ἀλληγορίων). Cornutus, in fact, in this production, seeks to explain the Greek mythology on allegorical and physical principles. The best edition is that given by Gale in his *Opuscula* (*Cantabr.*, 1670, 12mo).—The name of this philosopher is sometimes, though less correctly, written Phurnutus. (Consult the remarks of Gale, *Præf. ad Opusc.*, p. 2, *seqq.*, and *Martini, Disputatio de Cornuto, Lugd. Bat.*, 1825, 8vo.—*Aul. Gell.*, 6, 2.—*Euseb., Eccl. Hist.*, 6, 19.—*Enfield's Hist. Phil.*, vol. 2, p. 110.)

CORŒBUS, I. a foot-racer of Elis, who carried off the prize at the Olympic games, B.C. 776. This date is remarkable, as being the one from which the Greeks began to count their Olympiads. Not that the Olympic games were now for the first time established, but the names of the victors were now first inscribed on the public registers. Some writers calculate the Greek Olympiads from the period of their re-establishment by Lycurgus, Iphitus, and Cleosthenes, and hence they make the first Olympiad of Corœbus correspond to the twenty-eighth of Iphitus. (*Pausan.*, 5, 8.—*Siebelis, ad loc.*—*Larcher, Tabl. Chronol.*, vol. 7, p. 590.—*Id., Essai de Chronologie*, p. 307.) According to Athenæus, Corœbus was by profession a cook! (*Athen.*, 9, p. 382, *b.*—Compare *Casaubon, ad loc.*) The Arundel Marbles make the first Olympiad of Corœbus coincide with the year 806 of the Athenian era, when Æschylus, the twelfth perpetual archon, was in his third year of office. (*L'Art de Vérifier les Dates*, vol. 3, p. 173, Paris, 1819.) Delalande makes the true summer-solstice of the year 776 B.C., under the meridian of Pisa in Elis, to have taken place at 11h 15′ 33″ of the morning. (*L'Art de Vérifier*, &c., vol. 3, p. 170.)—II. An architect, who lived in the age of Pericles. (*Plut., Vit. Pericl.*, c. 13.)—III. A son of Mygdon, king of Thrace, who, from his love for Cassandra, offered his services to Priam, under the hope of obtaining the hand of his daughter. The prophetess, however, knowing the fate that awaited him, implored him to retire from the war; but he was inflexible, and fell by the hand of Peneleus the night that Troy was taken. (*Virg., Æn.*, 2, 425.)

CORŌNE, a city of Messenia, on the western shore of the Sinus Messeniacus. It is now *Coron*, and the gulf is called after it, the *Gulf of Coron*. Its original name was Æpea; but this was changed to Corone after the restoration of the Messenians. It was in attempting to take this town, during the war occasioned by the secession of Messene from the Achæan league, that Philopœmen was made prisoner. (*Liv.*, 39, 49.) Strabo reports that this place was regarded by some as the Pedasus of Homer. The haven of Corone was called the Port of the Achæans. (*Cramer's Anc. Greece*, vol. 3, p. 139.)

CORONĒA, a city of Bœotia, to the southeast of Chæronea, on a branch of the Cephissus. It was a place of considerable antiquity and importance, and was said to have been founded, together with Orchomenus, by the descendants of Athamas who came from Thessaly. (*Pausan.*, 9, 34.—*Strabo*, 411.) Several important actions took place at different times in its vicinity. Tolmides, who commanded a body of Athenian troops, was here defeated and slain by the Bœotians, which led to the emancipation of the whole province, after it had been subject to the Athenians since the victory

they obtained at Œnophyta. (*Thucyd.*, 1, 113.) The battle of Coronea was gained by Agesilaus and the Spartans against the Thebans and their allies in the second year of the 96th Olympiad, 394 B.C. (*Xen., Hist. Gr.*, 4, 3, 8, *seqq.*—*Plut., Vit. Agesil.*, 17.) This city was also twice taken by the Phocians under Onomarchus, and afterward given up to the Thebans by Philip of Macedon. (*Demosth., de Pac.*, p. 62.—*Philip.*, 2, p. 69.) The Coroneans, in the Macedonian war, having adhered to the cause of Perses, suffered severely from the resentment of the Romans. (*Polyb.*, 27, 1, 8, and 5, 2.—*Liv.*, 42, 44, and 67.—*Id.*, 43, *Suppl.*, 1, 2.) The ruins of Coronea are observable near the village of *Korumis*, on a remarkable insulated hill, where there are "many marbles and inscriptions. On the summit or acropolis are remains of a very ancient polygonal wall, and also a Roman ruin of brick." (*Gell, Itin.*, p. 150.—*Dodwell*, vol. 1, p. 247.)

Corōnis, daughter of Phlegyas, and mother of Æsculapius by Apollo. She was put to death by the god for having proved unfaithful to him, but the offspring of her womb was first taken from her and spared. (*Vid.* Æsculapius.)

Corsi, I. the inhabitants of Corsica.—II. The inhabitants of part of northern Sardinia, who came originally from Corsica. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 479.)

Corsĭca, an island of the Mediterranean, called by the Greeks Κύρνος. Its inhabitants were styled by the same people Κύρνιοι; by the Latins, Corsi. In later times the island took also the name of Corsis. (ἡ Κορσίς.—Compare *Steph. Byz.*, *s. v.* Κορσίς.—*Dionys. Perieg.*, v. 459, *et Eustath., ad loc.*) The ancient writers represent it as mountainous and woody, and only well cultivated along the eastern coast, where the Romans had settlements. (*Dionys. Perieg.*, v. 460.) Its natural products were resin, honey, and wax. (*Diod. Sic.*, 5, 13.) The honey, however, had a bitter taste, in consequence of the bees deriving it from the yew-trees with which the island abounded. (*Virg., Eclog.*, 9, 30.—*Ovid, Am.*, 1, 12.—*Diod. Sic.*, 5, 14.) It was to their feeding abundantly on this honey, however, that the longevity of the Corsicans was ascribed. (Compare *Eustath. ad Dionys. Perieg.*, v. 458.) The inhabitants were a rude race of mountaineers, indebted for their subsistence more to the produce of their flocks than to the cultivation of the soil. Seneca, who was banished to this quarter in the reign of Claudius, draws a very unfavourable picture of the island and its inhabitants; describing the former as rocky, unproductive, and unhealthy, and the latter as the worst of barbarians. He writes, however, under the influence of prejudiced feelings, and many allowances must be made. (*Senec., de Consol. ad Helv.*, c. 6, 8.) The Corsi appear to have derived their origin from Ligurian and Iberian (called by Seneca Spanish) tribes. Eustathius says that a Ligurian female, named Corsa, having pursued in a small boat a bull which had taken to the water, accidentally discovered the island, which her countrymen named after her. (*Eustath., ad Dionys. Perieg.*, v. 458.—Compare *Isidori Origines*, 14, 6.) The Phocæans, on retiring from Asia, settled here for a time, and founded the city Aleria, but were driven out finally by the Tyrrhenians and Carthaginians. (*Diod. Sic.*, 5, 13.) The Romans took the island from this latter people B.C. 231, and subsequently two colonies were sent to it; one by Marius, which founded Marianæ, and another by Sylla, which settled on the site of Aleria. Mantinorum Oppidum, in the same island, is now *Bastia*; and Ureinium, *Ajaccio*, was the birthplace of Napoleon. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 505, *seqq.*)

Corsōte, a city of Mesopotamia, on the river Masca. D'Anville places it at the confluence of the Masca and Euphrates. The Masca, according to Xenophon (*Anab.*, 1, 5, 4), flowed around the city in a circular course. Mannert supposes it to have been nothing more than a canal cut from the Euphrates. (*Vid.* Masca, where notice is taken of an error in D'Anville's chart.) The site of Corsote appears to correspond, at the present day, to a spot where are the ruins of a large city, named *Erzi* or *Irsah*. (*Rennell, Illustrations of the Anabasis*, &c., p. 103.)

Cortōna, a town of Etruria, a short distance northwest of the Lacus Thrasymenus, and fourteen miles south of Arretium. Its claims to antiquity were equalled by few other places of Italy. It is thought to have been built on the ruins of an ancient town called Corythus, and is known by that appellation in Virgil. (*Æn.*, 3, 170.—*Id. ibid.*, 7, 209; 9, 10; 10, 719.—Compare *Silius Italicus*, 5, 123.) From the similarity of names, it was supposed by some to owe its origin to Corythus, the father of Dardanus. Others deduced the name from the circumstance of Dardanus having lost his helmet (κόρυς) there in fighting. Both, however, are pronounced by Heyne to be mere fables. (*Heyne, Excurs.*, 6, *ad Æn.*, 3.) Perhaps the opinion most entitled to credit is that of Mannert, who makes the place to have been of Pelasgic origin. This, in fact, is strongly corroborated by the massy remains of the ancient walls, evidently of Pelasgic structure. Dionysius of Halicarnassus, moreover, who quotes from Hellanicus of Lesbos, an author somewhat anterior to Hesiod, states that the Pelasgi, who had landed at Spina on the Po, subsequently advanced into the interior of Italy, and occupied Cortona, which they fortified, and from thence formed other settlements in Tyrrhenia. On this account Cortona is styled the metropolis of that province. (*Steph. Byz.*, *s. v.*—Compare *Sil. Ital.*, 7, 174.) Cortona was one of the twelve cities of Etruria. (*Müller, Etrusker*, vol. 1, p. 345.) The Greek name of the place was Gortyn (Γόρτυν), and the Etrurian one Kortun, from which the Romans made Cortona. (*Müller, Etrusker*, vol. 2, p. 268.) The city still retains its ancient appellation of *Cortona*. It was colonized by the Romans (*Dionys.*, 1, 26), at what period is uncertain; probably in the time of Sylla, who colonized several towns of Etruria. Cramer thinks, that some confusion of names must have given rise to the story of Dardanus coming from Italy to Troy, as alluded to by Virgil (*Æn.*, 7, 205). It is known that there were several towns in antiquity of the name of Gyrton, Gyrtone, and Gortyna, in Thessaly, Bœotia, Arcadia, and Crete; countries all more or less frequented at one time by the Pelasgi. This, he thinks, was the original form by which Cortona was first named; for Polybius calls it Cyrtone (3, 82), and it is known that the Etruscans and Umbri, who took their letters from the Pelasgi, never used the letter O. Now, according to some accounts, Dardanus came from Arcadia, and according to others, from Crete. Cramer suspects, however, that the Thessalian Gyrton ought to have the preference; for this city, in a passage of Strabo, though it is supposed to be mutilated, is entitled the Tyrrhenian (*Strab.*, 330), and this might prove the key to the Italian origin of Dardanus, besides confirming the identity of the Tyrrheni with the Thessalian Pelasgi. (*Cramer's Anc. Italy*, vol. 1, p. 215, *not.*)

Corvīnus, I. or Corvus, a name given to M. Valerius, from his having been assisted by *a crow* (*corvus*) while engaged in combat with a Gaul. (*Vid.* Valerius.)—II. Messala, a distinguished Roman in the Augustan age. (*Vid.* Messala.)

Corybantes, the priests of Cybele, called also Galli. (*Vid.* Cybele.) In celebrating the festivals of the goddess, they ran about with loud cries and howlings, beating on timbrels, clashing cymbals, sounding pipes, and cutting their flesh with knives. Some derive the name from their moving along in a kind of dance, and tossing the head to and fro (ἀπὸ τοῦ κορυπτόντας βαίνειν). According to Strabo (479), and

Freret (*Mem. de l'Acad. des. Inscr.*, &c., vol. 18, p. 34), the word Corybas is a Phrygian one, and refers to the wild dances in which the Corybantes indulged.—As regards the assertion commonly made, that the Corybantes were originally from Mount Ida, it may be remarked, that more correct authorities make Phrygia to have been their native seat. (Compare *Rolle, Recherches sur le Culte de Bacchus*, vol. 1, p. 246, *seqq.*)—The dance of the Corybantes is thought to have been symbolical of the empire exercised by man over metals, as also of the movements of the heavenly bodies. (*Constant, de la Religion*, vol. 2, p. 375, *seqq.*) The Corybantes are said to have been the first that turned their attention to metallurgy. (*Sainte Croix, Mystères du Paganisme*, vol. 1, p. 79.)

Corybas, son of Iasion and Cybele, who introduced the rites of the mother of the gods into Phrygia, from the island of Samothrace. (*Diod. Sic.*, 5, 49.)

Corycides, a name applied to the nymphs who were supposed to inhabit the Corycian cave on Mount Parnassus. They were the daughters of the river-god Pleistus. (*Ovid, Met.*, 1, 320.—*Apoll. Rh.*, 2, 711.—*Gierig, ad Ovid, l. c.*)

Corycium Antrum, I. a cave or grotto on Mount Parnassus, about two hours from Delphi, and higher up the mountain. It is accurately described by Pausanias, who states, that it surpassed in extent every other known cavern, and that it was possible to advance into the interior without a torch. The roof, from which an abundance of water trickles, is elevated far above the floor, and vestiges of the dripping water (i. e., stalactites) are to be seen attached to it, says Pausanias, along the whole extent of the cave. The inhabitants of Parnassus, he adds, consider it as sacred to the Corycian nymphs and the god Pan. (*Pausan.*, 10, 32.—Compare *Strabo*, 417.) Herodotus relates (8, 36), that on the approach of the Persians, the greater part of the population of Delphi ascended the mountain, and sought refuge in this capacious recess. We are indebted for an account of the present state of this remarkable cave to Mr. Raikes, who was the first modern traveller that discovered its site. He describes the narrow and low entrance as spreading at once into a chamber 330 feet long by nearly 200 wide. The stalactites from the top hung in the most graceful forms the whole length of the roof, and fell like drapery down the sides. (*Raike's Journal, in Walpole's Collection*, vol. 1, p. 312.)—II. A cave in Cilicia, near Corycus. (*Vid.* Corycus, II.)

Corycus, I. a promontory of Ionia, southeast of the southern extremity of Chios. The high and rugged coast in this quarter harboured at one time a wild and daring population, greatly addicted to piracy; and who, by disguising themselves, and frequenting the harbours in their vicinity, obtained private information of the course and freight of any merchant vessel, and concerted measures for the purpose of intercepting it. The secrecy with which their intelligence was procured gave rise to the proverb, Τοῦ δ' ἀρ' ὁ Κωρυκαῖος ἠκροάζετο, "*This, then, the Corycian overheard*," a saying that was used in cases where any carefully-guarded secret had been discovered. (Compare *Erasmus, Chil.* 1, *cent.* 2, *col.* 76.) The modern name of the ridge of Mount Corycus is the *Table Mountain*, but the ancient appellation is still preserved in that of *Kourko*, which belongs to a bold headland forming the extreme point of the Erythrean peninsula towards Samos. Pliny (5, 31) calls it Coryceon Promontorium. (*Cramer's Asia Minor*, vol. 1, p. 351.)—II. A small town of Cilicia Trachea, near the confines of Cilicia Campestris, on the seacoast, and to the east of Seleucia Trachea. It appears to have been a fortress of great strength, and a mole of vast unhewn rocks is carried across the bay for about a hundred yards. It served at one time as the harbour of Seleucia, and was then a place of considerable importance. The modern name is *Korghos*. About twenty stadia inland was the Corycian cave, celebrated in mythology as the fabled abode of the giant Typhœus. (*Pind., Pyth.*, 1, 31.—*Id. ib.*, 8, 20.—*Æschyl., P. v.*, 350, *seqq.*) In fact, many writers, as Strabo reports, placed Arima or Arimi, the scene of Typhœus's torments, alluded to by Homer, in Cilicia, while others sought it in Lydia, and others in Campania. The description which Strabo has left us of this remarkable spot leads to the idea of its having been once the crater of a volcano. He says it was a deep and broad valley, of a circular shape, surrounded on every side by lofty rocks. The lower part of this crater was rugged and stony, but covered nevertheless with shrubs and evergreens, and especially saffron, of which it produced a great quantity, regarded as the best of all antiquity. There was also a cavity from which gushed a copious stream, which, after a short course, was again lost, and reappeared near the sea, which it joined. It was called the "bitter water." (*Strab.*, 671.) The account of Pomponius Mela is still more minute and elaborate. (*Mela*, 1, 13.—*Cramer's Asia Minor*, vol. 2, p. 336.)—III. A naval station, on the coast of Lycia, about thirty stadia to the north of Olympus. Strabo makes it a tract of shore (Κώρυκος αἰγιαλός.—*Strab.*, 666).

Coryphasium, a promontory on the western coast of Messenia, north of Methone, now *Cape Zonchio*. There was a town of the same name on it, to which the inhabitants of Pylos retired after their town was destroyed. (*Pausan.*, 4, 36.)

Cos, an island of the Ægean, one of the Sporades, west of the promontory of Doris. Its more ancient names were Cea, Staphylus, Nymphæa, and Meropis, of which the last was the most common. (*Thucyd.*, 8, 41.) The colonizing of this island must have taken place at a very early date, since Homer makes mention of it as a populous settlement. (*Il.*, 2, 184; 14, 255.) The inhabitants were of Dorian origin, and closely connected with the Doric colonies on the main land. It is now called *Stan-Co*. Its chief city was Cos, anciently called Astypalæa. Strabo remarks, that the city of Cos was not large, but very populous, and seen to great advantage by those who came thither by sea. Without the walls was a celebrated temple of Æsculapius, enriched with many admirable works of art, and, among others, two famous paintings of Apelles, the Antigonus and Venus Anadyomene. The latter painting was so much admired that Augustus removed it to Rome, and consecrated it to Julius Cæsar; and in consideration of the loss thus inflicted on the Coans, he is said to have remitted a tribute of one hundred talents which had been laid on them. Besides the great painter just mentioned, Cos could boast of ranking among her sons the first physician of antiquity, Hippocrates. The soil of the land was very productive, especially in wine, which vied with those of Chios and Lesbos. It was also celebrated for its purple dye, and for its manufacture of a species of transparent silk stuff, against the use of which by the Romans Juvenal in particular so strongly inveighs. The modern island presents to the view fine plantations of lemon-trees, intermixed with stately maples. (For a more particular account of it, consult *Turner's Tour in the Levant*, vol. 3, p. 41, *seqq.*—*Cramer's Asia Minor*, vol. 2, p. 220.)

Cossa, I. (or Cosse), a town of Etruria, near the coast, on the promontory of Mount Argentarius, northwest of Centum Cellæ. It was situate at a little distance from the modern *Ansedonia*, which is now itself in ruins. For a plan of this ancient city, consult *Micali, L'Italia*, &c., *tav.* 10, who gives also a representation of parts of its walls built of polygonal stones. (Compare *Micali, Storia degli Antichi Popoli Italiani, tav.* 4.) According to him, this is the only specimen of such construction to be found in Etruria. From Pliny (3, 5), we learn that Cossa was founded by the

people of Volci, an Etruscan city, and Virgil has named it in the catalogue of the forces sent by Etruria to the aid of Æneas. (*Æn.*, 10, 167.) Cosa became a Roman colony A.U.C. 480. (*Vell. Paterc.*, 1, 14.—*Liv.*, *Epit.*, 14.—*Cramer's Anc. Italy*, vol. 1, p. 195.)—II. A city of Lucania, in Italy, near the sources of the river Cylistamus. (*Steph. Byz.*, *s. v.* Κόσσα.) Cæsar, who calls it Cosa, states that Titus Annius Milo was slain before its walls when besieging the place in Pompey's cause. (*Bell. Civ.*, 3, 22.) Cluverius was nearly correct in his supposition, that Cassano might occupy the site of this ancient town (*Ital. Ant.*, vol. 2, p. 1205), for more modern topographers have in fact discovered its ruins at *Civitâ*, a village close to the former place. (*Anton.*, *Lucan.* p. 3, disc. 1.—*Romanelli*, vol. 1, p. 240.—*Cramer's Ancient Italy*, vol. 2, p. 354.)

Cossus, I. a surname of the *familia Maluginensis*, a branch of the *Gens Cornelia*.—II. Aulus Cornelius, a Roman, and military tribune, who slew in battle with his own hands Lar Tolumnius, king of the Veientes, for which he offered up the *Spolia Opima* to Jupiter Feretrius, being the only one who had done this since the time of Romulus. (*Liv.*, 4, 20; where consult the discussion into which Livy enters on this subject, and also the note of Crevier.)

Cotes, a promontory of Mauritania, now Cape *Espartel*. The form in Greek is generally given as plural, *al* Κωτεῖς. Ptolemy, however, has the singular, Κώτης ἄκρον. The name is Punic, and signified "a vine;" and hence the Greeks sometimes translated the term by Ampelusia. (*Mela*, 1, 5.—*Mannert*, *Geogr.*, vol. 10, pt. 2, p. 465.)

Cothon, a name given to a small but elevated island in the inner harbour of Carthage, commanding a view of the sea, and on which the Carthaginian admiral resided. Around the whole island numerous ships of war were laid up under cover of spacious halls or arsenals, with all the necessary stores for fitting them out at the shortest notice. (*Appian*, Pun., 96.—*Strabo*, 572.) The term appears to indicate a harbour made by art and human labour; and hence Festus states that artificial harbours were called *Cothones*. (*Fest.*, *s. v. Catones*, with the emendation of Scaliger.) The word appears to be derived from the Punic (Hebrew) *Këton*, with its primary reference to cutting, lopping off, &c. (*Gesenius*, *Phan. Mon.*, p. 422.)

Cotiso, a king of the Daci, whose army invaded Pannonia, and was defeated by Corn. Lentulus, the lieutenant of Augustus. (*Sueton.*, *Aug.*, 21.—*Florus*, 4, 12.—*Horat.*, *Od.*, 3, 8, 18.)

Cotta, I. Caius Aurelius, a celebrated Roman orator, of the school of Crassus, and who flourished about A.U.C. 661. He failed, observes Cicero, in his pursuit of the tribuneship by the envious opposition which he encountered. Being accused before the people, he spoke with great force against the violent and unjust mode in which the equites dispensed justice, and then went into voluntary exile, without waiting for his condemnation. This happened in the stormy times of Marius and Sylla. He was recalled by the latter. When consul in 677, Cotta had a law passed, which gave the tribunes of the commons the right of holding other offices, of which they had been deprived by Sylla.—II. L. Aurelius, flourished at the Roman bar when Cicero was yet a young man, and the latter states that none kindled in him more emulation than Hortensius and Cotta. The eloquence of this individual was calm and flowing, and his diction elegant and correct. He was elevated to the consulship in 687 A.U.C., and in the year following to the censorship. In the debate respecting the recall of Cicero, Cotta, who was first called upon for his opinion, distinguished himself for the manly frankness with which he censured the proceedings against Cicero. (*Cic.*, *de Div.*, 2, 21.—*Ep. ad Att.*, 12, 23, &c.)—III. M. Aurelius, a Roman commander in the Mithradatic war, sent by the senate to guard the Propontis and to protect Bithynia. His eagerness to engage in battle with Mithradates before Lucullus came up, led to his defeat by both sea and land, after which he was shut up in Chalcedon until relieved by Lucullus. (*Plut.*, *Vit. Lucull.*)—IV. L. Aurunculeius, a lieutenant of Cæsar's in Gaul, cut off along with Titurius by the Eburones. (*Cæs.*, *B. G.*, 5, 26, *seqq.*)

Cottiæ Alpes, now *Mont St. Genevre*, generally, though erroneously, supposed to be the place where Hannibal crossed into Italy. (*Vid.* Alpes.) They took their name from Cottius. (*Vid.* Cottius.)

Cottius, a chieftain, who held a kind of sovereignty over several valleys among the Alps. It appears to have been hereditary, as we also hear of King Donnus, his father. (*Ovid*, *Ep. Pont.*, 4, 7.) Cottius is represented as lurking in the fastnesses of his Alps, and even defying the power of Rome, till Augustus thought it worth while to conciliate him with the title of prefect. (*Dio Cassius*, 9, 24.—*Amm. Marcell.*, 15, 10.) Claudius, however, restored to him the title of king. Under Nero, the Cottian Alps became a Roman province. (*Suet.*, *Ner.*, 18.) The extent of the territory which Cottius possessed cannot now be easily defined; for though all the people which composed his dominions are enumerated in the inscription of the arch at *Suza*, many of them remain unknown, notwithstanding great pains have been taken to identify their situation. (Consult *Millen*, *Voyage en Italie*, vol. 1, p. 105.) Enough, however, is known of them to make it appear, that the territory of Cottius extended much farther on the side of Gaul than of Italy. In Gaul, he seems to have held under him all the eastern part of *Dauphiné*, and the northeastern portion of *Provence*. (Compare *D'Anville*, *Not. de l'Anc. Gaule*, art. *Caturiges*, *Savincates*, *Esubiani*, &c.)

Cottus, a giant, son of Cœlus and Terra, who had one hundred hands and fifty heads. (*Hesiod*, *Theog.*, 149.) His brothers were Gyes (Γύης, the form Γύγης is less correct: *Göttling*, *ad loc.*) and Briareos. The most recent expounders of mythology consider these three as mere personifications, relating to the winter season. Thus Cottus (Κόττος, from κόπτω, "to smite") is the *Smiter*, and is an epithet for the hail: Gyes (Γύης, the part of the plough to which the share is fixed), is the *Furrower*, or the rain: and Briareos (Βριάρεως, akin to βριάω, βριαρός, βρίθω, βριθύς, all denoting *weight* and strength) is the *Presser*, the snow which lies deep and heavy on the ground. They were naturally named *Hundred-handed* (ἑκατόγχειρες, *centimani*), from their acting so extensively at the same moment of time. (*Hermann*, *über das Wesen*, &c., p. 84.)—Welcker understands by the Hundred-handed the water. (*Welck.*, *Tril.*, 147.—*Keightley's Mythology*, p. 46.)

Cotyæum, a town of Phrygia, south of Dorylæum, on the Thymbris, a branch of the Sangarius. Suidas says, that, according to some accounts, it was the birthplace of Æsop the fabulist. Alexander, a grammarian of great learning, and a voluminous writer, was also a native of Cotyæum. Late Byzantine writers term it the metropolis of Phrygia. (*M. Duc.*, p. 7, *c.*) *Kutaya* or *Kutaieh*, a Turkish town of about eight thousand souls, has succeeded to the ancient Cotiæum. The name of this is sometimes given as Coyiæum, which, judging from ancient coins, is the more correct mode of writing it, the legend being always ΚΟΤΙΑΕΩΝ. (*Sestini*, p. 121.—*Rasche*, *Lex Rei. Num.*, vol. 3, col. 1052.—*Cramer's Asia Minor*, vol. 2, p. 17.)

Cotys, a name borne by several kings of Thrace, and also by some other princes.—I. A king of Thrace, contemporary with Philip, father of Alexander. He

was a very active and inveterate foe to the Athenians, and did them considerable mischief in the Chersonese. Cotys was assassinated by Python and Heraclides, who received each from the Athenians, as a recompense for the deed, the rights of citizenship and a golden crown. (*Demosth., contra Aristocr.*—*Aristot., Polit.*, 5, 10.—*Palmer., ad Demosth., contr. Arist.*, 30.)—II. A king of Thrace, who sent his son Sadales, at the head of five hundred horse, to the aid of Pompey, in his contest with Cæsar. (*Cæs., Bell. Civ.*, 3, 4.—Compare *Lucan*, 5, 54, and *Cortius, ad loc.*)—III. A king of Thrace in the time of Augustus, slain by his uncle Rhescuporis, B.C. 15. He was a prince of a literary turn, and Ovid addressed to him one of his epistles from the Euxine (*Ep. ex Ponto*, 2, 9.—*Tacit., Ann.*, 2, 66, &c.)—IV. Son of Manes, succeeded his father on the throne of Lydia. (*Herod.*, 4, 45.—Consult *Ritter, Vorhalle*, p. 365.)—V. A king of the Odryse, in Thrace, who favoured the interests of Perses against the Romans. (*Liv.*, 42, 29.)

Cotytto, or Cotys, a goddess worshipped by the Thracians, and apparently identical with the Phrygian Cybele. Her worship was introduced at Athens and Corinth, where it was celebrated, in private, with great indecency and licentiousness. The priests of the goddess were called Baptæ. A full account of all that the ancients have left us in relation to this deity, may be found in Buttmann (*Mythologus*, vol. 2, c. 19, p. 159, *seqq.*, "*Ueber die Kotyttia und die Baptæ*") and in Lobeck (*Aglaophamus*, p. 1007, *seqq.*—*Epimetrum* xi., *ad.* c. 8).

Crăgus, I. a chain of mountains running along the coast of Lycia. It rises precipitously from the sea, and, from the number of detached summits which it offers to the spectator in that direction, it has not unaptly been called by the Turks *Yedi Bouroun*, or the *Seven Capes*. Strabo, however, assigns to it eight summits. (*Strab.*, 665.) This same writer also places in the range of Cragus the famed Chimæra. (*Vid.* Chimæra.) Scylax calls Cragus, however, a promontory, and makes it the separation of Lycia and Caria (p. 39.—Compare *Plin.*, 5, 28).—II. A town of Lycia, in the vicinity of the mountain-ranges of the same name. (*Strab.*, 665.) The authority of Strabo is confirmed by coins. (*Sestini*, p. 92.—*Cramer's Asia Minor*, vol. 2, 245, *seqq.*)

Cranăi, a surname of the Athenians, from their King Cranaus. (*Vid.* Cranaus.)

Cranăus, the successor of Cecrops on the throne of Attica. He married Pedias, and the offspring of their union was Atthis. (Consult remarks under the article Cecrops.)

Cranii, a town of Cephallenia, situate, according to Strabo, in the same gulf with Pale. (*Strab.*, 456.—*Thucyd.*, 2, 34.—*Liv.*, 38, 28.) The Athenians established the Messenians here, upon the abandonment of Pylos by the latter, when that fortress was restored to the Lacedæmonians. (*Thucyd.*, 5, 35.) Dr. Holland says, "this city stood on an eminence at the upper end of the bay of *Argostoli*; and its walls may yet be traced nearly in their whole circumference," which he conceives to be nearly two miles. The structure is that usually called Cyclopian. (Vol. 1, p. 55.—*Dodwell*, vol. 1, p. 75.)

Cranon and Crannon, a city of Thessaly, on the river Onchestus, southeast of Pharsalus. Near it was a fountain, the water of which warmed wine when mixed with it, and the heat remained for two or three days. (*Athenæus*, 2, 16.)

Crantor, a philosopher of Soli, among the pupils of Plato, B.C. 310. He was the first who wrote commentaries on the works of Plato. Crantor was highly celebrated for the purity of his moral doctrine, as may be inferred from the praises bestowed by the ancients, especially by Cicero, upon his discourse "on grief." Horace also (*Ep.*, 1, 2, 3) alludes to his high reputation as a moral instructer. (*Enfield's History of Philosophy*, vol. 1, p. 248, *seqq.*)

Crassus, I. Lucius Licinius, a Roman orator and man of consular rank. In A.U.C. 633, being only twenty-one years of age, he made his debut in the Forum, in a prosecution against C. Carbo. Cicero says, that he was remarkable, even at this early period, for his candour and his great love of justice. Crassus was but twenty-seven years old when his eloquence obtained the acquittal of his relation, the vestal Licinia. Being elevated to the consulship in 657, he was the author of a law, by which numbers of the allies, who passed for Roman citizens, were sent back to their respective cities. This law alienated from him the affections of the principal Italians, so that he was regarded by some as the primary cause of the social war, which broke out three years after. Having Hither Gaul for his province, Crassus freed the country from the robbers that infested it, and for this service had the weakness to claim a triumph. The senate were favourable to his application; but Scævola, the other consul, opposed it, on the ground that he had not conquered foes worthy of the Roman people. Crassus conducted himself, in other respects, with great wisdom in his government, and not only did not remove from around him the son of Carbo, who had come as a spy on his conduct, but even placed him by his side on the tribunal, and did nothing of which the other was not a witness. Being appointed censor in 659, he caused the school of the Latin rhetoricians to be closed, regarding them as dangerous innovators for the young. Crassus left hardly any orations behind him; and he died while Cicero was yet in his boyhood: but still that author, having collected the opinions of those who had heard him, speaks with a minute, and apparently perfect, intelligence of his style of oratory. He was what may be called the most ornamental speaker that had hitherto appeared in the Forum. Though not without force, gravity, and dignity, these were happily blended with the most insinuating politeness, urbanity, ease, and gayety. He was master of the most pure and accurate language, and of perfect elegance of expression, without any affectation, or unpleasant appearance of previous study. Great clearness of language distinguished all his harangues; and, while descanting on topics of law or equity, he possessed an inexhaustible fund of argument and illustration. Some persons considered Crassus as only equal to Antonius, his great contemporary; others preferred him as the more perfect and accomplished orator. The language of Crassus was indisputably preferable to that of Antonius; but the action and gesture of the latter were as incontestably superior to those of Crassus. As a public speaker Crassus was remarkable for his diffidence in the opening of a speech, a diffidence which never forsook him; and, after the practice of a long life at the bar, he was frequently so much agitated in the exordium of a discourse, as to grow pale and tremble in every joint of his frame. The most splendid of all the efforts of Crassus was the immediate cause of his death, which happened A.U.C. 662, a short while before the commencement of the civil wars of Marius and Sylla, and a few days after the time in which he is supposed to have borne his part in the dialogue "*De Oratore*." The consul Philippus had declared, in one of the assemblies of the people, that some other advice must be resorted to, since, with such a senate as then existed, he could no longer direct the affairs of the government. A full senate being immediately summoned, Crassus arraigned, in terms of the most glowing eloquence, the conduct of the consul, who, instead of acting as the political parent and guardian of the senate, sought to deprive its members of their ancient inheritance of respect and dignity. Being farther irritated by an attempt, on the part of Philippus, to force him into compliance with his de-

signs, he exerted, on this occasion, the utmost effort of his genius and strength; but he returned home with a pleuritic fever, of which he died seven days after. This oration of Crassus, followed, as it was, by his almost immediate death, made a deep impression on his countrymen; who, long afterward, were wont to repair to the senate-house for the purpose of viewing the spot where he had last stood, and where he fell, as it may be said, in defence of the privileges of his order. (*Dunlop's Rom. Lit.*, vol. 2, p. 215, *seqq.*)—II. Marcus, was prætor A.U.C. 648. (*Cic., de Fin.*, 5, 30.) He was surnamed by his friends Agelastus (Ἀγέλαστος), because, according to Pliny (7, 19), he never laughed during the whole course of his life; or because, according to Lucilius, he laughed but once. (*Cic., de Fin.*, 5, 30.)—III. Marcus Licinius, surnamed the Rich, grandson of the preceding, and the most opulent Roman of his day, was of a patrician family, and the son of a man of consular rank. His father and brother perished by the proscriptions of Marius and Cinna while he was still quite young, and, to avoid a similar fate, he took refuge in Spain until the death of Cinna, when he returned to Italy and served under Sylla. Crassus proved very serviceable to this commander in the decisive battle that was fought near Rome; but afterward, making the most unjust and rapacious use of Sylla's proscriptions, that leader, according to Plutarch, gave him up, and never employed him again in any public affair. The glory which was then beginning to attend upon Pompey, though still young and only a simple member of the equestrian order, excited the jealousy of Crassus, and, despairing of rising to an equality with him in warlike operations, he betook himself to public affairs at home, and, by paying court to the people, defending the impeached, lending money, and aiding those who were candidates for office, he attained to an influence almost equal to that which Pompey had acquired by his military achievements. It was at the bar, in particular, that Crassus rendered himself extremely popular. He was not, it would seem, a very eloquent speaker, yet by care and application he eventually exceeded those whom nature had more highly favoured. When Pompey, and Cæsar, and Cicero declined speaking in behalf of any individual, he often arose, and advocated the cause of the accused. Besides this promptness to aid the unfortunate, his courteous and conciliating deportment acquired for him many friends, and made him very popular with the lower orders. There was not a Roman, however humble, whom he did not salute, or whose salutation he did not return by name. The great defect, however, in the character of Crassus, was his inordinate fondness for wealth; and, although he could not strictly be called an avaricious man, since he is said to have lent money to his friends without demanding interest, yet he allowed the love of riches to exercise a paramount sway over his actions, and it proved at last the cause of his unhappy end. Plutarch informs us, that his estate at first did not exceed three hundred talents, but that afterward it amounted to the enormous sum of seven thousand one hundred talents (nearly $7,500,000). The means by which he attained to this are enumerated by the same writer, and some of them are singular enough. Observing, says Plutarch, how liable the city was to fires, he made it his business to buy houses that were on fire and others that joined upon them; and he commonly got them at a low price, on account of the fear and distress of the owners about the result. A band of his slaves thereupon, regularly organized for the purpose, exerted themselves to extinguish the flames, and, after this was done, rebuilt what had been destroyed, and in this way Crassus gradually became the owner of a large portion of Rome. He gained large sums also by educating and then selling slaves. Plutarch, in fact, regards this as his principal source of revenue. With all this eager grasping after wealth, however, Crassus appears to have been no mean soldier, even though he displayed so few of the qualities of a commander in his Parthian campaign. Created prætor A.U.C. 680, he was sent to terminate the war with Spartacus. He accordingly met, defeated him in several encounters, and at last bringing him to a decisive action, ended the war by a single blow, Spartacus and forty thousand of his followers being left on the field. Not venturing to demand a triumph for a victory over gladiators and slaves, he contented himself with an ovation. In 682 Crassus obtained the consulship, having Pompey for his colleague. At a subsequent period we find him implicated by an informer in the conspiracy of Catiline, but acquitted by acclamation the moment the charge was heard by the senate. We now come to the closing scene in the career of Crassus. When Cæsar, on returning from his government to solicit the consulship, found Pompey and Crassus at variance (which had been the case also during almost all the time that they were colleagues in the consular office), and perceived, that, for the furtherance of his own ambitious views, the aid of these two individuals would be needed by him for opposing the influence of the senate, as well as that of Cicero, Cato, and Catulus, he managed to reconcile them, and soon, in conjunction with both of them, formed the well-known league usually styled the First Triumvirate, which proved so fatal to the liberties of the Roman people. By the terms of this compact Crassus obtained the government of Syria. In the law that was passed relative to this government of Crassus, no mention was indeed made of any war in its neighbourhood; still every one knew that he had connected with it an immediate invasion of Parthia. Plutarch even states, that he had fixed upon neither Syria nor Parthia as the limits of his expected good fortune, but intended to penetrate even to Bactria, India, and the shores of the Eastern Ocean. The only motive to this memorable and unfortunate undertaking was the rapacious love of wealth. It was not, however, without considerable opposition from the people and the tribunes that Crassus was allowed to proceed on this expedition. All the influence of Pompey was necessary to prevent an expression of popular wrath, for no good was expected to result from hostilities against a people who had done the Romans no injury, and who were, in fact, their allies. When Crassus, moreover, had reached the gate of the city, the tribune Ateius attempted to stop him by force; but, failing in this, he immediately proceeded to perform a religious ceremony of the most appalling nature, by which he devoted the commander himself, and all who should follow him on that service, to the wrath of the infernal gods and a speedy destruction. Undismayed, however, by either denunciations or omens (*vid.* Caunus), Crassus, embarking at Brundisium, proceeded into Asia by Macedonia and the Hellespont. As the enemy were not prepared for this unprovoked invasion, the Romans met with no resistance. At first Crassus overran the greater part of Mesopotamia; and, had he taken advantage of the consternation into which his sudden appearance had thrown the Parthians, he might, with the greatest ease, have extended his conquest to Babylonia itself. But the season being far advanced, he did not think it expedient to proceed. On the contrary, having left in the different towns and strongholds a detachment of 7000 foot and 1000 horse, he returned into Syria, and took up his winter-quarters in that province. This retrograde movement was a fatal error. His occupations, too, during the winter were highly censurable, having more of the trader in them than the general. Instead of improving the discipline of the soldiers, and keeping them in proper exercise, he spent his time in making inquiry relative to the revenues of the cities, and in weighing the treasures which he found in the

temple of Hierapolis. In the spring the Roman commander took the field, on the frontiers of Syria, with seven legions, four thousand horse, and an equal number of light or irregular troops. With this force he again passed the Euphrates, when he was joined by an Arabian chief, whom Plutarch calls Ariamnes, but who is elsewhere named Acbarus or Abgarus; and in this barbarian, owing to his knowledge of the country, and his warm and frequent expressions of attachment to the Romans, Crassus unfortunately placed the utmost confidence. The result may easily be foreseen. Crassus intended to have followed the course of the Euphrates till he should reach the point where it approaches nearest to Seleucia and Ctesiphon, the capital of the Parthian empire; but, being dissuaded from this by his crafty guide, and directing his march across the plains, he was led at last into a sandy desert, where his army was attacked by the Parthian forces under Surena. An unequal conflict ensued. The son of Crassus, sent with a detachment of Gallic horse to repel the Parthian cavalry, lost his life after the most heroic exertions; and his loss was first made known to his father by the barbarians carrying his head on a spear. Crassus himself, not long after, being compelled by his own troops to meet Surena in a conference, was treacherously slain by the barbarians, and his head and right hand sent to the Parthian king, Orodes. The whole loss of the Romans in this disastrous campaign was 20,000 killed and 10,000 taken prisoners. (*Plut., Vit. Crass.—Dio Cass.*, 40, 13, *seqq.—Appian, Bell. Parth.*)

Crater, or Sinus Crater, the ancient name of the *Gulf of Naples*, given to it from its resembling the mouth of a large bowl or mixer (κρατήρ.) It is about twelve miles in diameter.

Craterus, one of Alexander's generals, distinguished for both literary and warlike acquirements. He was held in high esteem by Alexander, whose confidence he obtained by the frankness of his character; and the monarch used to say, "Hephæstion loves Alexander, but Craterus the king." After the death of Alexander, he was associated with Antipater, in the care of the hereditary states. He afterward crossed over into Asia along with Antipater, in order to contend against Eumenes, but was defeated by the latter, and lost his life in the battle. (*Nep., Vit. Eum.*, 2.—*Justin*, 13, 6, &c.)

Crates, I. a philosopher of Bœotia, son of Ascondus, and disciple of Diogenes the Cynic, B.C. 324. He is considered as the most distinguished philosopher of the Cynic sect, after Diogenes. In his natural temper, however, he differed from his master, and, instead of being morose and gloomy, was cheerful and facetious. Hence he obtained access to many families of the most wealthy Athenians, and became so highly esteemed, that he frequently acted as an arbiter of disputes and quarrels among relations. He was honourably descended, and inherited large estates; but when he turned his attention to philosophy, he sold them, and distributed the money among the poorer citizens. He adopted all the singularities of the Cynic sect. His wife Hipparchia, who was rich and of a good family, and had many suiters, preferred Crates to every other, and, when her parents opposed her inclinations, so determined was her passion that she threatened to put an end to her life. Crates, at the request of her parents, represented to Hipparchia every circumstance in his condition and manner of living which might induce her to change her mind. Still she persisted in her resolution, and not only became the wife of Crates, but adopted all the peculiarities of the Cynic profession. (*Enfield's History of Philosophy*, vol. 1, p. 313.)—II. A philosopher of Athens, who succeeded in the school of his master Polemon. Crates and Polemon had long been attached to each other from a similarity of dispositions and pursuits. While they lived, their friendship continued inviolate, and they were both buried in the same grave. (*Diog. Laert.*, 4, 21.)—III. An Athenian, originally an actor, and who in that capacity performed the principal part in the plays of Cratinus. He could not, however, have followed this profession very long, for we learn from Eusebius that he was well known as a comic writer in 450 B.C., which was not long after Cratinus began to exhibit. Crates, according to Aristotle (*Poet.*, 4, 6), was the first Athenian poet who abandoned the iambic or satiric form of comedy, and made use of general stories or fables. Perhaps the law, passed B.C. 440, restraining the virulence and license of comedy, might have some share in giving his plays this less offensive turn. His style is said to have been gay and facetious; yet the few fragments of his writings which remain are of a serious cast; such are, for example, his reflections on poverty, and his beautiful lines on old age. From the expressions of Aristophanes (*Equit.*, 538), the comedies of Crates seem to have been marked by elegance of language and ingenious ideas. Yet, with all his endeavours to please his fastidious auditors, the poet had, in common with his rivals, to endure many contumelies and vexations. He nevertheless, with unwearied resolution, continued to compose and exhibit during a varied career of success and reverses. (*Theatre of the Greeks*, 2d ed., p. 170.)

Crathis, I. a river of Arcadia, rising in a mountain of the same name, and flowing through Achaia into the Sinus Corinthiacus, to the west of Ægira. It was from this stream that the Italian Crathis, which flowed between Crotona and Sybaris, derived its appellation. (*Herodot.*, 1, 146.—*Strabo*, 386.)—II. A river of Lucania, flowing into the Sinus Tarentinus, between Crotona and Sybaris. It is now the *Crati*. The ancients ascribed to this stream the property of turning white the hair of those who bathed in its waters, which were, however, accounted salutary for various disorders. (*Strabo*, 263.)

Cratinus, an Athenian comic poet, born B.C. 519. It was not till late in life that he directed his attention to comic compositions. The first piece of his on record is the Ἀρχίλοχοι, which was represented about 448 B.C., at which time he was in his seventy-first year. In this play, according to Plutarch (*Vit. Cim.*), he makes mention of the celebrated Cimon, who had died the preceding year, B.C. 449, and from the language employed by the poet, it may be inferred that he was on terms of close intimacy with the Athenian general. Soon after this, comedy became so licentious and virulent in its personalities, that the magistracy were obliged to interfere. (*Schol. in Aristoph., Acharn.*, 67.—Compare *Clinton's Fasti Hellenici*, B.C. 440 and 437.) A decree was passed, B.C. 440, prohibiting the exhibitions of comedy; which law continued in force only during that year and the two following, being repealed in the archonship of Euthymenes. Three victories of Cratinus stand recorded after the recommencement of comic performances. With the Χειμαζόμενοι he was second, B.C. 425 (*Argum. Acharn.*), when the Ἀχαρνεῖς of Aristophanes won the prize, and the third place was adjudged to the Νουμηνίαι of Eupolis. In the succeeding year he was again second with the Σάτυροι, and Aristophanes again first with the Ἱππεῖς. (*Argum. Equit.*) In a parabasis of this play that young rival makes mention of Cratinus; where, having noticed his former successes, he insinuates, under the cloak of an equivocal piety, that the veteran was becoming doting and superannuated. The old man, now in his ninety-fifth year, indignant at this insidious attack, exerted his remaining vigour, and composed, against the contests of the approaching season, a comedy entitled Πυτίνη, or *The Flagon*, which turned upon the accusations brought against him by Aristophanes. The aged

dramatist had a complete triumph. (*Argum. Nub.*) He was first; while his humbled antagonist was vanquished also by Ameipsias with the Κόννος, though the play of Aristophanes was his favourite Νεφέλαι. Notwithstanding his notorious intemperance, Cratinus lived to an extreme old age, dying B.C. 422, in his ninety-seventh year. (*Lucian, Macrob.*, 25.) Aristophanes alludes to the excesses of Cratinus in a passage of the Equites (v. 526, *seqq.*). In the Pax (v. 700, *seqq.*), he humorously ascribes the jovial old poet's death to a shock on seeing a cask of wine staved and lost. Cratinus himself made no scruple of acknowledging his failing: (Ὅτι δὲ φίλοινος ὁ Κρατῖνος καὶ αὐτὸς ἐν τῇ Πυτίνῃ λέγει σαφῶς.—*Schol. in Pac.*, 703). Horace, also, opens one of his epistles (1, 19) with a maxim of the comedian's, in due accordance with his practice. The titles of thirty-eight of the comedies of Cratinus have been collected by Meursius, Kœnig, &c. His style was bold and animated (*Persius*, 1, 123), and, like his younger brethren, Eupolis and Aristophanes, he fearlessly and unsparingly directed his satire against the iniquitous public officer and the profligate of private life. (*Horat., Sat.*, 1, 4, 1, *seqq.*) Nor yet are we to suppose, that the comedies of Cratinus and his contemporaries contained nothing beyond broad jest or coarse invective and lampoon. They were, on the contrary, marked by elegance of expression and purity of language; elevated sometimes into philosophical dignity by the sentiments which they declared, and graced with many a passage of beautiful idea and high poetry: so that Quintilian deems the Old Comedy, after Homer, the most fitting and beneficial object of a young pleader's study. (*Quint.*, 10, 1.—*Theatre of the Greeks*, 2d ed., p. 166, *seqq.*)

Cratippus, a peripatetic philosopher of Mytilene, who, among others, taught Cicero's son at Athens. He first became acquainted with Cicero at Ephesus, whither he had gone for the purpose of paying his respects to him. Afterward, being aided by the orator, he obtained from Cæsar the rights of Roman citizenship. On coming to Athens, he was requested by the Areopagus to settle there, and become an instructer of youth in the tenets of philosophy, a request with which he complied. He wrote on divination and on the interpretation of dreams. (*Cic., Off.*, 1, 1.—*Id., de Div.*, 1, 3.—*Id., Ep. ad Fam.*, 12, 16.)

Cratylus, a Greek philosopher, and disciple of Heraclitus. According to Aristotle (*Metaph.*, 1, 6), Plato attended his lectures in his youth. Diogenes Laertius, however (3, 8), says that this was after the death of Socrates. Cratylus is one of the interlocutors in the dialogue of Plato called after his name. (Compare *Schleiermacher's Introduction to the Cratylus, Dobson's transl.*, p. 245.)

Crauallidæ, a nation who occupied at one period a part of the Cirrhæan plain. They are described by Æschines (*in Ctes.*, p. 405) as very impious, and as having plundered some of the offerings of Delphi. They were exterminated by the Amphictyons. The name is erroneously given by some as Acragallidæ, and they are thought by Wolf, who adopts this lection, to have been a remnant of the army of Brennus. (Consult *Taylor, ad Æsch., l. c.*)

Cremĕra, a small river of Tuscany, running between Veii and Rome, and celebrated for the daring but unfortunate enterprise of the gallant Fabii. (*Ovid, Fast.*, 2, 193, *seqq.*) The Cremera is now called *la Valca*, a rivulet which rises in the neighbourhood of *Baccano*, and falls into the Tiber a little below *Prima Porta*. (*Cramer's Anc. Italy*, vol. 1, p. 239.)

Cremna, I. a strong place in the interior of Pisidia, lying, according to Ptolemy, on the declivity of Taurus, nearly six miles north of Selga. According to Strabo (569), it had been long looked upon as impregnable; but it was at length taken by the tetrarch Amyntas, with some other places, in his wars against the Pisidians. This fortress was considered afterward by the Romans to be of so much consequence, that they established a colony here. (*Ptol.*, p. 124.—*Hierocl.*, p. 681.—*Zosim.*, 1, 60.) It is generally supposed, that this town is represented by the modern fort of *Kebrinaz*, occupying a commanding situation between *Isbartieh* and the lake *Egreder*. (*Cramer's Asia Minor*, vol. 2, p. 300.)—II. A commercial place on the Palus Mæotis. Mannert supposes the name to be one of Greek origin, and to have reference to its rocky situation. He locates the place at the mouth of the Tanaïs, near the modern *Taganrock*. (*Mannert, Geogr.*, vol. 4, p. 115.)

Cremōna, a city of Cisalpine Gaul, northeast of Placentia, and a little north of the Po. Cremona and Placentia were both settled by Roman colonies, A.U.C. 535. (*Polyb.*, 3, 40.) After the defeat on the Trebia, we find the consul P. Scipio retiring to Cremona (*Liv.*, 21, 56), and it appears that the Romans retained the place throughout the whole of the second Punic war, though it suffered so much during its continuance, and afterward from the attacks of the Gauls, that it was found necessary to recruit its population by a fresh supply of colonists. (*Liv.*, 37, 46.) The colony, being thus renewed, continued to prosper for nearly a hundred and fifty years; when the civil wars, which ensued after the death of Cæsar, materially affected its interests. Cremona unfortunately espoused the cause of Brutus, and thus incurred the vengeance of the victorious party. The loss of its territory, which was divided among the veteran soldiers of Augustus, is well known from the line of Virgil (*Eclog.*, 9, 28), "*Mantua væ miseræ nimium vicina Cremonæ*," which is nearly repeated by Martial (8, 55), "*Jugera perdiderat miseræ vicina Cremonæ.*" The effect of this calamity would seem, however, to have been but temporary: and, in fact, we learn from Strabo (216), that Cremona was accounted in his time one of the most considerable towns in the north of Italy. The civil wars, which arose during the time of Otho and Vitellius, were the source of much severer affliction to this city than any former evil, as the fate of the empire was more than once decided between large contending armies in its immediate vicinity. After the defeat of Vitellius's party by the troops of Vespasian, it was entered by the latter, and exposed to all the horrors that fire, the sword, and the ungoverned passions of a licentious soldiery can inflict upon a city taken by storm. The conflagration of the place lasted four days. The indignation which this event excited throughout Italy seems to have been such, that Vespasian, afraid of the odium it might attach to his party, used every effort to raise Cremona from its ruins, by recalling the scattered inhabitants, reconstructing the public edifices, and granting the city fresh privileges. (*Tacit., Hist.*, 3, 33 and 34.—*Plin.*, 3, 19.—*Ptol.*, p. 63.—*Cramer's Ancient Italy*, vol. 1, p. 66, *seq.*)

Cremutius Cordus, an historian who wrote an account of the achievements of Augustus. He gave offence to Tiberius, and his prime minister Sejanus, by stating in his history that "*Cassius was the last of the Romans.*" (*Tacit., Ann.*, 4, 34.) Suetonius, however, makes him to have called both Cassius and Brutus by this title. (*Sueton., Vit. Tib.*, 61.—*Dio Cass.*, 57, 24.)

Creon, I. king of Corinth, and father of Creüsa or Glauce, the wife of Jason. (*Vid.* Creüsa and Medea.)—II. The brother of Jocasta, mother and wife of Œdipus. (*Vid.* Œdipus.) He ascended the throne of Thebes after Eteocles and Polynices had fallen in mutual combat, and gave orders that the body of the latter should be deprived of funeral rites, on which circumstance is founded the plot of the Antigone of Sophocles. (*Vid.* Eteocles, Polynices, Antigone, &c.)

Creophylus, a native of Samos, who composed, under the title of Οἰχαλίας ἅλωσις, "The conquest of

Œchalia," an epic poem commemorative of the exploits of Hercules. According to an ancient tradition, Homer himself was the author of this piece, and gave it to Creophylus as a return for the hospitable reception which he had received under his roof. (*Strabo*, 638.) In an epigram of Callimachus, however, Creophylus is named as the real author. (*Strab., l. c.*) It was among the descendants of Creophylus that Lycurgus found, according to Plutarch (*Vit. Lycurg.*, 4), the Iliad and Odyssey. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 166.)

Cresphontes, a son of Aristomachus, who, with his brothers Temenus and Aristodemus, conquered the Peloponnesus. This was the famous conquest achieved by the Heraclidæ. (*Vid.* Aristodemus and Heraclidæ.)

Crestŏne, I. or Creston, a city of Thrace, the capital probably of the district of Crestonia. Dionysius of Halicarnassus, and most of the commentators and translators of Herodotus, confound this city with Cortona in Umbria. (Compare *Müller, Etrusker*, vol. 1, p. 95.—*Larcher, Hist. d'Herodote.—Table Geogr.*, vol. 8, p. 149.) Herodotus speaks of Crestone as situate beyond the Tyrrhenians, and inhabited by Pelasgi (1, 57), speaking a different language from their neighbours. Rennel thinks that the reading *Tyrrhenians* is a mistake, and that *Thermæans* should be substituted for it, as Therma, afterward Thessalonica, agrees with the situation mentioned by the historian. (*Geography of Herodot.*, p. 45.) If, however, the text be correct as it stands, it shows that there was once a nation called Tyrrhenians in Thrace. This is also confirmed by Thucydides (4, 109. — Compare the elaborate note of Larcher, *ad Herodot., l. c.*)—II. A district of Thrace, to the north of Anthemus and Bolbe, chiefly occupied by a remnant of Pelasgi. (*Herodot.*, 1, 57.) We are informed by Heredotus, that the river Ethedorus took its rise in this territory; and also that the camels of the Persian army were here attacked by lions, which are only to be found in Europe, as he remarks, between the Nestus, a river of Thrace, and the Acheloüs (7, 124, and 127). Thucydides also mentions the Crestonians as a peculiar race, part of whom had fixed themselves near Mount Athos (4, 109). The district of Crestone is now known by the name of *Caradagh*. (*Cramer's Anc. Greece*, vol. 1, p. 240.)

Creta, one of the largest islands of the Mediterranean Sea, at the south of all the Cyclades. Its name is derived by some from the Curetes, who are said to have been its first inhabitants; by others, from the nymph Crete, daughter of Hesperus; and by others, from Cres, a son of Jupiter, and the nymph Idæa. (*Steph. Byz., s. v.* Κρήτη.) It is also designated among the poets and mythological writers by the several appellations of Æria, Doliche, Idæa, and Telchinia. (*Pliny*, 4, 12.—*Steph. Byz., s. v.* Ἀερία.) According to Herodotus, this great island remained in the possession of various barbarous nations till the time of Minos, son of Europa, who, having expelled his brother Sarpedon, became the sole sovereign of the country (1, 173.—Compare *Hoeck, Kreta*, vol. 1, p. 141). These early inhabitants are generally supposed to be the Eteocretes of Homer, who clearly distinguishes them from the Grecian colonists subsequently settled there. (*Od.*, 19, 172.) Strabo observes that the Eteocretes were considered as indigenous; and adds, that Staphylus, an ancient writer on the subject of Crete, placed them in the southern side of the island. (*Strab.*, 475.) Other authors, who concur in this statement of the geographer, would lead us to establish a connexion between this primitive Cretan race and the Curetes, Dactyli, Telchines, and other ancient tribes, so often alluded to with reference to the mystic rites of Crete, Samothrace, and Phrygia. (*Strab.*, 466.) Minos, according to the concurrent testimony of antiquity, first gave laws to the Cretans, and, having conquered the pirates who infested the Ægean Sea, established a powerful navy. (*Herodot.*, 1, 171. —*Id.*, 3, 122.—*Thucyd.*, 1, 4, *seqq.*—*Ephor., ap. Strab.*, 476.—*Aristot., Polit.*, 2, 12.) In the Trojan war, Idomeneus, sovereign of Crete, led its forces to the war in eighty vessels, a number little inferior to that commanded by Agamemnon himself. According to the traditions which Virgil has followed, Idomeneus was afterward driven from his throne by faction, and compelled to sail to Iapygia, where he founded the town of Salernum. (*Æn.*, 3, 121 and 399.) At this period the island appears to have been inhabited by a mixed population of Greeks and barbarians. Homer enumerates the former under the names of Achæi, Dorians, surnamed Trichaïces, and Pelasgi. The latter, who were the most ancient, are said to have come from Thessaly, under the conduct of Teutamus, posterior to the great Pelasgic emigration into Italy. (*Andron., ap. Steph. Byz., s. v.* Δώριον.) The Dorians are reported to have established themselves in Crete, under the command of Althamenes of Argos, after the death of Codrus and the foundation of Megara. (*Strabo*, 481.—*Eustath. ad Il.*, 2, 645.) After the Trojan war and the expulsion of Idomeneus, the principal cities of Crete formed themselves into several republics, for the most part independent, while others were connected by federal ties. These, though not exempted from the dissensions which so universally distracted the Greek republics, maintained for a long time a considerable degree of prosperity, owing to the good system of laws and education which had been so early instituted throughout the island by the decrees of Minos. The Cretan code was supposed by many of the best-informed writers of antiquity to have furnished Lycurgus with the model of his most salutary regulations. It was founded, according to Ephorus, as cited by Strabo (480), on the just basis of liberty and an equality of rights; and its great aim was to promote social harmony and peace by enforcing temperance and frugality. On this principle, the Cretan youths were divided into classes called Agelæ, and all met at the Andreia, or public meals. Like the Spartans, they were early trained to the use of arms, and inured to sustain the extremes of heat and cold, and undergo the severest exercise; they were also compelled to learn their letters and certain pieces of music. The chief magistrates, called Cosmi (Κόσμοι), were ten in number, and elected annually. The Gerontes constituted the council of the nation, and were selected from those who were thought worthy of holding the office of Cosmus (Κόσμος). There was also an equestrian order, who were bound to keep horses at their own expense. (Compare *Aristot., Polit.*, 2, 7.—*Polyb.*, 6, 46.) But though the Cretan laws resembled the Spartan institutions in so many important points, there were some striking features which distinguished the legislative enactments of the two countries. One of these was, that the Lacedæmonians were subject to a strict agrarian law, whereas the Cretans were under no restraint as to the accumulation of moneyed or landed property; another, that the Cretan republics were for the most part democratical, whereas the Spartan was decidedly aristocratical. Herodotus informs us, that the Cretans were deterred by the unfavourable response of the Pythian oracle from contributing forces to the Grecian armament assembled to resist the Persians (7, 169). In the Peloponnesian war, incidental mention is made of some Cretan cities as allied with Athens or Sparta; but the island does not appear to have espoused collectively the cause of either of the belligerant parties. (*Thucyd.*, 2, 85.) The Cretan soldiers were held in great estimation as light troops and archers, and readily offered their services for hire to such states, whether Greek or barbarian, as needed them. (*Thucyd.*, 7, 57.—*Xen., Anab.*, 3, 3, 6.—*Polyb.*, 4, 8.—*Id.*, 5, 14.)

In the time of Polybius the Cretans had much degenerated from their ancient character, for he charges them repeatedly with the grossest immorality and the most hateful vices. (*Polyb.*, 4, 47.—*Id. ibid.*, 53.—*Id.*, 6, 46.) We know also with what severity they are reproved by St. Paul, in the words of one of their own poets, Epimenides (*Ep. Tit.*, 1, 12), Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.—The Romans did not interfere with the affairs of Crete before the war with Antiochus, when Q. Fabius Labeo crossed over into the island from Asia Minor, under pretence of claiming certain Roman captives who were detained there. (*Liv.*, 37, 60.) Several years after, the island was invaded by a Roman army commanded by M. Antonius, under the pretence that the Cretans had secretly favoured the cause of Mithradates; but Florus more candidly avows, that the desire of conquest was the real motive which led to this attack (3, 7.—Compare *Liv.*, *Epit.*, 97). The enterprise, however, having failed, the subjugation of the island was not effected till some years later, by Metellus, who, from his success, obtained the agnomen of Creticus. (*Liv.*, *Epit.*, 99.—*Appian, Excerpt. de Reb. Cret.*—*Flor.*, 3, 7.) It then became annexed to the Roman empire, and formed, together with Cyrenaïca, one of its numerous provinces, being governed by the same proconsul. (*Dio Cassius*, 53, 12.—*Strabo*, 1198.)—Crete forms an irregular parallelogram, of which the western side faces Sicily, while the eastern looks towards Egypt; on the north it is washed by the Mare Creticum, and on the south by the Libyan Sea, which intervenes between the island and the opposite coast of Cyrene. The whole circumference of Crete was estimated at 4100 stadia by Artemidorus; but Sosicrates, who wrote a very accurate description of it, did not compute the periphery at less than 5000 stadia. Hieronymus also, in reckoning the length alone at 2000 stadia, must have exceeded the number given by Artemidorus. (*Strabo*, 474.) According to Pliny, the extent of Crete from east to west is about 270 miles, and it is nearly 539 in circuit. In breadth it nowhere exceeds 50 miles. Strabo observes, that the interior is very mountainous and woody, and intersected with fertile valleys. Mount Ida, which surpasses all the other summits in elevation, rises in the centre of the island; its base occupies a circumference of nearly 600 stadia. To the west it is connected with another chain, called the white mountains (Λευκὰ ὄρη), and to the east its prolongation forms the ridge anciently known by the name of Dicte. (*Strabo*, 475, 478.) The island contains no lakes, and the rivers are mostly mountain-torrents, which are dry during the summer season.—It has been remarked by several ancient writers, that Homer in one passage ascribes to Crete 100 cities (*Il.*, 2, 649), and in another only 90 (*Od.*, 19, 174), a variation which has been accounted for on the supposition, that ten of the Cretan cities were founded posterior to the siege of Troy; but, notwithstanding this explanation, which Strabo adopts from Ephorus, it seems rather improbable, that the poet should have paid less attention to historical accuracy in the Iliad than in the Odyssey, where it was not so much required. The difficulty may be solved by assuming, what has every appearance of being true, that the Odyssey was not the composition of Homer, but the work of a later age. Others affirmed, that during the siege of Troy the ten deficient cities had been destroyed by the enemies of Idomeneus. (*Strabo*, 479.—Compare *Hoeck, Kreta*, vol. 2, p. 437.) The modern name of Crete is *Candia*. Chalk was produced in great abundance here, and was hence called *Creta Terra*, or simply *Creta*. The valleys or sloping plains in modern Candia are very fertile. The greater portion of the land is not cultivated, but it might produce sugarcane, excellent wine, and the best kind of fruit; the exports are salt, grain, oil, honey, silk, and wool. Crete abounds in wild fowl and different kinds of game. (*Malte-Brun, Geogr.*, vol. 6, p. 166, *Am. ed.*—*Cramer's Ancient Greece*, vol. 3, p. 356, *seqq.*) The best work on the history of ancient Crete is that of Hoeck (*Kreta*, 3 vols. 8vo, *Göttingen*, 1823–29).

Crētē, I. the wife of Minos. (*Apollod.*, 3, 1.)—II. A daughter of Deucalion. (*Id.*, 3, 3.)

Crētes, the inhabitants of Crete. (*Virg.*, *Æn.*, 4, 146.)

Creūsa, I. a daughter of Creon, king of Corinth, and wife of Jason. She received from Medea, as bridal presents, a diadem and robe, both of which had been prepared with magic art, and saturated with deadly poisons. On arraying herself in these, flames burst forth, and fed upon and destroyed her. Creon, the father of the princess, perished in a similar way, having thrown himself upon the body of his dying daughter, and being afterward unable to extricate himself from the embrace of the corpse. (*Eurip.*, *Med.*, 781, *seqq.*—*Id. ib.*, 1156, *seqq.*) According to the scholiast, she was also called Glauce. (*Schol. ad Eurip.*, *Med.*, 19.)—II. Daughter of Priam and Hecuba, and wife of Æneas. When Troy was surprised by the Greeks, she fled in the night with her husband, but they were separated during the confusion, nor was her absence observed until the other fugitives arrived at the spot appointed for assembling. Æneas a second time braved the perils of the burning city in quest of his wife. While he was distractedly seeking for her through every quarter of Troy, Creüsa appeared to him as a deified personage, and appeased his alarm by informing him, that she had been adopted by Cybele among her own attendant nymphs; and she then exhorted him to pursue his course to Italy, with an intimation of the good fortune that awaited him in that land. (*Virg.*, *Æn.*, 2, 562, *seqq.*)

Creusis or Creusa (Κρεῦσις or Κρεῦσα), a town of Bœotia, which Pausanias (9, 32) and Livy (36, 21) term the harbour of Thespiæ. It was on the confines of the Megarean territory, and a difficult and dangerous road led along the shore from thence to Ægosthenæ, a seaport belonging to the latter. Xenophon, on two occasions, describes the Lacedæmonians as retreating from Bœotia by this route, with great hazard and labour, before the battle of Leuctra, when under the command of Cleombrotus, and again subsequent to that bloody conflict. (*Hist. Gr.*, 5, 4, 17.—*Ibid.*, 6, 4, 25.) Pausanias describes the navigation from the coast of the Peloponnesus to Creusa as dangerous, on account of the many headlands which it was necessary to double, and also from the violence of the winds blowing from the mountains (9, 32.—Compare *Strabo*, 405 and 409.—*Ptol.*, p. 86). The position of Creusa seems to correspond with that of *Levadostro*, a well-frequented port, situated in a bay running inland towards the north, to which it gives its name. From *Livadostro* to *Psalo* there is a path which winds around the western shore of the bay, at the base of Mount Cithæron, and agrees very well with Xenophon's description. (*Cramer's Ancient Greece*, vol. 2, p. 202, *seqq.*)

Crimīsus or Crimissus, I. a river of Sicily, in the western part of the island, flowing into the Hypsa. D'Anville makes the modern name *Cattabellotta*; but Mannert, the *San Bartolomæo*. The orthography of the ancient word is given differently in different editions of Virgil. The true reading is Crimisus or Crimissus. (Consult *Heyne, in Var. Lect.*, *ad Virg.*, *Æn.*, 5, 38.—*Cellarius, Geogr. Ant.*, vol. 1, p. 794.)—II. or Crimisa, a promontory, river, and town of Brutium, north of Crotona. The modern name of the promontory is *Capo dell' Alice*; of the river, the *Fiumenica*; the modern *Ciro* answers to the city. This place was said to have been founded by Philoctetes after the siege of Troy. (*Strab.*, 254.—*Steph.*

Byz., *s. v.*—*Lycophr.*, 911.)—III. The god of the river Crimisus in Sicily. He became, by a Trojan female, the father of Acestes or Ægestes. (*Vid.* Ægestes, and compare *Serv.*, *ad Virg.*, *Æn.*, 1, 550.)

Crispīnus, I. a native of Alexandrea in Egypt, of mean, if not servile, origin. According to the scholiast on Juvenal (1, 26), he was at first a paper-vender (χαρτοπώλης), but became afterward a great favourite with Domitian, and was raised to equestrian rank. He was a man of infamous morals. (*Schol.*, *in cod. Schurz.*, *ad Juv.*, *l. c.*—*Schott*, *Obs.*, 5, 35.)—II. A ridiculous philosopher and poet in the time of Horace, and noted for garrulity. According to the scholiast (*ad Horat.*, *Serm.*, 1, 1, 120), he wrote some verses on the Stoic philosophy, and, on account of his verboseness and loquacity, received the appellation of ἀρετάλογος. (Compare *Döring*, *ad Horat.*, *l. c.*)

Crispus, Sallustius. *Vid.* Sallustius.

Crissæus Sinus, an arm of the Sinus Corinthiacus, on the northern shore. It extends into the country of Phocis, and had at its head the town of Crissa, whence it took its name. Its modern name is the *Gulf of Salona*, from the modern city of *Salona*, the ancient Amphissa, which was the chief town of the Locri Ozolæ, and lay to the northeast of Delphi. (*Cramer's Anc. Greece*, vol. 2, p. 151.)

Crithēis, the reputed mother of Homer. (*Vid.* Homerus.)

Critĭas, one of the thirty tyrants set over Athens by the Spartans. He was of good family, and a man of considerable talents, but of dangerous principles. He applied himself with great success to the culture of eloquence, which he had studied under Gorgias, and Cicero cites him among the public speakers of that day. (*Brut.*, 7.—*De Orat.*, 2, 22.) He appears also to have had a talent for poetry, if we may judge from some fragments of his which have reached us. Critias turned his attention likewise to philosophical studies, and was one of the disciples of Socrates, whom, however, he quarrelled with and left. (*Xen.*, *Mem.*, 1, 2.) Being after this banished from Athens for some cause that is not known, he retired to Thessaly, where he excited an insurrection among the Penestæ or serfs. (Consult *Schneider*, *ad Xen.*, *Hist. Gr.*, 2, 3, 36, *et ad Xen.*, *Mem.*, 1, 2, 24.) Subsequently to this he visited Sparta, and wrote a treatise on the laws and institutions of that republic. Returning to Athens along with Lysander, B.C. 404, he was appointed one of the thirty, his pride of birth and hatred of demagogues having pointed him out as a fit person for that office. After a cruel and oppressive use of the power thus conferred upon him, he fell in batttle against Thrasybulus and his followers. Plato, who was a relation of his, has made him one of the interlocutors in his Timæus and Critias. (*Xen.*, *Hist. Gr.*, 2, 3.—*Id.*, 2, 4.)

Crito, I. a wealthy Athenian, the intimate friend and disciple of Socrates. When that philosopher was accused, he became security for him; and, after his condemnation, succeeded in bribing the keeper of the prison, so that Socrates, had he felt inclined, might easily have escaped. He is introduced, therefore, by Plato as an interlocutor in the dialogue called *Crito*, after his name. The remainder of his life is not known; but, as he was nearly of the same age with Socrates, he could not have long survived him. Crito wrote seventeen dialogues, which are lost. (*Plat.*, *Crit.*—*Suid.*, &c.)—II. A Macedonian historian, who wrote an account of Pallene, of Persia, of the foundation of Syracuse, of the Getæ, &c. (*Suid.*, *s. v.*)—III. An Athenian sculptor, who, with Nicolaus, one of his fellow-citizens, made a statue intended as a support to a building. This work, belonging to the class of *Caryatides*, is still extant, and forms part of the collection at the *Villa Albani*. Winckelmann (vol. 6, p. 208) thinks he flourished about the time of Cicero. (*Sillig*, *Dict. Art.*, *s. v.*)

Critŏlāus, I. a native of Phaselis in Lycia, who came to Athens to study philosophy, and became there, after the death of Ariston of Ceos, the head of the peripatetic school. He was sent by the Athenians, along with Carneades and Diogenes, on an embassy to Rome, B.C. 158, and acquired great reputation in that city, during his stay there, for his ability in speaking; a circumstance, however, which did not prevent his declaiming against the rhetorical art, which he considered prejudicial rather than useful. He lived more than eighty years. Critolaus strove to confirm, by new arguments, the doctrine of Aristotle respecting the eternity of the world. (*Plut.*, *de Exil.*, p. 605.—*Cic.*, *de Fin.*, 5, 5.—*Stobæus*, *Eclog. Phys.*, 1, 1.—*Philo*, *Mund. Incorrupt.*, p. 943.)—II. A general of the Achæans, and one of the principal authors of the war between the Romans and his countrymen, which ended in the subjugation of the latter. (*Polyb.*, 38, 2.—*Id.*, 38, 5, &c.)

Crio-mĕtōpon (Κριοῦ Μέτωπον, i. e., "*Ram's Front*"), I. a promontory of the Tauric Chersonese, and the most southern point of that peninsula. It is now called *Karadjebournou*, according to D'Anville, which signifies, in the Turkish language, *Black-nose*. Mannert, however, makes the modern name to be *Ajadag*, or the *Holy Mountain*.—II. A promontory of Crete, forming its southwestern extremity, now Cape *Crio*. (*Plin.*, 4, 11.)

Crobȳzi, a people between Mount Hæmus and the Danube, in Lower Mœsia. Their territory lay in a northeastern direction from Philippopolis on the Hebrus. (*Plin.*, 4, 12.)

Crocodilŏpolis, a city of Egypt. (*Vid.* Arsinoë V.)

Crocus, a youth who, being unable to obtain the object of his affections, the nymph Smilax, pined away, and was changed into the *crocus*, or "saffron." Smilax herself was metamorphosed into the *smilax*, or "Oriental bindweed." (*Ovid*, *Met.*, 4, 283.)

Crœsus, son of Alyattes, king of Lydia, and born about 591 B.C. He was the fifth and last of the Mermnadæ, a family which began to reign with Gyges, who dethroned Candaules. (*Herod.*, 1, 14.) According to the author just quoted, Crœsus was the son of Alyattes by a Carian mother, and had a half-brother, named Pantaleon, the offspring of an Ionian female. An attempt was made by a private foe of Crœsus to hinder his accession to the throne, and to place the kingdom in the hands of Pantaleon; but the plot failed (*Herod.*, 1, 92), although Stobæus (*Serm.*, 45) informs us, that Crœsus, on coming to the throne, divided the kingdom with his brother. Plutarch states, that the second wife of Alyattes, wishing to remove Crœsus, gave a female baker in the royal household a dose of poison to put into the bread she made for Crœsus. The woman informed Crœsus, and gave the poisoned bread to the queen's children, and the prince, out of gratitude, consecrated at Delphi a golden image of this female three cubits high. (*Plut.*, *de Pyth. Orac.*—*Op.*, *ed. Reiske*, vol. 7, p. 580.—*Herod.*, 1, 51.) Crœsus ascended the throne on the death of his father, B.C. 560, and immediately undertook the subjugation of the Greek communities of Asia Minor (the Æolians, Ionians, and Dorians), whose disunited state, and almost continual wars with one another, rendered his task an easy one. He contented himself, however, after reducing them beneath his sway, with merely imposing an annual tribute, and left their forms of government unaltered. When this conquest was effected, he turned his thoughts to the construction of a fleet, intending to attack the islands, but was dissuaded from his purpose by Bias of Priene. (*Herod.*, 1, 27.) Turning his arms, upon this, against the nations of Asia Minor, he subjected all the country lying west of the river Halys, except Cilicia and Lycia; and then applied himself to the arts of peace, and to the patronage of the sciences

and of literature. He became famed for his riches and munificence. Poets and philosophers were invited to his court, and, among others, Solon, the Athenian, is said to have visited his captital, Sardis. Herodotus relates the conversation which took place between the latter and Crœsus on the subject of human felicity, in which the Athenian offended the Lydian monarch by the little value which he attached to riches as a means of happiness. (*Herod.*, 1, 30.) This anecdote, however, appeared encumbered with chronological difficulties, even to the ancients (*Plut., Vit. Sol.*, c. 27), and has given rise to considerable discussions in modern times. (Consult *Larcher, Chronol. d'Herod.*, vol. 7, p. 205, *seqq.*—*Clavier, Histoire des premiers temps de la Grèce*, vol. 2, p. 324.—*Schultz, Apparat. ad Annall. Crit. Rer. Græc.*, p. 16, *seqq.*—*Bähr, ad Herodot.*, 1, 30.) Not long after this, Crœsus had the misfortune to lose his son Atys (*vid.* Atys); but the deep affliction into which this loss plunged him was dispelled in some degree, after two years of mourning, by a feeling of disquiet relative to the movements of Cyrus and the increasing power of the Persians. Wishing to form an alliance with the Greeks of Europe against the danger which threatened him, a step which had been recommended by the oracle at Delphi (*Herod.*, 1, 53), he addressed himself, for this purpose, to the Lacedæmonians, at that time the most powerful of the Grecian communities, and having succeeded in his object, and made magnificent presents to the Delphic shrine, he resolved on open hostilities with the Persians. The art of the crafty priesthood who managed the machinery of the oracle at Delphi is nowhere more clearly shown than in the history of their royal dupe, the monarch of Lydia. He had lavished upon their temple the most splendid gifts; so splendid, in fact, that we should be tempted to suspect Herodotus of exaggeration if his account were not confirmed by other writers. And the recipients of this bounty, in their turn, put him off with an answer of the most studied ambiguity when he consulted their far-famed oracle on the subject of a war with the Persians. The response of Apollo was, that if Crœsus made war upon this people, *he would destroy a great empire;* and the answer of Amphiaraus (for his oracle, too, was consulted by the Lydian king), tended to the same effect. (*Herod.*, 1, 53.) The verse itself, containing the response of the oracle, is given by Diodorus (*Excerpt.*, 7, § 28), and is as follows: Κροῖσος, Ἅλυν διαβάς, μεγάλην ἀρχὴν καταλύσει, "*Crœsus, on having crossed the Halys, will destroy a great empire,*" the river Halys being, as already remarked, the boundary of his dominions to the east. (Compare *Cic., de Div.*, 2, 56.—*Aristot., Rhet.*, 3, 4.) Crœsus thought, of course, the kingdom thus referred to was that of Cyrus; the issue, however, proved it to be his own. Having assembled a numerous army, the Lydian monarch crossed the Halys, invaded the territory of Cyrus, and a battle took place in the district of Pteria, but without any decisive result. Crœsus, upon this, thinking his forces not sufficiently numerous, marched back to Sardis, disbanded his army, consisting entirely of mercenaries, and sent for succour to Amasis of Egypt, and also to the Lacedæmonians, determining to attack the Persians again in the beginning of the next spring. But Cyrus did not allow him time to effect this. Having discovered that it was the intention of the Lydian king to break up his present army, he marched with all speed into Lydia, before a new mercenary force could be assembled, defeated Crœsus (who had no force at his command but his Lydian cavalry), in the battle of Thymbra, shut him up in Sardis, and took the city itself after a siege of fourteen days, and in the fourteenth year of the reign of the son of Alyattes. With Crœsus fell the empire of the Lydians. Herodotus relates two incredible stories connected with this event; one having reference to the dumb son of Crœsus, who spoke for the first time when he saw a soldier in the act of killing his father, and, by the exclamation which he uttered, saved his parent's life, the soldier being ignorant of his rank; and the other being as follows: Crœsus having been made prisoner, a pile was erected, on which he was placed in order to be burned alive. After keeping silence for a long time, the royal captive heaved a deep sigh, and with a groan thrice pronounced the name of Solon. Cyrus sent to know the reason of this exclamation, and Crœsus, after considerable delay, acquainted him with the conversation between himself and Solon, in which the latter had discoursed with so much wisdom on the instability of human happiness. The Persian monarch, relenting upon this, gave orders for Crœsus to be released. But the flames had already begun to ascend on every side of the pile, and all human aid proved ineffectual. In this emergency Crœsus prayed earnestly to Apollo, the god on whom he had lavished so many splendid offerings; that deity heard his prayer, and a sudden and heavy fall of rain extinguished the flames! (*Herod.*, 1, 86, *seqq.*) This story must be decidedly untrue, as it is not possible to conceive that the Persians would employ fire, which to them was a sacred element, in punishing a criminal. Crœsus, after this, stood high in the favour of Cyrus, who profited by his advice on several important occasions; and Ctesias says that the Persian monarch assigned him for his residence a city near Ecbatana. This prince, in his last moments, recommended Crœsus to the care of his son and successor Cambyses, and entreated the Lydian, on the other hand, to be an adviser to his son. Crœsus discharged this duty with so much fidelity as to give offence to the new monarch, who ordered him to be put to death. Happily for him, they who were charged with this order hesitated to carry it into execution; and Cambyses, soon after, having regretted his precipitation, Crœsus was again brought into his presence, and restored to his former favour. The rest of his history is unknown. As he was advanced in years, he could not have long survived Cambyses. (*Herod.*, 3, 36, *seqq.*—Compare *Bähr, ad Ctes.*, p. 102, *seqq.*—*Creuzer, Fragm. Hist.*, p. 207, *seqq.*—*Nic. Damasc., in Excerpt. Vales.*, p. 457, *seqq.*) The wealth of Crœsus was proverbial in the ancient world, and one source of supply was in the gold ore washed down by the Pactolus from Mount Tmolus in Lydia. (Compare *Erasmus, chil.* 1, *cent.* 6, *col.* 216.—*Strab.*, 610, 625.—*Virg., Æn.*, 10, 141.—*Senec., Phæn.*, 604.—*Juvenal, Sat.*, 14, 298.)

CROMI or CROMNI, a town of Arcadia, in the district Cromitis, mentioned by Xenophon as a place of some strength. It is thought by Sir W. Gell to correspond with *Crano*, two hours and forty-seven minutes from *Sinano*, or Megalopolis. (*Itin. of the Morea*, p. 99.)

CROMMŸON, a small place in Corinthia, on the shore of the Saronic Gulf, south of the Megarean frontier. It was celebrated in mythology as the haunt of a wild boar destroyed by Theseus. (*Plut., Vit. Thes., Plat., Lach.*, p. 196.—*Strabo*, 380.) Pausanias says it was named after Crommus, son of Neptune. From Thucydides (4, 44) it appears that Crommyon was 120 stadia from Corinth. The little hamlet of *Caneta* or *Kinetta* is generally thought to occupy the site of this ancient town. (*Chandler's Travels*, vol. 2, ch. 43.—*Gell's Itin.*, p. 209.)

CROPHI, a mountain of Egypt, between Elephantina and Syene. Between this mountain and another called Mophi were the sources of the Nile, according to a foolish statement made to Herodotus by an Egyptian priest at Sais. (*Herodot.*, 2, 28.)

CROTŌNA or CROTO (Κρότων), now *Cotrone*, a powerful city of Italy, in the Brutiorum ager, on the coast of the Sinus Tarentinus. Its foundation is ascribed to Myscellus, an Achæan leader, soon after Sybaris had been colonized by a party of the same nation, which was about 715 A.C. (*Antioch., Syrac.*, ap.

Strab., 262.) According to some traditions, the origin of Crotona was much more ancient, and it is said to derive its name from the hero Croton. (*Ovid, Metam.*, 15, 53.—Compare *Heracl., Pont. Fragm.*, p. 20.—*Diod. Sic.*, 4, 24.) The residence of Pythagoras and his most distinguished followers in this city, together with the overthrow of Sybaris which it accomplished, and the exploits of Milo and of several other Crotoniat victors in the Olympic Games, contributed in a high degree to raise its fame. Its climate, also, was proverbially excellent, and was supposed to be particularly calculated for producing in its inhabitants that robust frame of body requisite to ensure success in gymnastic contests. Hence it was commonly said, that the last athlete of Crotona was the first of the other Greeks. (*Strabo*, 262.) This city was also celebrated for its school of medicine, and was the birthplace of Democedes, who long enjoyed the reputation of being the first physician of Greece. (*Herodot.*, 3, 131.) However brilliant an epoch in the history of Crotona its triumph over Sybaris may appear, that event must be regarded also as the term of her greatness and prosperity; for from this period it is said that luxury and the love of pleasure, the usual consequences of great opulence, soon obliterated all the good effects which had been produced by the wisdom and morality of Pythagoras, and conspired to enervate that hardihood and vigour for which the Crotoniatæ had hitherto been so peculiarly distinguished. (*Polyb., Fragm.*, 7, 1, and 10, 1.—*Tim., ap. Athen.*, 12, 4.) As a proof of the remarkable change which took place in the warlike spirit of this people, it is said that, on their being subsequently engaged in hostilities with the Locrians, an army of 130,000 Crotoniatæ were routed by 10,000 of the enemy on the banks of the Sagras. Such was, indeed, the loss they experienced in this battle, that, according to Strabo, their city henceforth rapidly declined, and could no longer maintain the rank it had long held among the Italiot republics. (*Strabo*, 261.) According to Justin (20, 2), it is true, a much earlier date ought to be assigned to this event; but the accounts which Strabo has followed evidently regarded it as subsequent to the fall of Sybaris, and probability rather favours such an arrangement in the order of events. (Consult *Heyne, de Civit. Græc., prolus.* 10, *in Op. Acad.*, vol. 2, p. 184.) Dionysius the elder, who was then aiming at the subversion of all the states of Magna Græcia, having surprised the citadel, gained possession of the town, which, however, he did not long retain. (*Liv.*, 24, 3.) Crotona was finally able to assert its independence against his designs, as well as the attacks of the Brutii; and when Pyrrhus invaded Italy, it was still a considerable city, extending on both banks of the Æsarus, and its walls embracing a circumference of twelve miles. But the consequences of the war which ensued with that king proved so ruinous to its prosperity, that above one half of its extent became deserted; the Æsarus, which flowed through the town, now ran at some distance from the inhabited part, which was again separated from the fortress by a vacant space. Such is the picture which Livy draws of the state of this city after the battle of Cannæ, at which period almost all the Greek colonies abandoned the Roman cause. Crotona was then occupied by the Brutii, with the exception of the citadel, in which the chief inhabitants had taken refuge; these being unable to defend the place against a Carthaginian force, soon after surrendered, and were allowed to withdraw to Locri. (*Liv.*, 24, 2 and 3.) Crotona eventually fell again into the hands of the Romans, A.U.C. 560, and a colony was established here. Pliny merely speaks of it as an *Oppidum*, without adding a single remark respecting its importance. It became a place of some consequence in the time of Belisarius, who made it, on account of its position, a chief point in his operations along the coast. (*Procop., B. Goth.*, 3, 28, *et* 4, 26.) Its harbour, however, does not seem to have been any of the best, or well calculated to afford protection against storms and winds. It was rather what Polybius calls (10, 1) a summer-harbour. (*Cramer's Anc. Italy*, vol. 2, p. 391, *seqq.*—*Mannert, Geogr.*, vol. 9, pt. 2, p. 210.)

Crotoniātæ, the inhabitants of Crotona. (*Cic., de Inv.*, 2, 1.)

Crotoniātis (ἡ Κροτωνιᾶτις χώρα), a part of Italy, of which Crotona was the capital. (*Thucyd.*, 7, 35.)

Crustumerium or Crustumium, a town of the Sabines, in the vicinity of Fidenæ, and, like Fidenæ, founded by a colony from Alba. (*Dion. Hal.*, 2, 53.) Its great antiquity is also attested by Virgil (*Æn.*, 7, 629), and by Silius Italicus (8, 367). From Pliny (3, 5) we learn that the Crustumini were vanquished by Romulus, and that a settlement was formed in their territory. The fertility of their lands is extolled by more than one writer. Their city, however, was not finally conquered till the reign of the elder Tarquin. (*Liv.*, 1, 38.) The name of Crustumini Colles appears to have been given to the ridge of which the Mons Sacer formed a part, since Varro, speaking of the secession of the Roman people to that hill, terms it *Secessio Crustumerina*. (*L. L.*, 3, 1.) The tribe called *Crustumina* evidently derived its name from this ancient city. (*Liv.*, 42, 34.) The ruins of Crustumerium are said to exist in a place now called *Marcigliano Vecchio*. (*Vulp., Vet. Lat.*, lib. 18, c. 17.—*Cramer's Ancient Italy*, vol. 1, p. 303, *seqq.*)

Ctesias, I. a Greek historian and physician of Cnidus, who flourished in the time of Artaxerxes Mnemon. (*Suidas, s. v.—Xen., Anab.*, 1, 8, 27.—*Diod. Sic.*, 1, 32.) He was of the family of the Asclepiades, who possessed the art of healing as a patrimony, inherited from their great progenitor Æsculapius. (*Galen*, vol. 5, p. 652, l. 51, *ed. Basil.*) Ctesias assisted at the battle of Cunaxa, B.C. 401, but it is not precisely known whether he was in the army of Cyrus or in that of Artaxerxes. He merely states that he healed the wound received by the latter during the conflict. In speaking, however, of the death of Clearchus, the Grecian commander, which took place a short time after the battle, he informs us, that he was then the physician of Parysatis, the mother of Artaxerxes, which would render it very probable that he was from the first in the suite of the king, and not in that of his brother. (Compare *Bähr, ad Ctes.*, p. 16, *Proleg.*) He passed, after this, seventeen years at the court of Persia. Ctesias composed a History of Assyria and Persia, entitled Περσικά, in 23 books, written in the Ionic dialect. In writing this, he obtained great assistance, as well from the oral communications of the Persians as from the archives of the empire, to which he states that he had access, and in which appear to have been deposited those royal documents which Diodorus Siculus calls βασιλικαὶ διφθέραι. These annals contained rather the history of the court and the monarchs of Persia than that of the state itself. What we possess at present of the history of Ctesias, induces the belief, that it was precisely in this circle of events that the work of Ctesias just mentioned was principally taken up. It is by means of quotations given by Athenæus, and more particularly by Plutarch, that we are made acquainted with some fragments of the first six books, which turned entirely on the history of Assyria. We have an extract, in a somewhat more complete order, from the seventeen books that immediately follow: Photius has placed it in his Bibliotheca. Ctesias wrote also a history of India (Ἰνδικά), in one book, from which Photius has also copied an extract.—On many points Ctesias is in contradiction with Herodotus, whom he accuses of dealing in fable; and also with Xenophon. He has been charged, in his turn, with being, on many occasions, negligent of the truth. What has principally injured the reputation o:

Ctesias is his system of chronology, which is more difficult to be reconciled with that of the Scriptures than the one adopted by Herodotus. It must be observed, however, that, among the ancient writers, Plutarch is the only one who shows little respect for Ctesias; whereas Dionysius of Halicarnassus, Diodorus Siculus, Strabo, Pliny, and even Xenophon himself, his contemporary, cite him with praise, or at least without contradicting him. It may reasonably be asked, moreover, which of the two ought to have been better acquainted with the subject of which they treat, Herodotus or Ctesias? Herodotus, who speaks only of the affairs of Persia on the testimony of others, and who wrote at a period when the Greeks had as yet but little intercourse with Persia; or Ctesias, who had passed many years at Susa, where he enjoyed so high a reputation as to be charged with the management of some important negotiations? (*Gedoyn, Mem. de l'Acad. des Inscr.*, &c., vol. 14, p. 247, *seqq.*)—What has just been said, however, refers merely to the work of Ctesias on Persia. His history of India is crowded with fables. Heeren (*Ideen*, vol. 1, p. 323) seeks to justify Ctesias, on the ground that he details merely those of the myths of India which were in the mouths of the vulgar in Persia. Cuvier also observes, that Ctesias has by no means imagined the fantastic animals of which he speaks, but that he has fallen into the mistake of ascribing an actual existence to the hieroglyphic figures, which are remarked at the present day among the ruins of Persepolis. We there find, for example, the martichora, that fabulous animal which was the symbol or hieroglyphic of royal power. Many other fables are to be explained by the ignorance of the laws of nature, which was so great among the ancients.—The fragments of Ctesias are to be found appended to various editions of Herodotus. A separate edition was given by Lion, in 1825, 8vo, *Götting.*, and another by Bähr, in 1824, 8vo, *Francof.* This last is decidedly the best. The editor has not contented himself with giving an accurate text, corrected by the aid of manuscripts, but in his commentary he explains the text, with reference to history, geography, &c., and seeks also to justify Ctesias against most of the charges alleged to his discredit. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 176, *seqq.*—*Id.*, vol. 7, p. 436.)—II. An Ephesian, who also wrote on Persian affairs. (Consult *Vossius, de Hist. Græc.*, 3, p. 349.)—III. An artist, mentioned by Pliny (34, 29) as having flourished, along with other carvers in silver, after the time of Myron.—IV. A spendthrift and debauched person. Some verses of the comic poets Anaxilas and Philetærus against him are preserved in Athenæus (10, p. 416, *d.*)

Ctesĭbius, a native of Ascra, and contemporary of Archimedes, who flourished during the reigns of Ptolemy II. and Ptolemy III., or between 260 and 240 B.C. He was the son of a barber, and for some time exercised at Alexandrea the calling of his parent. His mechanical genius, however, soon caused him to emerge from obscurity, and he became known as the inventor of several very ingenious contrivances for raising water, &c. The invention of *clepsydræ*, or water clocks, is also ascribed to him. (Compare *Vitruvius*, 9, 9.) He wrote a work on hydraulic machines, which is now lost. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 363.)

Ctesĭphon, I. an Athenian, who brought forward the proposition respecting the crown of gold, which the Athenians, on his motion, decreed to Demosthenes for his public services. He was accused and brought to trial for this by Æschines, but was successfully defended by Demosthenes. This controversy gave rise to the two famous and rival orations concerning "the Crown." (*Vid.* Æschines, Demosthenes.)—II. A city of Parthia, situate on the eastern bank of the Tigris, opposite to, and distant three miles from Seleucia. It was founded by Vardanes, fortified by Pacorus, and became the metropolis of the whole Parthian empire. Ctesiphon was at first an inconsiderable village, but the camp of the Parthian monarchs being frequently pitched in its vicinity, caused it gradually to become a large city. In A.D. 165 it was taken by the Romans, and again 33 years after by the Emperor Severus. (*Dio Cass.*, 75, 9.—*Spartian., Vit. Sev.*, 16.—*Herodian*, 3, 30.) Notwithstanding, however, its losses, it succeeded to Babylon and Seleucia as one of the great capitals of the East. In the time of Julian, Ctesiphon was a great and flourishing city; and Coche, as the only remaining part of Seleucia was called, was merely its suburb. To these two have been assigned the modern epithet of "*Al Modain*," or "the cities." They are now both in ruins. Ctesiphon never recovered its sack by the Saracens, A.D. 637. This place was the winter residence of the Parthian and Persian monarchs. In summer they dwelt at Ecbatana in Media. (*Strabo*, 743.—*Plin.*, 6, 26.—*Mannert, Geogr.*, vol. 5, p. 406.)

Culăro, a city of the Allobroges, in Gallia Narbonensis, on the banks of the Isara. On being rebuilt by Gratian, it took the name of Gratianopolis, and is now *Grenoble*. (*Cic., Ep. ad Fam.*, 10, 23.—*Paul Warnefr., de Gest. Longob*, 3, 8.)

Cumæ, I. a city of Æolis, in Asia Minor. (*Vid.* Cyme.)—II. A city of Campania in Italy, northwest of Neapolis. It was placed on a rocky hill washed by the sea; and the same name is still attached to the ruins which lie scattered around its base. Whatever doubt may have been thrown on the pretensions of many other Italian towns to a Greek origin, those of Cumæ seem to stand on grounds too firm and indisputable to be called in question. It is agreed upon by all ancient writers who have adverted to this city, that it was founded at a very early period by some Greeks of Eubœa, under the conduct of Hippocles of Cumæ and Megasthenes of Chalcis. (*Strabo*, 243.—*Thucyd.*, 6, 4.—*Liv.*, 8, 22.) The Latin poets, moreover, with Virgil at their head, all distinguish Cumæ by the title of the Euboic city. (*Æn.*, 6, 2.—*Ovid, Met.*, 14, 154.—*Lucan*, 5, 195.—*Martial*, 9, 30.—*Statius, Sylv.*, 4, 3.)—The period at which Cumæ was founded is stated in the chronology of Eusebius to have been about 1050 B.C., that is, a few years before the great migration of the Ionians into Asia Minor. (Compare *Scaliger, ad Euseb., Chron.*, and *Prideaux, Not. ad Marm. Oxon.*, p. 146.) We have also the authority of Strabo (*l. c.*) for considering it as the most ancient of all the Grecian colonies in both Italy and Sicily. The colonization of Cumæ at this early period is a remarkable event, as showing the progress already made by the Greeks in the art of navigation, and proving also that they were then well acquainted with Italy. (Compare *Müller, Etrusker*, vol. 1, p. 167.) Hence Blum is of opinion, that to an early intercourse between Rome and Cumæ, by means of commercial operations, is to be ascribed the Æolic character which so clearly develops itself in the forms of the most ancient Latin. (*Einleitung in Roms alte Geschichte*, p. 89.) Strabo also informs us, that from its commencement the state of the colony was most flourishing. The fertility of the surrounding country, and the excellent harbours which the coast afforded, soon rendered it one of the most powerful cities of southern Italy, and enabled it to form settlements along the coast, and to send out colonies as far as Sicily. When Campania placed itself under the protection of Rome, Cumæ followed the example of that province, and obtained soon after the privileges of a municipal city. (*Liv.*, 8, 14, and 23, 31.) In the second Punic war it was attacked by Hannibal, but, by the exertions of Tiberius Sempronius Gracchus, it was vigorously and successfully defended. (*Liv.*, 23, 37.) This city became a Roman colony in the reign of Augustus, but, owing to the superior attractions

of Baiæ and Neapolis, it did not attain to any degree of prosperity, and in Juvenal's time it appears to have been nearly deserted. (*Sat.*, 3, 1.) But Cumæ was, perhaps, still more indebted for its celebrity to the oracular sibyl, who, from the earliest ages, was supposed to have made her abode in the Cumæan cave, from which she delivered her prophetic lore. Every one is acquainted with the splendid fictions of Virgil relative to this sibyl, but it is not so generally known that the noble fabric of the poet was raised on a real foundation. The temple of Apollo, or, as it was more generally called, the cavern of the sibyl, actually existed; it consisted of one vast chamber, hewn out of the solid rock; but was almost entirely destroyed in a siege which the fortress of Cumæ, then in the possession of the Goths, maintained against Narses; that general, by undermining the cavern, caused the citadel to sink into the hollow, and thus involved the whole in one common ruin. (*Agath., Hist. Goth.*, 1.) There is also a description of this cave in Justin Martyr. (*Orat. Paræn.—Cramer's Ancient Italy*, vol. 2, p. 148, *seqq.*)

Cunaxa, a place in Babylonia, where the battle was fought between Cyrus the younger and his brother Artaxerxes Mnemon, and in which the former lost his life. Plutarch (*Vit. Artax.*, c. 8) says, it was 500 stadia distant from Babylon. D'Anville places it within the limits of Mesopotamia, near Is, the modern *Hit*. But Mannert, with more propriety, assigns it to Babylonia, and fixes its location a few miles south of the entrance of the wall of Media. (*Geogr.*, vol. 5, pt. 2, p. 331.)

Cuneus, I. Ager, a region in the southernmost part of Lusitania, between the river Anas and the Sacrum Promontorium and Atlantic. It is now *Algarve*. The appellation Cuneus is generally thought to have been given it by the Romans from its resemblance to "a wedge" (*cuneus*); Ukert, however, thinks that the name is to be traced to the Conii (Κόνιοι), of whom Polybius (10, 7) speaks as dwelling to the west of the straits, and who were probably inhabitants of the southwestern part of Iberia. Appian (*Reb. Hisp.*, c. 57) calls them Cunei (Κουνέοι), and makes their capital to have been Conistorgis. It is very probable that this name, in the time of the Roman sway, reminding that people of their own term *cuneus*, gave rise to the idea of ascribing a wedgelike form to the country in the southern parts of Lusitania. (*Ukert, Geogr.*, vol. 2, p. 309.)—II. or Cunĕum Promontorium, a promontory of the Cuneus Ager, in Lusitania, to the west of the mouth of the Anas, now Cape *Santa Maria*. It is the southernmost point of *Portugal*. (*Plin.*, 4, 22.)

Cupido, the god of love. (*Vid.* Eros.)

Cures, a town of the Sabines, to the north of Eretum, celebrated as having given birth to Numa Pompilius. (*Virg., Æn.*, 6, 811.) Antiquaries are divided in opinion as to the site occupied by this ancient place. Cluverius fixed it at *Vescovo di Sabini* (*Ital. Ant.*, 1, 675), about twenty-five miles from Rome; the Abbé Chaupy at Monte Maggiore, on the Via Salaria, and twenty miles from that city. (*Dec. de la Maison d'Hor.*, vol. 3, p. 576.) The opinion of Holstenius ought, however, to be preferred; he places it at *Corese*, a little town on a river of the same name, which bears an evident similarity to that of the ancient city, and where, according to the same accurate observer, many remains were still visible when he examined the spot. (*Adnot. ad Steph. Byz.*, p. 106.—Compare *D'Anville, Geogr. Anc.*, vol. 1, p. 195.—*Cramer's Ancient Italy*, vol. 1, p. 310.)

Curĕtes, an ancient people, who would seem to have been a branch of the Leleges, and to have settled at an early period in the island of Crete. (Compare *Euseb., Chron.*, 1, p. 14.—*Mannert, Geogr.*, vol. 8, p. 21.) Being piratical in their habits, we find them, in process of time, occupying many of the islands of the Archipelago, and establishing themselves also along the coasts of Acarnania and Ætolia. It is from them that the latter country first received the name of Curetis. Strabo (465) derives their appellation from Κουρά, *tonsura*, from the circumstance of their cutting off the hair in front, to prevent the enemy from taking hold. (Compare remarks under the article Abantes.) Others deduce their name from the town of Curium in Ætolia, in the vicinity of Pleuron. Ritter, however, finds in the name Curetes the key-word of his system (*Kor*), which traces everything to an early worship of the *Sun* and other heavenly bodies; just as he deduces the name *Creta* from *Cor-eta*. (*Vorhalle*, p. 410.)—The name Curetes is also applied, in a religious sense, to a class of priests in the island of Crete, who would seem, however, to be identical with the early inhabitants already spoken of. To them was confided by Rhea the care of Jupiter's infancy, and, to prevent his being discovered by his father Saturn, they invented a species of Pyrrhic dance, and drowned the cries of the infant deity by the clashing of their arms and cymbals. Some writers among the ancients pretended, that the Dactyli were the progenitors of the Curetes, and that Phrygia had been the cradle of their race. Others maintained, that Minos brought them with him into Crete. (Compare *Ephorus, ap. Diod. Sic.*, 5, 64.) The president De Brosses, in order to clear up this obscure point, advances the opinion, that the Curetes were the ancient priesthood of that part of Europe which lies in the vicinity of Asia, and resembled the Druids among the Celts, and the Salii among the Sabines, as well as the sorcerers and jugglers of Lapland, Nigritia, &c. Hence he infers, that it would be idle to seek for their native country, since we find this class of priests everywhere existing where popular belief was based on gross superstition. The most celebrated college of these jugglers would be in Crete. (*Hist. de la Republ. Rom. de Salluste retablie*, vol. 2, p. 564, *in notis.*) But, whoever they may have been, one thing is certain, that the Curetes exerted themselves successfully to civilize the rude inhabitants of Crete. (Compare *Servius, ad Virg., Æn.*, 3, 131.—"*Curetes primi cultores Cretæ esse dicuntur.*") They taught them to keep flocks and herds, to raise bees, to work metals. They made them acquainted also with some of the leading principles of astronomy. (*Theon., ad Arat.*, 1, 35.) To the Curetes, too, must no doubt be attributed what is said of Melisseus, the first king of Crete, that he was the first to sacrifice to the gods, to introduce new rites and sacred processions unknown before his time; and that his daughter Melissa was the first priestess of the Mother of the Gods. (*Lactant., div. Inst.*, 1, 22, 19.) Melisseus, whose daughters Amalthea and Melissa nourished the infant Jupiter with milk and honey, was of necessity contemporaneous with the Curetes, and may be regarded without doubt as one of them. In a word, so well grounded a reputation did the Curetes leave behind them, that, in process of time, it became customary in Crete, when an inhabitant of the island had rendered himself conspicuous by talent or acquirements, to call him, as is proved by the example of Epimenides, a new Curete, or simply a Curete. (*Plut., Vit. Solon*, 84.—*Diog. Laert.*, 1, 114.) The title of Γηγενεῖς, or "children of the Earth," also given to the Curetes (*Diod. Sic.*, 5, 65), and likewise that of "Companions of Rhea" (*Strabo*, 465), suffice to prove that they worshipped this divinity. The founders of Cnosus, they raised in that city a temple, and consecrated a grove, unto the Mother of the Gods. (*Diod. Sic.*, 5, 66.—*Syncell., Chron.*, p. 125.)—For other remarks on the Curetes, consult *Sainte-Croix, Mystères du Paganisme*, vol. 1, p. 71, *seqq.*

Curētis, I. a name given to Crete, as being the residence of the Curetes. (*Ovid, Met.*, 8, 136.)—II. The earlier name of Ætolia. (*Vid.* Curetes.)

Curia, I. a subdivision of the early Roman tribes, each tribe containing ten curiæ. This arrangement commenced, as is said, with Romulus, at which time the number of tribes amounted to three, so that the curiæ at their very outset were thirty. This number of curiæ always remained the same, whereas that of the tribes was increased subsequently to thirty-five. Each curia anciently had a chapel or temple for the performance of sacred rites. He who presided over one curia was called *Curio;* he who presided over them all, *Curio Maximus.*—II. A name given to a building where the senate assembled. These curiæ were always consecrated, and, being thus of a religious character, were supposed to render the debates of the senate more solemn and auspicious. The senate appear at first to have met in the chapels or temples of the curiæ, and afterward to have had buildings specially erected for this purpose. Varro, therefore, distinguishes the curiæ into two kinds; the one where the priests took care of divine matters, and the other where the senate took counsel for human affairs. (*Varro, L. L.*, 4, 32.—*Burgess, Antiquities of Rome*, vol. 1, p. 360.)

Curiatii, a family of Alba. The three Curiatii, who engaged the Horatii and lost the victory, belonged to it. (*Liv.*, 1, 24.)

Curio, I. Caius, was prætor A.U.C. 632, but did not attain to the consulship. Cicero speaks with praise of his oratory, an opinion founded, not on personal knowledge, but on the speeches he had left. (*Cic., Brut.*, 32.)—II. C. Scribonius, was consul with Cneus Octavius, A.U.C. 677. On returning from the province of Macedonia, he triumphed over the Dardani, as proconsul, A.U.C. 681. (*Sigon., Fast. Cons. ad Ann.* DCXXCI.—*Id., Comment. in Fast.*, p. 454, *ed. Oxon.*) Cicero often mentions him, and in his Brutus (c. 49) enumerates him among the Roman orators, along with Cotta and others.—III. C. Scribonius, son of the preceding, a turbulent and unprincipled man, and an active partisan of Julius Cæsar's. Being deeply involved in debt when tribune of the commons, Cæsar gained him over by paying for him what he owed (*Plut., Vit. Pomp.*, c. 58), and Curio immediately exerted himself with great vigour in his behalf. Cæsar, it seems, was under obligations to him before this, since Curio is said to have saved his life when he was leaving the senate-house after the debate about Catiline's accomplices, his personal safety being endangered by the young men who stood in arms around the building. (*Plut., Vit. Cæs.*, c. 8.) Plutarch ascribes Antony's early initiation into licentious habits to his acquaintance with Curio. (*Vit. Ant.*, c. 2.—Compare, *Cic., Phil.*, 2, 2.) Cicero speaks very favourably of his natural qualifications as an orator, but denies him the praise of application. (*Cic., Brut.*, 81.) On the breaking out of the civil war, Cæsar, after having possessed himself of Rome, sent Curio to take charge of Sicily. The latter subsequently crossed over from this island into Africa, with an armed force, against Juba and the followers of Pompey, but was defeated and slain. (*Appian, Bell. Civ.*, 2, 41, *seqq.*)

Curiosolitæ, a people of Gaul, forming part of the Armoric states. Their territory lay to the northeast of the Veneti, and answers to what is now the territory of St. Malo, between *Dinant* and *Lamballe*, in the department *des Côtes-du-Nord.* (*Lemaire, Ind. Geogr., ad Cæs.*, p. 244.)

Curium, a city of Cyprus, on the southern coast, or rather, according to the ancients, at the commencement of the western shore, at a small distance from which, to the southeast, there is a cape which bears the name of Curias. Curium is said to have been founded by an Argive colony, and it was one of the nine royal cities of Cyprus. (*Herod.*, 5, 113.—*Strab.*, 683.) The site seems to correspond with what is now *Episcopia*, implying the existence of a bishop's see, a circumstance which applies to Curium in the middle ages. (*Hierocl.*, p. 706.) Ancient writers report, that the hills around Curium contained rich veins of copper ore. (*Theophr., de Vent.*—*Serv., ad Virg., Æn.*, 3, 111.—*Cramer's Asia Minor*, vol. 2, p. 376.)

Curius Dentātus, Manius, a Roman, celebrated for his warlike achievements, and also for the primitive simplicity of his manners. In his first consulship (A.U.C. 463) he triumphed twice, once over the Samnites and then over the Sabines, and in this same year also he obtained an ovation for his successes against the Lucanians. (*Aurel. Vict.*, c. 33.—Compare the remarks of *Sigonius, ad Fast. Cons.*, p. 142, *seqq., ed. Oxon.*) He afterward (A.U.C. 478), in his third consulship, triumphed over Pyrrhus and the Samnites. (*Sigon.*, p. 164.) It was on this occasion that the Roman people first saw elephants led along in triumph (*Flor.*, 1, 18.—*Pliny*, 8, 6.—*Eutropius*, 2, 14.—*Tzschucke, ad Eutrop., l. c.*), and it was this victory that drove Pyrrhus from Italy. The simple manners of this distinguished man are often referred to by the Roman writers. When the ambassadors of the Samnites visited his cottage, they found him, according to one account, sitting on a bench by the fireside, and supping out of a wooden bowl (*Val. Max.*, 4, 3, 5), and, according to another, boiling turnips (ἕψοντα γογγυλίδας.—*Plut., Vit. Cat. Maj.*, c. 2). On their attempting to bribe him with a large sum of gold, he at once rejected their offer, exclaiming, that a man who could be content to live as they saw him living, had no need whatever of gold; and that he thought it more glorious to conquer the possessors of it than to possess it himself.—His scanty farm and humble cottage, moreover, were in full accordance with the idea which Curius had formed of private wealth; for, after so many achievements and honours, he declared that citizen a pernicious one who did not find seven acres (*jugera*) sufficient for his subsistence. (*Plin.*, 18, 3.—Compare *Schott., ad Aurel. Vict.*, c. 33.) Seven acres was the number fixed by law on the expulsion of the kings. (*Plin., l. c.*)—According to Pliny, Dentatus was so named because born *with teeth* (*cum dentibus.*—*Plin.* 7, 15).

Curtius, M., a Roman youth, who devoted himself, for his country, to the gods Manes, B.C. 359. According to the account given by Livy (7, 6), the ground near the middle of the Forum, in consequence, as the historian remarks, either of an earthquake or some other violent cause, sank down to an immense depth, forming a vast aperture; nor could the gulf be filled up by all the earth which they could throw into it. At last the soothsayers declared, that, if they wished the Roman commonwealth to be everlasting, they must devote to this chasm what constituted the principle strength of the Roman people. Curtius, on hearing the answer, demanded of his countrymen whether they possessed anything so valuable as their arms and courage. They yielded a silent assent to the question put them by the heroic youth; whereupon, having arrayed himself in full armour and mounted his horse, he plunged into the chasm, and the people threw after him their offerings, and quantities of the fruits of the earth. Valerius Maximus (5, 6, 2) states, that the earth closed immediately over him. Livy, however, speaks of a lake occupying the spot, called *Lacus Curtius.* In another part of his history (1, 13), he mentions this same lake as existing in the time of Romulus, and as having derived its name from Mettus Curtius, a Sabine in the army of Titus Tatius. In all probability it was of volcanic origin, since the early accounts speak of its great depth, and was not produced merely by the inundations of the Tiber, as Burgess thinks. (*Antiquities of Rome*, vol. 2, p. 219.) Tarquinius Priscus is said to have filled up this lake, at the time that he drained the whole of this district and constructed the Cloaca Maxima. Possibly he may

have been aided in this by a natural tunnel gradually formed through the basin of the lake itself. (Compare *Arnold's History of Rome*, vol. 1, p. 511.)—II. Quintus Rufus, a Latin historian. (*Vid.* Quintus I.)

Curūlis Magistrātus, the name given to a class of magistracies which conferred the privilege of using the *sella curulis* or chair of state. This was anciently made of ivory, or, at least, adorned with it. The magistrates who enjoyed this privilege were the dictator, consuls, prætor, censors, and curule ædiles. They sat on this chair in their tribunals on all solemn occasions. Those commanders who triumphed had it with them in their chariot. Persons whose ancestors, or themselves, had borne any curule office, were called *nobiles*, and had the *jus imaginum*. They who were the first of the family that had raised themselves to any curule office, were called *homines novi*, new men.—As regards the origin of the term *curulis*, Festus deduces it from *currus*, "a chariot," and says, that "curule magistrates" were so called because they were accustomed to be borne along in chariots ("*quia curru vehebantur*"). Aulus Gellius (3, 18) also remarks, quoting, at the same time, Gabius Bassus, that those senators who had borne any curule magistracy were accustomed, as a mark of honour, to be conveyed to the senate in chariots, and that the seat in the chariot (*sella in curru*) was hence denominated "curule" (*sella curulis*). He may be correct as regards the mere derivation of the term, but he is certainly wrong in the explanation which he gives, since Pliny expressly states (7, 43), that L. Metellus, who had enjoyed the highest honours in the state, having become deprived of sight, had the privilege allowed him of being conveyed to the senate in a chariot, *a favour granted to no one before his time*.—The common derivation of the word is from Cures, a town of the Sabines, whence this official badge is said by some to have been borrowed. Lipsius favours this latter etymology. (*De Magistr. Vet. P. R.*, c. 12.)

Cussæi or Cossæi, a nation occupying the southern declivity of the mountains which separated Susiana from Media. The Elymæi possessed the northern declivities. The Cussæi or Cossæi were a brave people, and the kings of Persia were frequently compelled to purchase a passage over these mountains from them. Alexander effected one by taking them by surprise. Antigonus lost a large portion of his army in crossing over. According to Mannert, this people, together with the Carduchi and some other neighbouring tribes, were the ancestors of the modern *Curds*. (*Mannert, Geogr.*, vol. 5, p. 493.)

Cusus, a river of Hungary, falling into the Danube; now the *Vag*, according to D'Anville. Mannert, however, makes it the same with the Granna or *Gran*. (*Mannert, Geogr.*, vol. 3, p. 380, *in notis*.)

Cutilĭæ, a town of the Sabines, east of Reate, and on the right bank of the Velinus, famed as an aboriginal city of great antiquity (*Dion. Hal.*, 1, 14 and 2, 49), and celebrated for its lake, now *Pozzo Ratignano*, and the floating island on its surface. (*Senec., Nat. Quæst.*, 3, 25.—*Plin.*, 2, 95.) This lake was farther distinguished by the appellation of the *Umbilicus*, or "Navel" (i. e., centre) of Italy. (*Varro, ap. Plin.*, 3, 12.) This statement is found by D'Anville (*Anal. Geogr.*, p. 165) to be correct, when referred to the breadth of Italy; the distance from Ostia to Cutiliæ, the ruins of which are to be seen close to *Paterno*, a village near *Civita Ducale*, being seventy-six miles, and the same from thence to Castrum Truentinum on the Adriatic. If Cluverius is right in reading Κοτύλη for Κοσύτη in Stephanus of Byzantium, who quotes the name from the Periegesis of Ctesias, as belonging to a city of the Umbri, we may adduce the authority of that early historian in proof of the antiquity of this town. Cutiliæ is also noticed by Strabo (228) for its mineral waters, which were accounted salutary for many disorders; they failed, however, in their effect upon Vespasian, who is stated to have died here. (*Suet., Vesp.*, 24.—*Cramer's Anc. Italy*, vol. 1, p. 317, *seqq.*)

Cyāne, according to Ovid, a fountain-nymph of Sicily, whose stream flowed into the Anapus, near Syracuse. She attempted, but in vain, to stop the car of Pluto, when that god was carrying off Proserpina. The irritated deity made a passage for himself to the lower world through the very waters of the fountain. (*Ovid, Met.*, 5, 409, *seqq.*)—Claudian, on the other hand, makes Cyane one of the attendants of Proserpina, and to have been gathering flowers with her at the time she was carried off. According to this poet, she pined away, and dissolved into a fountain after the abduction of the goddess. (*Claudian, de rapt. Proserp.*, 2, 61.—*Id. ib.*, 3, 246, *seqq.*) Diodorus Siculus gives a third legend, by which the fountain Cyane is made to have come forth from the opening through which Pluto descended with Proserpina to the shades. (*Diod. Sic.*, 5, 4.)—The modern name of the fountain is said to be the *Pisma*. On the banks of this stream grows the papyrus, which is thought by Hoare to have been brought hither from Egypt by the orders of Hiero. (*Hoare's Classical Tour*, vol. 2, p. 163.)

Cyanĕæ, two small, rugged islands at the entrance of the Euxine Sea, and forty stadia from the mouth of the Thracian Bosporus. (*Arrian, Peripl. Mar. Eux., ad fin.*, p. 137, *ed. Blanc.*) According to Strabo, one was near the European, the other near the Asiatic side, and the space between them was about twenty stadia. (*Strab.*, 319.) There was an ancient fable relative to these islands, that they floated about, and sometimes united to crush to pieces those vessels which chanced at the time to be passing through the straits. (*Pomp. Mela*, 2, 7.) Pliny gives the same fable (4, 13), but assigns, at the same time, the true cause of the legend. It arose from their appearing, like all other objects, to move towards, or from each other, when seen from a vessel in motion itself. The Argo, we are told by Apollonius Rhodius (2, 601), had a narrow escape in passing through, and lost the extremity of her stern (*ἀφλάστοιο ἄκρα κόρυμβα*). Pindar says, that they were alive, and moved to and fro more swiftly than the blasts, until the expedition of the Argonauts brought death upon them. (*Pyth.*, 4, 371, *seqq.*) On which passage the scholiast remarks in explanation, that it was decreed by the fates they should become "rooted to the deep" whenever a vessel succeeded in passing through them: (*Εἵμαρτο, διαπλευσάσης νεὸς ῥιζωθῆναι τὰς πέτρας τῷ πελάγει*). The prediction was accomplished by the Argo. Phineus (*vid.* Argonautæ) had directed Jason and his companions to let fly a pigeon when they were near these islands, telling them that, if the bird came safely through, the Argo might venture to follow her. They obeyed the directions of the prophet-prince; the pigeon passed through safely with the loss of its tail; and then the Argonauts, watching the recession of the rocks, and aided by Juno and Minerva, rowed vigorously on, and passed through with the loss of a part of the stern-works of their vessel.—The term "Cyaneæ" (*Κυάνεαι*), i. e., "dark blue" or "azure," is referred by the scholiasts on Euripides (*Med.*, 2) and Apollonius Rhodius (2, 317), to the colour of these rocks. In the description of Homer, however, as will be seen presently, a more poetic turn is given to the appellation. To the name Cyaneæ is frequently joined that of "*Symplegades*" (*Συμπληγάδες*), i. e., "the Dashers," in allusion to their supposed collision when vessels attempted to pass through. (Compare *Eurip., Med.*, 2.—*Κυανέας Συμπληγάδας*.) Juvenal calls them "*concurrentia saxa, Cyaneas*" (15, 19), and Ovid (*Met.*, 7, 62) has, "*Qui mediis concurrere in undis dicuntur montes*." Homer (*Od.*, 12, 61) calls them Πλαγκταί, "The Wanderers," and gives the following description of them: "There there are lofty

rocks; and near them the vast wave of the dark Amphitrite resounds: the blessed gods call them the Wanderers. Here neither birds pass by, nor do fearful doves which carry ambrosia to father Jove; but the smooth rock always takes away some one of them, while the father supplies another to make up their number. From this not yet has any ship of men escaped, whichever has come to it, but the waves of the sea, and the storms of pernicious fire take away planks of ships and bodies of men together. That ship, indeed, only, which passes over the sea, has sailed beyond, the Argo, a care to all, which sailed from Æta... But as to the two rocks, the one reaches the wide heaven with its sharp top, and a dark cloud surrounds it: this, indeed, never goes away, nor does clearness ever hold possession of its top, either in summer or in autumn; nor could a mortal man ascend it, or descend, not if he had twenty hands and feet; for the rock is smooth like one polished around."—It is not difficult, from the accounts here given, adorned though they be with the garb of poetry, to deduce the inference that the Cyanean isles were originally volcanic. The "storms of pernicious fire" (πυρὸς ὀλοοῖο θύελλαι) and the dark cloud (κυανέη νεφέλη) point at once to this. Hence, in the discussions which have arisen relative to the formation of the Thracian Bosporus, and the enlargement of the Mediterranean Sea (*vid.* Mediterraneum Mare), the agency of volcanoes is generally asserted by the one party. (Compare *Olivier, Voyage*, &c., vol. 1, p. 62.—*Geographie Physique de la Mere Noire, par Dureau de la Malle*, p. 255, *seqq.*) Their opponents, on the other hand, maintain, that the only probable change in the region of the Bosporus must have been produced by a gradual sinking of a barrier of rocks, and that even this must have occurred at a period antecedent to all historical and geographical records. They add, that the pretended volcanic substances brought from the Bosporus have been proved to be merely fragments of ordinary rocks. (*Malte-Brun, Geogr.*, vol. 3, p. 397, *Brussels ed.*) It is difficult, however, to reconcile this assertion with the strong and decided language of Dr. Clarke, relative to the structure of the rock of which the Cyanean isles consist, as well as to the general appearance of the shore along the line of the Bosporus. "The Cyaneæ," he remarks, "are each joined to the main land by a kind of isthmus, and appear as islands when this is inundated; which always happens in stormy weather. But it is not certain that the isthmus, connecting either of them with the continent, was formerly visible. The disclosure has been probably owing to that gradual sinking of the level of the Black Sea before noticed. The same cause continuing to operate, may hereafter lead posterity to marvel what is become of the Cyaneæ; and this may also account for their multiplied appearance in ages anterior to the time of Strabo. For some time before we reached the entrance to the Canal, steering close along its European side, we observed in the cliffs and hills, even to their summits, a remarkable aggregate of heterogeneous stony substances, rounded by attrition in water, imbedded in a hard natural cement, yet differing from the usual appearance of *breccia* rocks; for, upon a nearer examination, the whole mass appears to have undergone, first, a violent action of fire; and, secondly, that degree of friction in water to which their forms must be ascribed. Breccia rocks do not commonly consist of substances so modified. The *stratum* formed by this singular aggregate, and the parts composing it, exhibited, by the circumstances of their position, a striking proof of the power of an inundation; having dragged along with it the constituent parts of the mixture, over all the heights above the present level of the Black Sea, and deposited them in such a manner as to leave no doubt but that a torrent had there passed towards the Sea of Marmora. All the *strata* of the mountains, and each individual mass composing them, lean from the north to the south. At the point of the European lighthouse, we found the sea tempestuous, beating against immense rocks of a hard and compact *lava*: these rocks have separated prismatically, and they exhibit surfaces tinged by the *oxide of iron*. From this point we passed to the Cyanean isle, upon the European side of the strait, and there landed. The structure of the rock, whereof the island consists, corresponds with the nature of the *strata* already described: but the substances composing it were perhaps never before associated in any mineral aggregate. They all appear to have been more or less modified by fire, and to have been cemented during the boiling of a volcano. In the same mass may be observed fragments of various-coloured *lava*, of trap, of basalt, and of marble. In the fissures appear agate, chalcedony, and quartz; but in friable and thin veins, not half an inch in thickness, deposited posterior to the settling of the stratum. The agate appeared in a vein of considerable extent, occupying a deep fissure not more than an inch wide, and coated by a green earth, resembling some of the *lavas of Ætna*, which have been decomposed by acidiferous vapours. The summit of this insular rock is the most favourable situation for surveying the mouth of the canal; thus viewed, it has the appearance of a crater, whose broken sides were opened towards the Black Sea, and, by a smaller aperture, towards the Bosporus. The Asiatic side of the strait is distinguished by appearances similar to those already described; with this difference, that, opposite to the island, a little to the east of the Anatolian lighthouse, a range of basaltic pillars may be discerned, standing upon a base inclined towards the sea; and, when examined with a telescope, exhibiting very regular prismatic forms. From all the preceding observations, and after due consideration of events recorded in history, as compared with the phænomena of nature, it is, perhaps, more than probable, that the bursting of the Thracian Bosporus, the deluge mentioned by Diodorus Siculus, and the draining of the waters once uniting the Black Sea to the Caspian, were all the consequence of an earthquake caused by subterranean fires, which were not extinct at the time of the passage of the Argonauts, and the effects of which are still visible." (*Clarke's Travels—Russia, Tartary, and Turkey*—vol. 2, p. 430, *seqq.*)

CYAXÁRES, I. a king of the Medes, grandson of Dejoces, son of Phraortes, and father of Astyages. He was a prince of violent character (*Herodot.*, 1, 73.—Compare *Larcher, ad loc*), and this trait displayed itself in his treatment of the Scythians, a body of whom had taken refuge in his territories in consequence of a sedition. He received them kindly, allowed them settlements, and even went so far as to intrust some children to their care, in order to have them taught the Scythian language and the art of bending the bow. After some time had elapsed, the Scythians, accustomed to go forth to the chase, and to bring back to the king some of the game obtained by the hunt, returned one day with empty hands. Cyaxares gave vent to his temper by punishing them severely. The Scythians, indignant at this treatment, which they knew to be unmerited, resolved to slay one of the children confided to their care, and, after preparing the flesh like the game they had been accustomed to bring, to serve it up before Astyages, and betake themselves immediately unto Alyattes at Sardis. The horrid plan succeeded but too well. Cyaxares demanded the fugitives from the Lydian monarch, and on his refusal a war ensued. This war lasted for five years: in the sixth, an eclipse of the sun, which had been predicted by Thales, separated the contending armies. Peace was soon restored through the mediation of Labynetus, king of Babylon, and Syennesis, king of Cilicia. (*Herodot.*, 1, 73, *seqq.*) Herodotus also informs us

(1, 103), that Cyaxares was superior in valour to his ancestors; that he was the first who regularly trained the Asiatics to military service; dividing the troops, which had been imbodied promiscuously before his time, into distinct companies of lancers, archers, and cavalry. The historian then adds parenthetically, ("this was he who waged war with the Lydians; when, during a battle, the day became night"). This parenthetical remark evidently refers to the foregoing account of the eclipse. We are next informed, that, having subdued all Asia above the river Halys, he marched with all that were under his command against Nineveh, resolving to avenge the death of his father by the destruction of that city. After he had defeated the Assyrians, he laid siege to the city; but was forced to raise it by a sudden invasion of his territories. For a numerous army of Scythians, headed by Madyas, made an irruption into Media, defeated him in a pitched battle, and reduced him and all Upper Asia, under subjection to them, for eight-and-twenty years. (*Herodot.*, 1, 103, *seqq.*) Then, in revenge for their galling impositions and exactions, he slew their chieftains, when intoxicated, at a banquet to which he had invited them, and, expelling the rest, recovered his former power and possessions. (*Herodot.*, 1, 196.) After this, the Medes took Nineveh and subdued the Assyrian provinces, all except the Babylonians, their confederates in the war. Cyaxares died after having reigned forty years, including twenty-eight years of the Scythian dominion.—Hale fixes the time of the eclipse that was predicted by Thales, as above stated, on the 18th of May, B.C. 603, at 9 hours and 30 minutes in the morning. He makes this eclipse to have been a total one, and the moon's shadow to have traversed the earth's disk, near the mouth of the river Halys, the boundary of the two contending kingdoms at a later day. (*Hale's Analysis of Chronology*, vol. 4, p. 84, 2*d ed.*) The same learned writer makes Cyaxares I. to have been the same with *Kai Kobad*, whom Mirkhond, and other Persian historians give as the founder of the second or Kaianian dynasty. He identifies him also with the Ahasuerus of Scripture. (*Hale's Analysis*, vol. 4, p. 76, 81.) According, however, to another modern writer, Cyaxares is the same with the monarch styled *Gustasp*. (*Hölty, Djemschid, Feridun*, &c., p. 53, *seqq.*, *Hanov.*, 1829.)—II. Son of Astyages, succeeded his father at the age of 49 years. Being naturally of an easy, indolent disposition, and fond of his amusements, he left the burden of military affairs and the care of the government to Cyrus, his nephew and son-in-law, who married his only daughter, and was, therefore, doubly entitled to succeed him. Xenophon notices this marriage as taking place after the conquest of Babylon. (*Cyrop.*, 8, 28.) But to this Sir Isaac Newton justly objects: "This daughter, saith Xenophon, was reported to be very handsome, and used to play with Cyrus when they were both children, and to say that she would marry him; and, therefore, they were much of the same age. Xenophon saith, that Cyrus married her after the taking of Babylon; but she was then an old woman. It is more probable that he married her while she was young and handsome, and he a young man." (*Chron.*, p. 310.) Newton supposes that Darius the Mede was the son of Cyaxares, and cousin of Cyrus; and that Cyrus rebelled against, and dethroned him two years after the capture of Babylon. But this is unfounded: for Darius the Mede was sixteen years older than Cyrus. We may therefore rest assured that he was Cyaxares himself, and none else. (*Hale's Analysis of Chronology*, vol. 4, p. 88, 2*d ed.*)

CYBĒBE, a name of Cybele, used by the poets when a *long penult* is required. The form Cybelle is sometimes, though with less propriety, employed for a similar purpose. (Compare the Greek forms Κυβέλη and Κυβήβη, and consult *Drakenborch, ad Sil. Ital.*, 17, 8.—*Heyne, ad Virg., Æn.*, 3, 111.—*Döring, ad Catull.*, 63, 9.—*Heinsius, ad Prudent., περὶ στεφ.* 10, 196.—*Brouckhus., ad Propert.*, 3, 15, 35.—*Forcellini, Lex. Tot. Lat., s. v. Cybebe.*)

CYBĔLE (for the quantity of the penult, *vid.* Cybebe), a goddess, daughter of Cœlus and Terra, and distinguished by the appellation of "Mother of the Gods," or "Great Mother." The Phrygians and Lydians regarded her as the goddess of nature or of the earth. Her temples stood on the summits of hills or mountains, such as Dindymus, Berecyntus, Sipylus, and others. She was particularly worshipped at Pessinus, in Galatia, above which place rose Mount Dindymus, whence her surname of Dindymene. Her statue in this city was nothing more than a large aërolite, which was held to be her heaven-sent image, and which was removed to Rome near the close of the second Punic war. The legend of Cybele and Atys has already been alluded to, in its various forms (*vid.* Atys), and the explanation given on that occasion may here be repeated, that Atys was, in fact, an incarnation of the sun. The account of Diodorus, as usual, is based upon the system of Euhemerus, by which a mortal origin was sought to be established for all the heathen divinities. According to this writer, Cybele was daughter to King Mæon and his queen Dindyme. She was exposed by her father on Mount Cybelus, where she was suckled by panthers and lionesses, and was afterward reared by shepherdesses, who named her Cybele. When she grew up, she displayed great skill in the healing art, and cured all the diseases of the children and cattle. They thence called her the mountain-mother. While dwelling in the woods she formed a strict friendship with Marsyas, and had a love-affair with a youth named Atys or Attis. She was afterward acknowledged by her parents; but her father, on discovering her intimacy with Atys, seized that unhappy youth and put him to death. Grief deprived Cybele of her reason: with dishevelled locks she roamed to the sound of the drums and pipes which she had invented, over various regions of the earth, even as far as the country of the Hyperboreans, teaching mankind agriculture: her companion was still the faithful Marsyas. Meantime a dreadful famine ravaged Phrygia; the oracle, being consulted, directed that the body of Atys should be buried, and divine honours be paid to Cybele. A stately temple was accordingly erected to her at Pessinus by King Midas. (*Diod. Sic.*, 3, 58, *seq.*) It is apparent from this account, pragmatized as it is, that Cybele, Marsyas, and Atys were all ancient Phrygian deities.—Like Asiatic worship in general, that of Cybele was *enthusiastic*. Her priests, named Galli and Corybantes, ran about with dreadful cries and howlings, beating on timbrels, clashing cymbals, sounding pipes, and cutting their flesh with knives. The box-tree and cypress were considered as sacred to her; as from the former she made the pipes, and Atys was said to have been changed into the latter. We find from Pindar and the dramatists, that the worship and the mysteries of the Great Mother were common in Greece, particularly at Athens, in their time. (*Pind., Pyth.*, 3, 137.—*Schol., ad loc.*—*Eurip., Hippol.*, 143.—*Id., Bacch.*, 78.—*Id., Hel.*, 1321.) The worship of Cybele, as has already been remarked, was introduced into Rome near the close of the second Punic war, A.U.C. 547, when a solemn embassy was sent to Attalus, king of Pergamus, to request the image at Pessinus, which had fallen from heaven. The monarch readily yielded compliance, and the goddess was conveyed to the Italian capital, where a stately temple was built to receive her, and a solemn festival, named the Megalesia, was celebrated every year in her honour. (*Liv.*, 29, 14.—*Ovid, Fast.*, 4, 179, *seqq.*) As the Greeks had confounded her with Rhea, so the Latins made her one with their Ops, the goddess of the earth. (*Lucret.*, 2, 598, *seqq.*—*Virg., Æn.*, 3, 104; 6, 785, &c.)

—In works of art Cybele exhibits the matronly air and composed dignity, which distinguish Juno and Ceres. Sometimes she is veiled, and seated on a throne with lions at her side; at other times riding in a chariot drawn by lions. Her head is always crowned with towers. She frequently beats on a drum, and bears a sceptre in her hand. (*Keightley's Mythology*, p. 223, *seqq.*)—The name Cybele is derived, by some, from the *cymbals* (*κύμβος*, *κύμβαλα*) used in the worship of the goddess. It is better, however, to suppose her so called, because represented usually in her more mysterious character, under a globular or else square form: (*λέγεται δὲ καὶ Κυβέλη ἀπὸ τοῦ κυβικοῦ σχήματος, κατὰ γεωμετρίαν, ἡ γῆ.—Lex. Antiq., Frag. in Herm. Gramm.—Knight's Inquiry*, § 42, *Class. Journ.*, vol. 23, p. 233.—For an explanation of the myth of Cybele, which cannot, of course, be given here, consult *Guigniaut*, vol. 2, pt. 1, p. 67, *seqq.*)

Cybistra, a town of Cappadocia, in the district of Cataonia, and at the foot of Mount Taurus. (*Cic., Ep. ad Fam.*, 15, 2 *et* 4.—*Ep. ad. Att.*, 5, 20.) Cicero made it his headquarters during his command in Cilicia. Leake is inclined to place Cybistra at *Karahissar*, near Mazaca, but this position does not agree with Strabo's account. D'Anville had imagined, from a similarity of name, that Cybistra might be represented by *Bustereh*, a small place near the source of one of the branches of the Halys; but it is not said whether there are any remains of antiquity at *Bustereh*, and, besides, Leake affirms, that, according to the Arabian geographer Hadji Khalfa, the true name of the place is *Kostere*. (*Asia Minor*, p. 63.) Cybistra is mentioned by Hierocles among the Episcopal cities of Cappadocia. (*Hierocl.*, p. 700.—*Mannert, Geogr.*, vol. 6, pt. 2, p. 236, 262.)

Cyclĭdes, a name applied by the ancient Greeks to that cluster (*κύκλος*) of islands which encircled Delos. Strabo (485) says, that the Cyclades were at first only twelve in number, but were afterward increased to fifteen. These, as we learn from Artemidorus, were Ceos, Cythnos, Seriphos, Melos, Siphnos, Cimolos, Prepesinthos, Olearos, Paros, Naxos, Syros, Myconos, Tenos, Andros, and Gyaros, which last, however, Strabo himself was desirous of excluding, from its being a mere rock, as also Prepesinthos and Olearos.—It appears from the Greek historians, that the Cyclades were first inhabited by the Phœnicians, Carians, and Leleges, whose piratical habits rendered them formidable to the cities on the continent, till they were conquered and finally extirpated by Minos. (*Thucyd.*, 1, 4.—*Herodot.*, 1, 171.) These islands were subsequently occupied for a short time by Polycrates, tyrant of Samos, and the Persians. (*Herodot.*, 5, 28.) But, after the battle of Mycale, they became dependant on the Athenians. (*Thucyd.*, 1, 94.)

Cyclĭci *poetæ*, a name given by the ancient grammarians to a class of minor bards, who selected, for the subjects of their productions, things transacted as well during the Trojan war, as before and after; and who, in treating of these subjects, confined themselves within a certain round or cycle of fable (*κύκλος*, *circulus*). In order to understand the subject more fully, we must observe, that there was both a Mythic and a Trojan cycle. The former of these embr ced the whole series of fable, from the genealogies of the gods down to the time of the Trojan war. The latter comprised the fables that had reference to, or were in any way connected with, the Trojan war. Of the first class were Theogonies, Cosmogonies, Titanomachies, and the like; of the second, the poems of Arctinus, Lesches, Stasinus, and others. At a later period, the term cyclic was applied, as a mark of contempt, to two species of poems; one, where the poet confined himself to a trite and hackneyed *round* (*κύκλος*) of particulars (compare *Horat., Ep. ad Pis.*, 132); the other, where, from an ignorance of the true nature of epic poetry and of the art itself, the author, with tedious minuteness, recounted all the attendant circumstances of an event, from the earliest beginnings of the same; as, for example, the history of the Trojan war, from the story of Leda and the eggs. (Compare *Heyne, Excurs.* 1, *ad Æn.*, 2, vol. 2, p. 268, *ed. Lips.*)

Cyclōpes, a fabled race, of gigantic size, having but one eye, large and round, placed in the centre of their forehead, whence, according to the common account, their name was derived, from *κύκλος*, "*a circular opening*," and *ὄψ*, "*an eye.*" Homer makes Ulysses, after having left the country of the Lotus-eaters (Lotophagi), to have sailed on westward, and to have come to that of the Cyclopes, which could not have been very far distant, or the poet would in that case, as he always does, have specified the number of days occupied in the voyage. The Cyclopes are described by him as a rude and lawless race, who neither planted nor sowed, but whose land was so fertile as to produce for them, of itself, wheat, barley, and vines. They had no social institutions, neither assemblies nor laws, but dwelt separately, each in his cave, on the tops of lofty mountains, and each, without regard to others, governed his own wife and children. The adventure of Ulysses with Polyphemus, one of this race, will be found under the latter article. Nothing is said by Homer respecting the size of the Cyclopes in general, but every effort is made to give an exaggerated idea of that of Polyphemus. Hence some have imagined that, according to the Homeric idea, the Cyclopes were not in general of such huge dimensions or cannibal habits as the bard assigns to Polyphemus himself. For the latter does not appear to have been of the ordinary Cyclops-race, but the son of Neptune and a sea-nymph; and he is also said to have been the strongest of the Cyclopes. (*Od.*, 1, 70.) Later poets, however, lost no time in supplying whatever the fable wanted in this respect, and hence Virgil describes the whole race as of gigantic stature, and compares them to so many tall forest-trees. (*Æn.*, 3, 680.) It is not a little remarkable, that neither in the description of the Cyclopes in general, nor of Polyphemus in particular, is there any notice taken of their being one-eyed; yet, in the account of the blinding of the latter, it seems to be assumed as a thing well known. We may hence, perhaps, infer, that Homer followed the usual derivation of the name.—Thus much for the Homeric account of the Cyclopes. In Hesiod, on the other hand (*Theog.*, 139, *seqq.*), we have what appears to be the earlier legend respecting these fabled beings, a circumstance which may tend to show that the Odyssey was composed by a poet later than Hesiod, and not by the author of the Iliad. In the Theogony of Hesiod, the Cyclopes are only three in number, Brontes, Steropes, and Arges. They are the sons of Uranus and Gæa (Cœlus and Terra), and their employment is to fabricate the thunderbolt for Jove. They are said to be in every other respect like gods, excepting the one, single eye, in the middle of their foreheads, a circumstance from which Hesiod also, like Homer, deduces their general name: "Their name," says the poet, "was Cyclopes, because a single, round eye lay in their forehead." (*Theog.*, 144, *seq.*) In the individual names given by Hesiod, we have evidently the germe of the whole fable. The Cyclopes are the energies of the sky, the thunder, the lightning, and the rapid march of the latter (Brontes, from *βροντή*, *thunder*.—Steropes, from *στεροπή*, *the lightning*.—Arges, from *ἀργής*, *rapid*). In accordance with this idea, the term Κύκλωψ (*Cyclops*) itself may be regarded as a simple, not a compound term, of the same class with *μώλωψ*, Κέρκωψ, Κέκροψ, Πέλοψ; and the word *κύκλος* being the root, we may make the Cyclopes to be the *Whirlers*, or, to designate them by a Latin name, the *Volvuli*. (Compare *Hermann, de Mythol. Græc. Antiquiss.—Opusc.*, vol. 2, p. 176.)

When the Thunder, the Lightning, and the rapid Flame had been converted by poetry into one-eyed giants, and localized in the neighbourhood of volcanoes, it was an easy process to convert them into smiths, the assistants of Vulcan. (*Callim. H. in Dian.*, 46, *seqq.*—*Virg.*, *Georg.*, 4, 173.—*Æn.*, 8, 416, *seqq.*) As they were now artists in one line, it gave no surprise to find them engaged in a task adapted to their huge strength, namely, that of rearing the massive walls of Tiryns, for which purpose they were brought by Prœtus from Lycia. (*Schol. ad Eurip.*, *Orest.*, 955.—*Keightley's Mythology*, p. 259, *seqq.*) Hence, too, the name Cyclopian, is applied to this species of architecture, respecting which we will give some explanation at the close of this article.—This last-mentioned circumstance has led some to imagine, that the Cyclopes were nothing more than a caste or race of miners, or, rather, workers in quarries, who descended into, and came forth from, the bowels of the earth, with a lamp attached to their foreheads, to light them on their way, and which at a distance would appear like a large, flaming eye: an explanation more ingenious than satisfactory. (*Hirt, Geschichte der Baukunst*, vol. 1, p. 198.—*Agatharch., ap. Phot., Cod.*, 250.) Another solution is that which refers the name Cyclops to the circular buildings constructed by the Pelasgi, of which we have so remarkable a specimen in what is called the Treasury of Atreus, at Mycenæ. From the form of these buildings, resembling within a hollow cone or beehive, and the round opening at the top, the individuals who constructed them are thought to have derived their appellation. (*Kruse, Hellas*, vol. 1, p. 440.—Compare *Gell's Argolis*, p. 34.)—As regards the country occupied by the Homeric Cyclopes, it may be remarked, that this is usually supposed to have been the island of Sicily. But it would be very inconsistent in the poet to place the Cyclopes, a race contemning the gods, in an island sacred to, and in which were pastured the herds of, the Sun. The distance, too, between the land of the Lotophagi and that of the Cyclopes, could not have been very considerable; since, as has already been remarked, it is not given in days and nights, a mode of measurement always adopted by Homer when the distance mentioned is a great one. Everything conspires, therefore, to induce the belief, that the Cyclopes of Homer were placed by him on the coast of Africa, a little to the north of the Syrtis Minor. (Compare *Mannert, Geogr.*, vol. 4, p. 9, *seqq.*) They who make them to have dwelt in Sicily blend an old tradition with one of more recent date. This last probably took its rise when Ætna and the Lipari islands were assigned to Vulcan, by the popular belief of the day, as his workshops; which could only have happened when Ætna had become better known, and Mount Moschylus, in the isle of Lemnos, had ceased to be volcanic.—Before we conclude this article, a few remarks will be made on the subject of Cyclopian architecture. This style of building is frequently alluded to by the ancient writers. In fact, every architectural work of extraordinary magnitude, to the execution of which human labour appeared inadequate, was ascribed to the Cyclopes. (*Eurip., Iph. in Aul.*, 534.—*Id., Herc. Fur.*, 15.—*Id., Troad.*, 108.—*Strabo*, 373.—*Senec., Herc. Fur.*, 996.—*Statius, Theb.*, 4, 151.—*Pausan.*, 2, 25.) The general character of the Cyclopian style is immense blocks of stone, without cement, placed upon each other, sometimes irregularly, and with smaller stones filling up the interstices, sometimes in regular and horizontal rows. The Cyclopian style is commonly divided into four eras. The *first*, or oldest, is that employed at Tiryns and Mycenæ, consisting of blocks of various sizes, some of them very large, the interstices of which are, or were once, filled up with small stones. The *second* era is marked by polygonal stones, which nevertheless fit into each other with great nicety. Specimens exist at Delphi, Iulis, and at Cosa in Etruria. In this style there are no courses. The *third* era appears in the Phocian cities, and in some of Bœotia and Argolis. It is distinguished by the work being made in courses, and the stones, though of unequal size, being of the same height. The *fourth* and youngest style presents horizontal courses of masonry, not always of the same height, but formed of stones which are all rectangular. This style is chiefly confined to Attica. (*Hamilton, Archæolog.*, 15, 220.) Drawings of Cyclopian walls are given in *Gell's Argolis*, pl. 7.—*Micali, Antichi Monumenti, tav.* 9, 10, 11, 12.—*Hirt, Geschichte der Baukunst*, taf. 7, fig. 5, 6, 8, 9, 10. The most rational opinion relative to the Cyclopian walls of antiquity, is that which ascribes their erection to the ancient Pelasgi. (*Dodwell, Tour*, vol. 2, p. 219.—*Hirt, Gesch. der Bauk.*, vol. 1, p. 199, &c.)

Cycnus, I. a son of Mars, killed by Hercules. As the latter was passing by the temple of Apollo at Pagasæ, he was opposed by Cycnus, who was in the habit of plundering those who brought the sacrifices to the god. Both Cycnus and his parent Mars were standing in the same chariot ready for the conflict. Hercules engaged, and slew the former; and when Mars, who had witnessed the fate of his son, would avenge him, he received a wound in the thigh from the spear of the hero. The two combats are described in the Hesiodean fragment called the "Shield of Hercules." (*Vid.* Hesiod.)—II. A son of Neptune, whom his father had made invulnerable. He fought on the side of the Trojans at the landing of the Greeks, and had Achilles for an antagonist. When the latter saw that his weapons were of no effect, he took advantage of a fall on the part of Cycnus, occasioned by a stone with which he came in contact, as he was retreating before the Grecian hero, and choked him to death by means of the strap of his helmet. Neptune immediately changed the corpse of his son into a swan (*κύκνος, cycnus.*—*Ovid, Met.*, 12, 72, *seqq.*)—III. Son of Sthenelus, and king of the Ligurians. He was a relation and friend of Phaëthon's, and was standing on the banks of the Po when the sisters of the latter were transformed into poplars. While mourning at the sight he was himself changed into a swan. (*Ovid, Met.*, 2, 367.)

Cydias, a painter, born in the island of Cythnus, one of the Cyclades, and who flourished Olymp. 104. Hortensius, the orator, purchased his painting of the Argonauts for 144,000 sesterces (nearly $5600). This same piece was afterward transferred by Agrippa to the portico of Neptune. (*Plin.*, 35, 40.—*Dio Cass.*, 53, 27.)

Cydippe. *Vid.* Acontius.

Cydnus, a river of Cilicia Campestris, rising in the chain of Mount Taurus, and falling into the sea a little below Tarsus, which stood on its banks. (*Xen., Anab.*, 1, 2.) Its waters were extremely cold, and Alexander nearly lost his life by bathing in them when overheated and fatigued. The illness of Alexander resulting from this, is connected with the well-known story of the physician Philip. (*Arrian, Exp. Alex.*, 2, 4.—*Quint. Curt.*, 3, 4, 7, *seqq.*) The river Cydnus expanded about a mile below Tarsus, near the sea, and formed a port for the city, called Rhegma, or the *aperture*. (*Strabo*, 672.) The *Geogr. Nub. Clima*, 4, p. 5, gives the castle of Arlow as the harbour of Tarsus. (*Mannert, Geogr.*, vol. 6, pt. 2, p. 65.) The Cydnus is now the *Tersous*, and, according to Captain Beaufort, is at present inaccessible to any but the smallest boats; though within the bar that obstructs the entrance, it is deep enough, and about 160 feet wide. That this river was navigable, however, anciently, we learn from Plutarch's description of Cleopatra's splendid pageant in sailing down its stream; a passage so well known to the English reader from Shakspeare's beautiful version. (*Plut., Vit. Ant.*, c.

25.) Capt. Beaufort observes, that the sea must have retired considerably from the mouth of the Cydnus; since, in the time of the crusades, it is reported to have been six miles from Tarsus, and now that distance is more than doubled. (*Karamania*, p. 275.—*Cramer's Asia Minor*, vol. 2, p. 344.)

Cydŏnĭa, the most ancient city in the island of Crete. (*Strabo*, 476.) It is said to have been founded by the Cydones of Homer (*Od.*, 3, 292), whom Strabo considered as indigenous. But Herodotus ascribes its origin to a party of Samians, who, having been exiled by Polycrates, settled in Crete when they had expelled the Zacynthians. Six years afterward, the Samians were conquered in a naval engagement by the Æginetæ and Cretans, and reduced to captivity: the town then probably reverted to its ancient possessors the Cydonians. (*Herodot.*, 3, 59.) It stood on the northern coast of the northwestern part of Crete, and was the most powerful and wealthy city of the whole island, since, in the civil wars, it withstood the united forces of Cnosus and Gortyna after they had reduced the greater part of Crete. From Cydonia the quince-tree was first brought into Italy, and thence the fruit was called *malum Cydonium*, or Cydonian apple. Its inhabitants were the best of the Cretan archers. The ruins of this ancient city are to be seen on the site of *Jerami*. (*Cramer's Ancient Greece*, vol. 3, p. 365, *seq.*)

Cydrăra, a city of Phrygia. Mannert supposes it to have been the same with Laodicea, on the confines of three provinces, Caria, Phrygia, and Lydia, and situate on the Lycus, which flows into the Mæander. (*Geogr.*, vol. 6, pt. 3, p. 131.) Herodotus speaks of a pillar erected in Cydrara by Cresus, with an inscription defining the boundaries of Phrygia and Lydia; so that it must have been on the confines of these two countries at least. (*Herodot.*, 7, 30.)

Cyllărus, a celebrated horse of Castor, according to Seneca, Valerius Flaccus, Claudian, and Martial, but, according to Virgil, of Pollux. (*Virg.*, *G.*, 3, 90.) The point is gravely discussed by La Cerda and Martyn, in their respective commentaries, and the conclusion to which both come is, what might have easily been surmised, that the steed in question was the common property of the two Dioscuri. Statius, in his poem on Domitian's horse, mentions Cyllarus as serving the two brothers alternately. (*Sylv.*, 1, 1,54.) Stesichorus also, according to Suidas, says that Mercury gave Phlogeus, and Harpagus, and Cyllarus to both Castor and Pollux. (*Suid.*, *s. v.* Κύλλαρος.) In the Etymol. Mag. it is stated, that Mercury gave them Phlogeus and Harpagus, but Juno, Exalithus and Cyllarus. (*Etymol. Mag.*, p. 544, 54.)

Cyllēne, I. the port of Elis, the capital of the district of Elis in the Peloponnesus. It is supposed to be the modern *Chiarenza*.—II. The loftiest and most celebrated mountain of Arcadia, rising between Stymphalus and Pheneos, on the borders of Achaia. It was said to take its name from Cyllen, the son of Elatus, and was, according to the poets, the birthplace of Mercury, to whom a temple was dedicated on the summit. Hence the epithet *Cyllenius* applied to him. (*Pausan.*, 8, 17.—*Hom.*, *Hymn. in Merc.*, 1.—*Pind.*, *Olymp.*, 6, 129.—*Il.*, 2, 603.—*Virg.*, *Æn.*, 8, 138.) The perpendicular height of this mountain was estimated by some ancient geographers at twenty stadia, by others at fifteen. (*Strabo*, 388.) The modern name is *Zyria*. (*Gell's Itin.*, p. 168.) Pouqueville calls it *Chelmos*. (*Voyage de la Grèce*, vol. 5, p. 339.)

Cyllenĭus, an epithet applied to Mercury, from his having been born on Mount Cyllene.

Cyma, the most considerable of the cities of Æolis, in Asia Minor, and lying to the northeast of Phocæa. This place, sometimes, but less correctly, called Cuma, was surnamed Phriconis, because its founders had settled for some time around Mount Phricium in Locris, previous to crossing over into Asia. On their arrival in Æolis, they found that country in the possession of the Pelasgi; but the latter, who had sustained great losses during the Trojan war, were unable to offer any resistance to the invaders, who successively founded Neontichos and Cyma, though, according to some traditions, there existed already a place of that name, so called from Cyme, one of the Amazons. (*Strabo*, 623.—*Steph. Byz.*, *s. v.* Κύμη.) Cyma was one among the many cities which laid claim to the honour of having given birth to Homer. Hesiod's father was born in this place, the poet himself, however, in Ascra in Bœotia. Ephorus, also, one of the most distinguished historians of Greece, but whose works are unfortunately lost, was a native of Cyma. And yet this city, notwithstanding the celebrity it derived from the birth of such talented individuals, was by no means generally famed for the genius and wit of its citizens. On the contrary, they were proverbially taxed with stupidity and slowness of apprehension. (*Strabo*, 622.—*Suid.*, Ὄνος εἰς Κυμαίους.—*Plut.*, *Vit. Cæs.*, c. 61.)—In the reign of Tiberius, Cyma suffered, in common with the other cities of Asia, from the terrible earthquake which desolated that province. (*Tacit.*, *Ann.*, 2, 47.) Its site is near the Turkish village of *Sanderly*. D'Anville is in favour of *Nemouri*, but this is more probably the ancient Myrina. (*Mannert's Geogr.*, vol. 6, pt. 1, p. 390.—*Cramer's Asia Minor*, vol. i., p. 147, *seqq.*)

Cymŏthŏe, one of the Nereïdes, represented by Virgil as assisting the Trojans, with Triton, after the storm with which Æolus, at the request of Juno, had afflicted the fleet. (*Æn.*, 1, 148.—*Hesiod*, *Theog.*, 245.)

Cynægīrus, an Athenian, celebrated for his extraordinary courage. He was brother to the poet Æschylus. After the battle of Marathon, he pursued the flying Persians to their ships, and seized one of their vessels with his right hand, which was immediately severed by the enemy. Upon this he seized the vessel with his left hand, and when he had lost that also, he still kept his hold with his teeth. Herodotus merely relates that he seized one of the Persian vessels by the stern, and had his hand cut off with an axe. The more detailed account is given by Justin. Phasis, an obscure painter, represented Cynægirus with both his hands, which Cornelius Longinus made the subject of a very neat epigram, preserved in the Anthology. (*Herodot.*, 6, 114.—*Justin*, 2, 9.—*Anthol. Palat.*, vol 2, p. 660, *ed. Jacobs*.)

Cynæthæ, a town of Arcadia, on the river Crathis, near the northern borders, and some distance to the northwest of Cyllene. It had been united to the Achæan league, but was betrayed to the Ætolians in the Social War. This was effected by some exiles, who, on their return to their native city, formed a plot for admitting the enemy within its walls. The Ætolians, accordingly, having crossed into Achaia with a considerable force, advanced to Cynæthæ, and easily scaled the walls; they then sacked the town and destroyed many of the inhabitants, not sparing even those to whose treachery they were indebted for their success. Polybius observes, that the calamity which thus overwhelmed the Cynæthians was considered by many as a just punishment for their depraved and immoral conduct, their city forming a striking exception to the estimable character of the Arcadians in general, who were esteemed a pious, humane, and social people. Polybius accounts for this moral phenomenon, from the neglect into which music had fallen among the Cynæthians. All the towns of Arcadia, save this single one, paid the greatest attention to the science, deeming it a necessary branch of education, on the principle that its influence was beneficial in humanizing the character and refining the manners of the people. The historian adds, that such was the abhorrence

produced in Arcadia by the conduct of the Cynæthians, that, after a great massacre which took place among them, many of the towns refused to receive their deputies, and the Mantineans, who allowed them a passage through their city, thought it necessary to perform lustral rites and expiatory sacrifices in every part of their territory. Cynætha was burned by the Ætolians on their retreat from Arcadia (*Polyb.*, 4, 19, *seqq.*), but was probably restored, as it still existed in the time of Pausanias. (*Cramer's Ancient Greece*, vol. 3, p. 319.) Cynætha is supposed to have stood near the modern town of *Calabryta*, though there are no remains of antiquity discernible near that place. (*Dodwell's Tour*, vol. 2, p. 447.—*Gell's Itin. of Morea*, p. 131.)

Cynēsii or Cynētes (Κυνήσιοι or Κύνητες), according to Herodotus (2, 33), the most western inhabitants of Europe, living beyond the Celtæ. Mannert, following the authority of Avienus (*Ora Marit.*, v. 200), makes them to have been situate in Spain, on both sides of the river Anas, and their western limit to have corresponded with the modern *Faro* in *Algarve*, while their eastern was the bay and islands formed by the small rivers *Odiel* and *Tinto*. (Compare *Larcher, Hist. d'Herodote.*—*Tab. Geogr.*, vol. 7, p. 159.—*Ukert, Geogr.*, vol. 2, p. 247, 251.—*Mannert, Geogr.*, vol. 1, p. 235.) Niebuhr, however, is of a different opinion. "Still more absurd," observes he, "than this identification of the Celts of Herodotus with the Celtici, is the notion that the Cynetes, who, by his account, dwelt still farther west, being the most remote people in that part of Europe, were the inhabitants of Algarve, merely because this district, on account of Cape St. Vincent, which projects in the shape of a wedge, was called *Cuneus* by the Romans, and unfortunately may, from its true situation, be considered the westernmost country in this direction. As in historical geography we are not to look for the Celts to the west of the Iberi, so the Cynetes are not to be sought to the west of the Celts; yet assuredly they are not a fabulous people, but one which dwelt at a very great distance beyond the Celts, and, therefore, probably in the north; for, the more distant the object was, the farther it naturally diverged from the truth." (*Niebuhr's Geography of Herodotus*, p. 13.)

Cynici, a sect of philosophers, so called either from Cynosarges, where Antisthenes, the founder of the sect, lectured, or from the Greek term κύων, "*a dog*," in allusion to the *snarling* humour of their master. This sect is to be regarded not so much as a school of philosophers as an institution of manners. It was formed rather for the purpose of providing a remedy for the moral disorders of luxury, ambition, and avarice, than with a view to establish any new theory of speculative opinions. The sole end of the Cynic philosophy was to subdue the passions, and produce simplicity of manners. Hence the coarseness of their outward attire, their haughty contempt of external good, and patient endurance of external ill. The rigorous discipline of the first Cynics, however, degenerated afterward into the most absurd severity. The Cynic renounced every kind of scientific pursuit, in order to attend solely to the cultivation of virtuous habits. The sect fell gradually into disesteem and contempt, and many gross and disgraceful tales were propagated respecting them. (*Vid.* Antisthenes and Diogenes.—*Enfield's History of Philosophy*, vol. 1, p. 301, *seqq.*—*Tenneman, Grundriss der Gesch. der Phil.*, p. 113.)

Cynisca, a daughter of Archidamus, king of Sparta, who was the first female that ever turned her attention to the training of steeds, and the first that obtained a prize at the Olympic games. (*Pausan.*, 3, 8.)

Cyno, the wife of a herdsman, and the one who nurtured and brought up Cyrus the Great, when exposed in infancy. (*Herodot.*, 1, 110.) Her name, in the Median language, was Spaco, according to Herodotus, who makes Cyno the Greek translation of it, from κύων, "*a dog*," and adds that it signified, in the Median tongue, a female dog. It is not known whether the dialect of the Medes and Persians was the same. In such remains as we have of the Persian language, Burton and Reland have not been able to discover any term like this. Nevertheless, Lefevre affirmed that the Hyrcanians, a people in subjection to the Persians, called, even in his time, a dog by the word *spac*. On what authority he makes this assertion is not known. Foster, in his letter to Michaëlis upon the origin of the Chaldees, thinks that he detects a resemblance between the Median Spaco and the Slavonic *Sabaka*, which has the same meaning. (Compare *Michaëlis, Spicilegium*, vol. 2, p. 99.) Some of the Greek grammarians cite the word σπάξ as signifying "a dog," among the Persians. (*Struve, Specim. Quæst.*, p. 14, *not.*)

Cynoscephălæ, eminences in Thessaly, southeast of Pharsalus, where the Romans, under T. Quinctius Flamininus, gained a victory over Philip, king of Macedon, and put an end to the first Macedonian war. (*Strabo*, 441.—*Liv.*, 33, 6.—*Polyb., Fragm.*, 18, 3, 10.) They are described by Plutarch as hills of small size, with sharp tops; and the name properly belongs to those tops, from their resemblance to the *heads* of *dogs* (κυνῶν κεφαλαί.—*Plut., Vit. Flamin.*) Sir W. Gell, in describing the route between Larissa and *Velestino*, the ancient Pheræ, observes, that Cynoscephalæ was in the range of hills which separate the plain of Larissa from that of Pharsalia. (*Itin.*, p. 268. —Compare *Pouqueville*, vol. 3, p. 390.)

Cynocephăli, a nation of India, who were said to have the heads of dogs, whence their name. (*Ctesias, Ind.*, 23.—*Aul. Gell.*, 9, 4.—*Ælian, Nat. An.*, 4, 46. —*Diod. Sic.*, 3, 34.) The writer last quoted speaks of them as resembling human beings of deformed visage, and as sending forth human mutterings. It has been generally supposed, that the Cynocephali of antiquity were nothing more than a species of large ape or baboon. Heeren, however (*Ideen*, 1, 2, p. 689), thinks, that Ctesias refers, in fact, to the Parias, or lowest caste of Hindoos; and that the appellation of Cynocephali is a figurative allusion to their degraded state. Malte-Brun also thinks that the narration of Ctesias refers to some actual race of human beings (*Nouvelles Annales*, p. 356, *seqq.*—*Bähr, ad Ctes.*, p. 321), and supposes that a black race is meant, who at a very early period occupied not only the islands of the Southern Ocean, but the interior of the peninsula of India as far as the mountains, and also the country around the sources of the Indus. He calls them "Negres Oceaniques, Haraforas, ou Alphuriens de Borneo." Bähr seems inclined to admit this hypothesis, but maintains that more or less of fable must have been blended with it. He refers to the Hindu legends of the war waged by Rama with the nation of apes in Ceylon, and to the bridge built by apes, connecting that island with the peninsula of India. (Compare the plate given in *Creuzer's Symbolik*, n. 28, and the remarks of Creuzer himself, vol. 1, p. 606, 612.) Some inferior race, subdued by a superior one, is evidently meant.

Cynos, a town of Locris, in the territory of the Opuntii, and their principal maritime place. According to some ancient traditions, it had long been the residence of Deucalion and Pyrrha; the latter was even said to have been interred here. (*Strabo*, 425. —*Apollod., ap. Schol. in Pind., Ol.*, 9, 65.) The ruins of this city are probably those which have been observed near the small village of *Lebanitis*, by Sir W. Gell and other travellers.

Cynosarges, a place in the suburbs of Athens, where the school of the Cynics was held. It derived its name from a *white dog* (κύων ἀργός), which, when

Diomus was sacrificing to Hercules, snatched away part of the victim. It was adorned with several temples; that of Hercules was the most splendid. The most remarkable thing in it, however, was the Gymnasium, where all strangers, who had but one parent an Athenian, had to perform their exercises, because Hercules, to whom it was consecrated, had a mortal for his mother, and was not properly one of the immortals. Cynosarges is supposed to have been situated at the foot of Mount Ancheesmus, now the hill of *St. George*. (*Potter, Gr. Ant.*, 1, 8.—*Cramer's Anc. Greece*, vol. 2, p. 342.)

Cynossēma (*the dog's tomb*), a promontory of the Thracian Chersonesus, where Hecuba was changed into a dog, and buried. (*Ovid, Met.*, 13, 569.—*Strabo*, 595.—*Schol. Lyc.*, 315, *et* 1176.) Here the Athenian fleet, under the command of Thrasybulus and Thrasyllus, gained an important victory over the allied squadron of the Peloponnesus, towards the close of the war with that country. (*Thucyd.*, 8, 103, *seqq.*) The site is said to be now occupied by the Turkish fortress of the Dardanelles, called *Kelidil-Bahar*. (*Chevalier, Voyage dans la Troade*, pt. 1, p. 5.)

Cynosūra, I. a nymph of Ida in Crete, one of the nurses of Jove. She was changed into a constellation. (Consult remarks under the article Arctos, near its close.)—II. A promontory of Attica, formed by the range of Pentelicus. It is now Cape *Cavala*. (*Ptol.*, p. 86.—*Suid., s. v.*)—III. A promontory of Attica, facing the northeastern extremity of Salamis. It is mentioned in the oracle delivered to the Athenians, prior to the battle of Salamis. (*Herod.*, 8, 76.—*Gell's Itin.*, p. 103.)

Cynthĭa, I. a female name, occurring in some of the ancient poets. (*Propert.*, 2, 33, 1.—*Ovid, Rem. Am.*, 764, &c.)—II. A surname of Diana, from Mount Cynthus, in the island of Delos, where she was born. —III. A name given to the island of Delos itself. (*Plin.*, 4, 12.)

Cynthĭus, a surname of Apollo, from Mount Cynthus, in the island of Delos, where he was born. (*Vid.* Cynthus.)

Cynthus, a mountain of Delos, which raises its barren summit to a considerable height above the plain. At its base was the city of Delos. The modern name is *Monte Cintio*. On this mountain, according to the poets, Apollo and Diana were born, and hence the epithets of Cynthius and Cynthia, respectively applied to them. (*Strab.*, 485.—*Plin.*, 4, 12.—*Virg., Geogr.*, 3, 36.—*Ovid, Met.*, 6, 304.—*Id., Fast.*, 3, 346, &c.)

Cynurĭi, a small tribe of the Peloponnesus, on the shore of the Sinus Argolicus, and bordering on Laconia, Arcadia, and Argolis properly so called. They were an ancient race, accounted indigenous by Herodotus (8, 73), who also styles them Ionians. The possession of the tract of country which they occupied led to frequent disputes and hostilities between the Spartans and Argives. (*Pausan.*, 3, 2, 7.—*Steph. Byz., s. v.* Κύνουρα.) As early as the time of Echestratus the son of Agis, the first king of Sparta, the Cynurians were expelled from their homes by the Lacedæmonians, under pretence that they committed depredations on the Spartan territory. (*Pausan., loc. cit.*)

Cyparissæ or Cyparissia, I. a town of Messenia, near the mouth of the river Cyparissus, and on the Sinus Cyparissius. The river and gulf are now called *Arcadia* and *Gulf of Arcadia* respectively, from the modern town which occupies the site of Cyparissia. (*Strabo*, 348.—*Polyb.*, 5, 92.)—II. A town of Laconia, in the vicinity of the Asopus. The site is now occupied by the modern fortress of *Rupino* or *Rasspano*, sometimes also called *Castel Kyparissi*. (*Cramer's Anc. Greece*, vol. 3, p. 194.)

Cyparissus, a youth, son of Telephus of Cea, beloved by Apollo. He slew, by mistake, a favourite stag, and, amid the deep sorrow which he felt for the loss of the animal, was changed into a cypress-tree. (*Ovid, Met.*, 10, 121, *seqq.*)

Cyprĭānus (or Thascius Cæcilius Cyprianus), one of the Latin Fathers of the church, born at the beginning of the third century of our era, in Africa, either at Carthage, or some place in its vicinity. According to Gregory Nazianzen, he belonged to a senatorial family of that place. His name previous to his conversion was Thascius Cyprianus, but he now assumed the additional appellation of Cæcilius, the name of the priest by whom he was converted. Cyprian conducted himself so well after his change of faith, that, upon the death of Donatus, bishop of Carthage, he was unanimously chosen to succeed him. For nearly two years he managed the affairs of his bishopric in tranquillity; but in 251, on the commencement of the Decian persecution, the pagans of Carthage, enraged at his desertion of them, demanded that Cyprian should be thrown to the lions. During the storm he thought it prudent to withdraw, on which he was proscribed by government and his goods were confiscated. In his retirement, which lasted fourteen months, he employed himself in writing letters to his people and clergy, and to the Christians at Rome, exhorting them to remain steadfast in their faith. On the death of the Emperor Decius, Cyprian returned to Carthage, and held different councils for regulating the affairs of the church and a number of points relating to ecclesiastical discipline. One subject of much contention was the validity of the baptism of heretics. Cyprian maintained, that all baptism out of the Catholic Church was null and void, and that all who came over from heresies to the church ought to be baptized again. He was supported by the African bishops, but opposed by Stephen, bishop of Rome. In 257 the persecution was renewed by order of the Emperors Valerian and Gallienus, and Cyprian was summoned before Aspasius Paternus, proconsul of Africa, and, remaining firm in his faith, was banished to Curubis, a town twelve leagues from Carthage, where he employed himself in writing letters to the persecuted Christians, exhorting them to cheer their spirits and persevere in their religion. At the end of eleven months he was recalled to Carthage by Galerius Maximus, a new proconsul. On his return, finding that orders were issued to carry him before the proconsul, who was then at Utica, and wishing to suffer martyrdom before the eyes of his own church, he retired to a place of temporary concealment, from which he emerged to give his last testimony to the truth of his religion on the return of Galerius to Carthage. Being apprehended, he was desired by the magistrate to obey the imperial edict, and to sacrifice to the gods; and, on his preremptory refusal, he was sentenced to be beheaded. This sentence was executed at a place called Sexti, near the city of Carthage, in the year 258, where Cyprian submitted to his fate with firmness and cheerfulness. As a bishop, he discharged the duties of his office with prudence, fidelity, and affection, and with a degree of modesty and humility which much endeared him to his flock. As a writer, he is correct, pure, and eloquent, with much force and argumentative skill. According to Erasmus, he is the only African writer who attained to the native purity of the Latin tongue. His works consist of treatises on various subjects; some being defences of Christianity against the Jews and Gentiles, and others on Christian morality and the discipline of the church. The best editions are, that of Erasmus in 1520; of Rigaltius, *Paris*, 1648; of Bishop Fell, at *Oxford*, 1682, with the Annales Cyprianici of Bishop Pearson prefixed; and that of Father Maran, a Benedictine monk of the congregation of St. Maur at Paris, 1727. They were translated into English, with notes, by Marshal, in 1717. (*Dupin*, vol. 1, p. 149, *seqq.*—*Fabric., Bibl. Lat.*, vol. 3, p. 377, *seqq.*—*Biogr. Univ.*, vol.

10, p. 397, *seqq.*—*Rettberg, Cyprian dargestellt, &c. Götting.*, 1831, 8vo.—*Bähr, Christlich-Rom. Theol.*, p. 50, *seqq.*)

Cyprus, a large island of the Mediterranean, south of Cilicia and west of Syria. Like every other isle in the Grecian seas, it appears to have borne several appellations in remote ages, but many of these are only poetical, and rest on dubious and obscure authority. Those which occur most commonly are Sphecia, Cerastis, and Cryptus, for which fanciful etymologies are adduced by Stephanus of Byzantium, Eustathius, and other authorities compiled by Meursius: that of Cyprus, which finally prevailed over every other, is also uncertain; but the notion which derives it from the shrub cypress is probably the most correct; and Bochart, whose Phœnician analogies rest here on safer ground, insists strongly on its validity. (*Geogr. Sacr.*, p. 373.) Cyprus is reckoned by Strabo (654), or, rather, Timæus, whom he quotes, as the third in extent of the seven Mediterranean isles, which he classes in the following order: Sardinia, Sicily, Cyprus, Crete, Eubœa, Corsica, and Lesbos. According to ancient measurements, its circuit amounted to 3420 stadia, including the sinuosities of the coast. Its greatest length from west to east, between Cape Acamas and the little islands called Clides, was reckoned at 1400 stadia. The interior of Cyprus is mountainous; a ridge being drawn across the entire length of the island, from Cape Acamas on the west, to that of Dinaretum in the opposite direction; it attains the highest elevation near the central region, and was anciently called Olympus. This physical conformation precludes the existence of any considerable rivers. There are no lakes, but some salt marshes on the coast. Cyprus yielded to no other island in fertility, since it produced excellent wine and oil, and abundance of wheat and various fruits. There was also a great supply of timber for building ships. (*Strabo*, 684.) Its mineral productions were likewise very rich, especially copper, found at Tamasus, and supposed to be alluded to in the Odyssey. The first inhabitants of this island are generally supposed to have come from Phœnicia; and yet, that the Cyprians spoke a language different from the Phœnicians and peculiar to themselves, is evident from the scattered glosses preserved by the lexicographers and grammarians. One thing is certain, however, that the whole of the ceremonies and religious rites observed by the Cyprians, with respect to Venus and Adonis, were without doubt borrowed from Phœnicia. Venus, in fact, was the principal deity of the island, and, as might be expected, the Cyprians were, in consequence, a sensual and licentious people. Prostitution was sanctioned by the laws (*Herod.*, 1, 199. —*Athenæus*, 12, p. 516), and hired flatterers and professed sycophants attended on the luxurious princes of the land. (*Clearch., ap. Athen.*, 6, p. 255.) Nevertheless, literature and the arts flourished here to a considerable extent, even at an early period, as the name of the Cypria Carmina, ascribed by some to Homer, sufficiently attests. (*Herod.*, 2, 118.—*Athenæus*, 15, p. 682.) The island of Cyprus is still famed for its fertility. The most valuable production at present is cotton. The French also send thither for turpentine, building timber, oranges, and particularly Cyprus wine. Hyacinths, anemonies, ranunculuses, and the single and double narcissus, grow here without cultivation. They deck the mountains, and give the country the appearance of an immense flower-garden. But agriculture is neglected, and an unwholesome atmosphere infects some districts where the method of draining the stagnant water is unknown. (*Malte-Brun, Geogr.*, vol. 2, p. 88, *Am. ed.*—*Cramer's Asia Minor*, vol. 2, p. 366, *seqq.*)

Cypselus, I. son of Eetion, and a native of Corinth, who attained to the sovereign power in that city about 660 B.C. The Heraclide clan of the Bacchiadæ had previously changed the original constitution of Corinth into an oligarchy, by keeping themselves distinct, in the manner of a caste, from all other families, and alone furnished the city with the annual prytanes or chief magistrates. Cypselus, although connected on the mother's side with the Bacchiadæ, overcame, with the assistance of the lower orders, the oligarchs, now become odious through their luxury and insolence (*Ælian, V. H.*, 1, 19), and, from the inability of the people to govern themselves, made himself tyrant of Corinth. However violently the Corinthian orator in Herodotus (5, 92) accuses this sovereign, the judgment of antiquity in general was widely different. Cypselus was of a peaceful disposition, reigned without a body-guard, and never forgot that he rose from being a demagogue to the throne. Herodotus informs us (*l. c.*) that an oracle had been given to the parents of Cypselus, before the birth of the latter, intimating that the offspring of their union would overthrow the existing authority at Corinth; and that the Bacchiadæ, happening to hear of this, and comparing it with another response which had been given unto their own family, sent certain of their number to destroy Cypselus shortly after he was born. His mother, however, saved his life by hiding him in a coffer or chest (κυψέλη), from which circumstance he obtained his name (Κύψελος). His descendants, the Cypselidæ, consecrated at Olympia, in the temple of Juno, a richly adorned coffer, in commemoration of the escape of their progenitor, an elaborate account of which offering is given by Pausanias (5, 17, *seqq.*). This was not, however, the coffer in which Cypselus himself had been preserved. (Compare *Valckenaer, ad Herod., l. c.*, and consult, on the subject of the coffer of Cypselus, *Müller, Archæol. der Kunst*, p. 37.—*Heyne, über den Kasten des Kypselus; eine Vorlesung*, 1770, 4to.—*Descrizione della Cassa di Cipselo, da Seb. Ciampi, Pisa*, 1814.—*Quatremère-de-Quincy, Jup. Olymp.*, p. 124. —*Siebelis, Amalthea*, vol. 2, p. 257.—*Thiersch, Epochen*, p. 169.) Creuzer and Bähr think, that the history of Cypselus, if such a person ever reigned at Corinth, has received a colouring from the fables relative to Hercules, Bacchus, and Osiris. (*Creuzer, Comment. Herod.*, p. 62, *seqq.*—*Bähr, ad Herod., l. c.*—Compare *Müller, Dorians*, vol. 1, p. 187, *seq.*) Cypselus was succeeded by his son Periander.—II. The elder son of Periander, incapacitated from succeeding him by mental alienation.—III. A king of Arcadia, who gave his daughter in marriage to Cresphontes, the Heraclide, and thus saved his dominions from the sway of the Dorians when they invaded the Peloponnesus. (*Pausan*, 8, 5.)

Cyrenaïca, a country of Africa, east of the Syrtis Minor, and west of Marmarica. It corresponds with the modern *Barca*. Cyrenaïca was considered by the Greeks as a sort of terrestrial paradise. This was partly owing to the force of contrast, as all the rest of the African coast along the Mediterranean, from Carthage to the Nile, was a barren, sandy waste, and partly to the actual fertility of Cyrenaïca itself. It was extremely well watered, and the inhabitants, according to Herodotus (4, 199), employed eight months in collecting the productions of the land: the maritime places first yielded their fruits, then the second region, which they called the hills, and lastly those of the highest part inland. One of the chief natural productions of Cyrenaïca was an herb called *silphium*, a kind of laserpitium or assafœtida. It was fattening for cattle, rendering their flesh also tender, and was a useful aperient for man. From its juice, too, when kneaded with clay, a powerful antiseptic was obtained. The silphium formed a great article of trade, and at Rome the composition above mentioned sold for its weight in silver. It is for this reason that the silphium appeared always on the medals of Cyrene. Its culture was neglected, however, when the Romans became masters of the

country, and pasturage was more attended to. Captain Beechy, in the course of his travels through this region, noticed a plant about three feet in height, very much resembling the hemlock or wild carrot. He was told, that it was usually fatal to the camels who ate of it, and that its juice was so acrid as to fester the flesh, if at all excoriated. He supposes it to be the silphium. Della Cella describes, apparently, the same production as an umbelliferous plant, with compound, indented leaves, fleshy, delicate, and shining, without any involucrum; the fruit being somewhat flattened, surmounted by three ribs, and furnished all round with a membrane as glossy as silk (p. 128). Captain Smith succeeded in bringing over a specimen of the plant, which is said to be now thriving in Devonshire. (*Beechy*, p. 410, *seqq.*) M. Pacho says, that the Arabs call it *derias*; and he proposes to class the plant as a species of laserwort, under the name of *laserpitium derias*. It seems to resemble the *laserpitium ferulaceum* of Linnæus.—Cyrenaïca was called Pentapolis, from its having five cities of note in it, Cyrene, Barce, Ptolemaïs, Berenice, and Tauchira. All of these exist at the present day under the form of towns or villages, and, what is remarkable, their names are scarcely changed from what we may suppose the pronunciation to have been among the Greeks. They are now called *Kurin, Barca, Tollamata, Bernic*, and *Taukera*.—Some farther remarks upon the district of Cyrenaïca will be found under the head of Cyrene, being blended with the history of that city as its capital. For a full account of the silphium, see the 36th volume of the *Mémoires de l'Academ. des Belles Lettres*, p. 18, and for some valuable observations respecting Cyrenaïca, consult the work of M. Pacho, *Relation d'un Voyage dans la Marmarique, la Cyrenaique*, &c., *Paris*, 1828, 4to.

Cyrenaïci, a sect of philosophers who followed the doctrines of Aristippus, and whose name was derived from their founder's having been a native of Cyrene, and from their school's having been established in this place. Aristippus made the *summum bonum* and the τέλος of man to consist in enjoyment, accompanied by good taste and freedom of mind, τὸ κρατεῖν καὶ μὴ ἡττᾶσθαι ἡδόνων ἄριστον, οὐ τὸ μὴ χρῆσθαι. (*Diog. Laert.*, 2, 75.) Happiness, said the Cyrenaïcs, consists, not in tranquillity or indolence, but in a pleasing agitation of the mind or in active enjoyment. Pleasure is the ultimate object of human pursuit; it is only in subserviency to this that fame, friendship, and even virtue are to be desired. All crimes are venial, because never committed but through the immediate impulse of passion. Nothing is just or unjust by nature, but by custom and law. The business of philosophy is to regulate the senses in that manner which will render them most productive of pleasure. Since, then, pleasure is to be derived, not from the past or the future, but the present, a wise man will take care to enjoy the present hour, and will be indifferent to life or death. Such were the tenets of the Cyrenaïc school. The short duration of this sect was owing, in part, to the remote distance of Cyrene from Greece, the chief seat of learning and philosophy; in part to the unbounded latitude which these philosophers allowed themselves in practice as well as opinion; and in part to the rise of the Epicurean sect, which taught the doctrine of pleasure in a more philosophical form. (*Enfield's History of Philosophy*, vol. 1, p. 197.—*Tennemann's Manual*, p. 101, *Johnson's transl.*)

Cyrĕnē, I. the daughter of the river Peneus, beloved by Apollo. The god carried her in his golden chariot over the sea, to that part of Africa called afterward Cyrenaïca, where she bore him a son named Aristæus. (*Pind., Pyth.*, 9, 90, *seqq.*—*Heyne, ad Virg., Georg.*, 4, 321.)—II. A celebrated city of Africa, on the Mediterranean coast, the capital of Cyrenaïca, and to the west of Egypt. The foundation of this place dates as far back as the 37th Olympiad (about B.C. 628), when, according to Herodotus, a colony of Greeks from Thera, under Battus, were conducted by the Libyan Nomades to this delightful spot, then called Irasa. In the neighbourhood was a copious spring of excellent water, which the Dorian colonists are said to have called the fountain of Apollo, and to have named Cyra (Κύρα), having in this, most probably, given a Greek form to some appellation in use among the natives. From Κύρα arose the name of the place, Κυράνα, which, substituting the Ionic for the Doric form, became Κυρήνη, or Cyrene. (*Callim. H. in Apoll.*, 88.—*Eustath., ad Dionys. Perieg.*, 213.—*Spanheim, ad Callim., l. c.*) The poetic account, which makes Aristæus to have been the founder of the city, and to have named it after his mother, the nymph Cyrene, is, of course, purely fabulous.—After the arrival of Battus in this quarter, other migrations from Greece also took place; and the colonists had become strong enough, under their third sovereign, to make war upon their Libyan neighbours, and even to defeat an army of Egyptian auxiliaries, which Apries (Pharaoh Hophra) had sent to their assistance. (*Herodot.*, 4, 160.) The state of Barca was founded by a division of the colonists, headed by the brother of the king (Arcesilaus III.), who, having abjured his authority, left Cyrene with his followers. A civil war ensued, followed by the usual consequences, an application to the neighbouring states for foreign aid, the eventual ruin of one party, and the loss of independence by the other. At first the Barceans appear to have had the advantage; but, in the reign of a fourth Arcesilaus, who had married the daughter of the sovereign of Barca, a popular insurrection took place, in which both monarchs were assassinated. The mother of the Cyrenean king, Queen Pheretime, fled to Egypt, and invoked the aid of Aryander, the Persian viceroy under Darius Hystaspes, who readily espoused her cause. Barca, after a long siege, fell through treachery, and was plundered by the Persians; while the vengeance of the queen was glutted in the massacre of all who had been concerned in the insurrection. After this we hear no more of Barca as a separate state. In the time of Aristotle Cyrene was a republic; and this appears to have been the form of government at the era of the memorable dispute recorded by Sallust, between the Cyreneans and the Carthaginians, relative to their respective limits. (*Vid.* Philæni.) Cyrene subsequently fell under the power of the Carthaginians, and was comprised, with Egypt and Libya, in the viceroyalty of Ptolemy Lagus, whose brother Magas ruled Cyrene for fifty years. It continued to form part of the empire of the Ptolemies till it was made over by Ptolemy Physcon to his illegitimate son Apion. During a reign of twenty-one years, during which Egypt was a prey to intestine disturbances, Apion maintained peace and tranquillity in his dominions, and on his death bequeathed Cyrenaïca to the Romans. The senate accepted the bequest, but allowed the cities to be governed by their own laws, which opened the way for fresh discord; and the anarchy was terminated, twenty years after the death of Apion (B.C. 76), by the reduction of the whole of Cyrenaïca to the condition of a Roman province. In the time of Strabo it was united with Crete in one government. The most flourishing period of Cyrene was probably that of the Ptolemaïc dynasty, and of the preceding two or three centuries, when Grecian art was in the highest perfection; to which period we may assign the Doric temples and other monuments, which are decidedly of an early style. The philosophy and literature of Greece were diligently cultivated at Cyrene, and this city gave birth to Aristippus, the founder of the licentious sect distinguished by the name of Cyrenaïc. It was the birthplace also of the poet Callimachus, of Eratosthenes the historian, and Carneades

the sophist. Numbers of Jews appear to have settled in Cyrenaïca, even prior to the Christian era. It was a Jew of Cyrene whom the Roman soldiers compelled to bear one end of our Saviour's cross. (*Matt.*, 27, 32.—*Mark*, 15, 21.) Cyrenean Jews were present at Jerusalem on the day of the Pentecost; some of them took part with their Alexandrean brethren in disputing against the proto-martyr Stephen; and Christian Jews of Cyprus and Cyrene, fleeing from the persecution of their intolerant brethren, were the first preachers of Christianity to the Greeks of Antioch. (*Acts*, 2, 10; 6, 9; 11, 20.) That Cyrene continued to flourish under the Romans, may be inferred as well from some Latin inscriptions as from the style of many of the architectural remains. To what circumstance its desertion is attributable, does not appear; but in the fifth century it had become a mass of ruin. It is so described by Synesius, who lived in the time of Theodosius the younger. The wealth and honours of Cyrene were transferred to the episcopal city of Ptolemais. The final extirpation of the Greek colonies of Cyrenaïca dates, however, from the destructive invasion of the Persian Chosroes, who, about 616, overran Syria and Egypt, and he advanced as far westward as the neighbourhood of Tripoli. The Saracens completed the work of destruction, and for seven centuries this once fertile and populous region has been lost to civilization, to commerce, and almost to geographical knowledge. For three parts of the year Cyrene is untenanted, except by jackals and hyenas, and during the fourth, wandering Bedouins, too indolent to ascend the higher range of hills, pitch their tents chiefly on the low grounds to the southward of the summit on which the city is built. The situation of Cyrene is described by modern travellers as singularly beautiful. It is built on the edge of a range of hills, rising about 800 feet above a fine sweep of high table-land, forming the summit of a lower chain, to which it descends by a series of terraces. The elevation of the lower chain may be estimated at 1000 feet; so that Cyrene stands about 1800 feet above the level of the sea, of which it commands an extensive view over the table-land, which, extending east and west as far as the eye can reach, stretches about five miles to the northward, and then descends abruptly to the coast. The view from the brow of the height, extending over the rocks, and woods, and distant ocean, is described by Capt. Beechy as almost unrivalled in magnificence. Advantage has been taken of the natural terraces of the declivity, to shape the ledges into practicable roads, leading along the face of the mountain, and communicating, in some instances, by narrow flights of steps cut in the rock. These roads, which may be supposed to have been the favourite drives of the citizens of Cyrene, are very plainly indented with the marks of chariot-wheels, deeply furrowing the smooth, stony surface. The rock, in most instances rising perpendicularly from these galleries, has been excavated into innumerable tombs, formed with great labour and taste, and generally adorned with architectural façades. In several of the excavated tombs were discovered remains of paintings, representing historical, allegorical, and pastoral subjects, executed in the manner of those of Herculaneum and Pompeii: some of them by no means inferior to the best that have been found in those cities. (For some remarks on these paintings, consult *Beechy*, p. 451, *seqq.*)

CYRESCHÄTA. *Vid.* Cyropolis.

CYRILLUS, I. bishop of Jerusalem, born in that city A.D. 315. He succeeded Maximus in the episcopate, about the close of the year 350; and the author of the Chronicle of Alexandrea, as well as Socrates and other writers, inform us, that on the 7th of May, 351, about nine in the morning, a luminous cross was seen in the heavens, extending from Calvary to the Mount of Olives, a distance of nearly three fourths of a league. The Greek church has a festival on the 7th of May, in commemoration of this phenomenon, which marked the promotion of Cyrill to the mitre. Cyrill himself has left a description of this celestial appearance in a letter to the Emperor Constantius, and the subject has afforded much controversy to writers of a later age.—Cyrill became involved in a controversy with Acacius, archbishop of Cæsarea, an Arian or Semiarian in his tenets; and refused to obey the citation of his opponent to appear at Cæsarea: the charge alleged against him was, his having wasted the property of the church, when the truth was, that, during a great famine in Judea, Cyrill had sold some of the sacred ornaments in order to procure sustenance for the suffering poor. The council assembled at Cæsarea, and composed of Arian bishops, condemned him, and, on Cyrill's appealing from them to a higher tribunal, Acacius, construing this appeal into a high offence, drove him from Jerusalem. He was restored to his see in 359 by the council of Seleucia, which also pronounced the deposition of Acacius and many other Arians; but in the following year Acacius and his partisans succeeded in again deposing Cyrill. In the year 361 he was again restored to his pontificate. It was about this time that Julian made his memorable attempt to rebuild the Jewish temple: Cyrill was then at Jerusalem, and before the flames issued from the side of the former structure, he confidently predicted the failure of the emperor's scheme. He became odious to Julian, who resolved, according to Orosius, to sacrifice this pontiff to his hatred on his return from the Persian war. Julian, however, perished in the expedition. Cyrill was again exiled, in 367, by the Emperor Valens, who had embraced Arianism: his exile lasted for ten years, and he only returned to Jerusalem in 378, when Gratian re-established in their secs those bishops who were in communion with Pope Damasus. Cyrill governed his church without any farther troubles for the space of eight years, under the reign of Theodosius, and assisted in 381 at the general council of Constantinople. He subscribed the condemnation of the Arians and Macedonians, and died in 386, in the 71st year of his age and the 36th of his episcopate. The works of Cyrill consist of twenty-three Instructions, known by the name of *Catecheses*, which were composed by him at Jerusalem when he filled the station of catechist, previous to his being made a bishop. These productions, the style of which is in general simple and familiar, are regarded as the most ancient and complete abridgment that we possess of the doctrines of the primitive church. The Calvinists have attempted to prove them suppositious, but the Protestants of England have fully succeeded in establishing their authenticity. We have also a homily of Cyrill's on the paralytic man mentioned in Scripture, and his letter to Constantius on the luminous cross which appeared at Jerusalem. The best editions of his works are, that of Mills, *Oxon.*, 1703, fol., and that of Touttée, *Paris*, 1720, fol. This last is decidedly the better one, and was published by Maran on the death of Touttée. (*Biogr. Univ.*, vol. 10, p. 404, *seqq.*)—II. Bishop of Alexandrea, in the fifth century, succeeded his uncle Theophilus in that dignity in the year 412. The bishops of Alexandrea had long acquired great authority and power, and Cyrill took every opportunity to confirm and increase it. Soon after his elevation, he expelled the Novatians from Alexandrea, and stripped their bishop, Theopompus, of all his property. In 415 the Jews committed some insult on the Christians of Alexandrea, which so enraged Cyrill, that, instead of advising them to apply for redress to the civil magistrate, he put himself at the head of his people, and led them to the assault and plunder of the synagogues and houses of that people, and drove them out of the city. This conduct, however, displeased Orestes, the govern-

or of Alexandrea, who feared that the bishop's authority, if not checked, might infringe upon that of the magistrate. Parties were formed to support the rival claims, and battles were fought in the streets of Alexandrea; and Orestes himself was one day suddenly surrounded by 500 monks, by whom he would have been murdered had not the people interfered. One of these assailants, being seized, was put to the torture so severely that he died under the operation, on which Cyrill had him immediately canonized, and on every occasion commended his constancy and zeal. There also lived in Alexandrea a learned pagan lady, named Hypatia, with whom Orestes was intimate, and who was supposed to have encouraged his resistance to the claims of the bishop. This accomplished female was one day seized by a band of zealots, who dragged her through the streets, and concluded by tearing her limb from limb, a piece of atrocity attributed to the instigation of Cyrill, and from which his memory has never been absolved. He next engaged in a furious controversy with Nestorius, bishop of Constantinople, who maintained that the Virgin Mary ought not to be called the Mother of God, but the mother of our Lord or of Christ, since the Deity can neither be born nor die. These homilies, falling into the hands of the Egyptian monks, caused a great commotion among them, and Cyrill wrote a pastoral letter to them, in which he maintained that the Virgin Mary ought to be called the Mother of God, and denounced bitter censures against all who supported an opposite opinion. A controversial correspondence between the two bishops ensued, which ended in an open war of excommunications and anathemas. To put an end to this controversy, in 431 a council was held at Ephesus by the Emperor Theodosius; and Cyrill, by his precipitation and violence, and not waiting for a number of Eastern bishops, obtained the condemnation of Nestorius without his being heard in his own defence, and that prelate was deprived of his bishopric and banished to the Egyptian deserts. When John, bishop of Antioch, and the other Eastern bishops, however, appeared, they avenged Nestorius, and, deposing Cyrill, put him in prison. In a subsequent meeting of the council, he was liberated and absolved from the sentence of deposition, but had the mortification of seeing the doctrine which he had condemned spreading rapidly through the Roman empire, Assyria, and Persia. He died at Alexandrea in the year 444. Cyrill was undoubtedly a man of learning, but overbearing, ambitious, cruel, and intolerant in the highest degree. He is much extolled by Catholic writers for his great zeal and piety, of which the particulars thus specified are proofs. He was the author of a number of works, treatises, &c., the best edition of which was published at *Paris* in 1638, in 7 vols. fol., under the care of Jean Aubert, canon of Laon. (*Biogr. Univ.*, vol. 10, p. 406.)

CYRNOS (Κύρνος), the Greek name of Corsica. (*Vid.* Corsica.)

CYROPŎLIS, a large city of Asia, on the banks of the Iaxartes, founded by Cyrus. (*Cellarius, Geogr. Ant.*, vol. 2, p. 715.—*Salmas., in Solin.*, p. 480.) It was also called Cyreschata. Both of these names, however, are Greek translations of the true Persian terms. The termination of the last is the Greek ἔσχάτη, expressing, as did the Persian one, the remote situation of the place. Alexander destroyed it, and built in its stead a city, called by the Roman geographers *Alexandrea Ultima*, by the Greeks, however, Ἀλεξανδρεία Ἐσχάτη, of which the Latin is a translation. The modern *Cogend* is supposed by D'Anville to answer to the site of this city. Some writers make another city of the name of Cyropolis to have been founded by Cyrus in Media. (Compare *Cellarius, Geogr. Ant.*, vol. 2, p. 666.)

CYRRHESTĪCA, a country of Syria, northeast of the city of Antiochia, and north of the district of Chalybonitis. It was so called from its capital Cyrrhus. (*Plin.*, 5, 23.—*Cic., Ep. ad Att.*, 5, 16.)

CYRRHUS, I. a city of Macedonia, in the vicinity of Pella. (Compare *Thucydides*, 2, 100.) There is a *Palæo Castro* about sixteen miles northwest of Pella, which is very likely to be Cyrrhus. Wesseling thinks that Diodorus alludes to the Macedonian Cyrrhus (18, 4), when he speaks of a temple of Minerva built there by order of Alexander (*ad Itin. Hieros.*, p. 606). Hence the title of Κυρρήστις, noticed by both Strabo and Stephanus. But these writers allude to the Syrian Cyrrhus. (*Cramer's Anc. Greece*, vol. 1, p. 229.) —II. A city of Syria, the capital of a district named after it Cyrrhestica. It derived its name from the Macedonian Cyrrhus. Stephanus Byzantinus, however, writes Κήρρος. Later writers, and especially Christian ones, give the name of this place as Κῦρος, *Cyrus*, being misled, probably, by the fable which is found in Procopius (*Ædif.*, 2, 12), that the Jews were the founders of the city, and called it after Cyrus their liberator. The ruins are still called *Corus*. (*Cellarius, Geogr. Ant.*, vol. 2, p. 359.)

CYRUS, I. a celebrated conqueror, and the founder of the Persian empire. His early history has been given, on the authority of Herodotus, under the article Astyages.—He had not been long seated on the throne, when his dominions were invaded by Crœsus, king of Lydia, the issue of which contest was so fatal to the latter. (*Vid.* Crœsus.) The conquest of Lydia established the Persian monarchy on a firm foundation, and Cyrus was now called away to the East by vast designs, and by the threats of a distant and formidable enemy. Babylon still remained an independent city in the heart of his empire, and to reduce it was his first and most pressing care. On another side he was tempted by the wealth and the weakness of Egypt; while his northern frontier was disturbed and endangered by the fierce barbarians, who ranged over the plains that stretch from the skirts of the Indian Caucasus to the Caspian. Until these last should be subdued or humbled, his Eastern provinces could never enjoy peace or safety. These objects demanded his own presence; the subjugation of the Asiatic Greeks, as a less urgent and less difficult enterprise, he committed to his lieutenants. While the latter, therefore, were executing his commands in the West, he was himself enlarging and strengthening his power in the East. After completing the subjugation of the nations west of the Euphrates, he laid siege to Babylon. The account of its capture is given elsewhere (*vid.* Babylon), though it seems doubtful whether he took the city in the way there related, or in any other manner, and did not rather owe his success to some internal revolution, which put an end to the dynasty of the Babylonian kings. In Xenophon's romance, Cyrus is made to fix his residence at Babylon during seven months in the year; perhaps we cannot safely conclude that this was ever the practice of any of his successors: but it is highly probable, that the reduction of this luxurious city contributed, more than any other of the Persian conquests, to change the manners of the court and of the nation. Cyrus himself scarcely enjoyed so long an interval of repose. The protection which he afforded to the Jews was probably connected with his designs upon Egypt; but he never found leisure to carry them into effect. Soon after the fall of Babylon he undertook an expedition against one of the nations on the eastern side of the Caspian. According to Herodotus, it was the Massagetæ, a nomadic horde, which had driven the Scythians before them towards the West; and, after gaining a victory over them by stratagem, he was defeated in a great battle and slain. The event is the same in the narrative of Ctesias; but the people against whom Cyrus marched are called the Derbices, and their army is strengthened by troops and elephants furnished by Indian allies; while the death of Cyrus is speedily avenged

by one of his vassals, Amorges, king of the Sacæ, who gains a decisive victory over the Derbices, and annexes their land to the Persian empire. This account is so far confirmed by Herodotus, that we do not hear from him of any consequences that followed the success of the Massagetæ, or that the attention of Cambyses, the son and heir of Cyrus, was called away towards the North. The first recorded measure of his reign, on the contrary, was the invasion of Egypt. (*Thirlwall's Greece*, vol. 2, p. 172, *seq.*)—Thus much for the history of Cyrus, according to the generally received account. It is more than probable, however, that many and conflicting statements respecting his birth, parentage, early life, attainment to sovereign power, and subsequent career, were circulated throughout the East, since we find discrepances between the narratives of Herodotus, Ctesias, and Xenophon in these several particulars, that can in no other way be accounted for. It has been customary with most scholars to decry the testimony of Ctesias, and to regard him as a writer of but slender pretensions to the character of veracity. As far, however, as the history of Cyrus was concerned, to say nothing of other parts of his narrative, this opinion is evidently unjust, and its injustice will be placed in the clearest light if we compare together the two rival statements of Ctesias and Herodotus. The account of the latter teems with fables, from which that of the former appears to be entirely free. It is far more consistent with reason, to believe with Ctesias that there was no affinity whatever between Cyrus and Astyages, than with Herodotus, that the latter was his maternal grandfather. Neither does Ctesias make any mention of that most palpable fable, the exposure of the infant; nor of the equally fabulous story respecting the cruel punishment of Harpagus. (Compare *Bähr*, *ad Ctes.*, *Pers.*, c. 2, and the words of *Reinecc*ius, *Famil. Reg. Med. et Bactr.*, *Lips.*, 1572, p. 35, "*ab Astyage usurpatæ in Cyrum et Harpagi filium crudelitatis decantatam ab Herodoto fabulam plane rejicimus.*") Nor need this dissimilarity between the statements of Ctesias and Herodotus occasion any surprise. The latter historian confesses, very ingenuously, that there were three different traditions in his time relative to the origin of Cyrus, and that he selected the one which appeared to him most probable (1, 96). How unfortunate this selection was we need hardly say. Ctesias, then, chose another tradition for his guide, and Xenophon, perhaps, may have partially mingled a third with his narrative. Æschylus (*Persæ*, v. 767) appears to have followed a fourth. (Compare *Stanley*, *ad Æschyl.*, *l. c.*, and *Larcher*, *ad Ctes.*, *Pers.*, c. 2.) With these several accounts, again, what the Armenian writers tell us respecting Cyrus is directly at variance. (Compare *Recherches Curieuses sur l'Histoire Ancienne de l'Asie, par Cirbied et Martin*, p. 64, *seqq.*) Among the modern scholars who have espoused the cause of Ctesias, his recent editor, Bähr, stands most conspicuous. This writer regards the narrative of Herodotus as savouring of the Greek love for the marvellous, and thinks it to have been in some degree adumbrated from the story of the Theban Œdipus and his exposure on Cithæron; while, on the other hand, Xenophon presents Cyrus to our view as a young man, imbued with the precepts of the Socratic school, and exhibiting in his life and conduct a model for the imitation of others. The same scholar gives the following as what appears to him a near approximation to the true history of Cyrus. He supposes Cyrus not to have been of royal lineage, but to have been by birth in the rank of a subject, and gifted with rare endowments of mind. He makes him to have first seen the light at the time when the Medes possessed the empire of Asia. The provinces or divisions of this empire he supposes to have been held by satraps or viceroys, whose power, though derived from the monarch, was hereditary among themselves. He makes Cambyses, the father, to have been one of these satraps; and Cyrus, the son, to have succeeded him. Their sway was over the Persians, whom they ruled with almost regal power. Cyrus at length revolted from the king of the Medes, and, by the aid of his immediate followers, obtained possession of the empire. In order, however, the better to keep in subjection the other nations composing the empire of Astyages, he wished to pass himself off as the son and lawful successor of the dethroned monarch. Hence arose the nuptials of Cyrus and Amytis the wife of Astyages. (Compare, as regards the *Persian* custom of intermarriage, *Creuzer*, *Fragm. Hist.*, p. 223.—*Freinshem.*, *ad Curt.*, 3, 11, 24, and 8, 2, 19.—*Theodoret*, *Serm.*, 9, p. 614.—*Bähr*, *ad Ctes.*, p. 91.) Hence, too, we may account for the circumstance of Astyages' not having been put to death, but being treated with great honour, and made the companion of Cyrus in his marches against those nations who would not acknowledge his sway. (Consult *Bähr*, *ad Ctes.*, p. 86, *seqq.*; —Ctesias makes Cyrus to have reigned thirty years, and Herodotus twenty-nine. According to some authorities he died at a very advanced age. (Compare *Xenophon*, *Cyrop.*, 8, 7, 1.) Scaliger, guided by Dinon and Ctesias, makes Cyrus to have reached the 218th year of the era of Nabonassar, i. e., B.C. 528. (*De Emend. Temp.*, p. 402.)—The name Cyrus (Κῦρος) is generally thought to have been deduced from a Persian word, meaning the Sun. (*Plut.*, *Vit. Artax.*, 1.) Coray (*ad Plut.*, *l. c.*) informs us, that the Sun is still called *Kour* by the Persians. (Compare *Hesychius*, *s. v.* Κῦρος . . . . ἀπὸ τοῦ ἡλίου· τὸν γὰρ ἥλιον οἱ Πέρσαι Κύρον λέγουσιν· and *Plethon.*, *Schol. in Orac. Mag. Zoroastr.*, p. 68, *in.* 3, *a fine.*) Ritter also adduces various authorities to show, that, among the ancient Persians, as well as other early Oriental nations, *Kor* and *Koros* denoted the Sun. (*Vorhalle*, p. 86, *seqq.*) Wahl had proved the same before him. (*Vorder und Mittel-asien*, vol. 1, p. 599.) The Hebrew *Khoresh* (Cyrus) is traced by Gesenius also to the Persian. (*Heb. Lex.*, *s. v.*) The previous name of Cyrus appears to have been Agradates (*Strabo*, 729), which Rosenmüller explains by the Persian *Agah-dar-dad*, i. e., "*juris cognitionem habens*," "*jus tenens ac servans.*" (*Rosenm.*, *Handbuch*, vol. 1, p. 367.—*Bähr*, *ad Ctes.*, p. 458.)—II. Commonly called "the Younger," to distinguish him from the preceding, was the second of the four sons of Darius Nothus and Parysatis. According to the customs of the monarchy, his elder brother Artaxerxes was the legitimate heir apparent; but Cyrus was the first son born to Darius after his accession to the throne; and he was also his mother's favourite. She had encouraged him to hope, that, as Xerxes, through the influence of Atossa, had been preferred to his elder brother, who was born while their father was yet in a private station, so she should be able to persuade Darius to set aside Artaxerxes, and declare Cyrus his successor. In the mean while he was invested with the government of the western provinces. This appointment he seems from the first to have considered as a step to the throne. He had, however, sagacity and courage enough to perceive, that, should he be disappointed in his first expectations, the co-operation of the Greeks might still enable him to force his way to the throne. It was with this view that he zealously embraced the side of Sparta in her struggle with Athens, both as the power which he found in the most prosperous condition, and as that which was most capable of furthering his designs. According to Plutarch (*Vit. Artax.*, 2), Cyrus went to attend his father's sickbed with sanguine hopes that his mother had accomplished her purpose, and that he was sent for to receive the crown. On his arrival at court, however, he saw himself disappointed in his expectations, and found that he had only come to witness his father's death, and his brother's acces-

sion to the throne. He accompanied Artaxerxes, whom the Greeks distinguished by the epithet of Mnemon, to Pasargadæ, where the Persian kings went through certain mystic ceremonies of inauguration, and Tissaphernes took this opportunity of charging him with a design against his brother's life. It would seem, from Plutarch's account, that one of the officiating priests was suborned to support the charge; though it is by no means certain that it was unfounded. Artaxerxes was convinced of its truth, and determined on putting his brother to death; and Cyrus was only saved by the passionate entreaties of Parysatis, in whose arms he had sought refuge from the executioner. The character of Artaxerxes, though weak and timid, seems not to have been naturally unamiable. The ascendency which his mother, notwithstanding her undissembled predilection for her younger son, exercised over him, was the source of the greater part of his crimes and misfortunes. On this occasion he suffered it to overpower both the suspicions suggested by Tissaphernes, and the jealousy which the temper and situation of Cyrus might reasonably have excited. He not only pardoned his brother, but permitted him to return to his government. Cyrus felt himself not obliged, but humbled, by his rival's clemency; and the danger he had escaped only strengthened his resolution to make himself, as soon as possible, independent of the power to which he owed his life. Immediately after his return to Sardis, he began to make preparations for the execution of his design. The chief difficulty was to keep them concealed from Artaxerxes until they were fully matured; for, though his mother, who was probably from the beginning acquainted with his purpose, was at court, always ready to put the most favourable construction on his conduct, yet Tissaphernes was at hand to watch it with malignant attention, and to send the earliest information of any suspicious movement to the king. Cyrus, however, devised a variety of pretexts to blind Tissaphernes and the court, while he collected an army for the expedition which he was meditating. His main object was to raise as strong a body of Greek troops as he could, for it was only with such aid that he could hope to overpower an adversary, who had the whole force of the empire at his command: and he knew enough of the Greeks to believe, that their superiority over his countrymen, in skill and courage, was sufficient to compensate for almost any inequality of numbers. In the spring of 401 B.C., Cyrus began his march from Sardis. His whole Grecian force, a part of which joined him on the route, amounted to 11,000 heavy infantry, and about 2000 targeteers. His barbarian troops were 100,000 strong. After directing his line of march through the whole extent of Asia Minor, he entered the Babylonian territory; and it was not until he reached the plain of Cunaxa, between sixty and seventy miles from Babylon, that he became certain of his brother's intention to hazard an engagement. Artaxerxes met him in this spot at the head of an army of 900,000 men. If we may believe Plutarch, the Persian monarch had continued to waver almost to the last, between the alternatives of fighting and retreating, and was only diverted from adopting the latter course by the energetic remonstrances of Tiribazus. In the battle which ensued, the Greeks soon routed the barbarians opposed to them, but committed an error in pursuing them too far, and Cyrus was compelled, in order to avoid being surrounded by the rest of the king's army, to make an attack upon the centre, where his brother was in person. He routed the royal body-guard, and, being hurried away by the violence of his feelings the moment he espied the king, he engaged with him, but was himself wounded and slain by a common soldier. Had Clearchus acted in conformity with the directions of Cyrus, and led his division against the king's centre, instead of being drawn off into pursuit of the flying enemy, the victory must have belonged to Cyrus. According to the Persian custom of treating slain rebels, the head and right hand of Cyrus were cut off and brought to the king, who is said himself to have seized the head by the hair, and to have held it up as a proof of his victory to the view of the surrounding crowd. Thus ended the expedition of Cyrus. Xenophon, who gives an account of the whole enterprise, pauses to describe the qualities and conduct by which this prince commanded love and respect, in a manner which shows how important the results of his success might have been for the welfare of Persia. The Greeks, after the battle, began to negotiate with the king through Tissaphernes, who offered to lead them home. He treacherously violated his word, however; and having, by an act of perfidy, obtained possession of the persons of the Greek commanders, he sent them up to the king at Babylon, where they were all put to death. The Greeks were not, however, discouraged, though at a great distance from their country, and surrounded on every side by a powerful enemy. They immediately chose new commanders, in the number of whom was Xenophon, who has given so beautiful and interesting an account of their celebrated retreat. (*Vid.* Xenophon.) According to Diodorus and Diogenes Laertius, the expedition was undertaken by Cyrus in the 4th year of the 94th Olympiad. Larcher, on the contrary, in a dissertation inserted in the 17th vol. of the Memoirs of the Academy of Inscriptions and Belles Lettres, makes it to have been in the third year of that Olympiad, in the end of March or beginning of April. He makes the battle of Cunaxa to have been fought at the end of October, in the 4th year of the same Olympiad, and the time which the whole expedition occupied, including the retreat, down to the period when the Greeks entered the army of Thymbron, to have been two years. (*Plut., Vit. Artax.—Xen., Anab.—Thirlwall's Greece*, vol. 4, p. 281, *seqq.*)—III. A large river of Asia, rising in Iberia and falling into the Caspian; now the *Kur*. This river waters the great valley of *Georgia*, and is increased by the *Aragui*, the *Iora*, probably the Iberus of the ancients, and the *Alasan*, which is their Alazo. When it reaches the plains of *Shirvan*, its waters are mixed with those of the *Aras* or Araxes. These two rivers form several branches, sometimes united and sometimes separated, so that it appears uncertain, as it was in the time of Strabo and Ptolemy, whether their mouths were to be considered as separate, or whether the Cyrus received the Araxes. (*Plin.*, 4, 10.—*Id.*, 6, 9.—*Id.*, 10, 13.—*Mela*, 3, 5.—*Strabo*, 345.)

Cyta, a city of Colchis, in the interior of the country, near the river Phasis, and northeast of Tyndaris. It was the birthplace of Medea, and its site corresponds at the present day to *Kutais*, the capital of the Russian province of *Imeretki*. The inhabitants, like the Colchians generally, were famed for their acquaintance with poisonous herbs and magic rites. Scylax calls the place Malē (Μάλη), which Vossius changes to Cyta (Κύτα). Medea was called *Cytæis* from this her native city. (*Steph. Byz.*, *s. v.*—*Cellar.*, *Geog. Antiq.*, vol. 1, p. 308.)

Cytæis, a surname given to Medea by the poets, from her having been born at Cyta. (*Propert.*, 3, 1, 73.)

Cythēra, now *Cerigo*, an island on the coast of Laconia in Peloponnesus. It was particularly sacred to the goddess Venus, who was hence surnamed *Cytherea*, and who rose, as fables tell us, from the sea, near its coasts. Stephanus of Byzantium says, that the island derived its name Cythera from a Phœnician named Cytherus, who settled in it. Before his arrival it was called Porphyris or Porphyrissa, according to Eustathius (*ad Dion. Perieg.*, 500), from the quantity of purple fish found on its shores; but the name of Cythera is as ancient as the time of Homer. (*Od.*, 1, 80.) The fable respecting Venus' having arisen from

the sea in its vicinity, means nothing more than that her worship was introduced into the island by some maritime people, probably the Phœnicians. Cythera was a place of great importance to the Spartans, since an enemy, if in possession of it, would be thereby enabled to ravage the southern coast of Laconia. Its harbours also sheltered the Spartan fleets, and afforded protection to all merchant vessels against the attacks of pirates, whose depredations, on the other hand, would have been greatly facilitated by its acquisition. (*Thucyd.*, 4, 53.) Hence the Argives, who originally held it, were driven out eventually by the Spartans. A magistrate was sent yearly from Sparta, styled Cytherodicea, to administer justice, and to examine into the state of the island; and so important a position was it, that Demaratus expressly advised Xerxes to seize it with a part of his fleet, since by that means he would compel the Spartans to withdraw from the confederacy, and defend their own territories. Demaratus quoted, on this occasion, the opinion of Chilo, the Lacedæmonian sage, who had declared it would be a great benefit to Sparta if that island were sunk into the sea. Cythera (*Cerigo*) is now one of the Ionian islands. (*Virg.*, *Æn.*, 1, 262; 10, 5.—*Pausan.*, 3, 23.—*Ovid*, *Met.*, 4, 288; 15, 386.—*Fast.*, 4, 15.—*Herodot.*, 1, 29.)

CYTHEREIA, a surname of Venus, from her rising out of the ocean near the island of Cythera.

CYTHNOS, an island between Ceos and Seriphus, in the Mare Myrtoum, colonized by the Dryopes. (*Artem.*, *ap. Strab.*, 485.—*Dicæarch.*, *Ins.*, 27.) It was the birthplace of Cyadias, an eminent painter. The cheese of Cythnos, according to Stephanus and Julius Pollux, was held in high estimation among the ancients. The island is now called *Thermia*. It was also named *Ophiussa* and *Dryopis*. (*Cramer's Anc. Greece*, vol. 3, p. 403.)

CYTINIUM, the most considerable of the four cities of Doris in Greece. According to Thucydides (3, 95), it was situate to the west of Parnassus, and on the borders of the Locri Ozolæ. Æschines observes, that it sent one deputy to the Amphictyonic council. (*De Fals. Leg.*, p. 43.)

CYTORUM, a city of Paphlagonia, on the coast between the promontory Carambis and Amastris. It was a Greek town of great antiquity, since Homer alludes to it (*Il.*, 2, 853), and is thought to have been founded by a colony of Milesians. According to Strabo (545), it had been a port of the inhabitants of Sinope. In its vicinity was a mountain, named Cytorus, which produced a beautifully-veined species of box-tree. (*Catullus*, 4, 13.—*Virg.*, *Georg.*, 2, 437.) The ruins of the ancient city are found near a harbour called *Quitros* or *Kitros*. (*Tavernier*, *Voyage*, lib. 3, c. 6.) In the vicinity is a high mountain called *Kutros* or *Kotru*. (*Abulfeda*, *tab.* 18, p. 309.—*Mannert*, *Geogr.*, vol. 6, pt. 3, p. 23.)

CYZICUS, I. an island off the northern coast of Mysia, nearly triangular in shape, and about five hundred stadia in circuit. Its base was turned towards the Propontis, while the vertex advanced so closely to the continent that it was easy to connect it by a double bridge. This, as Pliny reports, was done by Alexander. Scylax, however, says that it was always a peninsula, and his authority is followed by Mannert, who is of opinion that the inhabitants may, after the time of Scylax, have separated it from the mainland by a canal or ditch, for purposes of security. (*Plin.*, 5, 32.—*Mannert*, *Geogr.*, vol. 6, pt. 3, p. 527.) It is certainly a peninsula at the present day, and there are no indications whatever of the bridges mentioned by Pliny and others. (*Sestini*, *Viaggio*, p. 502.—*Cramer's Asia Minor*, vol. 1, p. 47.)—II. A celebrated city of Mysia, on the island of the same name, situate partly in the plain which extended to the bridges connecting the island with the continent, and partly on the slope of Mount Arcton-oros. Its first foundation is ascribed by Conon to a colony of Pelasgi from Thessaly, under the conduct of Cyzicus, son of Apollo, and Aristides speaks of the god himself as the founder of the city. (*Orat. Cyzic.*, 1, p. 114.) In process of time the Pelasgi were expelled by the Tyrrheni, and these again made way for the Milesians, who are generally looked upon by the Greeks as the real settlers, to whom the foundation of Cyzicus is to be attributed. (*Conon*, *Narrat.*, 41.—*Strab.*, 635.) Cyzicus became, in process of time, a flourishing commercial city, and was at the height of its prosperity, when, through the means of the kings of Pergamus, it secured the favour and protection of Rome. Florus speaks in the highest terms of its beauty and opulence; and Strabo assures us that it equalled in these respects, as well as in the wisdom of its political institutions and the firmness of its government, the most renowned cities of Asia. The Cyzicene commonwealth resembled those of Rhodes, Marseilles, and Carthage. They elected three magistrates, who were curators of the public buildings and stores. They possessed extensive arsenals and granaries, and care was taken to preserve the wheat by mixing it with Chalcidic earth. Owing to these wise and salutary precautions, they were enabled to sustain an arduous and memorable siege against Mithradates, king of Pontus, by both sea and land, until relieved by Lucullus. (*Appian*, *Bell. Mithr.*, c. 73, *seqq.*—*Plut.*, *Vit. Lucull.*, c. 9, *seqq.*—*Strab.*, 575.) The Romans, in acknowledgment of the bravery and fidelity displayed by the Cyzicenians on this occasion, granted to them their independence, and greatly enlarged their territory. Under the emperors, Cyzicus continued to prosper greatly, and in the time of the Byzantine sway it was the metropolis of the Hellespontine province. (*Hierocl.*, p. 661.) It was nearly destroyed by an earthquake, A.D. 943. Cyzicus gave birth to several historians, philosophers, and other writers. The coins of this place, called Κυζικηνοὶ στατῆρες, were so beautiful as to be deemed a miracle of art. Proserpina was worshipped as the chief deity of the place, and the inhabitants had a legend among them, that their city was given by Jupiter to this goddess, as a portion of her dowry. The ruins of Cyzicus now pass by the name of *Atraki*. (*Cramer's Asia Minor*, vol. 1, p. 40, *seqq.*)—III. A king of the Dolionians, a people who are said to have been the first inhabitants of the district of Cyzicus in Mysia. He was killed in a night encounter by the Argonauts, whom he had mistaken for enemies. (*Vid.* Argonautæ.)

D.

DAÆ or DAHÆ (called by Herodotus DAI), a people who dwelt on the southeastern borders of the Caspian Sea, in the province of Hyrcania. They seem to have been a roving nomadic tribe. Virgil (*Æn.*, 728) styles them *indomiti*; and Servius, in commenting on the passage of the poet where the term occurs, states that they extended to the northern part of Persia. He must allude evidently to the incursions they were accustomed to make into the countries south of Hyrcania. (Compare *Plin.*, 6, 17.—*Mela*, 1, 2, and 3, 5.) Their country is supposed by some to answer to the modern *Dahistan*. (*Plin.*, 6, 17.—*Curt.*, 7, 4.—*Herod.*, 1, 125.)

DACIA, a large country of Europe, bounded on the south by the Danube, which separated it from Mœsia, on the north by Sarmatia, on the east by the Tyras and Pontus Euxinus, and on the west by the Iazyges Metanastæ. It corresponded nearly to *Valachia*, *Transylvania*, *Moldavia*, and that part of Hungary which lies to the east of the Tibiscus or *Teiss*, one of the northern branches of the Danube. In A.D. 105, Trajan added this country to the Roman empire. He

erected a stately bridge over the Danube, 3325 English feet in length. This Aurelian destroyed: his motive in so doing is said to have been the fear lest the barbarians would find it an easy passage to the countries south of the Danube, for he had by a treaty abandoned to the Goths the Dacia of Trajan. (*Vopisc.*, 33, 39.) On this occasion he named the province south of the Danube, to which his forces were withdrawn, Dacia Aureliani. (*Vid.* Mœsia.) There were afterward distinguished in Dacia, the part bordering on the Danube and called Ripensis, and that which was sequestered in the interior country under the name of Mediterranea. This last was probably the same with what was more anciently termed Dardania. The Daci of the Romans are the same with the Getæ of the Greeks. (*Mannert, Geogr.*, vol. 4, p. 188, *seqq.*) From Dacus comes Davus, the common name of slaves in Greek and Roman plays. Geta was used in the same sense. The Daci were, in process of time, successively subdued by the Sarmatæ, the Goths, and the Huns; and lastly, the Saxons, driven by the conquests of Charlemagne, established themselves in Dacia. The Saxons principally concentrated themselves in what is now *Transylvania*, corresponding to the ancient Dacia Mediterranea, a fertile region, surrounded with forests and metalliferous mountains. (*Sambuco, Append. Rer. Hung. Bonfin.*, p. 760.) To their coming must be entirely attributed the origin of its cultivation. All its principal towns were built by them: traces of their language still remain; and it is from them that Transylvania received the name of *Siebenburgen*, or *the Region of Seven Cities*. (*Chron. Hung.*, c. 2, *ap. Rer. Hung. Script.*, p. 31.—*Clarke's Travels—Greece, Egypt, Holy Land*, &c., vol. 8, p. 295, *seqq.*)

Dacĭcus, I. a surname of the Emperor Trajan, from his conquest of Dacia. (*Rasche, Lex. Rei Num.*, vol. 3, col. 27.)—II. A surname, supposed, but erroneously, to have been assumed by Domitian, on account of a pretended victory over the Dacians. The coins on which it occurs are Trajan's. (*Achaintre, ad Juv., Sat.*, 6, 204.)

Dactўli. *Vid.* Idæi Dactyli.

Dædăla, I. a town of Caria, near the confines of Lycia, and on the northern shore of the Glaucus Sinus. It was said to have derived its name from Dædalus, who, being stung by a snake on crossing the small river Ninus, died and was buried here. (*Steph. Byz., s. v.* Δαίδαλα.)—II. A mountain, in the vicinity of the city of the same name, and on the confines of Lycia. (*Strabo*, 664.)—III. Two festivals in Bœotia. One of these was observed at Alalcomenos by the Platæans, in a large grove, where they exposed, in the open air, pieces of boiled flesh, and carefully observed whither the crows that had come to prey upon them directed their flight. All the trees upon which any of these birds alighted were immediately cut down, and with them statues were made, called *Dædala*, in honour of Dædalus.—The other festival was of a more solemn kind. It was celebrated every sixty years by all the cities of Bœotia, as a compensation for the intermission of the smaller festival for that number of years, during the exile of the Platæans. Fourteen of the statues called Dædala were distributed by lot among the Platæans, Lebadæans, Coroneans, Orchomenians, Thespians, Thebans, Tanagræans, and Chæroneans, because they had effected a reconciliation among the Platæans, and caused them to be recalled from exile about the time that Thebes was restored by Cassander, the son of Antipater. During this festival, a woman in the habit of a bridemaid accompanied a statue, which was dressed in female garments, along the banks of the Eurotas. This procession was attended to the top of Mount Cithæron by many of the Bœotians, who had places assigned them by lot. Here an altar of square pieces of wood, cemented together like stones, was erected, and upon it were thrown large quantities of combustible materials. Afterward a bull was sacrificed to Jupiter, and an ox or heifer to Juno, by every one of the cities of Bœotia, and by the most opulent that attended. The poorest citizens offered small cattle; and all these oblations, together with the Dædala, were thrown in the common heap and set on fire, and totally reduced to ashes. The festival originated in this: when Juno, after a quarrel with Jupiter, had retired to Eubœa, and refused to return, the god went to consult Cithæron, king of Platæa, to find some effectual measure to subdue her obstinacy. Cithæron advised him to dress a statue in woman's apparel, and carry it in a chariot, and publicly to report it was Platæa, the daughter of Asopus, whom he was going to marry. The advice was followed, and Juno, informed of her husband's future marriage, repaired in haste to meet the chariot, and was easily united to him, when she discovered the artful measures he made use of to effect a reconciliation. (*Pausan.*, 9, 3.) Plutarch composed an entire treatise on this festival, some fragments of which have been preserved by Eusebius (*Præp. Evang.*, 3, 1, p. 83.—*Plut., Op. ed. Hutten*, vol. 14, p. 287), and agree with the account given in Pausanias, except that, in the narrative of Eusebius, Cithæron is called Alalcomene, and Platæa, Dædala. (*Siebelis, ad Pausan., l. c.*)

Dædălus, I. the name of a celebrated artist of antiquity, said to have been a native of Athens. In treating of him, it is requisite first to mention, that the statements of ancient writers respecting him cannot be understood as exhibiting the true history of an individual, but rather as obscurely intimating the origin and progress of the arts in Greece; and, in particular, the information which is afforded respecting the place of his birth, and the countries in which he lived, seems to reflect light on the districts in which the arts were first cultivated. In noticing the accounts which have reached us, of the personal history of the artist Dædalus, the name itself first claims our attention. We learn from Pausanias (9, 3, 2), that all statues and images were anciently styled δαίδαλα, and as this designation was common long before the birth of the Athenian artist Dædalus, it is inferred that the name Dædalus was given to him on account of his productions. We have many similar instances of names given to individuals, to show either the origin of particular acts, or the talents, ingenuity, and other excellences of artists. Diodorus Siculus (4, 76, *seqq.*) and Pausanias (7, 4, 5.—*Id.*, 9, 3, 2), together with other writers, say that he was born in Attica; but Ausonius (*Mos.*, 301) designates him as a Cretan, probably because a large portion of his time was spent in the island of Crete. The name of his father is variously stated by different authors. Plato (*Ion*, p. 363) and Diodorus Siculus (4, 76, *seqq.*) give the name as Metiones. On the other hand, Hyginus (*fab.*, 274), Suidas, Servius (*ad Virg., Æn.*, 6, 14), and some other authorities, mention Eupalamus as his parent. Pausanias (9, 3, 4) calls the latter Palamus; and thus we have three names contended for by different authors, all of which imply descent from some skilful and ingenious person. Dædalus was celebrated for his skill in architecture and statuary. His nephew, named Talus or Perdix, showed a great genius for mechanics; having, from the contemplation of a serpent's teeth, invented the saw, and applied it to the cutting up of timber. Dædalus, jealous of his skill, and apprehensive of the rivalry of the young man, cast him down from the Acropolis and killed him. For this murder he was banished by the court of Areopagus, and he betook himself to Minos, king of Crete, for whom he built the Labyrinth. He also devised an ingenious species of dance for Ariadne, the daughter of that monarch (*Il.*, 18, 590); but, having formed

the wooden cow for Pasiphaë, he incurred the displeasure of the king, and was thrown into prison. Having, by means of Pasiphaë, escaped from confinement, he determined to flee from Crete; but, being unable to get away by sea, he resolved to attempt flight through the air. He made, accordingly, wings of feathers united by wax, for himself and his son Icarus. They mounted into the air; but Icarus ascending too high, and approaching too near the sun, its heat melted the wax, and the youth fell into the sea and was drowned. Dædalus arrived in safety in Sicily, where he was kindly received by Cocalus, king of that island, who took up arms in his defence against Minos, when the latter pursued him thither. (*Apollod.*, 3, 15, 9.—*Ovid, Met.*, 8, 103, *seqq.*—*Philistii Fragm.*, 1, p. 145, *ed. Göller.*) Here, too, he was employed in erecting several great architectural works, some of which were extant even in the time of Diodorus. This author states that he died in Sicily, but others mention that he went to Egypt, where he left monuments of his ability (*Scylax Peripl.*); and others, again, assert, that he was a member of the colony which Aristæus is said by some to have established in Sardinia.—Thus much for the pretended history of Dædalus. It must be evident, that under the name of this artist are concealed facts respecting the origin of Grecian art, which took its rise in Attica, and then spread, under different circumstances, into Crete and Sicily. Dædalus, therefore (δαίδαλος, "*ingenious*," "*inventive*"), is merely a personification of manual art. He was the Eponymus of the class of Dædalids, or statuaries, at Athens, and there were various wooden statues, preserved till late times, and said to be the work of his hands. Icarus (from εἴκω, "*to be like*," εἰκών, ἴκελος) was a suitable name for his son, and the resemblance between it and the name of the Icarian Sea probably gave occasion to the legend of the flight through the air. (*Sillig, Dict. Art., s. v.*—*Keightley's Mythology*, p. 398.) Dædalus is said to have introduced several improvements into the forms of ancient statues, by separating the legs, which before were closed together, and representing his statues in the attitude of moving forward; and also by opening the eyes, which were previously shut. Hence arose the fabulous statement, invented at a subsequent period, that Dædalus communicated motion to statues by an infusion of quicksilver. (*Plat., Men.*, p. 97, *ed. Stalb.*—*Aristot., Polit.*, 1, 4.—*Suid., s. v.* Δαιδάλου ποιήματα.—*Böttiger, Andeutungen*, p. 49.) Dædalus is mentioned as the inventor of the axe, plumbline, auger, and also of glue; and likewise as the person who first introduced masts and sails into ships. (*Plin.*, 7, 56.—*Varr., Fragm.*, p. 325, *ed. Bip.*)—II. A statuary of Sicyon, who flourished in the 95th Olympiad, or 400–397 B.C. (*Plin.*, 34, 8.—*Sillig, Dict. Art., s. v.*)—III. A statuary of Bithynia, author of an admirable figure of Ζεὺς Στράτιος, which was preserved at Nicomedia. (*Arrian, ap. Eustath., ad Dionys. Perieg.*, 796.) Thiersch thinks that he lived after the founding of Nicomedia. He certainly flourished when the arts had been brought to a high state of perfection in Greece. (*Sillig, Dict. Art., s. v.*)

Damæ. *Vid.* Dam.

Dalmatĭa, a part of Illyricum, between the rivers Titius and Drinus, and the ranges of the Bebian mountains and Scardus. It derived its name from the Dalmatæ, a barbarous but valiant race, supposed to be of Thracian origin, and who were very skilful in navigating the sea along their coast, and extremely bold in their piracies. The modern name of the country is the same with the ancient. The capital, Dalminium or Delminium, was taken and destroyed by the Romans, B.C. 157; the country, however, was not completely subdued until the time of Augustus, who is said by Appian (*Bell. Ill.* c. 25) to have concluded the war in person before he became emperor. According to Strabo, the Dalmatians had a peculiar custom of dividing their lands every eight years, and had no coined money. The geographer also informs us, that they possessed fifty towns, all of considerable size, several of which were burned by Augustus. Their capital he calls Dalmium, and derives from it the name of the nation. (*Strab.*, 315.) The Romans, after their conquest of this country, divided it into *Dalmatia Maritima* and *Mediterranea*, and made it part of the province of Illyricum, forming the lower portion of *Illyria Barbara*. Dalmatia, however, is sometimes made to comprehend a much wider tract of country, namely, all *Illyria Barbara*, or the region between Istria and Dyrrhachium, the Adriatic Sea and the Danube. Dalmatia was the native land of several of the Roman emperors, who exerted themselves, accordingly, to improve its condition. Many cities, therefore, and splendid structures arose in various parts of it; and, after the new division of the Roman provinces under Constantine and Theodosius, Dalmatia became one of the most important parts of the empire. (*Flor.*, 4. 12.—*Sueton., Vit. Tib.*, c. 9.—*Id., Vit. Aug.*, c. 21.—*Jornand., de Regn. Succ.*, p. 39, 58.—*Id., de Reb. Get.*, p. 109, 128, 136.)

Dalmatĭus, a nephew of Constantine the Great. He was invested by this emperor with the title of Cæsar, and commanded against the Goths in Thrace, Macedonia, and Greece. Dalmatius fell in a tumult of his own soldiers, A.D. 338, brought about by the intrigues of Constantius, after the death of Constantine. (*Zosim.*, 2, 39, *seq.*—Compare *Crevier, Hist. des Emp.*, vol. 6, p. 395.)

Dalminĭum, the capital of Dalmatia, and from which the Dalmatæ are said to have derived their name. It was situate to the east of the river Naro, and northeast of Narona. This place, like many other of the Dalmatian towns, was situate on an eminence. Hence, when it was attacked by the Romans, the usual machines could not be brought up against it, and the consul Figulus was compelled to dart burning brands from his catapultæ. As the fortifications of the place were of wood, these were soon reduced to ashes, and with them a large part of the city itself. Strabo (315) and Stephanus of Byzantium write the name Delmion (Δάλμιον). The reduction of this city by Figulus took place B.C. 119. (*Appian, Bell. Ill.*, 11.—*Mannert, Geogr.*, vol. 7, p. 372.)

Damascēna, or Damascēnē (ἡ Δαμασκηνὴ χώρα), a name given to the region around Damascus, in Syria. (*Plin.*, 5, 12.—*Strab.*, 756.)

Damascĭus, a philosopher, a native of Damascus. He commenced his studies under Ammonius at Alexandrea, and completed them at Athens under Marinus, Isidorus, and Zenodotus. According to some, he was the successor of Isidorus. It is certain, however, that he was the last professor of New-Platonism at Athens. He appears to have been a man of excellent judgment, and to have had a strong attachment for the sciences, particularly mathematics. He wrote a work entitled Ἀπορίαι καὶ λύσεις περὶ τῶν πρώτων ἀρχῶν, "*Doubts and solutions concerning the origin of things.*" Of this only two fragments remain, one preserved by Photius, which forms a biographical sketch of Isidorus of Gaza; the other treating περὶ γεννητοῦ, "*of what has been procreated.*" A Munich MS. is said to contain an unedited work of his, entitled Ἀπορίαι καὶ λύσεις εἰς τὸν Πλάτωνος Παρμενίδην, "*Doubts and solutions relative to the Parmenides of Plato.*" (*Aretin, Beiträge zur Gesch. und Lit.*, vol. 1, p. 24.—*Schöll, Hist. Lit. Gr.*, vol. 7, p. 117, *seq.*)

Damascus (in Hebrew Dammesek), one of the principal cities of Syria, in what was called Cœle-Syria, a few miles to the east of Antilibanus, where the chain begins to turn off to the southeast, under the name of Carmel. It was beautifully situated in an extensive

and pleasant plain, still called *Goutah Demesk*, or *the orchard of Damascus*, and watered by a river called by the Greeks Bardine or Chrysorrhoas, *the golden stream*, now *Baradi*. The Syriac name of this stream was *Pharphar*. Damascus is supposed to have been founded by Uz, the eldest son of Aram. (*Gen.*, 10, 23.) However this may be, it subsisted in the time of Abraham, and may be reckoned one of the most ancient cities of Syria. It was conquered by David (2 *Sam.*, 8, 6), but freed itself from the Jewish yoke in the time of Solomon (1 *Kings*, 11, 23, *seqq.*), and became the seat of a new principality, which often harassed the kingdoms of both Judah and Israel. It afterward fell, in succession, under the power of the Assyrians and Persians, and came from the latter into the hands of the Seleucidæ. Damascus, however, did not flourish as much under the Greek dynasty as it had while held by the Persians. The Seleucidæ neglected the place, and bestowed all their favour on the new cities erected by them in the northern parts of Syria; and here, no doubt, lies the reason why the later Greek and Roman writers say so little of the city itself, though they are all loud in their praises of the adjacent country. Damascus was seized by the Romans in the war of Pompey with Tigranes, B.C. 65, but still continued, as under the Greek dynasty, a comparatively unimportant place, until the time of Dioclesian. This emperor, feeling the necessity of a strongly fortified city in this quarter, as a depôt for munitions of war, and a military post against the frequent inroads of the Saracens, selected Damascus for the purpose. Everything was done, accordingly, to strengthen the place; extensive magazines were also established, and likewise numerous workshops for the preparation of weapons of war. (*Malala, Chron.*, 11, p. 132.—*Notitia Imperii.*) It is not unlikely that the high reputation to which Damascus afterward attained, for its manufacture of sword-blades and other works in steel, may have had its first foundations laid by this arrangement on the part of Dioclesian. The city continued from this time a flourishing place. In the 7th century it fell into the hands of the Saracens, and was for some time after this the seat of the califs. Its prosperity, too, remained unimpaired, since the route of the principal caravans to Mecca lay through it. It is now the capital of a pachalic. The Arabs call it *El-Sham*, and the Oriental name *Demesk* is known only to geographers. It is one of the most beautiful and pleasant cities of Asia, and is by the Arabs considered the first of the four terrestrial paradises. Its population is variously estimated from 80,000 to 200,000. Volney gives the former number, and Ali Bey the latter. The Christian population is estimated by Connor at about 20,000, including Greeks, Catholics, Latins, Maronites, Armenians, and Nestorians, but he says "this is a rough calculation. It is impossible to know the exact number." (*Mannert, Geogr.*, vol. 6, pt. 1, p. 409, *seq.*)

Damasippus, I. a prætor during the consulship of Papirius Carbo and the younger Marius, A.U.C. 671. As a follower of the Marian party, he indulged in many cruel excesses against the opposite faction, and also against such as were suspected of favouring it. He was put to death by Sylla. (*Sallust, Cat.*, 51.—*Vell. Paterc.*, 2, 26.)—II. A character in Horace, who is there represented as having been at first a virtuoso, or dealer in antiques, but who, proving unfortunate in this branch of business, assumed the name and appearance of a Stoic philosopher. (*Horat., Sat.*, 2, 3, 17, *seqq.*)

Damnii, one of the ancient nations of Scotland, whose country answered to the modern *Clydesdale, Renfrew, Lennox*, and *Stirling*. (*Ptol.*—*Mannert, Geogr.* vol. 2, p. 207.)

Damnonii or Dumnonii, a people of Britain, whose country answered to the modern *Devonshire* and *Cornwall*. As the several tribes of the Damnonii submitted without much resistance to the Romans, and never joined in any revolt against them, their conquerors were under no necessity of building many forts or keeping many garrisons in their country. Hence it happens, that few Roman antiquities have been found here, and that the name of its people is seldom mentioned by the Roman writers. Mannert considers the name Dumnonii the more correct of the two. (*Geogr.*, vol. 2, p. 195.)

Damŏcles, one of the flatterers of Dionysius the Elder, of Sicily. Having in the course of conversation extolled the power and wealth of the tyrant, and the abundant means of felicity by which the latter appeared to be surrounded, Dionysius asked him whether he would like to make trial of this same state, which seemed to him so happy a one. Damocles eagerly assented, and the tyrant caused him to be placed on a purple couch, most beautifully adorned with various embroidery. Vessels of gold and silver, richly wrought, met his view on every side, and an exquisite banquet was served up by slaves of the most attractive mien, who were attentive to his every command. Damocles thought himself at the summit of human felicity; when, happening to cast his eyes upward towards the richly carved ceiling, he perceived a sword, suspended from it by a single horsehair, directly over his neck as he lay reclined at the banquet. All feeling of delight instantly left him; and he begged the tyrant to allow him to depart, since he no longer wished to enjoy this kind of felicity. And thus was Damocles taught the salutary lesson, that little, if any, enjoyment is found in the possession of usurped power, when every moment is imbittered by the dread of impending conspiracy and danger. (*Cic., Tusc.*, 5, 22.—Compare *Philo, ap. Euseb., Præp. Evang.*, 8, 14, p. 391.—*Macrob., ad Somn. Scip.*, 1, 10.—*Sidon. Apoll.*, 2, 13.—*Horat., Od.*, 3, 1, 17.)

Damon, a Pythagorean philosopher of Syracuse, united by ties of the firmest friendship to Phintias (not Pythias, as the name is commonly given), another Pythagorean, of the same city. Dionysius the tyrant having condemned Phintias to death for conspiring against him, the latter begged that leave might be allowed him to go for a short period to a neighbouring place, in order to arrange some family affairs, and offered to leave one of his friends in the hands of Dionysius as a pledge for his return by an appointed time, and who would be willing, in case Phintias broke his word, to die in his stead. Dionysius, quite sceptical as to the existence of such friendship, and prompted by strong curiosity, assented to the arrangement, and Damon took the place of Phintias. The day appointed for the return of the latter arrived, and public expectation was highly excited as to the probable issue of this singular affair. The day drew to a close, no Phintias came, and Damon was in the act of being led to execution, when, on a sudden, the absent friend, who had been detained by unforeseen and unavoidable obstacles, presented himself to the eyes of the admiring crowd, and saved the life of Damon. Dionysius was so much struck by this instance of true attachment, that he pardoned Phintias, and entreated the two to allow him to share their friendship. (*Diod. Sic., fragm.*, lib. 10, vol. 4, p. 52, *seqq., ed. Bip.*—*Val. Max.*, 4, 7, 1, *ext. ed. Hase.*—*Plut., de amic. mult.*, p. 93.)

Damophĭla, a poetess of Lesbos, intimate with Sappho. She composed a hymn on the worship of the Pergæan Diana. (*Philostrat., Vit. Apollon.*, 1, 20.)

Damoxĕnus, a boxer of Syracuse, excluded from the Nemean games for killing his opponent in a pugilistic encounter. The name of the latter was Creugas, and the two competitors, after having consumed the entire day in boxing, agreed each to receive from the other a blow without flinching. Creugas first struck Damoxenus on the head, and then Damoxenus,

with his fingers unfairly stretched out, struck Creugas on the side: and such, observes Pausanias, was the hardness of his nails and the violence of the blow, that his hand pierced his side, seized on his bowels, and, drawing them outward, gave instant death to Creugas.—A fine piece of sculpture has come down to us, with this for its subject. (*Pausan.*, 8, 40.)

Dana, a large town of Cappadocia. D'Anville makes it to have been the same with Tyana, an opinion which is ably refuted by Mannert, who maintains that it lay more to the southeast, and coincided with the Tanadaris of Ptolemy. It is mentioned in Xenophon's Anabasis as being in the vicinity of the Cilician Gates (1, 2). The position of Tyana on Mannert's chart is north of the Cilician pass; in D'Anville's it is to the northeast. (*Mannert, Geogr.*, vol. 6, pt. 2, p. 239, 263.)

Danăe, I. the daughter of Acrisius, king of Argos, by Eurydice, daughter of Lacedæmon. Acrisius inquired of the oracle about a son; and the god replied that he would himself have no male issue, but that his daughter would bear a son, whose hand would deprive him of life. Fearing the accomplishment of this prediction, he framed a brazen subterranean chamber (*θάλαμον χάλκεον ὑπὸ γῆν*), in which he shut up his daughter and her nurse, in order that she might never become a mother. (The Latin poets call the place of confinement a brazen tower.) But Jupiter had seen and loved the maiden; and, under the form of a golden shower, he poured through the roof into her bosom. Danaë became, in consequence, the mother of a son, whom she and her nurse reared in secrecy until he had attained his fourth year. Acrisius then chanced to hear the voice of the child at play. He brought out his daughter and her nurse, and, putting the latter instantly to death, drew Danaë privately, with her child, to the altar of Hercean Jove, where he made her answer on oath whose was her son. She replied that he was the offspring of Jove. Her father gave no credit to her protestations. Enclosing her and the boy in a coffer, he cast them into the sea, to the mercy of the winds and waves, a circumstance which has afforded a subject for a beautiful piece by the poet Simonides. The coffer was carried to the little island of Seriphus, where a person named Dictys drew it out in his nets (*δίκτυα*); and, freeing Danaë and Perseus from their confinement, treated them with the greatest attention. Polydectes, the brother of Dictys, reigned over the island. He fell in love with Danaë; but her son Perseus, who was now grown up, was an invincible obstacle in his way. He had, therefore, recourse to artifice to deliver himself of his presence; and, feigning that he was about to become a suitor to Hippodamia, the daughter of Œnomaus, he managed to send Perseus, who had bound himself by a rash promise, in quest of the head of the Gorgon Medusa, which he pretended that he wished for a bridal gift. When Perseus had succeeded, by the aid of Hermes, in destroying the Gorgon, he proceeded to Seriphus, where he found that his mother and Dictys had been obliged to fly to the protection of the altar from the violence of Polydectes. He immediately went to the royal residence; and when, at his desire, Polydectes had summoned thither all the people, to see the formidable head of the Gorgon, it was displayed, and each became a stone of the form and position which he exhibited at the moment of the transformation. Having established Dictys as king of Seriphus, Perseus returned with his mother to Argos, and, not finding Acrisius there, proceeded to Larissa in Thessaly, whither the latter had retired through fear of the fulfilment of the oracle. Here he inadvertently killed Acrisius. (*Vid.* Acrisius, Perseus.)—There was a legend in Italy, that Ardea, the capital of the Rutuliana, had been founded by Danaë. (*Virg., Æn.*, 7, 372, 410.) It was probably caused by the similarity of sound in Danaë and Daunia. Daunus is the father of Turnus.—An explanation of the legend of Danaë will be found under the article Perseus. (*Apollod.*, 2, 4, *seqq.*—*Keightley's Mythology*, p. 414, *seqq.*)

Danăi, a name originally belonging to the Argives, as being, according to the common opinion, the subjects of Danaüs. In consequence, however, of the warlike character of the race, and the high renown acquired by them, Homer uses the name Danai (*Δαναοί*) as a general appellation for the Greeks, when that of Hellenes was still confined to a narrower range. (*Vid.* Danaüs.)

Danaïdes, the fifty daughters of Danaüs, king of Argos. An account of the legend connected with their names will be found, together with an explanation of the same, under the article Danaüs.

Danapĕris, another name for the Borysthenes, first mentioned in an anonymous Periplus of the Euxine Sea. It is now the *Dnieper*. The *Dnieper* rises in the *Valdai* hills, near the sources of the *Duna*, and, after a winding course of about 800 miles, falls into the Black Sea, a little to the east of the *Dniester*. In the lower part of its course the navigation is impeded by islands, and at one place, about two hundred miles from its mouth, by falls, which continue for nearly forty miles. A little above its mouth, the river widens into a kind of lake or marsh, called *Liman*, into which the *Bog*, the ancient Hypanis or Bogus, one of the principal tributaries of the Dnieper, discharges itself. As regards the root of the name Danaperis (*Dan, Don*), consult remarks under the article Tanaïs. (*Plin.*, 4, 12.—*Mela*, 2, 1.—*Ammian. Marcell.*, 22, 16.—*Jornand., de Reb. Get.*, p. 5.)

Danastus, another name of the Tyras or *Dniester*. It is called Danastus by Ammianus Marcellinus (31, 3), Danastris by Constantine Porphyrogenitus (*de administr. Imperio*, c. 8), and Danaster by Jornandes (*de Reb. Get.*, p. 84). The *Dniester* rises from a lake amid the Carpathian Mountains in Austrian Gallicia, and empties into the Black Sea after a course of about six hundred miles. The name Tyras (*Τύρας*) occurs in Ptolemy, Strabo, Stephanus of Byzantium, and Scymnus of Chios. Herodotus gives the Ionic form *Τύρης*. (*Herod.*, 4, 51.) As regards the root of the name (*Dan, Don*), consult remarks under the article Tanaïs.

Danăus, a son of Belus and Anchinoë, and brother of Ægyptus. Belus assigned the country of Libya to Danaus, while to Ægyptus he gave Arabia. Ægyptus conquered the country of the Melampodes, and named it from himself. By many wives he became the father of fifty sons. Danaüs had by several wives an equal number of daughters. Dissension arising between him and the sons of Ægyptus, they aimed at depriving him of his kingdom; and, fearing their violence, he built, with the aid of Minerva, a fifty-oared vessel, the first that ever was made, in which he embarked with his daughters, and fled over the sea. He first landed on the Isle of Rhodes, where he set up a statue of the Lindian Minerva; but, not willing to abide in that island, he proceeded to Argos, where Gelanor, who at that time ruled over the country, cheerfully resigned the government to the stranger who brought thither civilization and the arts. The people took the name of their new monarch, and were called Danai (*Δαναοί*). The country of Argos being at this time extremely deficient in pure and wholesome water (*Vid.* Inachus), Danaüs sent forth his daughters in quest of some. As Amymone, one of them, was engaged in the search, she was rescued by Neptune from the intended violence of a satyr, and the god revealed to her a fountain called after her name, and the most famous among the streams that contributed to form the Lernæan lake or marsh. The sons of Ægyptus came now to Argolis, and entreated their uncle to bury past enmity in oblivion, and to give them their

cousins in marriage. Danaüs, retaining a perfect recollection of the injuries they had done him, and distrustful of their promises, consented to bestow upon them his daughters, whom he divided among them by lot; but, on the wedding-day, he armed the hands of the brides with daggers, and enjoined upon them to slay in the night their unsuspecting bridegrooms. All but Hypermnestra obeyed the cruel orders of their father; and, cutting off the heads of their husbands, they flung them into Lerna, and buried their bodies with all due rites outside of the town. At the command of Jupiter, Mercury and Minerva purified them from the guilt of their deed. Hypermnestra had spared Lynceus, for the delicate regard which he had shown to her modesty. Her father, at first, in his anger at her disobedience, put her into close confinement. Relenting, however, after some time, he gave his consent to her union with Lynceus, and proclaimed gymnastic games, in which the victors were to receive his other daughters as the prizes. It was said, however, that the crime of the Danaïdes did not pass without due punishment in the lower world, where they were condemned to draw water, for ever, with perforated vessels. (*Apollod.*, 2, 1, 4.—*Hygin.*, *fab.*, 168, 169, 170.—*Schol. ad Il.*, 1, 42, *et ad* 4, 171.—*Schol. ad Eurip.*, *Hec.*, 872.)—Thus much for the story of Danaüs. The intimate connexion between this popular legend and the peculiar character of the Argive soil, which exhibited a striking contrast between the upper part of the plain and the low grounds of Lerna, has given rise to a bold and ingenious theory. Argos was greatly deficient in water (whence Homer calls it "*thirsty*," πολυδίψιον), and the word δανός signifies "*dry*." We have here, then, a simple derivation for the name Danai, namely, the people of the thirsty land of Argos; and, in the usual manner, the personification of their name is a hero, Danaüs. Again, springs are *daughters of the earth*, as they are called by the Arabs; the nymphs of the springs are therefore daughters of Danaüs, that is, of the thirsty land; and as a confirmation, in some degree, of this view of the subject, we may state, that four of the daughters of Danaüs, namely, Amymone, Peirene, Physadea, and Asteria, were names of springs. Still farther, *a head* (κρήνη) is a usual name for a spring in many languages; and a legendary mode of accounting for the origin of founts is to ascribe them to the *welling* forth of the blood of some person who was slain on the spot where the spring emitted its waters. Thus the blood of Pentheus and Actæon gave origin to springs on Cithæron. (*Philostrat.*, *Icon.*, 1, 14.—Compare *Welcker*, *Tril.*, p. 400.) The number fifty, in the case of the Danaïdes, is probably an arbitrary one, for we cannot discern in it any relation to the weeks of the year, as some endeavour to do. (*Völcker*, *Myth. der Iap.*, p. 192, *seqq.*) It is to be observed, that the founts of the Inachus were in Mount Lyrceon or Lynceon (*Schol. ad Apoll. Rh.*, 1, 125), and here, perhaps, lies the origin of Lynceus, who, in one form of the legend, fights with and vanquishes Danaüs (*Schol. ad Eurip.*, *l. c.*); that is, the stream from Mount Lynceon overcomes the dry nature of the soil. We see, therefore, that the physical legend may have existed long before there was any intercourse with Egypt; and, like that of Io, may have been subsequently modified so as to suit the new theory of an Egyptian colony at Argos. (*Herod.*, 2, 91; 171, 182.—*Müller*, *Orchom.*, p. 109, *seqq.*—*Id. Proleg.*, p. 184, *seqq.*—*Keightley's Mythology*, p. 409, *seqq.*)

Danubius, the largest river of Europe except the Rha or *Volga*, and called in German the *Donau*, by us the *Danube*. Strabo and Pliny make it rise in the chain of Mons Abnoba, or the mountains of the *Black Forest*. According to modern accounts, it has its origin on the heights of the Black Forest, from three sources, the *Brig-Ach* and the *Brige*, which are both more considerable than the third or the *Donau*, a feeble stream that is enclosed in a stone basin, and formed into a fountain in the court of the castle of *Donau-Eschingen*. It is, therefore, the first two that may be considered the source of the Danube. (*Malte-Brun*, vol. 7, p. 41, *Am. ed.*—*Id.*, vol. 6, p. 288.) It is one of the few rivers which run from west to east, traversing Austria, Hungary, and part of Turkey in Europe, and, after a course of about 1620 miles, falls into the Black Sea. It is of irregular width, being sometimes confined between rocks and mountains, at other times so wide that it almost resembles a sea, and again broken and divided into small streams by numerous islands. It receives sixty navigable rivers, the largest of which is the Œnus or *Inn*, and 120 smaller streams. It is always yellow with mud, and its sands are everywhere auriferous. At its entrance into the Black Sea it is shallow; its waters are spread over an immense surface, and lie stagnating among an infinity of reeds and other aquatic plants. The current of the river communicates a whitish colour to the sea, and gives a freshness to it for nearly nine leagues, and within one league renders it fit for use. Pomponius Mela says it had as many mouths as the Nile, of which three were small and four navigable. Only two now remain, which can scarcely be entered by ships of considerable size or burden, the rest being choked up. The ancients gave the name of Ister to the eastern part of this river after its junction with the Savus or *Saave*. The Greeks and Romans were very imperfectly acquainted with the whole course of the stream, which was for a long period the northern boundary of the Roman empire in this quarter. This river was an object of worship to the Scythians. The river-god is represented on a medal of Trajan; but the finest figure of him is on the column of that emperor at Rome. (*Mela*, 2, 7.—*Amm. Marcell.*, 22, 19.—*Ptol.*, 3, 10.—*Plin.*, 4, 12.—*Dionys. Perieg.*, 301.) As regards the root of the name (*Dan*), consult remarks under the article Tanaïs.

Daphnæ, a city of Egypt, about sixteen miles from Pelusium, on the route to Memphis. (*Anton.*, *Itin.*, p. 162.) There was always a strong garrison in this place, to keep in check the Arabians and Syrians. It is now *Safnas*. (*Herodot.*, 2, 30.)

Daphne, I. a daughter of the Peneus, and the first love of Phœbus. This god, according to the poetic legend, proud of his victory over the serpent Python, beholding Cupid bending his bow, mocked at the efforts of the puny archer. Cupid, incensed, flew to Parnassus, and, taking his station there, shot his golden arrow of love into the heart of the son of Latona, and discharged his leaden one of aversion into the bosom of the nymph of the Peneus. Daphne loved the chace, and it alone, indifferent to all other love. Phœbus beheld her, and pursued. Exhausted and nearly overtaken, Daphne, on the banks of her father's stream, stretched forth her hands, calling on Peneus for protection and change of form. The river-god heard; bark and leaves covered his daughter, and Daphne became a bay-tree (δάφνη, *laurus*). The god embraced its trunk, and declared that it should be afterward his favourite tree. (*Ovid*, *Met.*, 1, 452, *seqq.*—*Hygin.*, *fab.*, 203.)—The meaning of this legend is evident enough. It is only one of the many tales devised to give marvel to the origin of natural productions; and its object is to account for the bay-tree being sacred to Apollo. The great majority of the authorities place the legend in Arcadia, making Daphne the daughter of the Ladon by Earth (the natural parent of a plant), and add that it was her mother who changed her on her prayer. (*Pausan.*, 8, 20.—*Nonnus*, 42, 387.—*Schol. ad Il.*, 1, 14.—*Stat.*, *Theb.*, 4, 289, &c.—*Keightley's Mythology*, p. 118.)—II. A beautiful spot about forty stadia to the south of Antioch, near the Orontes, adorned with fair edifices, and

containing a temple sacred to Apollo and Diana. The whole was surrounded with a thick grove of cypresses and bay-trees (δάφναι), from the latter of which the place derived its name. Numerous fountains, too, imparted continual freshness to the grove and coolness to the surrounding atmosphere. The luxurious citizens of Antioch made this a favourite place of retreat, and even the Roman governors often forgot amid the enjoyments of Daphne the cares of office. Pompey is said to have been so charmed by the place, and by the united beauties of nature and art with which it was adorned, that he considerably enlarged the limits of the grove, by the addition of many of the surrounding fields. The modern name of the place is *Beit-el-Mar*, "the house of water." (*Ammian. Marcell.*, 19, 2.—*Id.*, 22, 31.—*Sozomen*, 5, 19.—*Eutrop.*, 6, 11.)

Daphnephoria, a festival in honour of Apollo, celebrated every ninth year by the Bœotians. It was then usual to adorn an olive bough with garlands of bay and flowers, and place on the top a brazen globe, from which were suspended smaller ones. In the middle were a number of crowns, and a globe of inferior size; and the bottom was adorned with a saffron-coloured garment. The globe on the top represented the Sun or Apollo; that in the middle was an emblem of the moon, and the others of the stars. The crowns, which were 365 in number, represented the sun's annual revolution. This bough was carried in solemn procession by a beautiful youth of an illustrious family, and whose parents were both living. (*Pausan.*, 9, 10, 4.)

Daphnis, a celebrated herdsman of Sicily, the son of Mercury by a Sicilian nymph. He was found by the shepherds, when an infant, lying among the bay-trees (δάφναι), and from this circumstance obtained his name. Pan taught him to sing, and play upon the pipe, the nymphs were his foster-parents, and the Muses inspired him with the love of song. According to Diodorus, he was the inventor of pastoral poetry. He also accompanied Diana in the chase, and, when the labours of the day were ended, was wont to delight the goddess with the sweet notes of his syrinx. Daphnis became eventually attached to a Naiad, who forbade him holding communion with any other female, under pain of loss of sight; and she bound him by an oath to that effect. A princess, however, contrived to intoxicate him: he broke his vow, and the threatened penalty was inflicted. According to Diodorus, however, the Naiad merely predicted that loss of sight would be the consequence of his proving unfaithful to her. Theocritus, in his first Idyl, represents him as pining away in death, and refusing to be comforted. (*Serv. ad Virg., Eclog.*, 5, 20.—*Diod. Sic.*, 4, 84.—*Schol. ad Theocr., Idyll.*, 1, 66.—*Parthen., Erot.*, 29.—*Ælian, V. H.*, 10, 18.) Ovid says, that the Naiad turned him into a rock. (*Met.*, 4, 276, *seqq.*—*Keightley's Mythology*, p. 240.)

Daphnus (gen. *-untis*: in Greek, Δαφνοῦς, -οῦντος), a town of the Locri Opuntii, situate on the seacoast, at the mouth of a river of the same name, near the frontiers of the Epicnemidian Locri. Strabo (424) places it twenty stadia from Cnemides. Into the river Daphnus the body of Hesiod was thrown after his murder. (*Vid.* Hesiodus.)

Daradus (called also Daras, gen. -atis), a river of Africa, rising to the northwest of the Palus Nigrites, on Mount Mandras, and falling into the Atlantic to the north of the promontory Arsinarium. It is supposed to be the same with the *Senegal*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 405.) Gossellin, however, makes it correspond to the modern Darabin. (*Recherches*, vol. 3, p. 112.)

Dardania, I. a district of Troas, in the north, called so from its inhabitants the Dardani. These derived their name from Dardanus, who built here the city of the same name. (*Vid.* Dardanus; I., II.) According to the Homeric topography, the Dardani, who were subject to Anchises, and commanded by his son Æneas during the siege, occupied the small district which lay between the territory of Abydus and the Promontory of Rhœteum, beyond which point the Trojan land, properly so called, and the hereditary dominions of Priam commenced. Towards the mainland, Dardania extended to the summit of Ida, and beyond that chain to the territory of Zelea, and the plains watered by the Æsepus on the north, and as far as the territories of Assus and Antandrus to the south. (*Strab.*, 592, 606.) It was more particularly in this inland district that the descendants of Æneas are said to have maintained themselves as independent sovereigns after the siege of Troy. (*Cramer's Asia Minor*, vol. 1, p. 80, *seq.*)—II. A region of Illyria, lying south of the territory of the Scordisci. It comprehended the upper valleys of the Drilo, and extended to the borders of Pæonia and Macedonia. The Dardani, its inhabitants, were often at war with the latter power, more particularly under the reign of its last two monarchs. Their country answers to the modern districts of *Ipeck*, *Pristina*, and *Jacova*, which are situate to the south of Servia, and form part of the pachalic of *Scutari*. Strabo describes these Dardani as a savage race, living mostly in caves formed out of mud and dirt, and yet possessing great taste for music, having from the earliest period been acquainted with both wind and stringed instruments. (*Strab.*, 316.—*Cramer's Anc. Greece*, vol. 1, p. 47.)

Dardanis or Dardanium, a promontory of Troas, south of Abydus, near which was situate the city of Dardanus. It is now called *Cape Berbieri*, or *Kepos Burun*. The Hellespont here begins to contract itself. (*Strab.*, 587, 595.)

Dardanus, I. a celebrated hero, son of Jupiter and Electra, who came to Troas, according to some accounts, from Arcadia; according to others, from Italy. All, however, agree in fixing upon Samothrace as the spot in which he had formed his first principality, before he migrated to the foot of Mount Ida. (*Apollod.*, 3, 12.—*Strab.*, 331.—*Virg., Æn.*, 7, 207.) We may reconcile this variety of opinions respecting the native country of Dardanus, by supposing that he was a chief of that early race, who, under the name of Pelasgi, were so widely diffused, and more especially in those countries, each of which claimed to be the birthplace of the hero. The epoch of the arrival of Dardanus on the coast of Asia is too remote to be ascertained at present with accuracy. Homer reckons five generations between Dardanus and Priam. (*Il.*, 20, 230.) Plato, as we learn from Strabo (592), placed his arrival in the second epoch after the universal deluge, when mankind began to leave the summits of the mountains to which fear had driven them, and where they had led a barbarous and savage life, in caves and grots, like the Cyclopes of Homer. The Athenian philosopher deduced his reasoning from the passage in Homer, where the town founded by Dardanus is stated to have been built at the foot of Ida. (*Il.*, 20, 215, *seqq.*)—The legend respecting Dardanus is as follows: Afflicted by the death of his brother Iasion, whom Jove had struck with lightning, Dardanus left Samothrace, and passed over to the mainland, where Teucer, the son of the river Scamandrus and the nymph Idæa then reigned over a people called Teucrians. He was well received by this prince, who gave him his daughter Batieia (*Il.*, 2, 813) in marriage, and a part of his territory, on which he built a town called Dardanus. He had two sons, Ilus and Erichthonius, the former of whom died childless: the latter succeeded to the kingdom, and was remarkable for his wealth. By Astyoche, daughter of the Simoïs, Erichthonius had a son named Tros, who succeeded him on the throne. From Tros came Ilus, Assaracus, and Ganymedes. The house of Priam were descended from Ilus; that of

Æneas from Assaracus. (*Cramer's Asia Minor*, vol. 1, p. 76, *seqq.*—*Keightley's Mythology*, p. 483.)—II. An ancient city of Troas, founded by Dardanus. According to Homer, who calls it Dardania, it was situated at the foot of Mount Ida. (*Il.*, 20, 215.—*Strab.*, 592.)—III. Another city of Troas, not to be confounded with the preceding. By whom it was built is uncertain. We know, however, that it existed in the time of Herodotus (5, 117), who mentions its capture by the Persians, in the reign of Darius. In the narrative of Xerxes's march, he describes it as close to the sea, and conterminous with Abydus (7, 43). Strabo reports, that the inhabitants were often compelled to change their abode by the successors of Alexander: he reports also, that peace was concluded here between Sylla and Mithradates. (*Strab.*, 595.—*Plut., Vit. Syll.*, c. 24.) The ruins of Dardanus are to be found between *Kepos Burun* and *Dervend Tchemeh Burun*. The name *Dardanelles*, which was in the first instance applied to the Turkish castles erected to defend the passage of the straits, and next to the straits themselves, is confessedly derived from this ancient city. (*Cramer's Asia Minor*, vol. 1, p. 82.)

Dares, I. a Trojan priest, mentioned by Homer (*Il.*, 5, 9). It is absurdly pretended, by some of the ancient writers, that he wrote an Iliad, or history of the Trojan war, in prose; and Ælian (*Var. Hist.*, 11, 2) assures us that it still existed in his day, without telling us, however, whether he himself had read it or not. There can be no doubt that Ælian was deceived, and that the work which he took for the production of Dares was the composition of some sophist of a much later age. However this may be, the Iliad of which Ælian speaks no longer exists; but we have a Latin work remaining, written in prose, which was for some time regarded as a translation from the Greek original, and was ascribed to Cornelius Nepos, though abounding with solecisms. The truth is, that this work is the production of an English poet, who flourished at the close of the 12th century. His name was Joseph, to which was sometimes added *Davonius*, from his having been born at Exeter in Devonshire, and at other times *Iscanus*, from the ancient name of Exeter, *Isca*. This Iliad, thus falsely ascribed to Dares, is not even translated from any Greek writer; it is merely the plan or prose outline of a Latin poem in six cantos, which Joseph Iscanus composed under the title *De Bello Trojano*.—The work just mentioned, as well as that of Dictys Cretensis, forms the original source of a famous romance of chivalry, which met with extraordinary success during the middle ages, and in the centuries immediately subsequent to the invention of printing. These works of Dares and Dictys having fallen into the hands of a Sicilian named *Guido dalle Colonne*, a native of Messina, and a celebrated lawyer and poet of the 13th century, he conceived the idea of giving them that romantic air which would harmonize with the spirit of the age, when chivalry had now acquired its greatest lustre. He consequently intercalated the narratives of the pretended poets of Phrygia and Crete with various adventures, suited to the taste of the age, such as tournaments, challenges, single combats, &c. His work having met with considerable success, he composed, in Latin prose, a romance of the war of Troy, in which he also introduced the war of the Seven against Thebes, and the expedition of the Argonauts. He confounds together history and mythology, Greek and Arabian manners; his heroes are acquainted with alchymy and astronomy, and come in contact with dragons, griffons, and other fabulous monsters. His romance was translated into almost every European language, and excited a general enthusiasm. Hence the desire which at that time seized the great families of Europe of claiming descent from one of the heroes of Trojan story; and hence the eagerness, on the part of the monks, to compose genealogies, consisting of Greek and Roman names which had some analogy with the names of the sovereign princes of the middle ages. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 3, *seqq.*) This same work of Dares Phrygius was the source whence Conrad of Würzburgh, in the latter half of the 13th century, derived the materials of the poem which he composed in like manner on the war of Troy. (*Koberstein, Grundriss der Deutsch Nationalit*, § 46, *not.* 3.)—II. One of the companions of Æneas, celebrated as a pugilist, though conquered in the funeral games of Anchises by the aged Entellus. (*Virg., Æn.*, 5, 369, *seqq.*) This Dares, or a Trojan of the same name, was slain by Turnus in Italy. (*Æn.*, 12, 363.)

Darĭcus, a Persian coin of the purest gold. According to Harpocration and Suidas, it weighed two drachmas, and hence it was equivalent in value to 20 Attic drachmas of silver. Five Darics were consequently equal to an Attic mina of silver. (*Wurm, de pond.*, &c., p. 58.) Reckoning the Attic drachma at 17 cents, 5.93 mills, Federal currency, the value of the Daric will be 3 dolls., 51 cts., 8.64 mills. The Daric was the gold coin best known at Athens; and when we consider the great number that are recorded to have been employed in presents and bribes alone, exclusive of the purposes of traffic, it would seem extraordinary that so few should have reached modern times, if we did not know that, upon the conquest of Persia, they were melted down, and recoined with the type of Alexander. Very few Persian Darics are now to be seen in cabinets. There is one in Lord Pembroke's, which weighs 129 grains; and there are three in the cabinets at the British Museum, weighing about 128¼ grains each. The purity of the gold in the Persian Daric was remarkable. Barthélemy found it to be in one, =¾¾, or 0,9583 (*Mem. de l'Acad. des Inscr.*, vol. 21); and yet, if we credit Patin (*Hist. Num.*, c. 7), this was exceeded by the purity of the gold coins of Philip and his son Alexander, which he makes = 23 carats, 10 grains, or 0.979. (*Wurm, l. c.*) The Daric had on one side the figure of an archer crowned, and kneeling upon one knee; upon the other a sort of quadrata incusa, or deep cleft. Knight sees in the figure upon the Persian Daric, not an archer, but a type of Hercules-Mithras, or the sun. (*Inquiry*, § 131.—*Class. Journ.*, vol. 25, p. 49.) Common parlance, however, made the figure to be an archer; and hence arose the witticism of Agesilaus, who said that he had been driven out of Asia by thirty thousand archers, meaning so many Darics distributed among the Greek cities by the Persian king. Who the Darius was from whom the coin received its name has never been clearly ascertained. According to the scholiast on Aristophanes (*Eccles*, 589), and also Harpocration and Suidas, the Daric did not obtain this appellation from the son of Hystaspes, but from a more ancient king of the name of Darius. Hence some writers are led to infer that Darius the Mede, who is mentioned by Daniel (5, 31), was the same with the Cyaxares of whom Xenophon speaks. (Compare *Prideaux, Hist. Connect.*, 2, 538.—*Hutchinson, ad Xen., Cyrop.*, 5, 2, 3.—*Perizon., ad Ælian, V. H.*, 1, 22.) Wesseling, however, maintains the contrary, and ascribes the origin of the coin in question to the son of Hystaspes; 1st, because we find no mention made by the Greeks of any more ancient Darius than the one just alluded to; and, 2d, because, as the lineage of the monarch is given by Herodotus, Darius, the son of Hystaspes, appears to have been the first who bore the name. Zeune conjectures (what, in fact, seems more than probable), that Darius, the son of Hystaspes, only corrected, and gave his name to an ancient coinage already existing. Müller also speaks of the Daric as having been coined by Darius Hystaspis. (*Public Econ. of Athens*, vol. 1, p. 32.)—The silver coins which go by the name of Darics are in truth miscalled. The earliest of them, if we may credit Herodotus (4, 166), were struck by

Aryandes, the Persian governor of Egypt, under Cambyses, in imitation of the Darics. He was put to death by Darius for his presumption. The coining of these Darics or Aryandics in silver, however, must have been continued after the time of the Persian governor. No fewer than eight specimens of this description are in the cabinets of the British Museum. One, formerly Mr. R. P. Knight's, bears the name of Pythagoras, a king or governor of Cyprus, as Mr. Knight conjectured. Others, which have the figure of the archer crowned on one side, have a mounted horseman on the other. They are generally considered as ancient Persian coins, and are commonly, though without any assignable reason, except as bearing the impress of an archer, called Darics. In the silver Daric, a drawing of which is given by Landon (*Numismatique du Voyage d'Anacharsis*, p. 48), a kneeling archer appears on both sides of the coin.—Prideaux observes, that in those parts of Scripture which were written after the Babylonian captivity (he refers to *Chron.*, 29, 7, and *Ezra*, 8, 27), the gold Darics are mentioned by the name of *Adarkonim*; and in the Talmudists by the name of *Darkonoth* (*Buxtorf, Lex. Rabbin.*, p. 577), both from the Greek Δαρεικός. (*Prideaux's Connexions*, vol. 1, p. 183, *ed.* 1725.)

Darius, I. surnamed Hystaspis (or son of Hystaspes), a satrap of Persia, belonging to the royal line of the Achæmenides, and whose father Hystaspes had been governor of the province of Persia. Seven noblemen of the highest rank, in the number of whom was Darius, conspired to dethrone the Magian Smerdis, who had usurped the crown after the death of Cambyses, and, having accomplished their object, resolved that one of their number should reign in his stead. According to Herodotus (3, 84), they agreed to meet at early dawn in the suburbs of the capital, and that he of their number whose horse should first neigh at the rising of the sun, should possess the kingdom. If we believe the historian, who gives two accounts of the matter, Darius obtained the crown through an artful contrivance on the part of his groom. It is more probable, however, that, in consequence of his relationship to the royal line, his election to the throne was the unanimous act of the other conspirators. It is certain, indeed, that they reserved for themselves privileges which tended at least to make them independent of the monarch, and even to keep him dependant upon them. One of their number is even said to have formally stipulated for absolute exemption from the royal authority, as the condition on which he withdrew his claim to the crown: and the rest acquired the right of access to the king's person at all seasons, without asking his leave, and bound him to select his wives exclusively from their families. How far the power of Darius, though nominally despotic, was really limited by these privileges of his grandees, may be seen from an occurrence which took place in the early part of his reign, in the case of Intaphernes, who had been one of the partners in the conspiracy. He revenged himself, it is true, for an outrage committed by this individual, by putting him to death. But, before he ventured to take this step, he thought it necessary to sound the rest of the six, and to ascertain whether they would make common cause with the offender. He was probably glad to remove men so formidable to distant governments; and it may easily be conceived, that, if their power was so great at court, it was still less restrained in the provinces that were subjected to their authority. Nevertheless, Darius was the greatest and most powerful king that ever filled the throne of Persia, and even the disasters he experienced but slightly clouded the remembrance of his wisdom and his prosperity. Cyrus and Cambyses had conquered nations: Darius was the true founder of the Persian state. The dominions of his predecessors were a mass of countries only united by their subjection to the will of a common ruler, which expressed itself by arbitrary and irregular exactions: Darius first organized them into an empire, where every member felt its place and knew its functions. His realm stretched from the Ægean to the Indus, from the steppes of Scythia to the Cataracts of the Nile. He divided this vast tract into twenty satrapies or provinces, and appointed the tribute which each was to pay to the royal treasury, and the proportion in which they were to supply provisions for the army and for the king's household. A high road on which distances were regularly marked, and spacious buildings placed to receive all who travelled in the king's name, connected the western coast with the seat of government; and along this road, couriers trained to extraordinary speed transmitted the king's messages.—Compared with the rude government of his predecessors, the institutions of Darius were wise and vigorous; in themselves, however, unless they are considered as foundations laid for a structure that was never raised, they were weak and barbarous. The defects of the Persian system, however, belong to another head. (*Vid.* Persia.)—Darius, in the very beginning of his reign, meditated an expedition against the Scythians, in retaliation, most probably, for the desolating inroads of that barbarous but warlike race, and to check their incursions for the time to come by a salutary display of the power and resources of the Persian empire. His march, however, was delayed by a rebellion which broke out at Babylon. The ancient capital of Assyria had been secretly preparing for revolt during the troubles that followed the fall of the Magian, and for nearly two years it defied the power of Darius. At length the treachery of Zopyrus, a noble Persian, who sacrificed his person and his power to the interest of his master, is said to have opened its gates to him. When he was freed from this care he set out for the Scythian war. The whole military force of the empire was put in motion, and the numbers of the army are rated at seven or eight hundred thousand men. This expedition of Darius into Scythia has given rise to considerable discussion. The first point involved is to ascertain how far the Persian monarch penetrated into the country. According to Herodotus (4, 83), he crossed the Thracian Bosporus, marched through Thrace, passed the Danube on a bridge of boats, and then pursued a Scythian division as far as the Tanaïs. Having crossed this river, he traversed the territories of the Sauromatæ as far as the Budini, whose city he burned. Beyond the Budini he entered upon a vast desert, and reached the river Oarus, where he remained some considerable time, erecting forts upon its banks. Finding that the Scythians had disappeared, he left these works only half finished, turned his course to the westward, and, advancing by rapid marches, entered Scythia, where he fell in with two of the divisions of the enemy. Pursuing these, he traversed the territories of the Melanchlæni, Androphagi, and Neuri, without being able to bring them to an engagement. Provisions failing, he was eventually compelled to recross the Danube (*vid.* Histiæus), glad to have saved a small portion of his once numerous army. According to Rennel (*Geography of Herodotus*, vol. 1, p. 136), the Persian monarch, in marching against the Scythians, crossed the Danube between *Ismail* and the junction of that river with the *Pruth*, and penetrated as far as *Saratow* on the *Wolga*. (Compare *Mannert, Geogr.*, vol. 3, p. 13, *seqq.*) It is very doubtful, however, whether Darius proceeded as far as this, especially when we take into consideration the time consumed by a Persian army in making an expedition, the labour of crossing large and rapid rivers, and the difficulty of supplying so numerous a force with food and forage, especially when wandering in the track of the Scythians at a distance from the coast. According to other accounts (*Strabo*, 305), Darius only came as far as the sandy tract between the Danube and

the Tyras, in the present *Bessarabia*, where, in after days, Antigonus was taken prisoner by the Scythians, with his whole army. (*Ukert, Geogr.*, vol. 1, p. 59.) —To wipe away the disgrace of this unfortunate enterprise, we find the Persian monarch shortly after undertaking an expedition against India. In this he was more successful, and conquered a part of the *Pendjab*; not, however, the whole country, as some modern writers erroneously represent. Some time after this, Miletus having revolted, and Aristagoras, its ruler, having solicited aid from the Athenians for the purpose of enabling it to maintain its independence, they sent twenty ships, to which the Eretrians added five more, in order to requite a kindness previously received from the Milesians. Aristagoras, upon this succour's arriving, resolved to make an expedition against Sardis, the residence of the Persian satrap. Accordingly, landing at Ephesus, the confederates marched inland, took Sardis, and drove the governor into the citadel. Most of the houses in Sardis were made of reeds, and even those which were built of brick were roofed with reeds. One of these was set on fire by a soldier, and immediately the flames spread from house to house, and consumed the whole city. The light of the conflagration showing to the Greeks the great numbers of their opponents, who were beginning to rally, being constrained by necessity to defend themselves, as their retreat was cut off by the river Pactolus, the former retired through fear, and regained their ships. Upon the receipt of this intelligence, Darius, having called for a bow, put an arrow into it, and shot it into the air, with these words: "Grant, oh Jupiter, that I may be able to revenge myself upon the Athenians." After he had thus spoken, he commanded one of his attendants thrice every time dinner was set before him, to exclaim, "Master! remember the Athenians." Mardonius, the king's son-in-law, was intrusted with the care of the war. After crossing the Hellespont, he marched down through Thrace, but, in endeavouring to double Mount Athos, he lost 300 vessels, and, it is said, more than 20,000 men. After this he was attacked in the night by the Brygi, who killed many of his men, and wounded Mardonius himself. He succeeded, however, in defeating and reducing them under his power, but his army was so weakened by these circumstances that he was compelled to return ingloriously to Asia. Darius, only animated by this loss, sent a more considerable force, under the command of Datis and Artaphernes, with orders to sack the cities of Athens and Eretria, and to send to him all the surviving inhabitants in fetters. The Persians took the isle of Naxos and the city of Eretria in Eubœa, but were defeated with great slaughter by the Athenians and Platæans under the celebrated Miltiades at Marathon. Their fleet was also completely unsuccessful in an attempt to surprise Athens after the battle. (*Vid.* Miltiades and Marathon.) The anger of Darius was doubly inflamed against Athens by the event of Marathon; and he resolved that the insolent people, who had invaded his territories, violated the persons of his messengers, and driven his generals to a shameful flight, should feel the whole weight of his arm. The preparations he now set on foot were on a vast scale, and demanded a longer time. For three years all Asia was kept in a continual stir: in the fourth, however, Darius was distracted by other causes; by a quarrel between his two sons respecting the succession to the throne, and by an insurrection in Egypt. In the following year, before he had ended his preparations against Egypt and Attica, he died, and Xerxes mounted the throne, B.C. 485. Darius reigned thirty-six years. His memory was always held in veneration by the Persians and the other nations comprehended under his sway, whom he governed with much wisdom and moderation.—As regards the import of the name *Darius* in Persian, Herodotus (6, 98) informs us that it was equivalent to ἐρξίης, "*one who restrains*," but he is at variance with Hesychius, who makes it the same as φρόνιμος, "*prudent*." Grotefend makes *Darius* to be a compound word, the first part being an abbreviation of *Dara* ("lord"), and the latter portion coming from *kshah* ("king"), and thinks that the name may have been pronounced in Persian *Daryeush*, or *Daryoesh*, whence, by an easy change, we have *Daryavesh*, which reminds us of the Δαρεταῖος of Ctesias (*Pers.*, § 48). Herodotus appears to have merely translated the latter part of the name Darius, by ἐρξίης, imitating, after the Greek fashion, the sound of the Persian word. (*Grotefend, in Heeren, Ideen*, vol. 1, pt. 2, p. 347.) St. Martin reads the name as *Dareiousch Vyschtasponca* on the Persepolitan inscriptions, i. e., *Darius* (*τοῦ*) *Vishtaspo* (*sc. filius*). (*Journal Asiatique, Febr.*, 1823, p. 83.) Lassen, however, more correctly, we think, gives *Darhaeus Vistaspahe*, the latter word being equivalent to the *Gustasp* of the modern Persian, and meaning "one whose employment is about horses." (*Die Altpersisch. Keil-Inschriften*, p. 37, *seqq.*)—II. The second of the name was surnamed Ochus. (*Vid.* Ochus.)—III. The third of the name, and the last king of Persia, was son of Arsames, who had for his father Osthames, one of the sons of Darius Ochus. His true name was Codomannus, and he had, before coming to the throne, acquired some reputation for personal courage, chiefly through an exploit which he had performed in one of the expeditions against the Cadusians, when he accepted a challenge from one of their stoutest warriors, and slew him in single combat. The eunuch Bagoas raised him to the throne, not so much, however, on this account, as because they had previously been friends, and because, perhaps, there was no other prince of the blood on whose gratitude he could safely rely. (*Vid.* Bagoas.) Codomannus, upon his accession, which took place about the time when Philip of Macedon died, assumed the name of Darius. He soon discovered that Bagoas, who may have intended at length to mount the throne himself, designed that he should share the fate of his last two predecessors. A cup of poison had been prepared for him. But, having detected the plot, he called Bagoas into his presence, and compelled him to drink the deadly draught.—The reign of Darius Codomannus was early disturbed by the invasion of Alexander. The Persian monarch, however, did not take the command of his forces until after the battle of the Granicus had been fought, and Alexander had advanced as far as Cilicia. He then proceeded to meet the invader, in all the pomp of royalty, but with an army ill fitted to contend against such an antagonist. Resolving to hazard an encounter, contrary to the advice of his Greek allies, Darius engaged in the battle of Issus, but was compelled to flee from the field with so much precipitation as to leave behind him his bow, shield, and royal mantle. His camp was plundered, and his mother, wife, and children fell into the hands of the conqueror. In vain, after this, did Darius supplicate for an accommodation. Alexander went on in the career of victory; and in a second pitched battle at Gaugamela, commonly called the battle of Arbela (*vid.* Arbela), Darius again fought, and again was compelled to flee. His plan was now to advance into Media, lay waste the country through which he passed, and seek refuge finally on the other side of the Oxus, where he hoped that the conqueror would be content to leave him unmolested. Alexander suffered four months to elapse before he again set out in pursuit of Darius. He then advanced by forced marches in pursuit of him, and learned eventually that the monarch was a prisoner in the hands of Bessus, one of his own satraps. (*Vid.* Bessus.) A still more active pursuit now commenced, and the unhappy king refusing to proceed any farther, was left mortally wounded in a chariot, while Bessus and his accomplices took to flight, accompanied by

600 horse. Darius expired before Alexander saw him. The conqueror threw his cloak over the corpse.—Alexander ordered his body to be buried in the sepulchre of his ancestors with royal magnificence, took charge of the education of his children, and married his daughter. (*Plut., Vit. Alex.—Arrian, Exp. Al.—Thirlwall's History of Greece*, vol. 6, p. 237, *seqq.*)—IV. Eldest son of Artaxerxes Mnemon, put to death for conspiring against his father. (*Plut., Vit. Artax.*)

Dascylium, a city of Bithynia, in the district Olympena, placed by D'Anville on a lake at the mouth of the small river Horisius; which runs, according to him, into the Propontis. Mannert, however, makes it to have been situated to the west of the mouth of the river Gebes or Gelbes, and gives the Horisius as flowing to the west towards the Rhyndacus. (*Geogr.*, vol. 6, pt. 3, p. 559.) This city is named by Strabo and Ptolemy Dascylium, as it is here given, but by Mela and Pliny, Dascylos. (*Strabo*, 575.—*Plin.*, 5, 32.—*Mela*, 1, 19.) During the continuance of the Persian empire, it was the residence of the satrap of Mysia and Phrygia Minor; hence, immediately after the battle of the Granicus, Alexander despatched Parmenio to take possession of it. (*Arrian, Exp. Alex.*, 1, 18.) The modern name, according to D'Anville, is *Diaskillo*.

Datames, a satrap of Cappadocia, in the reign of Artaxerxes Mnemon. He was a man of extraordinary abilities, had served the king with the utmost loyalty, and might have proved the firmest bulwark of his throne. But the calumnies of some envious courtiers had excited the suspicions of Artaxerxes against him, and Datames saw himself obliged to revolt, to escape disgrace and ruin. He long maintained his independence, but was at length entrapped and slain by Mithradates, a son of Ariobarzanes, satrap of Phrygia. This event took place after the death of Artaxerxes, and when Ochus had succeeded to the throne. Nepos has written the life of Datames. (*Nep., Vit. Dat.*—Compare *Polyæn.*, 7, 29, 1.)

Datis, a general of Darius Hystaspis, sent, in conjunction with Artaphernes, to punish Eretria and Athens. Datis was a Mede, and Artaphernes son of the satrap of Lydia, and nephew of Darius. He was hence superior in rank, but inferior probably to Datis both in age and military experience. The latter, therefore, would seem to be the real leader of the expedition. The whole armament consisted of 600 ships, according to Herodotus; this, on the footing which he fixes elsewhere, of 200 men to each trireme, would give 120,000 men as the strength of the Persian land force transported in the fleet. After accomplishing one object of the expedition in the capture of Eretria, Datis and Artaphernes then invaded Attica, but were defeated in the memorable battle of Marathon. According to Ctesias (*Pers.*, c. 18), Datis fell on the field of battle; but Herodotus (6, 119) makes him to have returned to Asia. Larcher sides with the latter (*Hist. d'Herod.*, vol. 9, p. 272), and Bähr with the former (*ad Ctes.*, p. 148). This commander, in the exultation which he felt on occasion of his first success in reducing Naxos (*vid.* Darius), exclaimed, ὡς ἥδομαι καὶ τέρπομαι καὶ χαίρομαι! The word χαίρομαι is a barbarism, for the Greeks always said χαίρω. These kinds of barbarisms were afterward called *Datisms*. (Compare *Aristoph., Pac.*, v. 290, and the remarks of the scholiast on v. 288.)

Datos, a town of Europe, which, after having belonged to Thrace, was transferred to Macedonia when the empire was extended on that side. It was situate not far from the coast, to the northeast of Amphipolis, and near the southern extremity of the range of Mount Pangæus. It stood on a craggy hill, having a forest to the north, and to the south a lake or marsh at a small distance from the sea. Proserpina is said to have been gathering flowers here when she was carried away by Pluto, whereas the common account places the scene of the fable at Enna in Sicily. This place was proverbially rich, on account of the mines of gold in its territory. Its territory also was highly fertile, and it possessed excellent docks for the construction of ships; hence arose the proverb, Δάτος ἀγαθόν, i. e., an abundance of good things. (*Strabo*, p. 331.—Compare *Harpocrat., s. v.* Δάτος.—*Zenob., Prov. Græc. Cent.*, 3, 71.)

Daulis, I. a city of Phocis, south of the Cephisus, and about seven stadia from Panopeus. (*Pausan.*, 10, 4.) It was a city of great antiquity, and celebrated in mythology as the scene of the tragic story of Philomela and Progne. Thucydides (2, 29) affirms, that Tereus, who had married Progne, the daughter of Pandion, sovereign of Athens, was chief of Daulis, then occupied, as well as the rest of Phocis, by a body of Thracians; in support of his statement, he observes, that the poets frequently alluded to Philomela under the name of the "Daulian bird." Strabo (423) asserts, that the word "Daulos," which signifies a thick forest, had been applied to this district from its woody character. Daulis, having been destroyed by the Persians, was no doubt afterward restored, as we find it besieged and taken, during the Macedonian war, by T. Flamininus, the consul. Livy represents it as situate on a lofty hill difficult to be scaled (32, 18). Daulis was the more ancient name; it was afterward changed to Daulia (*Strab., l. c.*) and Daulium. (*Polyb.*, 4, 25.) Pausanias reports, that the Daulians surpassed in strength and stature all the other Phocians (10, 4). The site of this ancient city retains the name of Daulia. (Compare *Dodwell, Tour*, vol. 1, p. 204.—*Gell's Itinerary*, p. 172 and 203.—*Cramer's Anc. Greece*, vol. 2, p. 183.)

Daunia, a country of Italy, forming part of Apulia, and situate on the coast to the northwest of Peucetia. The Daunii appear to have been one of the earliest Italian tribes with which the Greeks became acquainted, from the circumstance of their having formed colonies, which they established at a remote period on the western shores of the Adriatic. This people, according to the most received tradition, obtained their appellation from Daunus, the father-in-law of Diomede, which latter is stated, on his return from Troy, to have been compelled, from domestic calamities, to abandon his native country, and to have founded another kingdom in the plains watered by the Aufidus. This tradition, as far as it relates to Diomede, may afford matter for discussion, but it proves, at least, the great antiquity of the Daunians as an indigenous people of Italy. Other accounts, perhaps still more ancient, asserted that Daunus was an Illyrian chief, who, driven from his country by an adverse faction, formed a settlement in this part of Italy. (*Festus, s. v.* Daunia.—*Cramer's Ancient Italy*, vol. 2, p. 266.)

Daunus, according to one account, an Illyrian chieftain, who, on being driven from his native country by an adverse faction, formed a settlement in that part of Italy which was called Daunia after his name. (*Festus, s. v.* Daunia.) Poetic legends, however, make him to have been of Italian origin, and a son of Pilumnus, king of Apulia, by Danaë, who had fled hither, as was fabled, from Greece. Virgil makes Turnus the son of Daunus, and grandson of Pilumnus. (*Æn.*, 10, 76.)

Decapŏlis, a country of Palestine, lying to the east and southeast of the sea of Tiberias. It seems to have belonged originally to the possessions of the kingdom of Israel, but was afterward reckoned as a part of Syria. Pliny (15, 2) and Ptolemy both speak of it as forming a part of the latter country. The name is derived from the circumstance of *ten cities* (δέκα πόλεις) contained in it having formed a confederation, in order to oppose the Asmonean princes, by whom the Jewish nation was governed until the time of Herod. After his death they passed into the hands of the Romans.

(*Josephus, Ant.*, 17, 12.—*Id., Bell. Jud.*, 2, 4.) The inhabitants were for the most part of Grecian origin. These ten cities, according to Ptolemy, were Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha, Capitolias, and Gadora. Pliny, instead of the last two, gives Damascus and Raphana; in the rest his account agrees with that of Ptolemy, who seems more worthy of reliance in this instance than the Roman writer. (*Plin.*, 6, 18.)

Decebălus, a warlike and enterprising monarch of the Dacians, who prosecuted a successful war against Domitian, and drove him to a disgraceful peace. He was unable, however, to cope with Trajan, and destroyed himself when all was lost. His head was sent by the emperor to Rome, and his treasures were found by the Romans, on the information of one of his confidants, in the bed of the river Sargetia (now the *Istrig*), and in various secret caverns. (*Dio Cass.*, 67, 6.—*Id.*, 68, 6, *seqq.*) Lazius, cited by Fabretti, says, that some Wallachian fishermen, in the middle of the sixteenth century, found a part of these treasures, which had escaped the search of Trajan. (*Fabr., de Col. Traj.*, c. 8.)

Decelēa, a borough and fortress of Attica, about 125 stadia from Athens, and the same distance from the Bœotian frontier. This town was always considered of great importance, from its situation on the road to Eubœa, whence the Athenians derived most of their supplies; when, therefore, by the advice of Alcibiades, it was seized and garrisoned by a Lacedæmonian force, they became exposed to great loss and inconvenience. (*Thucyd.*, 6, 91.—*Id.*, 7, 19.—*Strabo*, 396.) Thucydides reports, that Decelea was visible from Athens; and Xenophon observes that the sea and Piræus could be seen from it. (*Hist. Gr.*, 1, 1, 25.) Herodotus states, that the lands of the Deceleans were always spared by the Peloponnesian army in their invasions of Attica, because they had pointed out to the Tyndaridæ the place were Helen was secreted by Theseus, when they came to Attica in search of her. (*Herodot.*, 9, 73.—*Alex., ap. Athen.*, 2, 76.) Sir W. Gell describes Decelea as situate on a round detached hill, connected by a sort of isthmus with Mount Parnes. From the top is an extensive view of the plains of both Athens and Eleusis. The fortress is at the mouth of a pass through Parnes to Oropus. The nearest place is *Varibobi*. (*Itin.*, p. 106.) Mr. Hawkins gives the modern name of the spot on which the ruins of Decelea stand as Χωριοκλείδια. (*Walpole's Collection*, vol. 1, p. 338, *in notis.*—*Cramer's Ancient Greece*, vol. 2, p. 403.)

Decemvĭri, I. ten commissioners appointed to frame a code of laws for the Roman state.—The history of this affair is as follows: The intestine feuds between the patricians and plebeians were continuing with unabated animosity. Occasionally one of the consuls favoured the plebeians, and proposed some mitigation of the hardships under which they were labouring, or some increase of their privileges, but generally with little success. The Agrarian law, brought forward by Spurius Cassius, continued to be the main demand of the commons and their supporters, but its passage was, on every occasion, either directly or indirectly prevented. At last the commons became convinced, that they need hope for no complete redress of grievances, until they should have previously secured the establishment of some constitutional principle, from which equal justice would, of necessity and from its very nature, emanate. Accordingly, Caius Terentillus Harsa, one of the tribunes, proposed a law for a complete reform of the existing state of things. Its purport was, that ten commissioners should be chosen, five by the patricians and five by the commons, to draw up a constitution, which should define all points of constitutional, civil, and criminal law; and should thus determine, on just and fixed principles, all the political, social, and civil relations of all orders of the Roman people. After much opposition on the part of the patricians, the law was passed, and three commissioners were at length sent to Greece, to collect from the Grecian states such notices of their laws and constitutions as might be serviceable to the Romans. After the absence of a year, they returned; and the commons, finding it in vain to insist upon five of their own body forming part of the reviewers of the laws, yielded the point, and ten of the most distinguished of the patrician and senatorial body were chosen to form an entirely new and complete code of laws, by which the state should be governed. They were named *Decemviri* ("the ten men"), and during their office they were to supersede every other magistrate. Each in his turn was to administer the government for a day, or, according to others, for several days, till they should complete their legislative labours. After the careful deliberation of a few months, the result was laid before the people in the form of ten tables, fully written out, and exhibited in a conspicuous place where all might read them. Various amendments were proposed, and the ten tables again laid before the senate, the curiæ, and the centuries, and, having received the sanction of both orders of the state, were recognised as the very fountain of the laws, public and private. The decemvirs had conducted matters so much to the satisfaction of the community, that when, at the expiration of their year, they requested a renewal of their office, on the ground that they had still two more tables to form in order to complete their task, an election of new decemvirs was ordered. The patrician Appius Claudius, who took the leading part in the whole affair, was nominated to preside over this election. He acted in concert with the plebeians, by receiving votes for plebeian candidates, and for himself likewise, though it had been declared contrary to law that any functionary should be re-elected immediately after holding office. By dint of intrigue, however, Appius was re-elected, and along with him nine others, half of whom were patricians, half plebeians. The new commission soon showed itself very different from the first. Each of the decemvirs had twelve lictors, whereas the previous commission had the lictors only by turns, and a single accensus or officer preceded each of the rest. The lictors, too, now bore amid the fasces the formidable axe, the emblem of judgment on life and death, which the consuls, since the time of Valerius Publicola, had been obliged to lay aside during their continuance in the city. The Decemviri seemed resolved to change the government of Rome into a complete oligarchy, consisting of ten, whose power should be absolute in everything. They arrogated the right of superseding all other magistracies; and, at the conclusion of their second year, they showed no intention of resigning their offices or of appointing their successors. Matters had nearly arrived at a crisis, when a war arose, the Sabines and the Æqui having united their forces, and being desirous of availing themselves of the distracted state of Rome. The decemvirs assembled the senate, obtained their authority to raise an army, at the head of which they placed three of their number, and sent it against the Sabines. Another was raised and sent against the Æqui, while Appius Claudius remained at Rome to provide for the safety of the city and for the maintenance of the power of the decemvirs. Both armies suffered themselves to be defeated, and retired nearer to the city, dissatisfied rather than discomfited. Then occurred the affair of Virginia, and the decemviral power was at an end. (*Vid.* Virginia, Appius.—*Liv.*, 3, 32, *seqq.*—*Hetherington's Hist. of Rome*, p. 50, *seqq.*)—The account of the *Decemviri* is involved in considerable obscurity. A careful examination of the whole subject gives rise to the suspicion, that it was an artful and well-concerted scheme on the part of the nobility to regain the power of which they had been dispossessed

by the gradual encroachments of the commons, and was only frustrated by the selfish and inordinate ambition of the leading agents. The people had been clamorous for a code of laws, a demand which the patricians, in whom the whole judiciary power was vested, and to whom the knowledge of the few laws which then existed was confined, had always very strenuously opposed. After violent altercations between the two orders, the patricians on a sudden yielded to the popular wish, and became apparently as desirous of a code of laws as the people themselves were; when, however, it came to the choice of commissioners, who should be sent abroad for the purpose of inspecting foreign codes, the nobility insisted that all three deputies should be of patrician rank. They gained their point, and three of their own order were sent. That these deputies actually went to Greece is a point far from being well established; indeed, the contrary would seem much nearer the truth. We have, it is true, the authority of Florus, Orosius, and Aurelius Victor, in favour of the Roman laws having been compiled from the code of Solon; but, on the other hand, Diodorus Siculus (12, 23), who makes mention of the Decemviri, and of the laws compiled by them, says nothing of the Romans having sent to Athens for that purpose; and in none of the works of Cicero is any account given of this deputation. It must not be denied, however, that Dio Cassius (44, 26) makes Cicero remark, a little after the death of Cæsar, that their forefathers had not disdained to borrow some laws from Athens; and Cicero himself, in his treatise *De Legibus* (2, 23), speaking of a funeral law of the twelve tables, states that it was nearly all borrowed from one of the laws of Solon. In opposition to this, however, it may be urged, that a comparison of the fragments we possess of the decemviral laws with the code of Solon, shows so striking a discrepance in general, as to lead at once to the belief that the coincidences mentioned by Cicero are to be explained on other and different grounds. Why, it may be asked, if the Roman code were borrowed from the Greek, did it breathe so little of the spirit of Grecian legislation, and contain so many things peculiar to the Romans and foreign to the Greeks? How came it that Hermodorus of Ephesus, who is reported to have interpreted and explained the Attic laws to the Roman commissioners, used many Latin terms, such as *auctoritas*, *libripens*, *assiduus proletarius*, and many others, for which there were no equivalent expressions among the Greeks?—But the authority of Cicero himself is conclusive on this point. He hesitates not to rank the laws of the twelve tables *far above those of Greece*. "It is easy," he observes, "to perceive how much the wisdom and prudence of our forefathers surpassed that of other nations, if you compare our laws with those of Lycurgus, Draco, and Solon. It is incredible how ill digested and almost ridiculous every system of civil law is excepting our own. This I repeat every day, when in my discourses I prefer the wisdom of our Romans to that of other men, and in particular of the Greeks." (*Cic., de Orat.*, 1, 44.) Is this the language of a man who believed that the Decemviri had been indebted to the legislators of Greece for the code which they promulgated?—The truth appears to be, that whatever admixture of Grecian laws there was in the Roman code, was derived from Grecian customs and usages prevalent at the time both in the vicinity of Rome and in the city itself. To these Grecian customs were added others peculiar to the Romans. These last were, in fact, the old *Leges Regiæ*, which, as the ancient writers inform us, were observed, after the expulsion of the kings, not as written law, but as customs. The patricians might well be anxious to give them the sanction of written laws, as it is highly probable that, being of regal institution, they breathed more or less of an aristocratical spirit. Now the concurrence of the nobility in the views of the people, as regarded a code of laws, appears to have been all a preconcerted plan. They wished to destroy the tribunician power, and bring in laws which would tend to strengthen their own hands. The short time in which the Decemviri were occupied with digesting the code in question, shows that the laws had already been compiled and arranged by the patricians, and that their object was merely to present them under the sanction of some esteemed and respected name, as, for example, that of Solon, to the attention of the Roman people. The very continuance of the decemviral office shows this; and Dionysius of Halicarnassus expressly states (*Ant. Rom.*, 10, 58), that the want of two additional tables was a mere pretext to continue the office and crush the tribunician power. It was no difficult thing for the patricians to impose on the lower orders, and give them old Roman laws for Athenian ones, especially as the patricians were the sole depositaries of the ancient laws. The whole history of the Decemviri would show that, until a short time previous to their abdication, they acted with a full understanding on the part of the patricians; and that even towards the close of their administration, when they wanted levies of troops, the opposition of the senate was little better than a mere farce. Had Appius not been tempted to play the tyrant, and to endeavour to monopolize too large a portion of the decemviral power, the plans of the nobility might have had a successful result.—II. There were also military decemviri; and, on various emergencies, decemviri were created to manage and regulate certain affairs, after the same manner as boards of commissioners are now appointed. Thus there were decemviri for conducting colonies; decemviri who officiated as judges in litigated matters under the prætor; decemviri for dividing the lands among the veteran soldiers; decemviri to prepare and preside at feasts in honour of the gods; decemviri to take care of the sacrifices; and decemviri to guard the Sibylline books. With regard to the last of these, however, it must be observed, that the number, after having been originally two, and then increased to 10, was subsequently still farther increased to 15 and 16. (*Vid.* Sibyllæ.)

Decius I. (Publius Decius Mus), a celebrated Roman consul, who, after many glorious exploits, devoted himself to the gods Manes for the safety of his country, in a battle against the Latins, B.C. 337. His son Decius imitated his example, and devoted himself in like manner in his fourth consulship, when fighting against the Gauls and Samnites, B.C. 296. His grandson also did the same in the war against Pyrrhus and the Tarentines, B.C. 280. (*Liv.*, 7, 21, *seqq.*—*Id.*, 8, 10.—*Val. Max.*, 5, 6.—*Virg., Æn.*, 6, 824.)—II. (Messius Quintus Trajanus), a native of Pannonia, sent by the Emperor Philip to appease a sedition in Mœsia. Instead of obeying his master's command, he assumed the imperial purple. His disaffected troops, it is said, forced him to this step. The emperor immediately marched against him, and a battle was fought near Verona, which terminated successfully for Decius, and Philip was either slain in the conflict or put to death after he fell into the conqueror's power. This took place A.D. 249, and from this period is dated the commencement of the reign of Decius. It was one of short duration, about two years. During this, however, he proved a very cruel persecutor of the Christians. He greatly signalized himself against the Persians, but was slain in an action with the Goths, who had invaded his dominions. In advancing upon them, he was, with the greatest part of his troops, entangled in a morass, where, being surrounded by the enemy, he perished under a shower of darts, A.D. 251, aged 50 years. (*Casaub., in Hist. Aug. Script.*, vol. 2, p. 168.)

Decumates agri, lands in Germany, lying along

the Danube, in the vicinity of Mons Abnoba, which paid the tenth part of their value to the Romans. (*Tacit., G.*, 29.) Much interesting information relative to these lands will be found in the work of *Leichtlen*, entitled "*Schwaben unter den Römern.*," Fribourg, 8vo, 1825.

Deïanīra, a daughter of Œneus, king of Ætolia. Her beauty procured many admirers, and her father promised to give her in marriage to him only who proved superior in prowess to all his competitors. Hercules obtained her hand, after a contest with the god of the Acheloüs. (*Vid.* Acheloüs.) On his way to Trachis, after his union with the daughter of Œneus, Hercules came in company with Deïanira to the river Evenus, where Nessus, the Centaur, had taken his abode, and carried over travellers, saying that he had received this office from the gods as a reward for his uprightness. Hercules went across through the water himself, having agreed on the price for the conveyance of Deïanira. Nessus attempted the honour of his fair freight. She resisted, and Hercules, hearing her cries, shot Nessus to the heart as he came on shore. The dying Centaur thought on revenge: he called Deïanira to him, and told her, if she wished to possess a philtre, or means of securing the love of Hercules, to keep carefully the blood which flowed from his wound; an advice with which she incautiously complied. When Hercules, subsequently, had erected an altar to Jupiter at the promontory of Cenæum in Eubœa, and, wishing to offer a sacrifice, had sent for a splendid robe to wear, Deïanira, having heard from the messenger of a female captive named Iola, whom Hercules had taken, and fearing the effect of her charms on the heart of her husband, resolved to try the efficacy of the philtre of Nessus, and tinged with it the tunic which was sent. Hercules, suspecting nothing, put on the fatal garment, and prepared to sacrifice. At first he felt no effect from it; but, when it became warm, the venom of the hydra, which had been communicated by his arrow to the blood of the Centaur, began to consume his flesh, and eventually compelled him, in order to put an end to his sufferings, to ascend the funeral pile at Œta. (*Vid.* Hercules.)—Another legend made Deïanira to have been the offspring of Bacchus and Althæa, queen of Œneus. Apollodorus speaks also of her skill in driving the chariot, and her acquaintance generally with martial exercises, a statement which he appears to have borrowed from some old poet. (*Apollod.*, 1, 8, 1.—*Heyne, ad loc.*—*Apollod.*, 2, 7, 5.—*Id.*, 2, 7, 7.—*Ovid, Met.*, 9, 9.—*Id. ib.*, 9, 137.)—Müller, in his explanation of the myth of Hercules, makes the marriage of that hero with Deïanira a figurative allusion to the league between the Dorians and Ætolians for the invasion of the Peloponnesus. (*Dorians*, vol. 1, p. 70, *Eng. trans.*) Creuzer, on the other hand, gives a mystic interpretation to the legend. According to him, Hercules represents the power of the sun in drying up and fertilising the wet places. Hence Œneus (Οἰνεύς, οἶνος), the *wine*-man (or cultivator of the vine), gives his offspring in marriage to Hercules (or, in other words, gives the vine to the protecting care of that power which imparts the principle of production), and Hercules rescues her from the Centaur, the type, according to Creuzer and others, of the water or morasses. (*Symbolik*, vol. 2, p. 251.)

Deïdamīa, a daughter of Lycomedes, king of Scyros. She bore a son called Pyrrhus, or Neoptolemus, to Achilles, who was disguised at her father's court in women's clothes, under the name of Pyrrha. (*Apollod.*, 3, 13, 7.—*Propert.*, 2, 9, 16.—*Ovid, A. A.*, 1, 682, *seqq.*)

Deïŏces, a Median, who, when his countrymen had shaken off the Assyrian yoke, succeeded in attaining to the sovereign power. His mode of accomplishing that object was as follows: Having, by his probity and strict exercise of justice, obtained the office of judge in his own district, he made himself so celebrated by the discharge of his official duties that the inhabitants of other districts also came to him for redress. Pretending at last that his private affairs were suffering, in consequence of the time which he devoted to the business of others, he absented himself from the place where he used to sit to determine differences. Lawlessness and iniquity thereupon increased, until an assembly of the Medes being summoned, the partisans of Deïoces recommended him for king, and he was accordingly elected. He is said to have founded the city of Ecbatana, and to have reigned 43 years, being succeeded on his death by his son Phraortes. (*Herod.*, 1, 96, *seqq.*)

Deïotărus was first distinguished as tetrarch of Galatia, and, on account of the eminent services which he performed in that station, and of the figure which he made in the Mithradatic war, was afterward appointed to the throne of Armenia Minor by Pompey, which appointment was confirmed by the senate. In the civil wars he sided with Pompey, and on that account was deprived of his Armenian possessions by Cæsar, but allowed to retain the title of king and the other favours conferred upon him by the Romans. Shortly after this he was accused by his grandson, with whom he was at open variance, of having made an attempt on the life of Cæsar when the latter was in Asia. Cicero ably and successfully defended him before Cæsar, in whose presence the cause was tried. After Cæsar's death, he recovered by bribery his forfeited territories. He intended also to join Brutus, but the general to whom he committed his troops went over to Antony, which saved him his kingdom. (*Cic., pro Rege Deiot.*—*Id., Phil.*, 11., 12.—*Id., ep. ad Att.*, 5, 17.—*Id., de Har. Resp.*, 18.—*Id., de Div.*, 2, 37, &c.)

Deïphŏbe, a sibyl of Cumæ, daughter of Glaucus. Virgil makes her the guide of Æneas to the lower world. (*Æn.*, 6, 236, *seqq.*) Various names are given to her by the ancient writers, in relation to which, consult Galleus (*Dissertationes de Sibyllis*, p. 145).

Deïphŏbus, a son of Priam and Hecuba, who married Helen after the death of Paris, and was betrayed by her to Menelaus, and ignominiously murdered. (*Virg., Æn.*, 6, 495.) According to Virgil's account, she introduced Menelaüs secretly into the bedchamber of Deiphobus, who was asleep at the time, and, on awaking, was unable to defend himself, his faithless consort having removed his trusty sword from beneath his head, and all arms from his palace. He was cruelly mutilated before being put to death. (*Virg., l. c.*) Homer makes Deïphobus to have particularly distinguished himself during the Trojan war, in two encounters with Meriones and Ascalaphus. (*Il.*, 13, 156, *et* 517, *seqq.*)

Delĭa, I. a festival celebrated every fifth year in the island of Delos, in honour of Apollo. It was instituted by the Athenians, after the solemn lustration of Delos, in the sixth year of the Peloponnesian war. (*Vid.* Delos.)—II. Another festival, celebrated annually by a sacred voyage from Athens to Delos. It was said to have been instituted by Theseus, who, when going to Crete, made a vow to Apollo, that, if he and the rest of the youths and maidens should be saved, he would send every year a sacred delegation to the natal island of the god. The vow was fulfilled, and the custom was ever after observed by the Athenians. The persons sent on this annual voyage were called *Deliastæ* and *Theori*, and the ship which conveyed them was said to have been the same with the one which had carried Theseus to Crete. The beginning of the voyage was computed from the time that the priest of Apollo first adorned the stern of the ship with garlands, according to Plato, and from that time they began to purify the city. During this period, up to the time of the vessel's return, it was held unlawful

to put any condemned person to death, which was the reason that Socrates was reprieved for thirty days after his condemnation, as we learn from Plato and Xenophon. With regard to the sacred vessel itself, which was called Θεωρίς, it was preserved by the Athenians to the time of Demetrius Phalereus, they restoring always what was decayed, and changing the old rotten planks for others that were new and entire; so that it furnished philosophers with matter of dispute, whether, after so many repairs and alterations, it still remained the same identical ship; and it served as an instance to illustrate the opinion of those, who held that the body still remained the same numerical substance, notwithstanding the continual decay of old parts and the acquisition of new ones, through the several stages of life. (*Plat., Phædon.*, § 2, *seqq.*—*Schol., ad loc.*—*Plut., Vit. Thes.*, c. 23.—*Xen., Mem.*, 4, 8, 2.—*Callim., H. in Del.*, 278, &c.)—III. A surname of Diana, from her having been born in the island of Delos.

Delĭum, a city of Bœotia, on the seacoast, north of the mouth of the Asopus. It was celebrated for its temple of Apollo, and also for the battle which took place in its vicinity between the Athenians and Bœotians, when the former were totally routed. It was in this engagement that Socrates, according to some accounts, saved the life of Xenophon, or, according to others, of Alcibiades. (*Strabo*, 403.—*Diog. Laert.*, 2, 22.—*Thucyd.*, 4, 96.) Some vestiges of this ancient town have been observed by modern travellers near the village of *Dramisi*, on the Euripus. (*Gell's Itin.*, p. 134.—*Dodwell's Tour*, vol. 2, p. 155.)

Delĭus, a surname of Apollo, because born in Delos.

Delminium, the ancient capital of Dalmatia. (*Vid.* Dalminium.)

Dēlos, an island of the Ægean, situate nearly in the centre of the Cyclades. This island was called also Asteria, Pelasgia, Chlamydias, Lagia, Pyrpilis, Scythias, Mydia, and Ortygia. (*Plin.*, 4, 12.—*Steph. Byz., s. v.* Δῆλος.) It was named Ortygia from ὄρτυξ, *a quail*, and Lagia from λαγώς, *a hare*, the island formerly abounding with both these creatures. On this account, according to Strabo, it was not allowed to have dogs at Delos, because they destroyed the quails and hares. (*Strabo*, 485.) The name Delos is commonly derived from δῆλος, *manifest*, in allusion to the island having floated under the surface of the sea until made to appear and stand firm by order of Neptune. This was done for the purpose of receiving Latona, who was on the eve of delivery, and could find no asylum on the earth, Juno having bound it by an oath not to receive her; as Delos at the time was floating beneath the waters, it was freed from the obligation. Once fixed in its place, it continued, according to popular belief, to remain so firm as even to be unmoved by the shocks of an earthquake. This, however, is contradicted by Thucydides and Herodotus, who report that a shock was felt there before the Peloponnesian war. (*Thucyd.*, 2, 8.—*Herodot.*, 6, 98.—Compare *Orac., ap. Eustath. ad Dion. Perieg.*, 525, and *Pindar, ap. Phil. Jud.*, 2, p. 511.) Pliny quotes, among others, Aristotle, who pretends that its name was given to Delos, because the island rose unexpectedly out of the sea, and appeared to view. Many other opinions have been advanced respecting its origin. According, however, to Olivier, it is at the present day everywhere schistose or granitical, exhibiting no traces of a volcano, and nothing that can explain, by the laws of physics, the wonders which the Greeks have transmitted to us respecting it.—It appears from Thucydides, that as early as the days of Homer, whose hymn to Delos he quotes, this island was the great rendezvous of the Ionians, who met there to celebrate a national festival and public games.—Delos was celebrated as the natal island of Apollo and Diana, and the solemnities with which the festivals of these deities were observed there never failed to attract large crowds from the neighbouring islands and the continent. Among the seven wonders of the world was an altar at Delos, which was made of the horns of animals. Tradition reported that it was constructed by Apollo, with the horns of deer killed in hunting by his sister Diana. Plutarch says he saw it, and he speaks of the wonderful interlacing of the horns of which it was made, no cement nor bond of any kind being employed to hold it together. (*Plut., de Solert. An.*, p. 983.) The Athenians were commanded by an oracle, in the time of Pisistratus, to purify Delos, which they did by causing the dead bodies to be taken up which had been buried there, and removed from all places within view of the temple. In the sixth year of the Peloponnesian war, they, by the advice of an oracle, purified it anew, by carrying all the dead bodies to the neighbouring island of Rhenea, where they were interred. After having done this, in order to prevent its being polluted for the time to come, they published an edict, that for the future no person should be suffered to die, nor any woman to be brought to bed, in the island, but that, when death or parturition approached, they should be carried over into Rhenea. In memory of this purification, it is said, the Athenians instituted a solemn quinquennial festival. (*Vid.* Delia.—*Thucyd.*, 3, 104.) A ship called Theoris (Θεωρίς) likewise sailed annually from the Athenian shores on a sacred voyage to this same island. (*Vid.* Delia II.)—When the Persian armament, under Datis and Artaphernes, was making its way through the Grecian islands, the inhabitants of Delos left their rich temple, with its treasures, to the protection of its tutelary deities, and fled to Tenos. The fame of the sanctuary, however, saved it from spoliation. The Persians had heard that Delos was the birthplace of two deities, who corresponded to those which held the foremost rank in their own religious system, the sun and moon. This comparison was probably suggested to them by some Greek who wished to save the temple. Hence, though separately neither of the divine twins inspired the barbarians with reverence, their common shrine was not only spared, but, if we may credit the tradition which was current in the days of Herodotus, received the highest honours from Datis: he would not suffer his ships to touch the sacred shore, but kept them at the island of Rhenea. He also sent a herald to recall the Delians who had fled to Tenos; and offered sacrifice to the god, in which 300 talents of frankincense are said to have been consumed. (*Herodot.*, 6, 97.) After the Persian war, the Athenians established at Delos the treasury of the Greeks, and ordered that all meetings relative to the confederacy should be held there. (*Thucyd.*, 1, 96.) In the tenth year of the Peloponnesian war, not being satisfied with the purifications which the island had hitherto undergone, they removed its entire population to Adramyttium, where they obtained a settlement from the Persian satrap Pharnaces. (*Thucyd.*, 5, 1.) Here many of these unfortunate Delians were afterward treacherously murdered by order of Arsaces, an officer of Tissaphernes. (*Thucyd.*, 8, 108.) Finally, however, the Athenians restored those that survived to their country after the battle of Amphipolis, as they considered that their ill success in the war proceeded from the anger of the god on account of their conduct towards this unfortunate people. (*Thucyd.*, 5, 32.) Strabo says that Delos became a place of great commercial importance after the destruction of Corinth, as the merchants who had frequented that city then withdrew to this island, which afforded great facilities for carrying on trade on account of the convenience of its port, its advantageous situation with respect to the coasts of Greece and Asia Minor, as well as from the great concourse of people who resorted thither at stated times. (*Plin.*, 4, 12.—*Liv.*, 36, 43.) The Romans especially favoured the interests of the Delians, though they had conceded

to the Athenians the sovereignty of the island and the administration of the temple. (*Polyb.*, 30, 18.) But, on the occupation of Athens by the generals of Mithradates, they landed troops in Delos, and committed the greatest devastations there in consequence of the inhabitants refusing to espouse their cause. After this calamity it remained in an impoverished and deserted state. (*Strabo*, 486.—*Appian, Bell. Mithrad.*, c. 28.—*Pausan.*, 3, 23.—*Antip., Thess. Anal.*, vol. 2, p. 118.) The town of Delos was situate in a plain watered by the little river Inopus (*Strabo, l. c.* —*Callim., Hymn. in Del.*, 206), and by a lake, called Trochoeides by Herodotus (2, 170), and Theognis (v. 7). Callimachus and Euripides also allude to it. (*Hymn. in Del.*, 261.—*Iph. Taur.*, 1097.) The island is now called *Delo* or *Sdille*, and is so covered with ruins and rubbish as to admit of little or no culture. (*Wheeler*, vol. 1, p. 88.—*Spon.*, vol. 1, p. 176. —*Tournefort*, vol. 1, p. 307.—*Choiseul Gouffier, Voyage Pittoresque*, vol. 1, p. 396, *seqq.*)

Delphi, a small but important city of Phocis in Greece, situate on the southern side of Mount Parnassus, and built in the form of an amphitheatre. Justin (24, 6) says it had no walls, but was defended by its precipices. Strabo (418) gives it a circuit of sixteen stadia; and Pausanias (10, 5) calls it πόλις, which seems to imply that it was walled like other cities. In earlier times it was, perhaps, like Olympia, defended by the sanctity of its oracle and the presence of its god. These being found not to afford sufficient protection against the enterprises of the profane, it was probably fortified, and became a regular city after the predatory incursions of the Phocians. The walls may, however, be coeval with the foundation of the city itself; their high antiquity is not disproved by the use of mortar in the construction. Some of the Egyptian pyramids are built in a similar manner. (Consult *Hamilton's Ægyptiaca.—Dodwell's Tour*, vol. 1, p. 164.)—The more ancient name of Delphi was Pytho, from the serpent Python, as is commonly supposed; which was said to have been slain by Apollo. (*Apollod., Biblioth.*, 1, 4, 3.) Whence the name Delphi itself was derived we are not informed. Some make the city to have received this name from Delphus, a son of Apollo. Others deduce the appellation from the Greek ἀδελφοί, "*brethren*," because Apollo and his brother Bacchus were both worshipped there, each having one of the summits of Parnassus sacred to him. The author of the Hymn to Apollo seems to pun on the word Delphi, in making Apollo transform himself into a dolphin (*δελφίς*.—v. 494). Some supposed, that the name was intended to designate Delphi as the centre or navel of the earth. Faber makes it *Tel Phi*, "the oracle of the Sun" (*Cabiri*, vol. 1, p. 66), and Bryant would tempt us to resolve the Nymph who originally presided over the sacred precincts of Delphi, into *Ain omphe*, i. e., "*fons oraculi*." (*Mythology*, vol. 1, p. 110 and 345.) Jones derives the name of Delphi from the Arabic *Telh*, "to inquire." (*Greek Lex., s. v.*) If, amid these various etymological theories, we might venture to adduce one of our own, it would be, that Βελφοί, the Æolic form for Δελφοί (*Maittaire, Dial.*, p. 139, *c.*), contains the true germe of the name, viz., Βελ, or the old term ελ (i. e., "the sun"), with the digamma prefixed in place of the aspirate. (Compare the Greek forms ἥλιος, i. e., ἑλ-ιος, σέλας, i. e., σελ-ας, and the Latin *Sol.*) Delphi will then be the city of the Sun. (Compare with the term Βελ the Oriental *Baal.*)—In speaking of this city, the poets commonly use the appellation of Pytho, but Herodotus and historians in general prefer that of Delphi, and are silent as to the other. A short sketch of the history of this most celebrated oracle and temple will not, perhaps, be unacceptable to the reader. Though not so ancient as Dodona, it is evident that the fame of the Delphic shrine had been established at a very early period, from the mention made of it by Homer, and the accounts supplied by Pausanias and Strabo. The Homeric hymn to Apollo informs us (v. 391, *seqq.*), that, when the Pythian god was establishing his oracle at Delphi, he beheld on the sea a merchant-ship from Crete; this he directs to Crissa, and appoints the foreigners the servants of his newly-established sanctuary, near which they settled. When this story, which we would not affirm to be historically true, is stripped of the language of poetry, it can only mean, that a Cretan colony founded the temple and oracle of Delphi. (*Heeren, Ideen*, vol. 3, p. 94.) Strabo reports, that it was at first consulted only by the neighbouring states; but that, after its fame became more widely spread, foreign princes and nations eagerly sought responses from the sacred tripod, and loaded the altar of the god with rich presents and costly offerings (420). Pausanias states that the most ancient temple of Apollo at Delphi was formed, according to some, out of branches of bay, and that these branches were cut from the tree that was at Tempe. The form of this temple resembled that of a cottage. After mentioning a second and a third temple, the one raised, as the Delphians said, by bees from wax and wings, and sent by Apollo to the Hyperboreans, and the other built of brass, he adds, that to this succeeded a fourth and more stately edifice of stone, erected by two architects named Trophonius and Agamedes. (*Pausan.*, 10, 5.) Here were deposited the sumptuous presents of Gyges and Midas, Alyattes and Crœsus (*Herodot.*, 1, 14; 50, 51), as well as those of the Sybarites, Spinetæ, and Siceliots, each prince and nation having their separate chapel or treasury for the reception of these offerings, with an inscription attesting the name of the donor and the cause of the gift. (*Strabo*, 420.) This temple having been accidentally destroyed by fire in the first year of the fifty-eighth Olympiad, or 548 B.C. (*Pausan., l. c.*), the Amphictyons undertook to build another for the sum of three hundred talents, of which the Delphians were to pay one fourth. The remainder of the amount is said to have been obtained by contributions from the different cities and nations. Amasis, king of Egypt, furnished a thousand talents of alumina. The Alcmæonidæ, a wealthy Athenian family, undertook the contract, and agreed to construct the edifice of Perine stone, but afterward liberally substituted Parian marble for the front, a circumstance which is said to have added considerably to their influence at Delphi. (*Herodot.*, 2, 180.—*Id.*, 5, 62.) According to Strabo and Pausanias, the architect was Spintharus, a Corinthian. The vast riches accumulated in this temple, led Xerxes, after having forced the pass of Thermopylæ, to detach a portion of his army into Phocis, with a view of securing Delphi and its treasures, which, as Herodotus affirms, were better known to him than the contents of his own palace. The enterprise, however, failed, owing, as it was reported by the Delphians, to the manifest interposition of the deity, who terrified the barbarians and hurled destruction on their scattered bands. (*Herodot.*, 8, 37.) Many years subsequent to this event, the temple fell into the hands of the Phocians, headed by Philomelus, who scrupled not to appropriate its riches to the payment of his troops in the war he was then waging against Thebes. The Phocians are said to have plundered the temple, during this contest, of gold and silver, to the enormous amount of 10,000 talents, or nearly 10,600,000 dollars. (Compare *Pausanias*, 10, 2.—*Strabo*, 421.) At a still later period, Delphi became exposed to a formidable attack from a large body of Gauls, headed by their king Brennus. These barbarians, having forced the defiles of Mount Œta, possessed themselves of the temple and ransacked its treasures. The booty which they obtained on this occasion is stated to have been immense; and this they must have suc-

ceeded in removing to their own country, since we are told, that, on the capture of Tolosa, a city of Gaul, by the Roman general Cæpio, a great part of the Delphic spoils was found there. (*Strabo*, 188.—*Dio Cassius*, *Excerpt.*, p. 630.) Pausanias, however, relates, that the Gauls met with great disasters in their attempt on Delphi, and were totally discomfited through the miraculous intervention of the god (10, 23.—Compare *Polybius*, 1, 6, 5.—*Id.*, 2, 20, 6.—*Justin*, 24, 6). Sylla is also said to have robbed this temple, as well as those of Olympia and Epidaurus. (*Dio Cass.*, *Excerpt.*, p. 646.—*Diod. Sic.*, *Excerpt.*, 496.) Strabo assures us, that in his time the temple was greatly impoverished, all the offerings of any value having been successively removed. The Emperor Nero carried off, according to Pausanias (10, 7), five hundred statues of bronze at one time. Constantine the Great, however, proved a more fatal enemy to Delphi than either Sylla or Nero. He removed the sacred tripods to adorn the hippodrome of his new city, where, together with the Apollo, the statues of the Heliconian muses, and a celebrated statue of Pan, they were extant when Sozomen wrote his history. (*Gibbon*, *Decline and Fall*, c. 17.) Among these tripods was the famous one, which the Greeks, after the battle of Platæa, found in the camp of Mardonius. The Brazen Column which supported this tripod is still to be seen at Constantinople. (*Clarke's Travels—Greece*, *Egypt*, &c., vol. 3, p. 75, *seqq.*)—The spot whence issued the prophetic vapour, which inspired the priestess, was said to be the central point of the earth, this having been proved by Jupiter himself, who despatched two eagles from opposite quarters of the heavens, which there encountered each other. (*Strabo*, 419.—*Pausan.*, 10, 16.—*Plut.*, *de Orac. Def.*, p. 409.) Strabo reports, that the sacred tripod was placed over the mouth of the cave, whence proceeded the exhalation, and which was of great depth. On this sat the Pythia, who, having caught the inspiration, pronounced her oracles in extempore prose or verse; if the former, it was immediately versified by the poet always employed for that purpose. The oracle itself is said to have been discovered by accident. Some goats having strayed to the mouth of the cavern, were suddenly seized with convulsions: those likewise by whom they were found in this situation having been affected in a similar manner, the circumstance was deemed supernatural, and the cave pronounced the seat of prophecy. (*Pausan.*, 10, 5.—*Plut.*, *de Orac. Def.*, p. 433.—*Plin.*, 2, 93.) The priestess could only be consulted on certain days. The season of inquiry was the spring, during the month Bysius. (*Plut.*, *Quæst Græc.*, p. 292.) Sacrifices and other ceremonies were to be performed by those who sought an answer from the oracle, before they could be admitted into the sanctuary. (*Herodot.*, 7, 140.—*Plut.*, *de Orac. Def.*, p. 435, 437.—*Id.*, *de Pyth. Orac.*, p. 397.) The most remarkable of the Pythian responses are those which Herodotus records as having been delivered to the Athenians, before the invasion of Xerxes (7, 140), to Crœsus (1, 46), to Lycurgus (1, 65), to Glaucus the Spartan (6, 86), and one relative to Agesilaus, cited by Pausanias (3, 8). There was, however, it appears, no difficulty in bribing and otherwise influencing the Pythia herself, as history presents us with several instances of this imposture. Thus we are told, that the Alcmæonidæ suggested on one occasion such answers as accorded with their political designs. (*Herodot.*, 5, 62, 90.) Cleomenes, king of Sparta, also prevailed on the priestess to aver that his colleague Demaratus was illegitimate. On the discovery, however, of this machination, the Pythia was removed from her office. (*Herodotus*, 6, 66.) The same charge was brought against Pleistoanax, another sovereign of Sparta. (*Thucyd.*, 5, 16.—Compare *Plut.*, *Vit. Demosth.*, p. 854.—*Id.*, *Vit. Nic.*, p. 532.) Delphi derived farther celebrity from its being the place where the Amphictyonic council held one of their assemblies (*Strabo*, 420.—*Sainte Croix*, *des Gouvern. Feder. Art.*, 2, p. 19), and also from the institution of the games which that ancient and illustrious body had established after the successful termination of the Crissæan war. (*Vid.* Pythia, II., and compare *Clinton's Fasti Hellenici*, *Appendix*, 1, p. 195.) For an account of the ruins of Delphi, on part of the site of which stands the present village of *Castri*, consult *Clarke's Travels—Greece*, *Egypt*, &c., vol. 7, p. 225, *seqq.*—*Dodwell's Tour*, vol. 1, p. 174, *seqq.*—And for some remarks on the fable of Apollo and Python, consult the latter article.—No traces of the sacred aperture remain at the present day. Dr. Clarke, however, inclines to the opinion that it ought to be searched for in the very middle of the ancient city. He bases his remark on a passage of Steph. Byz. (p. 229, *ed. Gronov.*, *Amst.*, 1678), and on the statement of Strabo, that the *navel* of the earth was in the midst of the temple of Apollo. (*Clarke's Travels*, *l. c.*)

Delphĭcus, a surname of Apollo, from his sanctuary and worship at Delphi.

Delphus, a son of Apollo and Celæno, who, according to one account, was the founder of Delphi. (*Pausan.*, 10, 6.)

Delta, a part of Egypt, which received that name from its resemblance to the form of the fourth letter of the Greek alphabet. It lay between the Canopic and Pelusiac mouths of the Nile, where the river begins to branch off, and is generally supposed to have been formed, in part at least, if not altogether, by the deposites of the Nile. (Consult remarks under the article Nilus, and also *Lyell's Geology*, vol. 1, p. 355.)

Demădes, an Athenian, of obscure origin, the son of a mariner, and at first a mariner himself. He afterward, although without any liberal education, came forward as a public speaker, and obtained great influence among his countrymen. Demades is described as a witty, acute, and fluent speaker, but an unprincipled and immoral man. Having been taken prisoner at Chæronea, he is said, by a free and well-timed rebuke, to have checked the insolent joy displayed by Philip, but afterward to have allowed himself to be corrupted, and employed as a venal agent by the conqueror. The first part of this story is hardly credible, the latter is fully substantiated. Demades from this time was the tool of Macedon. He advocated the interests of Philip, flattered his successor Alexander, sided with Antipater, and, in a word, is described by Plutarch as the man who, of all the demagogues of the day, contributed most to the ruin of his country. (*Vit. Phoc. init.*) He was at last put to death by Cassander, having been proved, by means of an intercepted letter, to be in secret league with the enemies of the former, B.C. 318. Cicero and Quintilian state, that no orations of Demades were extant in their time. (*Cic.*, *Brut.*, 9.—*Quint.*, 2, 17, *et* 12.) The old rhetorician, however, from whom Tzetzes drew his information on the subject, had read speeches of his. (*Tzetz.*, *Chil.*, 6, 36, *seq.*) We have, moreover, remaining at the present day a fragment of an oration by Demades, entitled *ὑπὲρ τῆς δωδεκαετίας*, "*An apology for his conduct during the twelve years he had been a public orator.*" It is to be found in the collections of Aldus, Stephens, and Reiske. (*Ruhnken*, *Hist. Crit. Orat. Græc.*, *in Opusc.*, vol. 1, p. 349, *seqq.*—*Hauptmann*, *de Demade Dissert.*—*Schöll*, *Hist. Lit. Gr.*, vol. 2, p. 265, *seq.*)

Demarātus, I. the son and successor of Ariston on the throne of Sparta, B.C. 526. He was deposed, through the intrigues of Cleomenes, his colleague, on the ground of his being illegitimate. After his deposition, he was chosen and held the office of magistrate; but, being insultingly derided on one occasion by Le-

otychides, who had been appointed king in his stead, he retired, first to the island of Zacynthus, whither he was pursued by the Lacedæmonians, and afterward crossed over into Asia to Darius, who received him honourably, and presented him with lands and cities. (*Herod.*, 6, 65, 70.) He enabled Xerxes subsequently to obtain the nomination to the empire, in preference to his elder brother Artabazarnes, by suggesting to him an argument, the justice of which was acknowledged by Darius. (*Herod.*, 7, 3.) We find him after this, though an exile from his country, yet sending the first intelligence to Sparta of the designs of Xerxes against Greece. (*Herod.*, 7, 239.) He accompanied the monarch on his expedition, frankly praised to him the discipline of the Greeks, and especially that of the Spartans; and, before the battle of Thermopylæ, explained to him some of the warlike customs of the last-mentioned people. (*Herod.*, 7, 209.) We learn also, that he advised Xerxes to seize, with his fleet, on the island of Cythera, off the coast of Laconia, from which he might continually infest the shores of that country. The monarch did not adopt his suggestion, but still always regarded the exile Spartan as a friend, and treated him accordingly. The nature of the advice relative to Cythera makes it more than probable that Demaratus, in sending home information of the threatened expedition of Xerxes, meant in reality to taunt and alarm his countrymen. (*Herod.*, 7, 234, *seqq.*)—II. A rich citizen of Corinth, of the family of the Bacchiadæ. When Cypselus had usurped the sovereign power of Corinth, Demaratus, with all his family, migrated to Italy, and settled at Tarquinii, 658 years before Christ. Commerce had not been deemed disreputable among the Corinthian nobility; and as a merchant, therefore, Demaratus had formed ties of friendship at this place. He brought great wealth with him. The sculptors Eucheir and Eugrammus, and Cleophantus the painter, were said to have accompanied him; and along with the fine arts of Greece, he taught (so the popular account said) alphabetic writing to the Etrurians. His son Lucumo migrated afterward to Rome, and became monarch there under the name of Tarquinius Priscus. (*Plin.*, 35, 5.—*Liv.*, 1, 34, *seqq.*)—III. A Corinthian, in the time of Philip and his son Alexander. He had connexions of hospitality with the royal family of Macedon, and, having paid a visit to Philip, succeeded in reconciling that monarch to his son. After Alexander had overthrown the Persian empire, Demaratus, though advanced in years, made a voyage to the east in order to see the conqueror, and, when he beheld him, exclaimed, "What a pleasure have those Greeks missed, who died without seeing Alexander seated on the throne of Darius!" He died soon after, and was honoured with a magnificent funeral. (*Plut.*, *Vit. Alex.*, c. 37.—*Id. ibid.*, c. 56.—*Id.*, *Vit. Ages.*, c. 15.)—IV. A Corinthian exile at the court of Philip, king of Macedonia. (*Plut.*, *Alex.*)

DEMETRIA, a festival in honour of Ceres, called by the Greeks *Demêter* (Δημήτηρ). It was then customary for the votaries of the goddess to lash themselves with whips made with the bark of trees. The Athenians instituted for a short time a solemnity of the same name, in honour of Demetrius Poliorcêtes.

DEMETRIAS, a city of Thessaly, on the Sinus Pelasgicus or Pagasæus, at the mouth of the river Onchestus. It owed its name and origin to Demetrius Poliorcetes, about 290 B.C., and derived, as Strabo reports, its population, in the first instance, from the neighbouring towns of Nelia, Pagasæ, Ormenium, Rhizus, Sepias, Olizon, Boebe, and Iolcos, all of which were finally included within its territory. (*Strabo*, 436.—*Plut.*, *Vit. Demetr.*) It soon became one of the most flourishing towns in Thessaly, and, in a military point of view, was allowed to rank among the principal fortresses of Greece. It was, in fact, most advantageously placed for defending the approaches to the defile of Tempe, as well on the side of the plains as on that of the mountains. Its maritime situation also, both from its proximity to the island of Eubœa, to Attica, the Peloponnesus, the Cyclades, and the opposite shores of Asia, rendered it a most important acquisition to the sovereigns of Macedonia. Hence Philip, the son of Demetrius, is said to have termed it one of the chains of Greece. (*Polyb.*, 17, 11.—*Liv.*, 32, 37.—*Id.*, 28, 5.) After the battle of Cynoscephalæ, it became the principal town of the Magnesian republic, and the seat of government. It fell under the Roman power after the battle of Pydna. Demetrias is generally thought to coincide with the modern *Volo*; but this last occupies the site of the ancient Pagasæ. (*Cramer's Anc. Greece*, vol. 1, p. 434.)

DEMETRIUS, I. a son of Antigonus and Stratonice, surnamed Poliorcêtes (Πολιορκητής), "*besieger of cities*," from his talents as an engineer, and his peculiar skill in conducting sieges, especially by the aid of machines and engines either invented or improved by himself. At the age of twenty-two he was sent by his father against Ptolemy, who had invaded Syria. He was defeated near Gaza; but he soon repaired his loss by a victory over one of the generals of the enemy. He afterward sailed with a fleet of 250 ships to Athens, and restored the Athenians to liberty, by freeing them from the power of Cassander and Ptolemy, and expelling the garrison which was stationed there under Demetrius Phalereus. The gratitude of the Athenians to their deliverer passed all bounds, or was only equalled by their fulsome and impious adulation, the details of which are to be found in the pages of Plutarch. (*Vit. Demetr.*, c. 10.) But Demetrius was soon summoned by his father to leave the flattery of orators and demagogues, in order to resume the combined duties of an admiral and an engineer in the reduction of Cyprus. After a slight engagement with Menelaüs, the brother of Ptolemy, he laid siege to Salamis, the ancient capital of that island. The occurrences of this siege occupy a prominent place in history, not so much on account of the determined resistance opposed to the assailants, and the great importance attached to its issue by the heads of the belligerent parties, as for a new species of warlike engine invented by Demetrius, and first employed by him against the city of Salamis. The instrument in question was called an *Helepôlis*, or "Town-taker," and was an immense tower, consisting of nine stories, gradually diminishing as they rose in altitude, and affording accommodation for a large number of armed men, who discharged all sorts of missiles against the ramparts of the enemy. Ptolemy, dreading the fall of Salamis, which would pave the way, as he easily foresaw, for the entire conquest of Cyprus, had already made formidable preparations for compelling Demetrius to raise the siege. A memorable seafight ensued, in which the ruler of Egypt was completely defeated, with the loss of nearly all his fleet, and thirty thousand prisoners. An invasion of Egypt, by Antigonus, then took place, but ended disgracefully; and Demetrius was sent to reduce the Rhodians, who persisted in remaining allies to Ptolemy. The operations of the son of Antigonus before Rhodes, and the resolute defence of the place by the inhabitants, present perhaps the most remarkable example of skill and heroism that is to be found in the annals of ancient warfare. The *Helepolis* employed on this occasion greatly exceeded the one that was used in the siege of Salamis. Its towers were 150 feet high; it was supported on eight enormous wheels, and propelled by the labour of 3400 men. After a siege of a whole year, however, the enterprise was abandoned, a treaty was concluded with the Rhodians, and Demetrius, at the request of the Athenians, who were now again subjected to the Macedonian yoke, proceeded to rescue Greece from the power of Cassander. In this he was so success-

ful that he ultimately spread the terror of his arms over the whole of that country. The object of Antigonus and his son was now to effect the final subjugation of Macedonia, Egypt, and the East. The confederacy of Seleucus, Ptolemy, Lysimachus, and Cassander was therefore renewed, with the view of crushing these ambitious schemes, and in the battle of Ipsus they succeeded in effecting their object. Antigonus fell in the conflict, and Demetrius, after a precipitate flight of 200 miles, regained his fleet with only a small remnant of his once powerful host. Sailing soon after to Athens, he received information from the fickle and ungrateful inhabitants that they had resolved to admit no king within their city; upon which, finding that all Greece had now submitted to the influence of Cassander, he made a descent on the coast at Corinth for the mere purposes of plunder and revenge, and afterward committed similar ravages along the whole coast of Thrace. Fortune, however, soon smiled again. Seleucus, jealous of the power of Lysimachus, whose territories now extended to the Syrian borders, resolved to strengthen his own dominions by forming an alliance with the family of Demetrius, which was still possessed of considerable claims and interests. He therefore made proposals for, and obtained in marriage, the accomplished Stratonice, the daughter of his former rival. The power of Demetrius again became formidable, an alliance with Ptolemy, who gave him his daughter Ptolemaïs in marriage, having also added to its increase. Having compelled the Athenians to open their gates and receive a garrison, and having generously forgiven their previous fickleness, he turned his attention to Macedonia, and having embraced an opportunity of interfering in the affairs of that country, which was afforded by dissensions between the two sons of Cassander, he cut off Alexander, one of the two princes, and made himself master of the throne. His restless ambition now projected new conquests in Europe and Asia. Turning his arms against Pyrrhus, he drove him from Thessaly, and then marched to Thebes, which he took by assault. About the same time also he built the city of Demetrias on the Pelasgic gulf; and, in order to increase his naval power, formed a matrimonial union with the daughter of Agathocles, tyrant of Sicily. His fleet at length amounted to 500 gallies, many of them having fifteen or sixteen banks of oars; while his land forces exceeded considerably 100,000 men, of which more than 12,000 were cavalry. This formidable power excited the alarm of Lysimachus and Ptolemy; the latter advanced against Greece with his fleet, while the former, with Pyrrhus his ally, made a land attack on Macedon in two different points at once. Demetrius took the field with his usual alacrity, but when he approached the position of Pyrrhus, the greater part of his troops deserted him, and he was compelled to flee. Leaving Macedon a prey to Lysimachus and Pyrrhus, the active Demetrius passed over into Asia Minor with a body of his best troops, resolved to assail his adversary in the most vulnerable quarter. The enterprise was at first attended with the most brilliant success. In a short time, however, a check was imposed on his career by Agathocles, the son of Lysimachus, and Demetrius was compelled to apply for protection to his aged son-in-law Seleucus. The latter yielded to his solicitations only so far as to grant him permission to spend two months within his territory; and was subsequently induced by his courtiers to rid himself of so dangerous a guest, by sending him a prisoner to a strong fortress on the Syrian coast, about sixty miles south of Antioch. A sufficient revenue was allowed him for his support, and he was permitted to indulge in the chace and other manly exercises, always, however, under the eye of his keepers. At last, however, giving up all active pursuits, he closed his checkered life, at the end of three years, a victim to chagrin, sloth, and intemperance. His remains were delivered up to his son Antigonus, who interred them with great splendour in the city of Demetrias. The age of Demetrius at the time of his death was fifty-four. His posterity enjoyed the throne of Macedon in continued succession down to Perses, when the Roman conquest took place. —Demetrius was remarkable for the possession of two qualities, which seem to be altogether inconsistent with each other, an excessive love of pleasure and an ardent passion for glory. His courage in conflicts, his profound acquaintance with the military art, and his skill, particularly in the construction of warlike engines, constitute strong claims on the remembrance of posterity. His dissolute morals have been justly censured, but there were many excellent traits of character which went far towards counterbalancing his vices. He always showed himself a dutiful and affectionate son, a mild and generous conqueror, and a liberal patron of the arts. (*Plut., Vit. Demetr.*)—II. Son of Antigonus Gonātas, and grandson of Demetrius Poliorcētes, succeeded his father, B.C. 243. He made war on the Ætolians and Achæans, and was successful against both, especially the latter, whom he defeated, although under the command of Aratus. He had distinguished himself, before coming to the throne, by driving Alexander of Epirus out of Macedonia, and also stripping him of his own dominions. He reigned ten years, and was succeeded by his son, Philip III. (*Justin*, 26, 2.—*Id. ib.*, 28, 3.)—III. Son of Philip III., of Macedonia. He was an excellent prince, greatly beloved by his countrymen, and was sent by his father as a hostage to Rome, where he also made many friends. He was subsequently liberated, and not long after paid a second visit to the capital of Italy, as an ambassador from Philip, on which occasion he obtained, by his modest and candid deportment, favourable terms for his parent, when the latter was complained of to the Roman senate by the cities of Greece. Returning home loaded with marks of distinction from the Romans, and honoured by the Macedonians themselves, who regarded him as the liberator of their country, he excited the jealousy of his own father, and the envy and hatred of his brother Perses. The latter eventually accused him of aspiring to the crown, and of carrying on, for this purpose, a secret correspondence with the Romans. Philip, lending too credulous an ear to the charge, put his son Demetrius to death, and only discovered, when too late, the utter falsity of the accusation. (*Liv.*, 33, 30.—*Id.*, 39, 35, *seqq.*—*Id.*, 40, 5.—*Id.*, 40, 24.—*Id.*, 40, 54, *seqq.*)—IV. Surnamed *Soter* (Σωτήρ), or "the Preserver," was the son of Seleucus Philopător; and was sent by his father, at the age of twenty-three, as a hostage to Rome. He was living there in this condition when his father died of poison, B.C. 176. His uncle Antiochus Epiphanes thereupon usurped the throne, and was succeeded by Antiochus Eupator. Demetrius, meanwhile, having in vain endeavoured to interest the senate in his behalf, secretly escaped from Rome, through the advice of Polybius the historian, and, finding a party in Syria ready to support his claims, defeated and put to death Eupator, and ascended the throne. He was subsequently acknowledged as king by the Romans. After this he freed the Babylonians from the tyranny of Timarchus and Heraclides, and was honoured for this service with the title of *Soter*. At a subsequent period he sent his generals Nicanor and Bacchides into Judæa, at the solicitation of Alcimus, the high-priest, who had usurped that office with the aid of Eupator. These two commanders ravaged the country, and Bacchides defeated and slew the celebrated Judas Maccabæus. Demetrius, at last, became so hated by his own subjects, and an object of so much dislike, if not of fear, to the neighbouring princes, that they advocated the claims of Alexander Bala, and he fell in battle against this competitor for the crown,

after having reigned twelve years (from B.C. 162 to B.C. 150). His death was avenged, however, by his son and successor Demetrius Nicator. (*Polyb.*, 31, 12.—*Id.*, 31, 19.—*Id.*, 32, 4, *seqq.*—*Id.*, 33, 14, *seqq.*—*Justin*, 34, 3.—*Id.*, 35, 1.)—V. Son of the preceding, was surnamed *Nicator*, or "the Conqueror." He drove out Alexander Bala, with the aid of Ptolemy Philometor, who had given him his daughter Cleopatra in marriage, though she was already the wife of Bala. He ascended the throne B.C. 146, but soon abandoned himself to a life of indolence and debauchery, leaving the reins of government in the hands of Lasthenes, his favourite, an unprincipled and violent man. The disgust to which his conduct gave rise induced Tryphon, who had been governor of Antioch under Bala, to revolt, and place upon the throne Antiochus Dionysius, son of Bala and Cleopatra, a child only four years of age. A battle ensued, in which Demetrius was defeated, and Antiochus, now receiving the surname of Theos, was conducted by the victors to Antioch, and proclaimed king of Syria. He reigned, however, only in name. The actual monarch was Tryphon, who put him to death at the end of about two years, and caused himself to be proclaimed in his stead. Demetrius, meanwhile, held his court at Seleucia. Thinking that the crimes of Tryphon would soon make him universally detested, he turned his arms in a different direction, and marched against the Parthians, in the hope that, if he returned victorious, he would be enabled the more easily to rid himself of his Syrian antagonist. After some successes, however, he was entrapped and made prisoner by the Parthian monarch Mithradates, and his army was attacked and cut to pieces. His captivity among the Parthians was an honourable one, and Mithradates made him espouse his daughter Rhodoguna. The intelligence of this marriage so exasperated Cleopatra, that she gave her hand to Antiochus Sidetes, her brother-in-law, who thereupon ascended the throne. Sidetes having been slain in a battle with the Parthians after a reign of several years, Demetrius escaped from the hands of Mithradates and remounted the throne. His subjects, however, unable any longer to endure his pride and cruelty, requested from Ptolemy Physcon, a king of the race of the Seleucidæ to govern them. Ptolemy sent Alexander Zebina. Demetrius, driven out by the Syrians, came to Ptolemaïs, where Cleopatra, his first wife, then held sway, but the gates were shut against him. He then took refuge in Tyre, but was put to death by the governor of the city. Zebina recompensed the Tyrians for this act, by permitting them to live according to their own laws, and from this period commences what is called by chronologists the era of the independence of Tyre, which was still subsisting at the time of the council of Chalcedon, 574 years after this event. (*Joseph.*, *Ant. Jud.*, 13, 9.—*Id. ib.*, 13, 12.—*Id. ib.*, 13, 17.—*Justin*, 36, 1.—*Id.*, 39, 1.—*L'Art de verifier les Dates*, vol. 2, p. 331.)—VI. Surnamed *Eucærus* (Εὔκαιρος), "the Seasonable" or "Fortunate," was the fourth son of Antiochus Grypus. He was proclaimed king at Damascus, and, in conjunction with his brother Philip, to whom a part of Syria remained faithful, drove out Antiochus Eusebes from that country, compelling him to take refuge among the Parthians. The two brothers then divided Syria between them, Antioch being the capital of Philip, and Damascus that of Demetrius. The latter afterward marched to the aid of the Jews, who had revolted from their king Alexander Janneus. He was recalled, however, to his own dominions by the news of an invasion on the part of his own brother Philip. He took Antioch, and besieged Philip in Berœa; but the latter being succoured by the Parthians and Arabians, Demetrius was besieged in his own camp, and at length taken prisoner. He was brought to the King of Parthia, who treated him with great distinction, and sent him into Upper Asia. He reigned a little over six years. The Abbé Belley has written a learned dissertation on the reign of this monarch, illustrated by medals. (*Mem. de l'Acad. des. Inscr.*, vol. 29.)—VII. Pepagomenus, a medical writer, who flourished during the reign of Michael VIII. (Palæologus). By the order of this monarch, he wrote a work on the Gout (περὶ Ποδάγρας). We have two treatises under his name; but it is extremely doubtful whether he was indeed their author. The first is on the art of training falcons; the second, on the mode of breaking and training dogs. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 265.) The best edition of the treatise on the gout is that of Bernhard, *Amst.*, 1753, 8vo.—VIII. Phalèreus (three syllables—Φαληρεύς), a native of Phalērum in Attica, and the last of the more distinguished orators of Greece. He was the son of a person who had been slave to Timotheus and Conon. (Compare *Ælian*, *Var. Hist.*, 12, 43, and the remarks of Perizonius, *ad loc.*) But, though born in this low condition, he soon made himself distinguished by his talents, and was already a conspicuous individual in the public assemblies when Antipater became master of Athens; for he was obliged to save himself by flight from the vengeance of the Macedonian party. He was compelled to quit the city a second time, when Polysperchon took possession of it through his son. Subsequently named by Cassander as governor of Athens (B.C. 312), he so gained the affections of his countrymen, that, during the ten years in which he filled this office, they are said to have raised to him three hundred and sixty statues. Athenæus, however, on the authority of Duris, a Samian writer, reproaches him with luxurious and expensive habits, while he prescribed, at the same time, frugality to his fellow-citizens, and fixed limits for their expenditures. It is thought, however, that Duris, or else Athenæus in copying him, erred with respect to the name; since what the latter relates of Demetrius Phalereus, Ælian mentions of Demetrius Poliorcetes. (*Var. Hist.*, 9, 19.) After the death of his protector, Demetrius was driven from Athens by Antigonus and Demetrius Poliorcetes (B.C. 306). The people of that city, always fickle, always ungrateful, always the sport of the demagogues who ruled them, overthrew the numerous statues they had erected to him, although he had been their benefactor and idol, and even condemned him to death. Demetrius, upon this, retired to the court of Alexandrea, where he lived upward of twenty years. It is generally supposed that he was the individual who gave Ptolemy the advice to found the Museum and famous library. This prince consulted him also as to the choice of a successor. Demetrius was in favour of the monarch's eldest son, but the king eventually decided for the son whom he had by his second wife Berenice. When Ptolemy II., therefore, came to the throne, he revenged himself on the unlucky counsellor by exiling him to a distant province in Upper Egypt, where Demetrius put an end to his own life by the bite of an asp (B.C. 284.—Compare the dissertation of Bonamy, on the life of Demetrius Phalereus, *Mem. de l'Acad. des. Inscr. et Belles Lettres*, vol. 7, p. 157, *seqq.*). Cicero describes Demetrius as a polished, sweet, and graceful speaker, but deficient in energy and power. (*De Orat.*, 2, 23.—*Brut.*, 9.) Quintilian assigns to him much of talent and fluency. (*Inst. Or.*, 10, 1, 80.) Both writers, however, agree that he was the first who deviated in a marked degree from the character that previously belonged to Attic eloquence. We cannot form any opinion of our own respecting the merits of this writer, because his historical, political, and philosophical writings are all lost. In the number of these was a treatise "*On the Ionians*," and another "*On the Laws of Athens*," two pieces, the acquisition of which would prove of great value to us. Plutarch cites his treatise "*On Socrates*," which

appears to have contained also "*a Life of Aristides.*" We have said that the works of Demetrius are lost: there exists, it is true, under his name "*A Treatise on Elocution*" (περὶ Ἑρμηνείας), a work full of ingenious observations; but critics agree in making it of later origin. It appears that the copyists have confounded Demetrius Phalereus with Demetrius of Alexandrea, who flourished under Marcus Aurelius, and was, perhaps, the author of the work in question. Besides the treatise on Elocution, there exists a small work *On the Apophthegms of the Seven Sages*, which Stobæus has inserted in his third discourse, as being the production of Demetrius Phalereus.—The best editions of the treatise on Elocution are, that of Gale, *Oxon.*, 1676, 8vo, re-edited by Fischer, *Lips.*, 1773, 8vo, and that of J. G. Schneider, *Alten.*, 1779, 8vo. This last is printed with but little care; yet it is critical, and supplied with an excellent commentary. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 241, *seqq.*)—IX. A Cynic philosopher, who flourished at Corinth in the first century. During the reign of Caligula, he taught philosophy at Rome, where he obtained the highest reputation for wisdom and virtue. He was banished from Rome in the time of Nero, for his free censure of public manners. After the death of this emperor he returned to Rome; but the boldness of his language soon offended Vespasian, and again subjected him to the punishment of exile. Apollonius, with whom he had contracted a friendship, prevailed on Titus to recall him; but under Domitian he shared the common fate of philosophers, and withdrew to Puteoli. Seneca, who was intimately acquainted with him, speaks in the highest terms of his masculine eloquence, sound judgment, intrepid fortitude, and inflexible integrity. (*Seneca, de Vit. Beat.*, 25.)

Democēdes, a celebrated physician of Crotona, son of Calliphon, and intimate with Polycrates. He was carried as a prisoner from Samos to Darius, king of Persia, where he acquired great riches and much reputation by two cures which he performed, one on the king, and the other on Atossa. Always desirous of returning to his native country, he pretended to enter into the views and interests of the Persians, and procured himself to be sent with some nobles to explore the coast of Greece, and to ascertain in what parts it might be attacked with the greatest probability of success. Stopping at Tarentum, the Persians were seized as spies, and Democedes escaped to Crotona, whither the Persians followed him, and demanded, but in vain, that he should be restored. He settled there, and married the daughter of Milo. (*Ælian, V. H.*, 8, 18. —*Herodot.*, 3, 124, &c.)

Democritus, a celebrated philosopher, born at Abdera, about 490 or 494 B.C., but according to some, 460 or 470 B.C. His father was a man of noble family and of great wealth, and contributed largely towards the entertainment of the army of Xerxes, on his return to Asia. As a reward for this service, the Persian monarch made him and the other Abderites rich presents, and left among them several Chaldæan Magi. Democritus, according to Diogenes Laertius, was instructed by these Eastern sages in astronomy and theology. After the death of his father, he determined to travel in search of wisdom; and devoted to this purpose the portion which fell to him, amounting to one hundred talents. He is said to have visited Egypt and Ethiopia, the Persian Magi, and, according to some, even the Gymnosophists of India. Whether, in the course of his travels, he visited Athens or attended upon Anaxagoras, is uncertain. There can be little doubt, however, that, during some part of his life, he was instructed in the Pythagorean school, and particularly that he was a disciple of Leucippus. After a long course of years thus spent in travelling, Democritus returned to Abdera, richly stored with the treasures of philosophy, but destitute even of the necessary means of subsistence. His brother Damosis, however, received him kindly, and liberally supplied all his wants. It was a law in Abdera, that whoever should waste his patrimony, should be deprived of the rites of sepulture. Democritus, desiring to avoid this disgrace, gave public lectures to the people, chiefly from his larger *Diacosmus*, the most valuable of his writings; in return, he received from his hearers many valuable presents, and other testimonies of respect, which relieved him from all apprehension of suffering public censure as a spendthrift. Democritus, by his learning and wisdom, and especially by his acquaintance with natural phenomena, acquired great fame, and excited much admiration among the ignorant Abderites. By giving previous notices of unexpected changes in the weather, and by other artifices, he had the address to make them believe that he possessed a power of predicting future events, and they not only looked upon him as something more than mortal, but even proposed to invest him with the direction of their public affairs. From inclination and habit, however, he preferred a contemplative to an active life, and therefore declined these public honours, and passed the remainder of his days in solitude. It is said that from this time he spent his days and nights in caverns and sepulchres; and some even relate, that, in order to be more perfectly master of his intellectual faculties, he deprived himself, by means of a burning-glass, of the organs of sight. The story, however, is utterly incredible, since the writers who mention it affirm that Democritus employed his leisure in writing books, and in dissecting the bodies of animals, neither of which could well have been effected without eyes. Nor is greater credit due to the tale that Democritus spent his leisure hours in chemical researches after the philosopher's stone, the dream of a later age; or to the story of his conversation with Hippocrates, grounded upon letters which are said to have passed between the father of medicine and the people of Abdera, on the supposed madness of Democritus, but which are so evidently spurious that it would require the credulity of the Abderites themselves to suppose them genuine. The only reasonable conclusion that can be drawn from these and other marvellous tales, is, that Democritus was, what he is commonly represented to have been, a man of lofty genius and penetrating judgment, who, by a long course of study and observation, became an eminent master of speculative and physical science; the natural consequence of which was, that, like Roger Bacon in a later period, he astonished and imposed upon his ignorant and credulous countrymen. Petronius relates, that he was perfectly acquainted with the virtues of herbs, plants, and stones, and that he spent his life in making experiments upon natural bodies.—Democritus has been commonly known under the appellation of "*The Laughing Philosopher;*" and it is gravely related by Seneca (*De Ira*, 2, 10.—*De Tranq.*, 15), that he never appeared in public without expressing his contempt of the follies of mankind by laughter. But this account is wholly inconsistent with what has been related concerning his fondness for a life of gloomy solitude and profound contemplation; and with the strength and elevation of mind which his philosophical researches must have required, and which are ascribed to him by the general voice of antiquity. Thus much, however, may be easily admitted on the credit of Ælian (*V. H.*, 4, 20) and Lucian (*Vit. Auct.*, vol. 3, p. 112, *ed. Bip.*), that a man so superior to the generality of his contemporaries, and whose lot it was to live among a race of men who were stupid to a proverb, might frequently treat their follies with ridicule and contempt. Accordingly, we find that, among his fellow-citizens, he obtained the appellation of γελασῖνος, or the "*Derider.*" Democritus appears to have been in his morals chaste and temperate; and his sobriety was repaid by a healthy old age. He lived and en-

joyed the use of his faculties to the term of a hundred years (some say several years longer), and at last died through mere decay.—Democritus expanded the atomic theory of his master Leucippus, to support the truth of which he maintained the impossibility of division *ad infinitum*; and from the difficulty of assigning a commencement of time, he argued the eternity of existing nature, of void space, and of motion. He supposed the atoms, originally similar, to be endowed with certain properties, such as impenetrability, and a density proportionate to their volume. He referred every active and passive affection to motion, caused by impact, limited by the principle he assumed, that like can only act on like. He drew a distinction between primary motion and secondary; impulse and reaction; from a combination of which he produced rotatory motion. Herein consists the law of necessity, by which all things in nature are ruled. From the endless multiplicity of atoms have resulted the worlds which we behold, with all the properties of immensity, resemblance, and dissimilitude which belong to them. The soul consists (such is his doctrine) of globular atoms of fire, which impart movement to the body. Maintaining his atomic theory throughout, Democritus introduced the hypothesis of images (*εἴδωλα*), a species of emanation from external objects, which make an impression on our senses, and from the influence of which he deduced sensation (*αἰσθησις*) and thought (*νόησις*). He distinguished between a rude, imperfect, and therefore false perception, and a true one. In the same manner, consistently with his theory, he accounted for the popular notions of the Deity; partly through our incapacity to understand fully the phenomena of which we are witnesses, and partly from the impressions communicated by certain beings (*εἴδωλα*) of enormous stature, and resembling the human figure, which inhabit the air. To these he ascribed dreams, and the causes of divination. He carried his theory into practical philosophy also, laying down that happiness consisted in an equability of temperament (*εὐθυμία*), whence he deduced his moral principles and prudential maxims. It was from Democritus that Epicurus borrowed the principal features of his metaphysics. (*Enfield's History of Philosophy*, vol. 1, p. 423, *seqq.*—*Ritter, Hist. Phil.*, vol. 1, p. 544, *seqq.*—*Tennemann's Manual*, p. 79.)

Demodŏcus, I. a musician at the court of Alcinoüs, who sang in the presence of Ulysses. (*Hom., Od.*, 8, 44.—*Plut., de Mus.*)—II. A Trojan chief, who came with Æneas into Italy, where he was killed. (*Virg., Æn.*, 10, 413.)

Demolĕon, I. a centaur, killed by Theseus at the nuptials of Pirithoüs. (*Ovid, Met.*, 12, 356.)—II. A son of Antenor, killed by Achilles. (*Hom., Il.*, 20, 395.)

Demŏnax, a Cynic philosopher, of excellent character, contemporary with Lucian, who relates his history. He was a native of Cyprus, of wealthy parents, and is described by Lucian as having been the best philosopher he ever knew. Demonax resided at Athens, attained to the age of nearly 90 years, and was honoured at his death with a public funeral. (*Lucian, Vit. Demonact.*, vol. 5, p. 231, *seqq., ed. Bip.*)

Demophŏon or Demŏphon. *Vid.* Phyllis.

Demosthĕnes, I. a celebrated Athenian orator, a native of the borough of Pæania, in the tribe Pandionis. His father, Demosthenes, was a citizen of rank and opulence, and the proprietor of a manufactory of arms; not a common blacksmith, as the language of Juvenal (10, 130) would lead us to believe. The son was born in the fourth year of the 98th Olympiad, B.C. 385, and lost his father at the early age of seven years, when he was left to the care of his mother, Cleobule. The guardians to whom his father had intrusted the administration of a large property proving faithless to their charge, and wasting a large portion of his patrimony, the orator's early studies were seriously impeded by the want of sufficient means, to say nothing of the over-anxious fears of maternal tenderness, and the delicate state of his own health. When Demosthenes was about sixteen years of age, his curiosity was attracted by a trial in which Callistratus pleaded, and won a cause of considerable importance. The eloquence which procured, and the acclamations which followed, his success, so inflamed the ambition of the young Athenian, that he determined to devote himself thenceforward to the assiduous study of oratory. He chose Isæus as his master rather than Isocrates (either because this plan was less expensive, or because the style of the latter was not sufficiently nervous and energetic): from Plato, also, he imbibed much of the richness and the grandeur which characterized the writings of that mighty master. At the age of seventeen he appeared before the public tribunals, and pronounced against his faithless guardians, and against a debtor to his father's estate, five orations, which were crowned with complete success. These discourses, in all probability, had received the finishing hand from Isæus, under whom Demosthenes continued to study for the space of four years after he had reached his majority. An opening so brilliantly successful imboldened the young orator, as may well be supposed, to speak before the people; but, when he made the attempt, his feeble and stammering voice, his interrupted respiration, his ungraceful gestures, and his ill-arranged periods, brought upon him general ridicule. Returning home in the utmost distress, he was reanimated by the kind aid of the actor Satyrus, who, having requested Demosthenes to repeat some passage from a dramatic poet, pronounced the same extract after him with so much correctness of enunciation, and in a manner so true to nature, that it appeared to the young orator to be quite a different passage. Convinced, thereupon, how much grace and persuasive power a proper enunciation and manner add to the best oration, he resolved to correct the deficiencies of his youth, and accomplished this with a zeal and perseverance which have passed into a proverb. How deeply he commands our respect and admiration by his struggles to overcome his natural infirmities, and remove the impressions produced by his first appearance before his assembled countrymen! He was not indebted for the glory he acquired either to the bounty of nature or to the favour of circumstances, but to the inherent strength of his own unconquerable will. To free himself from stammering, he spoke with pebbles in his mouth, a story resting on the authority of Demetrius Phalereus, his contemporary. It also appears that he was unable to articulate clearly the letter R; but he vanquished that difficulty most perfectly; for Cicero says, "*exercitatione fecisse ut* plenissime *diceret.*" He removed the distortion of features, which accompanied his utterance, by watching the movements of his countenance in a mirror; and a naked sword was suspended over his left shoulder while he was declaiming in private, to prevent its rising above the level of the right. That his enunciation might be loud and full of emphasis, he frequently ran up the steepest and most uneven walks, an exercise by which his voice acquired both force and energy; and on the seashore, when the waves were violently agitated, he declaimed aloud, to accustom himself to the noise and tumult of a public assembly. He constructed a subterranean study, where he would often stay for two or three months together, shaving one side of his head, that, in case he should wish to go abroad, the shame of appearing in that condition might keep him within. In this solitary retreat, by the light of his lamp, he copied and recopied, ten times at least, the orations scattered throughout the history of Thucydides, for the purpose of moulding his own style after so pure a model.—Whatever may be the truth of these several stories, Demosthenes got credit for the most inde-

fatigable labour in the acquisition of his art. His enemies, at a subsequent period of his career, attempted to ridicule this extraordinary industry, by remarking that all his arguments "smelt of the lamp," and they eagerly embraced the opportunity of denying him the possession of natural talents. A malicious opinion like this would easily find credit; and, in fact, a similar mistake is very frequently made; for, since it is acknowledged on all hands, that all successful men who are naturally dull must be industrious, the converse of the proposition grows into repute, and it is inferred that all men who are industrious must necessarily be dull. The accusation against Demosthenes seems to have rested chiefly on his known reluctance to speak without preparation. The fact is, that, though he could exert the talent of extemporaneous speaking, he avoided rather than sought such occasions, partly from deference to his audience, and partly from apprehending the possibility of a failure. Plutarch, who mentions this reluctance of the orator, speaks at the same time of the great merit of his extemporaneous effusions.—Demosthenes reappeared in public, after the rigorous discipline of private study, at the age of 25 years, and pronounced two orations against Leptines, the author of a law which imposed on every citizen of Athens, except the descendants of Harmodius and Aristogiton, the exercise of certain burdensome functions. The second of these discourses, entitled "*Of Immunities*," is regarded as one of his happiest efforts. After this he became much engaged with the business of the bar, and these professional labours, added to the scanty portion of his patrimony which he had recovered from his guardians, appear to have formed his only means of support. But, whatever may have been the distinction and the advantages which Demosthenes acquired by his practice at the bar, his principal glory is derived from his political discourses. At the period when he engaged in public affairs, the state was a mere wreck. Public spirit was at the lowest ebb; the laws had lost their authority, the austerity of early manners had yielded to the inroads of luxury, activity to indolence, probity to venality, and the people were far advanced upon the route which conducts a nation to irremediable servitude. Of the virtues of their forefathers there remained to the Athenians naught save an attachment, carried almost to enthusiasm, for their native soil, for that country the possession of which had been contested even by the gods. On the slightest occasion this feeling of patriotism was sure to display itself; thanks to this sentiment, the people of Athens were still capable of making the most strenuous efforts for the preservation of their freedom. No one knew better than Demosthenes the art of exciting and keeping alive this enthusiasm. His penetration enabled him easily to divine the ambitious plans of Philip of Macedon, from the very outset of that monarch's operations, and he resolved to counteract them. His whole public career, indeed, had but one object in view, and that was, war with Philip. For the space of fourteen years did this monarch find the Athenian orator continually in his path, and every attempt proved unavailing to corrupt so formidable an adversary. These fourteen years, which immediately preceded the fall of Grecian freedom, constitute the brightest period in the history of Demosthenes. And yet his courage was political rather than military. At Chæronea he fled from the field of battle, though in the Athenian assembly no private apprehensions could check his eloquence or influence his conduct. But, though overpowered in the contest with the enemy of Athenian independence, he received after his defeat the most glorious recompense, which, in accordance with Grecian customs, a grateful country could bestow upon a virtuous son. Athens decreed him a crown of gold. The reward was opposed by Æschines. The combat of eloquence which arose between the two orators, attracted to Athens an immense concourse of spectators. Demosthenes triumphed, and his antagonist, not having received the fifth part of the votes, was, in conformity with the existing law, compelled to retire into exile. A short time after this splendid victory, Demosthenes was condemned for having suffered himself to be bribed by Harpalus, a Macedonian governor, who, dreading the anger of Alexander, had come to Athens to hide there the fruit of his extortion and rapine, and had bargained with the popular leaders of the day for the protection of the republic. Demosthenes, having escaped from imprisonment, fled to Ægina, whence he could behold the shores of his beloved country, and earnestly and constantly protested his innocence. After the death of Alexander he was restored, and his entry into Athens was marked by every demonstration of joy. A new league was formed among the Grecian cities against the Macedonians, and Demosthenes was the soul of it. But the confederacy was broken up by Antipater, and the death of the orator was decreed. He retired thereupon from Athens to the island of Calauria, off the coast of Argolis, and, being still pursued by the satellites of Antipater, terminated his life there by poison, in the temple of Neptune, at the age of above sixty years.—Before the time of Demosthenes there existed three distinct styles of eloquence: that of Lysias, mild and persuasive, quietly engaged the attention, and won the assent of an audience; that of Thucydides, bold and animated, awakened the feelings and powerfully forced conviction on the mind; while that of Isocrates was, as it were, a combination of the two former. Demosthenes can scarcely be said to have proposed any individual as a model, although he bestowed so much untiring labour on the historian of the Peloponnesian war. He rather culled all that was valuable from the various styles of his great predecessors, working them up, and blending them into one harmonious whole: not, however, that there is such a uniformity or mannerism in his works as prevents him from applying himself with versatility to a variety of subjects; on the contrary, he seems to have had the power of carrying each individual style to perfection, and of adapting himself with equal excellence to each successive topic. In the general structure of many of his sentences, he resembles Thucydides; but he is more simple and perspicuous, and better calculated to be quickly comprehended by an audience. On the other hand, his clearness in narration, his elegance and purity of diction, and (to borrow a metaphor from a sister art) his correct keeping, remind the reader of Lysias. But the argumentative parts of the speeches of Lysias are often deficient in vigour; whereas earnestness, power, zeal, rapidity, and passion, all exemplified in plain, unornamented language, and a strain of close, business-like reasoning, are the distinctive characteristics of Demosthenes. The general tone of his oratory, indeed, was admirably adapted to an Athenian audience, constituted as it was of those whose habits of life were mechanical, and of those whom ambition or taste had led to the cultivation of literature. The former were captivated by sheer sense, urged with masculine force and inextinguishable spirit, and by the forcible application of plain truths; and yet there was enough of grace and variety to please more learned and fastidious auditors. "His style," as Hume well observes, "is rapid harmony, exactly adjusted to the sense: it is vehement reasoning, without any appearance of art: it is disdain, anger, boldness, freedom, involved in a continued stream of argument; and, of all human productions, the orations of Demosthenes present to us the models which approach the nearest to perfection." Another very remarkable excellence of Demosthenes is the collocation of his words. The arrangement of sentences in such a manner that their cadences should be harmonious, and, to a certain degree, rhythmical, was a study much in use among the great masters of Gre-

cian composition. Plato passed the latter years of his life in correcting his dialogues; and that very simplicity remarkable in the structure of the periods of Demosthenes is itself the result of art.—The question has often been raised as to the secret of the success of Demosthenes. How is it that he attained to his astonishing pre-eminence? How is it that, in a faculty which is common to the whole species, that of communicating our thoughts and feelings in language, the palm is conceded to him alone by the unanimous and willing consent of all nations and ages? And this universal approbation will appear the more extraordinary to a reader who for the first time peruses his unrivalled orations. They do not exhibit any of that ostentatious declamation, on which loosely hangs the fame of so many pretenders to eloquence. There appears no deep reflection to indicate a more than ordinary penetration, or any philosophical remarks to prove the extent of his acquaintance with the great moral writers of his country. He affects no learning, and he displays none. He aims at no elegance; he seeks no glaring ornaments; he rarely touches the heart with a soft or melting appeal, and when he does, it is only with an effect in which a third-rate artist would have surpassed him. He had no wit, no humour, no vivacity, in our acceptance of these terms, qualities which contribute so much to the formation of a modern orator. He wanted all these undeniable attributes of eloquence, and yet who rivals him?—The secret of his power is simple; it lies essentially in this, that his political principles were interwoven with his very spirit; they were not assumed to serve an interested purpose, to be laid aside when he descended from the Bema, and resumed when he sought to accomplish an object. No; they were deeply seated in his heart, and emanated from its profoundest depth. The more his country was environed by dangers, the more steady was his resolution. Nothing ever impaired the truth and integrity of his feelings, or weakened his generous conviction. It was his undeviating firmness, his disdain of all compromise, that made him the first of statesmen and orators; in this lay the substance of his power, the primary foundation of his superiority; the rest was merely secondary. The mystery of his mighty influence, then, lay in his honesty; and it is this that gave warmth and tone to his feelings, an energy to his language, and an impression to his manner, before which every imputation of insincerity must have immediately vanished.—We may hence perceive the meaning of Demosthenes himself, when, to one who asked him what was the first requisite in an orator, he merely replied, "*Delivery*" (*ὑπόκρισις*); and when asked what were the second and third requisites, gave the same answer as at first. (*Plut., Vit. X. Orat.*, p. 845.) His idea was this: a lifeless manner on the part of a public speaker, shows that his own feelings are not enlisted in the cause which he is advocating, and it is idle for him, therefore, to seek to make converts of others, when he has failed in making one of himself. On the other hand, when the tone of voice, the gesture, the look, the whole manner of the orator, display the powerful feelings that agitate him, his emotion is communicated to his hearers, and success is inevitable. It was not, therefore, mere "action" that Demosthenes required in an orator, an error into which some have fallen from a mistranslation of the Latin rhetorical term "*actio*," as employed by Cicero (*Brut.*, 37) in mentioning this incident; but it was an attention to the whole manner of delivery, the look, the tone, the every movement, as so many unerring indications of internal emotion, and of the honesty and sincerity of the speaker. (Compare *Quintilian, Inst. Or.*, 11, 3, *init.*)—A comparison has often been drawn between Demosthenes and Cicero; but by no writer has it been done more successfully than by the celebrated Longinus. "The sublimity of the one," he remarks, "consists in his abruptness, that of the other in his diffuseness. Our countryman (Demosthenes), from the force, the fire, the mighty vehemence with which he bears down all before him, may be compared to a tempest or thunderbolt; while Cicero, like a wide-spreading conflagration, devours and rolls onward in every direction, ever maintaining its destructive energy, and nourished and supported from time to time by the fuel of various kinds with which it is continually supplied in its progress." (*Longinus*, § 12.) Cicero's eloquence is like a consular triumph; he is himself the most conspicuous figure in the procession, which is swollen with the grandeur and riches of conquered provinces. Demosthenes is the terrible sweep of a vast body of cavalry. Cicero's oratory was local, fitted only to the audience; in Athens it would not have been tolerated. Demosthenes was for the whole earth, and at all times. In Rome he would have been as resistless as in Athens; and his eloquence would be as convincing now as it was in the popular assemblies of old.—Of the orations of Demosthenes we have sixty-one remaining, and sixty-five Introductions, or *προοίμια δημηγορικά*. In confining ourselves to the classification adopted by the ancient rhetoricians, we may arrange all these discourses under one of three heads. 1. Deliberative discourses (*λόγοι συμβουλεύτικοι*), treating of political topics, and delivered either before the senate or the assembly of the people. 2. Judicial speeches (*λόγοι δικάνικοι*), having for their object accusation or defence. 3. Studied or set speeches (*λόγοι ἐπιδεικτικοι*), intended to censure or praise.—Seventeen of the orations of Demosthenes belong to the first of these classes, forty-two to the second, and two to the third. (Compare *Becker, Demosthenes als Staatsmann und Redner, Halle*, 1815, 2 vols. 8vo.)—Of the seventeen discourses which compose the first class, five treat of various subjects connected with the republic, and twelve of the quarrels between the state and King Philip. Our limits, of course, allow an examination of only a few of these, that are most important in their character. Of the twelve harangues that turn upon the quarrels of the republic with King Philip, the first was pronounced in the first year of the 107th Olympiad, B.C. 352; the second, third, and fourth, in the fourth year of the same Olympiad, B.C. 349; the fifth in the second year of the 108th Olympiad, B.C. 347; the sixth in the third of the same Olympiad, B.C. 346; the seventh in the first year of the 109th Olympiad, B.C. 344; the eighth in the second year of the same Olympiad, B.C. 343; the ninth in the third year of the same Olympiad, B.C. 342; the tenth and eleventh in the fourth year of the same Olympiad, B.C. 341; and the twelfth in the first year of the 110th Olympiad, B.C. 340.—The order here given is taken from Dionysius of Halicarnassus; but no manuscript and no editions observe it. The manuscripts give the 1st, 2d, 10th, and 11th *Philippics* of Dionysius by name, and regard his fifth as forming the conclusion of the first. They give the title of 2d, 3d, and 1st *Olynthiacs* to his 2d, 3d, and 4th. The remaining four (6th, 8th, 9th, 12th) have the following titles: "Of Peace," "Of Halonesus," "Of the Chersonese," and "On the letter of Philip." We will now speak of them in chronological order. 1st and 2d, Πρὸς Φιλίππον λόγος πρῶτος, "First Philippic." Demosthenes here exhorts his fellow-citizens to prosecute the war with the greatest vigour against Philip. This monarch had, after the defeat of the Phocians, assumed a threatening attitude, as if wishing to establish himself in their country. The discourse we are now considering has been divided into two parts, which, according to Dionysius of Halicarnassus, were pronounced at different times; but this opinion is contradicted by most critics.—3d, 4th, 5th, Ὀλυνθιακος Α.-Β. Γ. The three Olynthiacs. Their

object is to stimulate the Athenians to succour Olynthus, and prevent its falling into the hands of Philip. —6th. Περὶ τῆς εἰρήνης, "Of the Peace." Philip having obtained a seat in the council of the Amphictyons, Demosthenes advises his countrymen to preserve the peace with this prince. Libanius thinks that this discourse, though written by Demosthenes, was never delivered. Leland, Auger, Jacobs, and Bekker are, however, of a different opinion.—7th. Κατὰ Φιλίππου λόγος Β, the Second Philippic, pronounced after the return of Demosthenes from the Peloponnesus, where he had negotiated a peace between Sparta and Messenia.—8th. Περὶ τῆς Ἁλονήσου, "Of Halonesus," or, rather, of a letter of King Philip's, by which he makes a present to the Athenians of the isle of Halonesus, which he had taken from the pirates, and demands of the Athenians to share with them the office of protecting the seas. Demosthenes strenuously opposes so insulting an offer: it is, however, far from certain whether he ever pronounced such a discourse as this. Libanius says, that the ancient critics ascribed it to Hegesippus, the friend of Demosthenes. Suidas and the author of the Etymologicon Magnum agree with him. Valckenaer (*Diatr. de fragm. Eurip.*, p. 253), Larcher (*Mem. de l'Acad. des Inscr.*, &c., vol. 2, p. 243), and Bekker, also adopt this opinion: Jacobs (*Demosthenes Staatreden*, p. 378), after having stated the arguments on either side, pronounces no decision: Jacques de Tourreil (*Preface historique des Philippes de Demosthene*, p. 124) and Weiske (*Oratio de Haloneso*, &c. *Lubben.*, 1808, 4to) maintain that the speech is genuine.—9. Περὶ τῶν ἐν Χερρονήσῳ πραγμάτων, ἢ ὁ περὶ Διοπείθους, "Of the events in the Chersonese, or of Diopeithes." This general, sent at the head of a colony into the Chersonesus, had committed hostilities against the city of Cardia; the only one which Philip had reserved for himself in the conditions of peace. Diopeithes had even made an inroad into Macedonia. Philip insisted on his being punished: Demosthenes undertakes in this oration to justify the conduct of the Athenian commander.—10th. Κατὰ Φιλίππου λόγος Γ, the Third Philippic. The progress which Philip had made in Thrace, where he was preparing to lay siege to the cities of Perinthus and Byzantium, form the subject of this harangue. 11. Κατὰ Φιλίππου λόγος Δ, Fourth Philippic, pronounced at the time when Philip had raised the siege of Perinthus, in order to fall upon Byzantium. Valckenaer (*Or. de Phil.*, p. 250), Wolf (*ad Lept. Proleg.*, p. LX), and Bekker do not acknowledge this as a production of Demosthenes.—12. Ὁ πρὸς τὴν ἐπιστολὴν Φιλίππου λόγος, "On the letter of Philip." The letter of the king, to which this harangue refers, still exists. It contains many complaints, but no declaration of war. Taylor, Reiske, Valckenaer, and Bekker, consider this letter to be spurious.—We now come to the second class of the orations of Demosthenes, namely, those of a judicial nature; and here a distinction must be made between those which refer to affairs connected with the state, and those which relate to individual interests: in the former case, the procedure was called κατηγορία; in the second, δίκη; words which may be translated by "accusation" and "pleadings." Of the first species, we have twelve harangues remaining, the most important one of which is that entitled Περὶ στεφάνου, "*Concerning the Crown.*" Demosthenes had been twice crowned in the theatre during the Dionysiac festival; the first time, after the expulsion of the Macedonian garrisons from the island of Eubœa, and again after the alliance with the Thebans. In the 2d year of the 110th Olympiad, Ctesiphon, who was then president of the senate, had a decree passed by this body, that, if the people approved, Demosthenes should be crowned at the approaching Dionysiac festival, in the public theatre, as a recompense for the disinterested manner in which he had filled various offices, and for the services which he had never for a moment ceased to render the state. This matter had to be confirmed by a psephisma, or decree of the people; but, before it was brought before them, Æschines presented himself as the accuser of Ctesiphon. He charged him with having violated the laws in proposing to crown a public functionary before the latter had given an account of the manner in which he had discharged his office, and to crown him, too, in the theatre, instead of the senate-house or the Pnyx, where this could alone be done; finally, in having alleged what was false, for the purpose of favouring Demosthenes. He concluded by demanding that a fine of fifty talents be imposed upon Ctesiphon. The matter remained for some time pending, in consequence of the interruption which public business of all kinds met with during the embarrassments and troubles that preceded the battle of Chæronea. When, however, the influence of the Macedonian party had, through the exertions of Antipater, gained the ascendancy in Athens, Æschines believed it to be the favourable moment for the revival of his accusation. It was brought forward, therefore, again, in the 3d year of the 112th Olympiad, which was eight years since the proposition of Ctesiphon had been made. Æschines thereupon pronounced his famous harangue, to which Demosthenes replied. This speech of Demosthenes is regarded, and justly so, not only as his chef-d'œuvre, but as the most perfect specimen that eloquence has ever produced. Such is the opinion of Dionysius of Halicarnassus (*De Comp. Verb.—Ed. Reiske, Op.*, vol. 5, p. 204), of Cicero (*Orat.*, § 133), and of Quintilian (*Inst. Or.*, 11, 1). Modern critics come to the same conclusion. It is said that after this discourse, Demosthenes no longer appeared as a public speaker. Ulpian, in his commentary on the oration respecting the crown, relates an anecdote, which has often been cited by those scholars who maintain that the Greek accents are anterior to the grammarians of Alexandrea. Demosthenes is endeavouring to fix the charge of bribery on Æschines, whom he represents as corrupted by Philip and by Alexander, and consequently their hireling, and not their friend or guest. Of this assertion he declares his willingness to submit the truth to the judgment of the assembly. "I call thee," says the orator, "the hireling, first of Philip, and now of Alexander; and all these who are here present agree in opinion with me. If thou disbelievest it, ask them the question: but no, I will ask them myself.—Athenians, does Æschines appear to you in the light of a hireling or a friend of Alexander's?"—In putting this question, Demosthenes purposely commits a fault of accentuation: he places the accent improperly on the antepenultima, instead of the last syllable, of μισθωτός —in the words of Ulpian, ἐκὼν ἐβαρβάρισεν—in order to draw the attention of the people from the question to the pronunciation. This had the desired effect; the accurate ears of the Athenians were struck with the mistake; to correct it, they called out μισθωτός, μισθωτός ("a hireling! a hireling!") from every part of the assembly. Affecting to receive the word as the expression of their sentiments on the guilt of Æschines, he cries out, "Dost thou hear what they say?"—The simple pleadings (δίκαι) relative to matters of private interest, constitute the second class of judicial actions. Of these we have thirty remaining, which are as follows: 1. Discourses having relation to the proceedings instituted by Demosthenes against his guardians. They are five in number: of these, two are against Aphobus, and two against Onitor, his brother.—2. Λόγοι παραγράφικοι, or, as Cicero (*de Invent.*, 1, 8), calls them, *constitutiones translativæ*. The Roman orator remarks: "Cum causa ex eo pendet quod non aut is agere videtur quem oportet, aut non apud quos, quo tempore, qua lege, quo crimine, qua pœna opor-

tet, translativa dicitur constitutio, quia actio translationis et commutationis indigere videtur. Atque harum aliquam in omne causæ genus incidere necesse est. Nam in quam rem non inciderit, in ea nihil esse potest controversiæ; quare eam ne causam quidem convenit putari." We have seven discourses of this class from the pen of Demosthenes, viz., against Zenothemis, against Apaturius, against Lacritus, against Phormion, against Pantænetus, against Nausimachus, and Xenopithes.—3. Discourses relative to the rights of succession and to questions of dower. These are four in number: against Macartatus, against Leochares, against Spudias, against Bœtus for his mother's dowry. —4. Discourses in matters of commerce and of debt. These are three in number: against Calippus, against Nicostratus, against Timotheus.—5. Actions for indemnity and for damages (*βλάβη, αἰκία*). The discourses under this head are five in number: against Bœotus, against Olympiodorus, against Conon, against Dionysiodorus, against Callicles.—6. Actions for perjury: two discourses against Stephanus, and one against Euergus and Mnesibulus.—7. Three discourses on the subject of the *ἀντίδοσις*, or exchange of estates. According to the laws of Athens, if any person appointed to undergo any public charge, or *λειτουργία*, could find another who was richer than himself, and who was free from all duties, the informer was excused. But if the person thus substituted denied that he was the richer of the two, they then exchanged estates. The discourses under this head are the following: against Phœnippus, against Polycles, and respecting the crown of the trierarchia.—It would be useless to speak of each of these thirty pleadings: a few remarks on some of them must suffice. The five discourses which Demosthenes pronounced against his guardians contain valuable details respecting his youth, his fortune, the Athenian laws, &c. Aphobus, one of the guardians, was condemned to pay Demosthenes the sum of ten talents. It does not appear whether he brought the two other guardians to trial or not: it is probable that he settled the matter with them. These discourses have some resemblance to those of Isæus, his master.—The *paragraph* for Phormio against Apollodorus has furnished occasion for a reproach to the memory of Demosthenes. We are told by Plutarch (*Vit. Dem.*—vol. 4, p. 717, *ed. Reiske*), that Demosthenes "wrote an oration for Apollodorus, by which he carried his cause against the general Timotheus, in an action for debt to the public treasury; as also those others against Phormio and Stephanus, which formed a just exception against his character. For he composed likewise the oration which Phormio had pronounced against Apollodorus. This, therefore, was like furnishing the enemies with weapons out of the same shop."—The discourse against Macartatus respecting the succession of Hagnias is interesting from the circumstance of our having the defence of Macartatus by Isæus, and from our being thus able to compare the pupil with his former master.—It remains to speak of the third class of Demosthenes' orations, the *λόγοι ἐπιδεικτικοι*, "studied or set speeches." We have only two remaining, and these, very probably, are spurious. The one, *ἐπιτάφιος λόγος*, is an eloge on the Athenians who had perished at Chæronea: the other, *ἐρώτικος λόγος*, is written in praise of the beauty of the young Epicrates.—There are also *six letters* of Demosthenes, written by him during his exile: five of them are addressed to the people of Athens.—The best editions of the entire works of Demosthenes are, that of Reiske, in the *Corpus Oratorum Græcorum*, and that of Bekker, in the *Oratores Attici*, 10 vols., 8vo, *Oxon.*, 1828. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 224.—*Encyclop. Metropol.*, div. 2, vol. 1, p. 699, *seqq.*—*Recollections of an Irish Barrister, s. v. Demosth.*)—II. An Athenian general, son of Alcisthenes, who obtained considerable reputation during a part of the Peloponnesian war. When the Spartan monarch Agis made an inroad into Attica, Demosthenes, on his part, infested the coasts of the Peloponnesus, and seized upon and fortified the Messenian Pylos. This led to the affair of Sphacteria, in which he had a conspicuous, or, rather, the principal, share. He was afterward sent with an armament to the relief of Nicias before Syracuse; but, by his precipitate measures there, brought defeat upon himself, and the consequent ruin of the whole expedition. Demosthenes and Nicias were both taken prisoners, and destroyed themselves, while in confinement, on hearing that the Syracusans were deliberating about putting them both to death. Another account, alluded to by Plutarch, makes them to have been stoned to death. (*Thucyd.*, 4, 3, *seqq.*—*Plut., Vit. Nic.*)—III. The father of the orator Demosthenes, a rich manufacturer of arms. (*Plut., Vit. Demosth.*)—IV. A Greek physician, a disciple of Alexander Philalethes, who obtained the same surname as his master, namely, Philalethes, or "*Lover of Truth.*" He flourished about the commencement of our era, and turned his attention particularly to diseases of the eye. We have some fragments remaining of his writings on this subject, which appear to have formed part of a work often cited by Galen, Oribasius, and Aëtius. (*Sprengel, Hist. de la Med.*, vol. 1, p. 458.—*Renauldin*, in *Biogr. Univ.*, vol. 11, p. 64.)

Deo (*Δηώ*), a name given to Ceres. According to the common account, it means "the finder" or "inventress," and alludes to the search for, and discovery of, her daughter, on the part of the goddess. (Compare *Eustath., ad Hom., Od.*, 11, 115.—*Apollon., Lex. Hom.*, p. 221, *ed. Toll.*) Knight, however, gives a different and much superior explanation. "Ceres," he observes, "was not a personification of the brute matter which composed the earth, but of the passive productive principle supposed to pervade it; which, joined to the active, was held to be the cause of the organization and animation of its substance; whence arose her other Greek name, ΔΗΩ, the inventress." (*Enquiry*, &c., § 36.)—Some etymologists are in favour of an Oriental derivation for the name. Thus, Sickler (*Hymn. ad Cer.*, p. 112) deduces it from the Hebrew *davah*, "to be feeble" or "afflicted," in allusion to the sorrow of Ceres for the loss of her daughter; or, as he explains it, the condition of the vegetable kingdom, when the quickening principle does not act. Schelling also makes Deo signify "the one that has become feeble and dejected with sorrow and fruitless search." (*Gotth. der Samothrak.*, p. 13.—*Id. ib.*, p. 57.—*Creuzer, Symbolik*, vol. 4, p. 276, *not.*) The term Δηώ occurs in the Homeric hymn to Ceres (v. 47, 211, 497), but is suspected by Hermann of being an interpolation. (*Hom., Hymn., ed. Herm.*—*Epist. ed.*, p. ci., *seq.*)

Deoïne (*Δηοΐνη*), a name given by the Greek poets to Proserpina, as the daughter of Deo or Ceres. *Vid.* Deo. (*Callim., fragm.*, 48.—*Valck., ad loc.*)

Derbe, a city of Asia Minor, in Lycaonia, near Isauria. D'Anville places it in a district of Isauria called Antiochiana, agreeing with Ptolemy (p. 124) and Stephanus of Byzantium; but St. Luke (*Acts*, 14, 6) and Hierocles (p. 675) assign it to Lycaonia. Derbe and the adjacent town of Lystra derive considerable interest from what befell St. Paul and Barnabas there on leaving Iconium. Stephanus reports, that this place was called by some Delbia, which, in the Lycaonian language, signified "the juniper." The same lexicographer describes it as a fortress and port of Isauria; but we ought, in his account, to substitute *λίμνη* for *λιμήν*, which would imply, that the town was situated near some one of the numerous lakes that are to be found in this part of Asia Minor. Derbe, as we learn from Strabo (569), was at one time the residence and capital of Antipater, the robber chieftain of Lyca-

onia. Its name is supposed to have been derived from the word *Darb*, a *gate*; and here, perhaps, was one of the passes of Mount Taurus, as the name of *Alak-dag* is yet given to the spot, signifying *the pass of the high mountains*. Colonel Leake thinks, that the ruins now called *Binbir-Klissa*, or the Thousand and One Churches, will perhaps be found to be those of Derbe: they have never yet, he adds, been visited, or at least described, by any modern traveller. (*Walpole's Memoirs*, vol. 2, p. 233.—*Leake's Asia Minor*, p. 101.—*Cramer's Asia Minor*, vol. 2, p. 68.)

Derbices, a nation of Upper Asia, whom Ptolemy (6, 10) places in Margiana, where the Oxus, according to him, empties into the Caspian; but Strabo (782) in Hyrcania. Larcher seeks to reconcile this discrepance by supposing, that, in Strabo's time, Margiana did not yet extend as far as the Caspian. Others place them on the southern and western shores of the Caspian. (*Mannert, Geogr.*, vol. 5, pt. 2, p. 135.) Wahl, however, thinks that they occupied a part of what is now *Chorasan*. (*Vorder und Mittel-As.*, vol. 1, p. 562.) The most probable opinion is, that the Derbices dwelt not only around the Oxus and the shores of the Caspian, but that their territories extended also to the east as far as Bactriana. (*Bähr, ad Ctes., Pers.*, c. 6.—*Von Hammer, Wien. Jahrb.*, vol. 7, p. 253.)

Derceto and Dercetis, a goddess worshipped by the Syrians, and the same, in all probability, with Atargatis, the name Derceto or Dercetis itself being, apparently, a mere corruption from Atargatis. (*Vid.* Atargatis.)—According to Diodorus Siculus (2, 4) and Lucian (*de Syria Dea*, 14), her statues represented her as half woman, half fish, the female part being from the head to the loins. The Syrians of Ascalon, where Derceto had one of her temples, accounted for this peculiarity of form by the following legend. Derceto, it seems, having offended Venus, was inspired by the latter with a passion for a young priest, and, having become a mother, and being filled with shame at her own conduct, she put the young man to death, exposed the child in a lonely spot, and, throwing herself into the sea, became partially transformed into a fish. Hence the Syrians abstained from eating fish, and regarded them as something divine. The child was the famous Semiramis. (*Diod., l. c.*) Guigniaut makes the true form of the name Atargatis to have been *Addirdaga*, i. e., "the excellent" or "divine fish." The root is *dag*, "a fish," which we find inverted in *Atargatis* and *Derceto*, but plainly appearing in the Syrian name *Dagon*. Dupuis and others make the Syrian fish-worship to have had an astronomical basis, in which they are very probably correct. (*Origine des Cultes*, vol. 2, ch. 17.—*Guigniaut*, vol. 2, pt. 1, p. 35, *seqq.*)

Dertona, a city of Liguria, about twenty miles to the west of Asta. According to Strabo (217), it was a considerable place. It was a Roman colony (*Plin.*, 3, 5), surnamed Iulia, as we learn from ancient inscriptions. The modern name is *Tortona*. (*Vell. Paterc.*, 1, 15.—*Cic., Ep. ad Fam.*, 11, 13.)

Dertosa, now *Tortosa*, a city of the Ilercaones in Spain, situate on the Iberus, a short distance above its mouth. Here was a bridge over the river, and along this route led the main military road to the southern parts of Spain, and the colonies established there. (*Ukert, Geogr.*, vol. 2, p. 418.—*Mannert, Geogr.*, vol. 1, p. 429.)

Deva, I. a city of the Cornavii in Britain. It lay on the river Setelo, or *Dee*, and was the station of the 20th legion. Devana is merely an error of the editions: the Greek form of the name in Ptolemy is Δηονα. (*Mannert, Geogr.*, vol. 2, p. 131.) It is now *Chester*.—II. A river of Britain, in the north, now the *Dee*, from which the cities of *Old* and *New Aberdeen*, the latter of which lies at its mouth, derive their name. (*Mannert, Geogr.*, vol. 2, p. 201.)—III. There was another river named Deva in Britain, on the northwestern coast, which is also called *Dee*, and flows into *Wigtown Bay*, the ancient Jena Æstuarium.

Deucalion, a prominent personage in the mythical traditions from which Greek history sprang. He is represented as the son of Prometheus and Clymene (*Schol. ad Pind., Ol.*, 9, 72), or of Prometheus and Pandora, and is sometimes called the father (*Thucyd.*, 1, 3), sometimes the brother of Hellen (*Schol. ad Apollon. Rh.*, 3, 1086), the reputed founder of the Greek nation. The seat of his authority was Thessaly, from which, according to general tradition, he was driven to Parnassus by a great deluge (*Apollod.*, 1, 7, 2), which, however, according to Aristotle (*Meteorol.*, 1, 14), occurred between Dodona and the Acheloüs. The Greek legend respecting this memorable event is as follows: Deucalion was married to Pyrrha, the daughter of Epimetheus and Pandora. When Jupiter designed to destroy the brazen race of men on account of their impiety, Deucalion, by the advice of his father, made himself an ark (λάρναξ), and, putting provisions into it, entered it with his wife Pyrrha. Jupiter then poured rain from heaven, and inundated the greater part of Greece, so that all the people, except a few who escaped to the lofty mountains, perished in the waves. At the same time, the mountains of Thessaly were burst through by the flood, and all Greece without the isthmus, as well as all the Peloponnesus, were overflowed. Deucalion was carried along the sea in his ark for nine days and nights, until he reached Mount Parnassus. By this time the rain had ceased, and, leaving his ark, he sacrificed to Jupiter "*Flight-giving*" (Φύξιος), who sent Hermes, desiring him to ask what he would. His request was to have the earth replenished with men. By the direction of Jupiter, thereupon, he and his wife flung stones behind them, and those which Deucalion cast became men, those thrown by Pyrrha women; and from this circumstance, say the Greeks, came the name for *people* (λαός from λᾶας, "*a stone*."—*Apollod.*, 1, 7, 2).—This narrative, it may easily be seen, is of a very narrow and even unpoetic character. It restricts the general deluge to Greece Proper, perhaps originally to Thessaly (*Aristot., l. c.*); and it most incongruously represents others as having escaped as well as Deucalion; yet, at the same time, it intimates, that he and his wife alone had been preserved in the catastrophe. What is said of the brazen age is quite at variance with the narrative of Hesiod, and is a very clumsy attempt at connecting two perfectly independent and irreconcilable myths. The circumstance of the ark is thought by some to be borrowed from the Mosaic account, and to have been learned at Alexandrea, for we elsewhere find the dove noticed. "The mythologists," says Plutarch, "inform us, that a dove let fly out of the ark, was to Deucalion a sign of bad weather if it came in again, of good weather if it flew away." (*Plut., de solert. an.—Op., ed. Reiske*, vol. 10, p. 37.) The sacrifice and the appearance of Hermes also strongly remind us of Noah.—The Latin writers take a much nobler view of the deluge. According to them, it overspread the whole earth, and all animal life perished except Deucalion and Pyrrha, whom Ovid, who gives a very poetical account of this great catastrophe, conveys in a small boat to the summit of Parnassus; while others make Ætna or Athos the mountain which yielded them a refuge. (*Ovid, Met.*, 1, 253, *seqq.*—*Hygin., fab.*, 153.—*Serv. ad Virg., Eclog.*, 6, 41.) According to Ovid, they consulted the ancient oracle of Themis respecting the restoration of mankind, and received the following response: "Depart from the fane, veil your heads, loosen your girded vestments, and cast behind you the great bones of your parent." (*Met.*, 1, 381, *seqq.*) They were at first horror-struck at such an act of impiety being enjoined upon them; but at length Deu-

calion penetrated the sense of the oracle, the stones being, by a very natural figure, the bones of the earth. —Deucalion and Pyrrha are evidently pure beings of fiction, personifications of water and fire. The name *Deucalion* comes very probably from δεύω (whence δεύκης), *to wet*; while *Pyrrha* is evidently derived from πῦρ, *fire*. The meaning of the legend will then be, that when the passage through which the Peneus carries off the waters that run into the vale of Thessaly, which is on all sides shut in by lofty mountains, had been closed by some accident, they overflowed the whole of its surface, till the action of subterranean fire opened a way for them. According to this view of the subject, then, the deluge of Deucalion was merely a local one; and it was not until the time of Ptolemy Philadelphus, when the Hebrew Scriptures became known to the Greeks, that some features borrowed from the universal deluge of Noah were incorporated into the story of the Thessalian flood. (*Welcker, Tril.*, p. 549, *not.*—*Keightley's Mythology.*—*Clinton's Fasti Hellenici*, vol. 1, p. 43, *not.*) It is but fair to remark, however, that many modern writers regard the deluge of Deucalion as nothing else than a tradition of the great cataclysm of Noah, altered in some of its features, and placed by the Hellenes in the period which they also assigned to Deucalion, because he was regarded as the founder of their nation, and because his history is confounded with that of all the chiefs of the renewed nations. Such, in particular, is the opinion of the celebrated Cuvier. (*Theory of the Earth*, p. 145, *seqq.*, *Jameson's transl.*—*Ovid, ed. Lemaire*, vol. 3, p. xiii., *seqq.*)

Dĭa, I. another name for the island of Naxos. (*Plin.*, 4, 12.)—II. An island not far from the northern shore of Crete. It is now *Standia*.

Diagŏras, I. a native of the island of Melos, and follower of Democritus. Having been sold as a captive in his youth, he was redeemed by Democritus, and trained up in the study of philosophy. He attached himself also to lyric poetry, and was much distinguished for his success in this branch of the art. His name, however, has been transmitted with infamy to posterity, as that of an avowed advocate for the rejection of all religious belief. It is expressly asserted by ancient writers, that when, in a particular instance, he saw a perjured person escape punishment, he publicly declared his disbelief of Divine Providence, and from that time spoke of the gods and all religious ceremonies with ridicule and contempt. He even attempted to lay open the sacred mysteries, and to dissuade the people from submitting to the rites of initiation. A price at last was set upon his head, and he fled to Corinth, where he died. He lived about 416 years before Christ. (*Cic., N. D.*, 1, 23.—*Id. ib.*, 3, 37.—*Val. Max.*, 1, 1, *ext.* 7.)—II. An athlete of Rhodes, who gained the prize in pugilism at the Olympic games, B.C. 462, Ol. 79. His victory was celebrated by Pindar, in an ode which is still extant (Olympiad 7), and which is said to have been inscribed in golden letters in the temple of the Lindian Minerva, at Rhodes. According to Pindar, he twice obtained the victory in the games of Rhodes, four times at the Isthmian, and was successful also at the Nemean and other contests. Aulus Gellius (3, 15) informs us, that he saw his three sons crowned on the same day at the Olympic games, and expired through joy. Bayle (*Dict., s. v.*) censures Pindar for prolix digression in the ode above referred to, and is censured in turn by Böckh: "*Baylius, Pindari quidem pessimus judex: nam hoc carmen, quod ob digressiones reprehendit, ita pulchre adornatum est, ut nihil vituperari queat.*" (*Böckh, ad Pind., Ol.*, 7, vol. 3, p. 167.)

Diamastigōsis, a festival at Sparta in honour of Diana Orthia. (*Vid.* Bomonicæ.)

Dĭana (called by the Greeks Ἄρτεμις, *Artemis*), was the daughter of Jupiter and Latona, and sister of Apollo. She was the goddess of the chase; she also presided over the delivery of females. The sudden deaths of women were ascribed to her darts, as those of men were to the arrows of her brother, of whom she forms the exact counterpart. Diana was a spotless virgin: her chief joy was to speed like a Dorian maid over the hills, followed by a train of nymphs, in pursuit of the flying game. Callimachus thus relates the early history of the goddess. (*Hymn. ad Dian.*) Diana, while yet a child, as she sat on her father's knee, besought him to grant her permission to lead a life of perpetual virginity, to get a bow and arrows formed by the Cyclopes, and to devote herself to the chase. She farther asked for sixty Ocean-nymphs as her companions, and twenty nymphs from Amnisus in Crete as her attendants. Of towns and cities she required not more than one, satisfied with the mountains, which she never would leave, but to aid women in the pains of childbirth. Her indulgent sire assented with a smile, and gave her not one, but thirty towns. She speeds to Crete, and thence to Ocean, and selects all her nymphs. On her return, she calls at Lipara on Vulcan and the Cyclopes, who immediately lay aside all their work to execute her orders. She now proceeds to Arcadia, where Pan, the chief god of that country, supplies her with dogs of an excellent breed. Mount Parrhasius then witnessed the first exploit of the huntress-goddess. Five deer, larger than bulls, with horns of gold, fed on the banks of the dark-pebbled Anaurus, at the foot of that hill; of these the goddess, unaided by her dogs, caught four, which she reserved to draw her chariot; the fifth, destined by Juno for the last labour of Hercules, bounded across the Keladon and escaped.—The adventures of Diana were not numerous. She turned Actæon into a stag for having unconsciously beheld her when bathing. Callisto was changed by her into a bear for a breach of maiden purity. Orion perished by her arrows. Along with her brother she destroyed the children of Niobe; and, in a fable later than Homer, she is said to have detained the Grecian fleet at Aulis, in consequence of Agamemnon's having killed a hind which was sacred to her, and to have required the sacrifice of his daughter Iphigenia. The Aloidæ, Otus and Ephialtes, sought in marriage Juno and Diana; the latter goddess, changing her form into a hind, sprang out between the two brothers, who, aiming their darts at the supposed beast, by her art pierced each other, and died.—If Diana or Artemis were merely one of the names under which the moon was worshipped, it need not surprise us to find her identified with Selene, with Hecate, and even with Proserpina, the goddess of the under world, and to be thence called the *three-formed* goddess, ruling as Selene in the sky, as Artemis or Diana on earth, as Hecate or Proserpina in Erebus. This will also give a very simple reason for her being the aider of women in labour. The moon was believed by the ancients to have great influence over growth in general (*Plin.*, 18, 30.—*Id.*, 2, 99.—*Id.*, 10, 54.—*Plut., de Is. et Os.*, 41.—*Eudocia*, 11); and as, moreover, a woman's time was reckoned by moons, it was natural to conceive that the moon-goddess presided over the birth of children. (*Vid.* Lucina.)—On the other hand, sudden deaths were ascribed to the influence of Apollo and Diana. In the former case, this will be an allusion to the *coups de soleil*; in the latter, to the well-known unhealthy influence of the moon, in producing fevers, &c. Diana was also confounded with the goddess worshipped on the Tauric Chersonese, whose altars were stained with the blood of such unhappy strangers as were cast on that inhospitable shore. (*Herod.*, 4, 103.—*Eurip., Iph. in Taur.*) She was identified, too, with the goddess of nature adored at Ephesus, whose symbolical figure, by its multitude of breasts and heads of animals hung around it, denoted the fecundity of nature.—Diana is generally repre-

sented as a healthy, strong, active maiden; handsome, but with no gentleness of expression. She wears the Cretan hunting-shoes (ἐνδρομίδες), and has her garment tucked up for speed. On her back she bears a quiver, and in her hand a bow or a hunting-spear. She is usually attended by a hound. Walker considers the mode in which this goddess is represented as an illustration of what he terms the locomotive system. (*Analysis of Beauty*, p. 220.)—The name *Artemis* seems identical with ἀρτεμής, *whole*, *uninjured*, and, therefore, *sound* and *pure*, probably with reference to the virginity of the goddess. Welcker, however, regards it as an epithet of the same nature with Opis and Nemesis, and says that it is ἀρι-Θέμις. (*Schwenk*, p. 263.) The name *Diana* comes from *Dia* or *Deiva Jana*, which became *Diajana* or *Deivjana*, and ultimately *Diana*. She was invoked as *Deiva Iana* in the Salian hymns. Varro makes *Iana* the same as *Luna*. (*R. R.*, 1, 37, 3.) Nigidius, however (*ap. Macrob., Sat.*, 1, 9), makes *Diana* come from *Iana* with D prefixed; while Lanzi deduces the name from the early Greek form TH ANA (i. e., ἡ ἀνάσσα, "*the queen*"), just as Apollo is called ἄναξ. (*Saggio di Lingua Etrusca*, vol. 1, p. 48, *not.*)—Mythologists are divided respecting the original nature of Apollo and Diana. The question is, whether they are to be regarded as physical or moral beings. Both classes of disputants agree that the latter is their character in the Homeric and Hesiodic poetry, where Apollo appears only as the god of prophecy, music, and archery, and Diana as his counterpart in this last office. Voss, therefore (with whom agree Wolf, Lobeck, Hermann, Völcker, Nitzsch, and Müller), maintains such to have been the original conception of these deities; while Heyne, Buttmann, Welcker, Creuzer, Guigniaut, and others, think that Apollo and Diana were, in their primitive character, the same with the sun and moon. This latter hypothesis is undoubtedly the more correct one of the two. (*Keightley's Mythology*, p. 128, *seqq.*) The references, in the discussion just alluded to, are as follows: *Voss, Mythol. Briefe*, vol. 2, p. 385.—*Id. ib.*, vol. 3, p. 53.—*Wolf, ad Il.*, 1, 43.—*Lobeck, Aglaoph.*, p. 79.—*Hermann, über das Wesen*, &c., p. 106, *seqq.*—*Völcker, Myth. der Iap.*, p. 309.—*Heyne, ad Il.*, 1, 50.—*Buttmann, Mythолog.*, vol. 1, p. 1, *seqq.*—*Welcker, Tril.*, p. 41, 65, 222.

Dianium Promontorium, a promontory and town of Hispania Tarraconensis, on the Mediterranean coast, opposite the Pityusæ Insulæ. The modern name of the town is *Denia*, and of the promontory, cape *St. Martin*. It was one of the three towns on this coast whose foundation was ascribed to the Massilians. It was called by them Artemisium, from the Greek name of Diana, who had a temple here which was much venerated. Sertorius made this the chief station for his fleet, in consequence of its favourable position for intercepting the vessels of the foe. Mela names the promontory Ferraria, without doubt from iron-works in its vicinity. (*Strab.*, 159.—*Mannert, Geogr.*, vol. 1, p. 423.—*Mela*, 2, 6.)

Diasia, a festival in honour of Jupiter at Athens. In ancient Attica, the four tribes under the government of Erichthonius derived their names from four divinities, Jupiter, Minerva, Neptune, and Vulcan. They were termed, accordingly, Διάς, Ἀθηναΐς, Ποσειδωνιάς, and Ἡφαιστιάς. The deities in question were the four great possessors of the Attic soil, and Jove was the first among them. At the outgoing of the month Anthesterion, all the citizens celebrated his festival under the name of Diasia; many, after the old fashion, offered him the fruits of their fields, while others sacrificed cattle. It was a state family-feast; the old idea of house and court not being forgotten in it. (*Creuzer, Symbolik*, vol. 2, p. 510.—*Wachsmuth, Alterthumsk.*, vol. 4, p. 25, *et* 139.—*Mitchell, ad Aristoph., Nub.*, 397.)

Dibio, a city of Gaul, in the territory of the Lingones, and now *Dijon*. It was founded, according to some authorities, by the Emperor Aurelian, while others make him merely to have fortified it anew. (*Greg. Turon.*, 3, 19.)

Dicæa, a town of Thrace in the territory of the Bistones, and to the southeast of the Bistonian marsh. (*Herod.*, 7, 109.—*Scylax*, p. 27.—*Strabo, Epit.*, 7, p. 331.) Dr. Clarke, in his travels, mentions the Bistonis Palus, and some ruins near it, which probably are to be identified with those of Dicæa. (*Clarke's Travels*, vol. 8, p. 65.)

Dicæarchia. *Vid.* Puteoli.

Dicæarchus, I. a native of Messana in Sicily. He was a scholar of Aristotle's, and is called a peripatetic philosopher by Cicero (*Off.*, 2, 5); but, though he wrote some works on philosophical subjects, he seems to have devoted his attention principally to geography and statistics. His chief philosophical work was two dialogues "on the Soul," each divided into three books, the one dialogue being supposed to have been held at Corinth, the other at Mytilene. In these he argued against the Platonic doctrines of the soul, and, indeed, altogether denied its existence. The greatest performance, however, of Dicæarchus was a treatise on the geography, politics, and manners of Greece, which he called Βίος Ἑλλάδος, "The Life of Greece" (a title imitated by Varro in his *Vita Populi Romani*).—All the philosophical writings of Dicæarchus are lost. His geographical works have shared the same fate, except a few fragments. We have remaining one hundred and fifty verses of his Ἀναγραφὴ τῆς Ἑλλάδος, or "*Description of Greece*," written in iambic trimeters; and also two fragments of the Βίος Ἑλλάδος, one containing a description of Bœotia and Attica, and another an account of Mount Pelion. It has been conjectured, with great appearance of truth, that the citations from Dicæarchus, in which his treatises on "Musical Contests," "on the Dionysian Contests," &c., are referred to, are drawn from his "Life of Greece," and that the grammarians have named them by the title of the subdivision to which these subjects belonged, instead of the leading title of the book. (*Näke, Rhein. Mus. for* 1833, p. 47.) Dicæarchus's maps were extant in the time of Cicero (*Ep. ad Att.*, 6, 2), but his geography was not much to be depended upon. (*Strab.*, 104.) Cicero was very fond of the writings of Dicæarchus, and speaks of him in terms of warm admiration. (*Ep. ad Att.*, 2, 2.) In one of the extant fragments Dicæarchus quotes Posidippus, and must therefore have been alive in 289 B.C.—The remains of this writer are given in the *Geographi Græci Minores* of Hudson, Gail, and Bernhardy. They were printed also (with the exception of the one respecting Pelion) in the collection of Stephens, *Paris*, 1590, and in the second volume of Gronovius's *Thesaurus Antiq. Græc.* Marx has given a new edition of them in Creuzer's *Meletemata*, vol. 3, p. 174, *seqq.*—II. A grammarian, a pupil of Aristarchus. (*Suid.*)

Dictæus Mons. *Vid.* Dicte.

Dictamnum Promontorium. *Vid.* Dictynnæum Promontorium.

Dictator, the highest extraordinary magistrate in the Roman republic. Though the name obviously contains the element *dic* (from *dico*), it was doubted by the Roman writers, whether the title had reference to the mode of his nomination or his power. He was also called *Prætor Maximus*, and *Magister Populi*, and in Greek δικτάτωρ, or "double consul." After the expulsion of the kings, the consulship was established. The two consuls possessed the same power as the kings in the administration of the state and the command of the army, yet their authority was subject to some restrictions, and principally to the appeal that could be made from their decisions. The two consuls, possessing equal authority, often differed in their

views and opinions; a circumstance which necessarily caused jealousy and disunion, particularly in the command of the army when on active service. In extraordinary emergencies, therefore, the republic required a single magistrate, invested with ample authority. Such circumstances led to the establishment of the dictatorship. The first dictator was created about 253 A.U.C., or 501 B.C. (*Liv.*, 2, 18.) The dictator united in himself the power of the two consuls; and the authority of all the other magistrates, except that of the tribunes, ceased as soon as he was appointed. He possessed the whole administrative power of the state, and the command of the army without any restrictions. (*Dio Cass.*, according to *Zonaras*, 7, 13, where a reference to a lost book of Dio is given.—*Dion. Hal.*, 5, 70, *seqq.*) He had the power of life and death, and there was no appeal from his decision. This power, however, continued only for the space of six months, even although the business for which he had been created was not finished, and was never prolonged beyond that time except in extreme necessity, as in the case of Camillus, for Sylla and Cæsar usurped their perpetual dictatorship in contempt of the laws of their country. But the dictator usually resigned his command whenever he had effected the business for which he had been created: thus, Q. Cincinnatus and Mamercus Æmilius abdicated the dictatorship on the 16th day; Q. Servilius on the 8th day. Another check on the dictator's power was, that he could lay out none of the public money without the authority of the senate or the order of the people. He could not, moreover, leave Italy; a law which was only once violated, and that on account of the most urgent necessity, as, for example, in the first Punic war, when a dictator commanded in Sicily. (*Liv.*, *Epit.*, 19.) Neither was he allowed to ride on horseback without the permission of the people. The principal check, however, against a dictator's abuse of power was, that he might be called to an account for his conduct when he resigned his office. The dictator was not created by the suffrages of the people, as the other magistrates, but one of the consuls, by order of the senate, named as dictator whatever person of consular dignity he thought proper; and this he did, after having taken the auspices, usually in the dead of night. Sometimes the senate itself appointed the dictator, and in some instances he was elected by the comitia. The dictator was preceded by twenty-four lictors, with the *fasces* and *securis*, or, in other words, by as many as the two consuls together. The writers on Roman antiquities, and especially Dr. Adam, assert, that the dictator was attended by twenty-four lictors with the *fasces* and *securis* even in the city. In this they appear to have erred. Plutarch, indeed, tells us, in his life of Fabius, that the dictator was attended by twenty-four lictors; but, as Justus Lipsius observes, this statement is contradicted by higher authority; for we are told in the epitome of the 89th book of Livy, that Sylla, in assuming to himself twenty-four lictors, had done a thing entirely unprecedented: "*Sylla, dictator factus*, quod nemo quidem unquam fecerat, *cum fascibus viginti quatuor processit.*" —At first the dictator was taken only from the patrician order, but afterward (B.C. 356) from the plebeians also. After his appointment he nominated the master of the horse (*Magister Equitum*), who commanded under him. Sometimes, however, a master of the horse was pitched upon for the dictator by the senate, or by the order of the people. It was only when the state was menaced by a sudden danger from within or without that a dictator was nominated; but, in the course of time, a dictator was elected to preside at the elections in the comitia, when the consuls were abroad; and also on some other public solemnities. (*Liv.*, 7, 3.—*Id.*, 8, 18, *et* 23.) For one hundred and twenty years before Sylla, the creation of a dictator was disused, but in dangerous emergencies the consuls were armed with dictatorial power. This office, so respectable and illustrious in the first ages of the republic, became odious by the usurpations of Sylla and Cæsar; and, after the death of the latter, the Roman senate, on the motion of the consul Antony, passed a decree, which forbade a dictator's being ever after appointed at Rome. Augustus declined the office, though offered to him by the people (*Suet.*, *Aug.*, 52), and the title of dictator was never assumed by the emperors of Rome.—These are the received opinions as to the Roman dictators; but in Niebuhr's Roman History we find other views of the subject, to which we shall briefly advert. According to him, the dictatorship was of Latin origin, and was introduced from the Latins among the Romans. The object of the Roman dictatorship was to evade the Valerian laws, and to establish the power of the patricians over the plebeians; for the appeal granted by those laws was from the sentence of the consuls, not from that of the dictator. The later Romans had but an indistinct knowledge of the dictatorship of the ancient constitution. Dio Cassius is in error when (without excepting the patricians) he asserts, that in no instance was there a right of appeal from the dictator, and that he could condemn knights and senators to death without trial. Dionysius is also in error when he says that the dictator decided on every measure according to his own pleasure. It is incorrect to suppose, that the appointment of the dictator in all cases rested with one of the consuls; for the conferring of kingly power (such as that of the dictator was) could never have been intrusted to a single person. The pontifical books have preserved so much as this, that the dictator was nominated by the senate, and that the nomination was approved by the people. As the plebeians increased in power, the dictatorship was seldom required, and then only for matters of less importance, and in such cases the nomination was left to the consuls. For a general sketch of the dictatorial power, consult *Creuzer, Rom. Antiq.*, p. 231, *seqq.*—*Niebuhr, Rom. Hist.*, vol. 1, p. 495, *seqq.*, *Cambr. transl.*

DICTE, a mountain of the island of Crete, now called *Sethia*, and also *Lasthi*, next in height to Mount Ida, and covered throughout a great part of the year with snow; whence it is denominated by Strabo, Pliny, and Ptolemy, "the White Mountain." (*Strabo*, 338.—Compare *Athenæus*, 9, p. 376.) It is commonly supposed to have obtained its name from Dictynna, a nymph of Crete, who is supposed first to have invented hunting-nets (*δίκτυα*), and to have been called Dictynna on that account, having been before named Britomartis. (*Callim.*, *Hymn. in Dian.*, v. 197.) Strabo, however, censures Callimachus for his false derivation of the name. According to another account, she plunged into the sea in order to avoid Minos, who pursued her, and was caught in a fisherman's net. This mountain was consecrated to Jupiter, and hence he was called *Dictæus*, as well as from a cave which was there, in which he had been concealed from Saturn. (*Virgil, Georg.*, 4, 149.) Crete was sometimes also styled by the poets *Dictæa arva*. (*Virg.*, *Æn.*, 3, 171.)

DICTYNNA, a nymph of Crete. (*Vid.* Dicte.)

DICTYNNÆUM, or DICTÆMNUM PROMONTORIUM, a promontory on the northern coast of the isle of Crete, towards the northwest. This promontory, answering to the Psacum Promontorium of Ptolemy, forms the termination of a chain called Tityrus by Strabo (499). On its summit was placed a celebrated temple of the nymph Britomartis or Dictynna. (*Diod. Sic.*, 5, 76. —*Mela*, 2, 7.) The site of the temple now bears the name of *Magny*. (*Cramer's Anc. Greece*, vol. 3, p. 365.)

DICTYS, I. a Cretan, said to have accompanied Idomeneus to the Trojan war, and to have written a histo-

ry of that contest. This work, according to the account that has come down to us, was discovered in the reign of Nero, in a tomb near Cnossus, which was laid open by an earthquake. It was written in Phœnician, and translated into Greek by one Eupraxides or Praxis. The Greek translation has not reached our times, but we have remaining the Latin version of Q. Septimius, who lived in the time of the Emperor Diocletian, and not in that of Constantine. Scioppius (*Paradox. Lit. Ep.*, 5) makes him to have been a contemporary of Cornelius Nepos, an assumption which the style of Septimius most clearly disproves. The work of Septimius contains the first five books, with an abridgment of the remainder.—The Phœnician part of this story has been very ably refuted by Perizonius, in his "*Dissertatio de Historia Belli Trojani, quæ Dictyos Cretensis nomen præfert, Græca.*" The real author was Eupraxides or Praxis, and the whole affair was got up to impose upon Nero, who was at that time on a visit to Achaia. What added to the deception was, that an earthquake did actually take place in Crete at this same period. (*Perizon., Diss.*, § 5.) Although this work does not merit the confidence which its fabricator wished to produce, it is still not without interest for those who pursue the study of antiquity, since it contains many things derived from books which no longer exist. The best edition is that of Smids, *Amst.*, 1702, in 4to and 8vo, with the preliminary dissertation of Perizonius. (*Fabric., Bibl. Lat.*, 1, 6, p. 111.—*Bähr, Gesch. Rom. Lit.*, vol. 1, p. 465, *seq.*)—II. A brother of Polydectes, king of Seriphus, made monarch of the island, in place of the latter, by Perseus. (*Vid.* Danäe.)

Didia Lex, *de Sumptibus*, by Didius, A.U.C. 610. It limited the expense of entertainments, and the number of guests, and ordained that the sumptuary laws should be extended to all the Italians, and that not only the master of the feast, but also the guests, should incur a penalty for their offence. (*Macrob., Sat.*, 2, 13.)

Didius, Julianus, of a family originally from Mediolanum (*Milan*), and grandson of Salvius Julianus, a celebrated jurist, was born about A.D. 133. He was educated by Domitia Lucilla, the mother of Marcus Aurelius. Didius soon rose to important offices, was successively quæstor, prætor, and governor of Belgic Gaul, and, having defeated the Chauci, obtained the consulship. He was afterward sent as governor to Dalmatia, and next to Germania Inferior. Under Commodus he was governor of Bithynia: on his return to Rome he lived in luxury and debauchery, being enormously rich. After the murder of Pertinax, A.D. 193, the prætorians having put up the empire at auction, Didius proceeded to their camp, and bid against Sulpicianus, the father-in-law of Pertinax, who was to make his own bargain with the soldiers. Didius having bid highest, and having been proclaimed, was taken by the soldiers into Rome. The senate, with its usual servility, acknowledged him emperor, but the people openly showed their dissatisfaction, and loaded him with abuse and imprecations in the circus, when he assisted at the solemn games which were customary on the occasion of a new reign. He is said to have borne these insults with patience, and to have behaved altogether with great moderation during his short reign. Three generals, at the head of their respective legions, refused to acknowledge the nomination of the prætorians; Pescennius Niger, who commanded in the East; Septimius Severus, in Illyricum; and Claudius Albinus in Britain. Severus being proclaimed Augustus by his troops, marched upon Rome, and found no opposition upon the road, as the towns and garrisons all declared for him. The prætorians themselves forsook Didius, and the senate readily pronounced his abdication and proclaimed Severus emperor. A party of soldiers making their way into the palace, and disregarding the entreaties of Didius, who offered to renounce the empire, cut off his head. He had reigned only sixty-six days. (*Spartianus, Vit. Did. Jul.—Dio Cass., Epit. Lib.*, 73.)

Dido (called also Elissa), was daughter of Belus II., king of Tyre, and sister of Pygmalion. According to Justin (18, 5), the Tyrians, on the death of Belus, gave the kingdom to Pygmalion, though still quite young, and Dido married Acerbas, her maternal uncle, who was priest of Hercules, an office next to that of king. Acerbas was possessed of great treasures, which, dreading Pygmalion's covetous disposition when the latter had attained to manhood, he deemed it prudent to conceal. Pygmalion, in order to obtain this wealth, assassinated him while officiating at the altar, and Dido, unwilling to remain in a spot which served but to renew her grief, quitted her brother's kingdom. The tyrant, to prevent her final escape with the treasures of Acerbas, despatched messengers to solicit her to return to Tyre. Dido apparently assented, but took the precaution, when embarking, to place in the vessel, in the presence of those whom Pygmalion had sent to her, several bales filled with sand, which she told them contained the treasures. When they were out at sea, she compelled her attendants to throw these bales into the sea; and then representing to those who had come from the monarch, the instant death that awaited them if they presented themselves before him without the expected treasures, and that a regard for their own safety should induce them to become her companions in search of some settlement, in which they might find shelter from the persecution of Pygmalion, she prevailed upon them to follow her fortunes. Large numbers of the chief men (*senatorum agmina*), with whom the time had previously been agreed upon, thereupon joined her party. She sailed first to Cyprus, where the priest of Jupiter and his whole family, in obedience to the will of the gods, added themselves to the expedition. Taking these along with her, and also eighty Cyprian maidens, whom she carried off from the shore of the island, she sailed in quest of new settlements, and landed on the coast of Africa. Not being allowed by the inhabitants a more extensive grant of land than what could be covered with a bull's hide, Dido evaded this jealous concession, by cutting the hide into small slips, and enclosing with them a large portion of ground. The space thus enclosed was hence called *Byrsa*, from the Greek Βόρσα, "*a hide.*" (*Vid.*, however, Byrsa.) Here the first settlement was made, and as the city gradually increased around, and Carthage arose, Byrsa became the citadel of the place. When the Phœnician colony had established itself, Iarbas, king of Mauritania, sought the hand of Dido in marriage, and threatened war in case of refusal. Her subjects thereupon importuning her to save them from this formidable enemy, she demanded three months for consideration. During this interval she caused a large pile to be erected, as if for the purpose of offering a propitiatory sacrifice to the manes of Acerbas, and, having ascended it, there plunged a dagger into her heart. This action procured for her, it is said, the name of *Dido*, or "heroine," her previous name having been Elissa. (But consult remarks at the close of this article.)—From this narrative of Justin's we find many deviations in Virgil. The poet assigns to Dido indiscriminately the name of Dido and Elissa. Acerbas is the Sichæus of Virgil; and the latter states that Pygmalion, after having slain Sichæus, long concealed the deed from Dido: that it was revealed to her by the shade of Sichæus, who at the same time discovered to her the spot where his treasures were concealed, and urged her to seek her own safety in flight. Virgil sanctions the story, that the Carthaginians, when making a foundation for their city, dug up the head of a horse, which was regarded as a presage of future greatness; a story which Bochart

considers to have arisen from the word *Cacabe* (one of the names of Carthage), signifying also, in Punic, "the head of a horse." (*Geog. Sacr.*, col. 471, 583, 743.) But the point on which the Mantuan poet and the historians most essentially differ, is the manner of Dido's death. Virgil attributes this to grief on her being abandoned by Æneas, whom she had hospitably received when wrecked on her coast. Opinions vary also relative to the time of Dido's death; but it is generally agreed, that she lived some centuries later than the Trojan hero. Her subjects, after her death, paid her divine honours.—The whole question relative to Dido is discussed by Heyne in the first Excursus to the fourth Æneid. He divides the earlier history of Carthage into three epochs: the first commences fifty years before the taking of Troy; the second, 173 years after the former; and the third, 190 years still later. At the commencement of this third epoch he makes Dido to have flourished, and to have improved, not, however, to have founded, the city, which, in fact, existed long before.—On the episode of Dido, as introduced by Virgil into his Æneid, Dunlop (*History Rom. Lit.*, vol. 3, p. 167) has the following remarks: "Our poet has just so far availed himself of ancient traditions as to give probability to his narration, and to support it by the *prisca fides facto*. He wrote, however, at such a distance of time from the events which formed the groundwork of his poem, and the events themselves were so obscure, that he could depart from history without violating probability. Thus, it appears from chronology, that Dido lived many hundred years after the Trojan war; but the point was one of obscure antiquity, known perhaps to few readers, and not very precisely ascertained. Hence, so far was the violence offered to chronology from revolting his countrymen, that Ovid, who was so knowing in ancient histories and fables, wrote an heroic epistle as addressed by Dido to Æneas."—In giving the narrative of Dido, we have given also the etymology of the name, as assigned by some of the ancient writers. The derivation, however, appears to be an erroneous one. *Dido* neither denotes "the heroine," as Servius maintains (*ad Æn.*, 4, 36), and as we have already given it; nor "the man-slayer" (*ἀνδροφόνος*), as Eustathius pretends (compare *Bochart*, col. 746); nor "the wanderer" (*ἡ πλανῆτις*), as we find it stated in the Etymologicon Magnum. The name *Dido* means nothing more than "*the beloved*," whether the reference be to Baal or to her husband: "*amor, deliciæ ejus*, sive Baalis, sive mariti." (*Gesenius, Phœn. Mon.*, p. 406.) The other appellation, *Elissa* (more correctly, perhaps, *Elisa*), means "*the exulting*" or "*joyous one*" (*Gesen., l. c.*), and not, as Bochart makes it, "*the divine maiden*." (*Bochart, Geogr. Sacr.*, col. 472.)

Didymaon, an artist, mentioned in Virgil. (*Æn.*, 5, 359.) The name, of course, is imaginary.

Didymus, a famous grammarian, the son of a seller of fish at Alexandrea, was born in the consulship of Antonius and Cicero, B.C. 63, and flourished in the reign of Augustus. Macrobius calls him the greatest grammarian of his own or any other time. (*Sat.*, 5, 22.) According to Athenæus (4, p. 139, *c.*), he published 3500 volumes, and had written so much that he was called "*the forgetter of books*" (*βιβλιολάθας*), for he often forgot what he had written himself; and also "*the man with brazen bowels*" (*χαλκέντερος*), from his unwearied industry. To judge from the specimens of his writings given by Athenæus, we need not much regret the loss of them. His criticisms were, according to Suidas, of the Aristarchean school. He wrote, among other things, an explanation of the Agamemnon of Ion (*Athen.*, 11, p. 418, *d.*); and also of the plays of Phrynichus (*Id.*, 9, p. 371, *f.*); several treatises against Juba, king of Mauretania (*Suid., s. v.* Ἰόβας); a book on the corruption of diction (*Athen.*, 9, p. 368, *b.*), &c. The *Scholia Minora* on Homer have been attributed to him, but incorrectly, for Didymus himself is quoted in these notes. The collection of proverbs extant under the name of Zenobius, was partly taken from a previous collection made by Didymus; and about sixty fragments of his fifteen books on agriculture are preserved in the collection of Cassianus Bassus.

Dies-piter, a name given to Jupiter as "the Father of Light." (*Vid.* Jupiter.)

Digentia, a small stream, watering the vale of Ustica, near the Tiburtine villa of Horace. It is celebrated by the poet for the refreshing coolness of its waters, and the beautiful scenery along its banks. The modern name is *La Licenza*. (*Horat., Epi.*, 1, 18, 104.)

Dinarchus, one of the ten Greek orators, for the explanation of whose orations Harpocration compiled his lexicon. He was a Corinthian by birth, but settled at Athens, and became intimate with Theophrastus and Demetrius Phalereus. Dionysius of Halicarnassus fixes his birth at B.C. 361. The time of his highest reputation was after the death of Alexander, when Demosthenes and other great orators were dead or banished. He seems to have got his living by writing speeches for those who were in want of them, and he carried on apparently a profitable business in this way. Having always been a friend to the aristocratical party, he was involved in a charge of conspiracy against the democracy, and withdrew to Chalcis in Eubœa. He was allowed to return to Athens by Demetrius Poliorcetes, after an absence of fifteen years. On his return, Dinarchus, who had brought all his money back with him, lodged with one Proxenus, an Athenian, a friend of his, who, however, if the story be true, proved to be a knave, and robbed the old man of his money, or, at least, colluded with the thieves. Dinarchus brought an action against him, and, for the first time in his life, made his appearance in a court of justice. The charge against Proxenus, which is drawn up with a kind of legal formality, is preserved by Dionysius of Halicarnassus. Of the numerous orations of Dinarchus, only three remain, and these are not entitled to any very high praise. One of them is against Demosthenes, touching the affair of Harpalus. Dionysius passes rather a severe judgment on Dinarchus. He considers him merely an imitator of Lysias, Hyperides, and Demosthenes, and though succeeding, to a certain extent, in copying the several styles of these three great orators, yet failing, as all copiers from models must fail, in that natural expression and charm which are the characteristics of originality. The extant orations of Dinarchus are found in the usual collections of the Attic orators. (*Dion. Hal., de Dinarch. Jud.*—*Op., ed. Reiske*, vol. 5, p. 629, *seqq.*)

Dindymus or a (*orum*), I. a mountain of Galatia in Asia Minor, placed by Ptolemy southeast of Pessinus, while Strabo says that the city lay upon it. The latter writer names it Dindymus, which is generally followed by subsequent geographers. Mannert, however, considers the true name to have been Didymus, from the Greek *δίδυμος* (*twin*), and supposes this appellation to have been given to it from its double summit. One of these summits had the name of Agdistis; and on this, according to Pausanius, Atys was buried. Mannert makes Dindymus to have been at the northern extremity of a chain of mountains known by the name of Olympus, not to be confounded, however, with the mountain named Olympus near Prusa in Bithynia, nor with another Olympus in Galatia, on which the Tolistoboii collected their forces to resist the proconsul Manlius. The whole march of the Roman army, as described by Livy, shows that the last-mentioned mountain lay about ten geographical miles northwest of Ancyra. The goddess Cybele was worshipped at Pessinus and on Mount Dindymus, and hence was

called *Dindymène*. (*Mannert, Anc. Geogr.*, vol. 6, 3, 63.)—II. A mountain in the island of Cyzicus, and overhanging the city. It had on its summit a temple, said to have been erected by the Argonauts in honour of Cybele. (*Strabo*, 575.)

DINIA, a town of Gallia Narbonensis, and the capital of the Bodiontici. Its name is said to be of Celtic origin, being derived from *din*, *water*, and *ia*, *hot*, so called from the thermal waters at the distance of a quarter of a league from it. It is now *Digne*. (Compare *Mannert, Geogr.*, vol. 2, p. 106.)

DINOCRĂTES, a very celebrated Macedonian architect, who offered to cut Mount Athos into a statue of Alexander. (*Vid.* Athos, at the close of the article.) The monarch took him to Egypt, and employed him in several works of art. Ptolemy Philadelphus directed him to construct a temple for his queen Arsinoë, after her death; and the intention was to have the ceiling of loadstone, and the statue of iron, in order that the latter might appear to be suspended in the air. The death of the artist himself frustrated the undertaking. (*Pliny*, 34, 14.)

DINOSTRĂTES, a famous mathematician of the Platonic school, the brother of Menechares, and disciple of Plato. Pursuing the steps of his brother, who amplified the theory of the conic sections, Dinostrates is said to have made many mathematical discoveries; but he is particularly distinguished as the inventor of the *quadratrix*. Montucla, however, observes, that there is some reason for ascribing the original invention of this curve to Hippias of Elea, an ingenious philosopher and geometer contemporary with Socrates. (*Proclus, Comment. in Eucl.*, 2, 4.—*Pappus, Coll. Math.*, 4, *prop.* 25.)

DIOCLĒA, a town of Dalmatia, the birthplace, according to some, of the Emperor Diocletian. Its ruins are near the modern *Narenza*.

DIOCLETIANOPŌLIS, a city of Macedonia, called so in honour of Diocletian, and supposed by Mannert (*Geogr.*, vol. 7, p. 479) to have been identical with Pella.

DIOCLETIĀNUS, CAIUS VALERIUS JOVIUS, a celebrated Roman emperor, born of an obscure family in Dalmatia, at the town of Diocles or Doclea, from which town he derived his first name, which was probably Docles, afterward lengthened to the more harmonious Greek form of Diocles, and at length, after his accession to the empire, to the Roman form of Diocletianus. He likewise, on this occasion, assumed the patrician name of Valerius. Some, however, make him to have been born at Salona. His birth year also is differently given. The common account says 245 A.D., but other statements make him ten years older. He was first a common soldier, and by merit and success gradually rose to rank. At the commencement of his career, and while he occupied some inferior post, it is said that a Druidess, in whose house he lodged, upbraided him with covetousness, to whom he jocosely replied, "I shall be more generous when I am emperor." "You are joking," replied the Druidess; "but I tell you, in good earnest, that you will attain to the empire after you have killed a boar." This circumstance is said to have occurred in the city of *Tongres*, and present bishopric of *Liege*.—Diocletian served in Gaul, in Mœsia, under Probus, and was present at the campaign against the Persians, when Carus perished in so mysterious a manner. He commanded the household or imperial body-guard when young Numerianus, the son of Carus, was secretly put to death by Aper, his father-in-law, while travelling in a close litter on account of illness, on the return of the army from Persia. The death of Numerianus being discovered, after several days, by the soldiers, near Chalcedon, they arrested Aper, and proclaimed Diocletian emperor, who, addressing the army from his tribunal in the camp, protested his innocence of the death of Numerianus, and then, upbraiding Aper for the crime, plunged his sword into his body. The new emperor observed to a friend that he had now "killed the boar," punning on the word Aper, which means a boar, and alluding to the prediction of the Druidess. Diocletian, in fact, self-composed and strong-minded in other respects, was all his life an anxious believer in divination, which superstition led him probably to inflict summary punishment upon Aper with his own hands. He made his solemn entry into Nicomedia in September, 284 A.D., and afterward chose this town for his favourite residence. Carinus, the other son of Carus, having collected a force to oppose Diocletian, the two armies met at Margium in Mœsia, where the soldiers of Carinus had the advantage at first, but Carinus himself having been slain by one of his own officers, both armies joined in acknowledging Diocletian emperor, A.D. 285. Diocletian was generous after his victory, and, contrary to the common practice, there were no executions, proscriptions, or confiscations of property; he even retained most of the officers of Carinus in their places. Diocletian, on assuming the imperial power, found the empire assailed in various quarters, but his talents and energy soon succeeded in counteracting these evils. In the year 286, he chose his old friend Maximian, a brave, but rude and uncultivated soldier, as his colleague in the empire, and it is to the credit of both that the latter continued ever after faithful to Diocletian, and willing to follow his advice. Maximian was stationed in Gaul, and on the German frontier, to repel invasion; Diocletian resided chiefly in the East, to watch the Persians, though he appears to have visited Rome in the early part of his reign. After the lapse of a few years, Diocletian thought it necessary, in consequence of invasions and revolts in different parts of the empire, to increase the number of his colleagues. On the 1st March, 292, or, according to some, 291, he appointed Galerius a Cæsar, and Maximian, at the same time, adopted, on his part, Constantius Chlorus. The two Cæsars repudiated their respective wives; Galerius married Valeria, Diocletian's daughter, and Constantius married Theodora, daughter of Maximian. The two Cæsars remained subordinate to the two Augusti, though each of the four was intrusted with the administration of a part of the empire. Diocletian kept to himself Asia and Egypt; Maximian had Italy and Africa; Galerius, Thrace and Illyricum; and Constantius, Gaul and Spain. But it was rather an administrative than a political division. At the head of the edicts of each prince were put the names of all four, beginning with that of Diocletian. Diocletian resorted to this arrangement probably as much for reasons of internal as of external policy. By fixing upon four colleagues, one in each of the great divisions of the empire, each having his army, and all mutually checking one another, Diocletian put a stop to military insolence and anarchy. The empire was no longer put up for sale; this immediate and intolerable evil was effectually cured, though another danger remained, that of disputes and wars between the various sharers of the imperial power; still it was a small danger, and one which did not manifest itself so long as Diocletian remained at the helm. Writers have been very free of their censure upon this emperor, for parcelling, as they call it, the empire; but this was the only chance there was of preventing its crumbling to pieces. Italy and Rome, in particular, lost by the change: they no longer monopolized the wealth and power of the world; but the other provinces gained by this.—The new Cæsars justified Diocletian's expectations. Successful wars were waged in different quarters of the empire; and though Galerius at first met with a defeat from Narses, king of Persia, yet, in the following year, he gave the Persians a terrible overthrow. Nar-

see sued for peace, which was granted by Diocletian, on condition of the Persians giving up all the territory on the right or western bank of the Tigris. This peace was concluded in 297, and lasted forty years. At the same time, Diocletian marched into Egypt against Achilleus, whom he besieged in Alexandrea, which he took after a siege of eight months, when the usurper and his chief adherents were put to death. Diocletian is said to have behaved on this occasion with unusual sternness, several towns of Egypt, among others Busiris and Coptos, being destroyed. For several years after this the empire enjoyed repose, and Diocletian and his colleagues were chiefly employed in framing laws and administrative regulations, and in constructing forts on the frontiers. Diocletian kept a splendid court at Nicomedia, which town he embellished with numerous structures. He, or rather Maximian by his order, caused the magnificent Therms at Rome to be built, the remains of which still bear Diocletian's name, and which contained, besides the baths, a library, a museum, and other establishments.—In February, 303, Diocletian issued an edict against the Christians, ordering their churches to be pulled down, their sacred books to be burned, and all Christians to be dismissed from offices civil or military; with other penalties, exclusive, however, of death. Various causes have been assigned for this measure. It is known that Galerius had always been hostile to the Christians, while Diocletian had openly favoured them, and had employed them in his armies and about his person, and Eusebius speaks of the prosperity, security, and protection which they enjoyed under his reign. They had churches in most towns, and one at Nicomedia, in particular, under the eye of the emperor. Just before the edict was issued, Galerius had repaired to Nicomedia to induce Diocletian to proscribe the Christians. He filled the emperor's mind with reports of conspiracies and seditions, and, aided by the artifices of the heathen priesthood, was at last but too successful. The barbarities that followed upon the issuing of the edict above referred to are utterly inconceivable. Malicious ingenuity was racked to the utmost to devise tortures for the persecuted followers of Jesus. For the space of ten years did this persecution rage with scarcely mitigated horrors; and such multitudes were massacred in all parts of the empire, that at last the imperial murderers ventured to erect a triumphal column, bearing the barbarously boastful, yet false inscription, that they had extinguished the Christian name and superstition, and restored the worship of the gods to its former purity and splendour. This was the last persecution under the Roman empire, and it has been called by the name of Diocletian. But, as the persecution raged with most fury in the provinces subject to the rule of Galerius, and as he continued it for several years after Diocletian's abdication, it might with more propriety be called the Galerian persecution.—In November, 303, Diocletian repaired to Rome, where he and Maximian enjoyed the honour of a triumph, followed by festive games. This was the last triumph that Rome saw. The populace of that city complained of the economy of Diocletian on that occasion, and so offended him by their jibes and sarcasms, that he left Rome abruptly, in the month of December, in very cold weather. A long illness ensued, which confined him at Nicomedia; and, soon after his recovery, he was visited by Galerius, who persuaded and almost forced him to abdicate. According to others, however, Diocletian did it spontaneously. Setting off for Salona, in Dalmatia, he built himself, near this place, an extensive palace by the seashore, in which he lived for the rest of his life, respected by the other emperors, without cares and without regret. At the same time that Diocletian abdicated at Nicomedia, Maximian, according to an agreement between them, performed a similar ceremony at Milan. Maximian retired to his seat in Lucania, but, not being endowed with the firmness of Diocletian, he tried some time after to recover his former power, and wrote to his old colleague to induce him to do the same. "Were you but to come to Salona," answered Diocletian, "and see the vegetables which I raise in my garden with my own hands, you would no longer talk to me of empire." Diocletian died in 313, surviving his abdication about nine years.—He ranks among the most distinguished emperors of Rome; his reign of twenty-one years being, upon the whole, prosperous for the empire and creditable to the Roman name. He was severe, but not wantonly cruel, and we ought to remember that mercy was not a Roman virtue. His conduct after his abdication shows that his was no common mind. The chief charge against him is his haughtiness in introducing the Oriental ceremonial of prostration into the Roman court. The Christian writers, and especially Lactantius, have spoken unfavourably of him; but Lactantius cannot be implicitly trusted. (*Eutrop.*, 9, 19, *seqq.*—*Aurel. Vict.*, 39.—*Vopisc. Carin.*, 15.—*Paneg. Maxim.*—*Lactant., de mort. persec.*, 8, *et* 18.—*Euseb., Vit. Const.*, c. 18, &c.)

Diodōrus, I. an historian, surnamed Siculus, because born at Agyrium in Sicily, and the contemporary of Julius Cæsar and Augustus. Our principal data for the events of his life are derived from his own work. In early life he travelled into Asia, Africa, and Europe, and on his return established himself at Rome, where he published a general history, in forty books, under the title of Βιβλιοθήκη ἱστορική, or *Historical Library*. To this labour he consecrated thirty years of his life. The history comprehended a period of 1138 years, besides the time preceding the Trojan war, and was carried down to the end of Cæsar's Gallic war. His work was written after the death of Cæsar. The first six books were devoted to the fabulous history anterior to the war of Troy, and of these, the three former to the antiquities of barbarian states, the three latter to the archæology of the Greeks. But the historian, though treating of the fabulous history of the barbarians in the first three books, enters into an account of their manners and usages, and carries down the history of these nations to a point of time posterior to the Trojan war; thus, in the first book, he gives a sketch of Egyptian history from the reign of Menes to Amasis. In the eleven following books he detailed the different events which happened between the Trojan war and the death of Alexander the Great; and the remaining twenty-three books contained the history of the world down to the Gallic war and the conquest of Britain. We have only a small part remaining of this vast compilation, namely, the first five books, then from the 11th to the 20th, both inclusive, and finally fragments of the other books from the 6th to the 10th inclusive, and also of the last twenty. These rescued portions we owe to Eusebius, to John Malala, Syncellus, and other writers of the lower empire, who have cited them in the course of their works; but, above all, to the authors of the "Extracts respecting Embassies," and of the "Extracts respecting Virtues and Vices." We are indebted also for a part of them to the patriarch Photius, who has inserted in his Myriobiblon extracts from several of the books, from the 31st to the 33d, and from the 36th to the 38th and 40th. Important additions have also recently been made from MSS. in the Vatican Library. (As regards the sources whence Diodorus drew the materials of his work, consult the dissertation of Heyne, "*De fontibus hist. Diodori*," prefixed to the Bipont edition.)—A great advantage possessed by Diodorus over most of the ancient historians, is his indicating the order of time: though it must be acknowledged, at the same time, that his chronology offers occasional difficulties, and often needs reducing. Diodorus, who wrote at

Rome, and at a period when the dominion of this city extended over the greatest part of the civilized world, arranges his narrative in accordance with the Roman calendar and consular fasti: he frequently adds the names of the Athenian archons that were contemporaneous. Now, at the time when he wrote, the consuls entered on their office on the first of January, whereas, after the adoption of the cycle of Meton, B.C. 402, the Athenian archons commenced their terms about the middle of the year. Diodorus, however, limits himself to the mention of those archons that entered upon their duties in the course of the consular year, which forms the basis of his chronology: thus, the events which took place during the first six months of a year, ought to be referred to the archon mentioned by him in the preceding year. Nor is this all; the duration of the consulship was that of the Roman year, which, from a very early period, was made to consist of 365 days; while the duration of the archonship remained for a long time subject to the irregularity of the Athenian calendar and years, the latter being sometimes 354 days, at other times 384. Thus, to cite only a single instance, Diodorus places the death of Alexander the Great in the 4th year of the 113th Olympiad, a period with which the names of the consuls also indicated by him fully agree; whereas, by the name of the archon, he makes it to be the following year, the 1st of the 114th Olympiad. (Compare *Diod. Sic.*, 17, 113.—*Annales des Lagides, par M. Champollion Figeac*, vol. 1, p. 264.) We must carefully attend to this point in remodelling the chronology of Diodorus.—With regard to the historical value of the work itself, and the merits of the author, the most discrepant opinions have been entertained by modern writers. The Spanish scholar Vives called him a mere trifler; and Jean Bodin accused him, in no sparing terms, of ignorance and carelessness; while, on the other hand, he has been defended and extolled by many eminent critics as an accurate and able writer. The principal fault of Diodorus seems to have been the too great extent of his work. It was not possible for any man living in the time of Augustus to write an unexceptionable universal history. It is not, then, a matter of surprise, that Diodorus, who does not appear to have been a man of superior abilities, should have fallen into a number of particular errors, and should have placed too much reliance on authorities sometimes far from trustworthy. Wherever he speaks from his own observations, he may, perhaps, generally be relied upon; but when he is compiling from the writings of others, he has shown little judgment in the selection, and has, in many cases, proved himself incapable of discriminating between the fabulous and the true. We must not blame him for having given a Greek colouring to the manners of other nations which he describes, for it was the common practice of Greek writers to do so, and he has not erred so much in this respect as Dionysius of Halicarnassus. We are indebted to him, moreover, for many particulars which, but for him, we should never have known; and we must regret that we have lost the last, and probably the most valuable, portion of his works, as even by the fragments of them which remain we are enabled, in many places, to correct the errors of Livy. The style of Diodorus, though not very pure or elegant, is sufficiently perspicuous, and presents but few difficulties, except where the MSS. are defective, as is frequently the case. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 77, *seqq.*—*Niebuhr, Röm. Gesch.*, vol. 3, p. 190, *note* 297.) The best edition of Diodorus is that of Wesseling, *Amst.*, 2 vols. folio, 1746; reprinted at the Bipont press in 11 vols. 8vo, 1793, with dissertations by Heyne, and notes and disputations by Eyring.—II. A native of Caria, and disciple of the Megaric school. He was a great adept in that species of verbal combat which prevailed among the philosophers of his sect. It is said that a question was proposed to him in the presence of Ptolemy Soter, by Stilpo, one of his fraternity, which he required *time* to answer, and on this account he was ridiculed by Ptolemy, and denominated *Chronus* (Χρόνος). Mortified at this defeat, he wrote a book on the question, but nevertheless died of vexation. He is the reputed author of the famous sophism against motion. "If any body be moved, it is moved either in the place where it is, or in a place where it is not, for nothing can act or suffer where it is not, and therefore there is no such thing as motion." Diodorus was suitably rewarded for this brilliant discovery; having dislocated his shoulder, the surgeon who was sent for kept him for some time in torture, while he proved from the philosopher's own mode of reasoning that the bone could not have *moved* out of its place. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 253.)—III. A peripatetic philosopher, with whom the uninterrupted succession of the peripatetic school terminated. He was a native of Tyre, and a pupil of Critolaus. Mention is often made of him in the selections of Stobæus, and also in the works of Cicero. The sovereign good, according to Diodorus, was to live in a becoming manner, free from toil and care, τὸ ἀμοχθήτως καὶ καλῶς ζῆν, or, *vacare omni molestia cum honestate*, as Cicero expresses it. (*Acad.*, 2, 42)—IV. An orator and epigrammatic poet, a native of Sardis. He was surnamed Zonas (Ζωνᾶς). He fought in Asia, and was contemporaneous with Mithradates the Great, against whom he was charged with conspiring. He defended himself successfully. Nine of his epigrams remain. (*Jacobs, Catal. Poet. Epigram. in Anthol.*, vol. 3, p. 883.—*Strab.*, 627.)—V. Another native of Sardis, who wrote historical works, odes, and epigrams. Strabo speaks of him as subsequent to the former, and a contemporary and friend of his own. (*Strab.*, 627.) We have one of his epigrams remaining. (*Jacobs, l. c.*)

Diogĕnes, I. a celebrated Cynic philosopher of Sinope. His father, who was a banker, was convicted of debasing the public coin, and was obliged to leave the country, or, according to another account, his father and himself were charged with this offence, and the former was thrown into prison, while the son escaped from the city and came to Athens. Here he attached himself, as a disciple, to Antisthenes, who was at the head of the Cynics. Antisthenes at first refused to admit him into his house, and even struck him with a stick. Diogenes calmly bore the rebuke, and said, Strike me, Antisthenes, but never shall you find a stick sufficiently hard to remove me from your presence, while you speak anything worth hearing. The philosopher was so much pleased with this reply, that he at once admitted him among his scholars. Diogenes perfectly adopted the principles and character of his master. Renouncing every other object of ambition, he determined to distinguish himself by his contempt of riches and honours, and by his indignation against luxury. He wore a coarse cloak; carried a wallet and a staff; made the porticoes and other public places his habitation; and depended upon casual contributions for his daily bread. A friend, whom he had desired to procure him a cell, not executing his order so soon as was expected, he took up his abode in a tub or large vessel in the Metroum. It is probable, however, that this was only a temporary expression of indignation and contempt, and that he did not make a tub the settled place of his residence. This famous tub is indeed celebrated by Juvenal; it is also ridiculed by Lucian, and mentioned by Seneca. But no notice is taken of so singular a circumstance by other ancient writers who have mentioned this philosopher; not even by Epictetus, who discourses at large concerning Diogenes, and relates many particulars respecting his manner of life. It may therefore be questioned whether this whole story is not to be ranked among the nu

merous tales which have been invented to expose the sect of the Cynics to ridicule. It cannot be doubted, however, that Diogenes practised the most hardy self-control and the most rigid abstinence; exposing himself to the utmost extremes of heat and cold, and living upon the simplest diet, casually supplied by the hand of charity. In his old age, sailing to Ægina, he was taken by pirates and carried to Crete, where he was exposed to sale in the public market. When the auctioneer asked him what he could do, he said, *I can govern men; therefore sell me to one who wants a master.* Xeniades, a wealthy Corinthian, happening at that instant to pass by, was struck with the singularity of his reply, and purchased him. On their arrival at Corinth, Xeniades gave him his freedom, and committed to him the education of his children and the direction of his domestic concerns. Diogenes executed this trust with so much judgment and fidelity, that Xeniades used to say that the gods had sent a good genius to his house. During his residence at Corinth, the interview between him and Alexander is said to have taken place. Plutarch relates, that Alexander, when at Corinth, receiving the congratulations of all ranks on being appointed to command the army of the Greeks against the Persians, missed Diogenes among the number, with whose character he was not acquainted. Curious to see one who had given so signal an instance of his haughty independence of spirit, Alexander went in search of him, and found him sitting in his tub in the sun. "*I am Alexander the Great,*" said the monarch; "*and I am Diogenes the Cynic,*" replied the philosopher. Alexander then requested that he would inform him what service he could render him: "*Stand from between me and the sun,*" said the Cynic. Alexander, struck with the reply, said to his friends who were ridiculing the whimsical singularity of the philosopher, "If I were not Alexander, I would wish to be Diogenes." This story is too good to be omitted, but there are several circumstances which in some degree diminish its credibility. It supposes Diogenes to have lived in his tub at Corinth, whereas it appears that he lived there in the house of Xeniades, and that, if he ever dwelt in a tub, he left it behind him at Athens. Alexander, moreover, was at this time scarcely 20 years old, and could not call himself Alexander the Great, for he did not receive this title till his Persian and Indian expedition, after which he never returned to Greece; yet the whole transaction supposes him elated with the pride of conquest. Diogenes, probably, was visited by Alexander, when the latter held the general assembly of the Greeks at Corinth, and was received by him with rudeness and incivility, which may have given rise to the whole story. The philosopher at this time would be about 70 years of age.—Various accounts are given concerning the manner and time of his death. It seems most probable that he died at Corinth, of mere decay, in the 90th year of his age, and in the 114th Olympiad. His friends contended for the honour of defraying the expenses of his funeral; but the magistrates settled the dispute by ordering him an interment at the public expense. A column of Parian marble, terminated by the figure of a dog, was raised over his tomb. His fellow townsmen of Sinope also erected brazen statues in memory of the philosopher. Diogenes left behind him no system of philosophy. After the example of his master, he was more attentive to practical than theoretical wisdom. The following are a few of the particular opinions ascribed to him. He thought exercise was indispensable, and able to effect anything; that there were two kinds of exercise, one of the mind, the other of the body, and that one of these was of no value without the other. By the cultivation of the mind, he did not mean the prosecution of any science, or the acquirement of any mental accomplishment; all such things he considered useless; but he intended such a cultivation of the mind as might serve to bring it into a healthy and virtuous state, and produce upon it an effect analogous to that which exercise produces upon the body. He adopted Plato's doctrine, that there should be a community of wives and children; and he held, with the Dorian lawgivers, that order (*κόσμος*) was the basis of civil government.—The freedom of remark in which Diogenes indulged, and which spared neither the rich and powerful, nor even the religious superstitions of the age, gave great offence; and the consequence was, that in his private life he suffered much obloquy, and was made the subject of ludicrous and disgraceful calumny. It is wholly incredible, that a man who is universally celebrated for his sobriety and contempt of pleasure, and who, for his vehement indignation against vice, and his bold attempts to reform the age in which he lived, has been represented by some of the most eminent philosophers as one endued with divine wisdom, should have been capable of committing the grossest indecencies. The tale which is related of him and the courtesan Lais is wholly inconsistent with chronology, for Lais must have been fourscore years old, and Diogenes seventy, when the circumstance is related to have taken place. The truth is, we are chiefly indebted for these stories to Athenæus, a writer who seems to have ransacked every corner of antiquity, and of his own invention too, for tales to the discredit of philosophy. (*Diog. Laertius, Vit. Diog.—Plutarch, Apopth.—Enfield, Hist. Philos.*, vol. 1, p. 305, *seqq.*)—II. A native of Apollonia in Crete, was a pupil of Anaximenes, and contemporary with Anaxagoras. Schleiermacher, however, who is followed by Schaubach, the editor of the fragments of Anaxagoras, affirms, from the internal evidence of the fragments of the two philosophers, that Diogenes preceded Anaxagoras. But Diogenes might have written before Anaxagoras, and yet have been his junior, as we know was the case with Empedocles. (*Aristot., Met.*, 1, 3, p. 843, *b.*) Diogenes followed Anaximander in making air the primal element of all things; but he carried his views farther, and regarded the universe as issuing from an intelligent principle, by which it was at once vivified and ordered, a rational as well as sensitive soul, but still without recognising any distinction between matter and mind. Diogenes wrote several books on Cosmology (*περὶ φύσεως*). The fragments which remain have been recently collected and edited by Panzerbeiter. (*Diog. Laert.*, 9, 9—*Bayle, Hist. Dict., s. v.—Schleiermacher, Mem. Berlin. Acad.* for 1815.—*Philol. Museum*, vol. 1, p. 92.)—III. Laertius, so called from his native city, Laertes in Cilicia. He wrote the lives of the philosophers, in ten books, which are still extant. The period when he lived is not exactly known, but it is supposed to have been during the reigns of Septimius Severus and Caracalla. (Compare *Ionsius, de Script. Hist. Phil.*, lib. 3, c. 12, § 5. *seqq.*) Diogenes is thought to have belonged to the Epicurean sect. He divides all the Greek philosophers into two classes; those of the Ionic and those of the Italic school. He derives the first from Anaximander, the second from Pythagoras. After Socrates, he divides the Ionian philosophers into three branches: 1st. Plato and the Academics, down to Clitomachus: 2d. the Cynics down to Chrysippus: 3d. Aristotle and Theophrastus. The series of Italic philosophers consists, after Pythagoras, of the following: Telanges, Xenophanes, Parmenides, Zeno of Elea, Leucippus, Democritus, and others down to Epicurus. The first seven books are devoted to the Ionic philosophers; the last three treat of the Italic school.—The work of Dionysius is a crude contribution towards the history of philosophy. It contains a brief account of the lives, doctrines, and sayings of most persons who have been called philosophers; and though the author is evidently a most unfit person for the task which he imposed

upon himself, and has shown very little judgment and discrimination in the execution of it, yet the book is extremely useful as a collection of facts, which we could not have learned from any other quarter, and is entertaining as a sort of *omniana* on the subject. The article on Epicurus is valuable, as containing some original letters of that philosopher, which comprise a pretty satisfactory epitome of the Epicurean doctrines, and are very useful to the readers of Lucretius. The best editions of Diogenes are, that of Meibomius, *Amst.*, 1692, 2 vols. 4to, and that of *Hubner, Lips.*, 1828, 2 vols. 8vo.

Dionēdēæ Insulæ. *Vid.* Diomedis Insulæ.

Dionēdes, son of Tydeus and Deïphyle, was king of Ætolia, and one of the bravest of the Grecian chiefs in the Trojan war, ranking next to Achilles and Ajax. Homer represents him as one of the favourites of Minerva, and ascribes his many acts of valour to her protecting influence. Among his exploits, it is recorded of him that he engaged in single combat with Hector and Æneas; that he wounded Mars, Æneas, and Venus; and that, in concert with Ulysses, he carried off the horses of Rhesus, and the palladium; and procured the arrows of Philoctetes. (Sophocles, however, makes Ulysses to have been aided in this last-mentioned affair by Pyrrhus, son of Achilles.) Diomede was deprived of the affection of his wife Ægiale, through the wrath and vengeance of Venus, by whose influence, during his absence at the war, she had become attached to Cyllabarus, the son of Sthenelus. (But consult *Heyne, ad Apollod.*, 1, 8, 6, *et ad Hom., Il.*, 5, 412.) Diomede was so afflicted at the enstrangement of Ægiale, that he abandoned Greece, and settled at the head of a colony, in Magna Græcia, where he founded a city, to which he gave the name of Argyripa; and married a daughter of Daunus, prince of the country. In the progress of his voyage to Italy, Diomede was shipwrecked on that part of the Libyan coast which was under the sway of Lycus, who, as was his usage towards all strangers, seized and confined him. He was, however, liberated by Callirhoë, the tyrant's daughter, who became so enamoured of him, that, upon his quitting the African shores, she put herself to death. Diomede, according to one account, died in Italy at a very advanced age; while another legend makes him to have been slain by his father-in-law Daunus. (*Tzetz., ad Lycophr.*, 603, *seqq.*) His companions were so much afflicted by his death that they were changed into birds. Virgil, however, makes this transformation earlier in date, and to have taken place during the lifetime of Diomede. (*Æn.*, 11, 272.) He seems to have followed the tradition recorded by Ovid (*Met.*, 14, 457), that Agnon, one of Diomede's companions in his voyage from Troy, insulted Venus with contemptuous language, and that the goddess, in revenge, transformed not only Agnon, but many others of Diomede's followers into birds. These birds, according to Ovid, resembled swans; they chiefly frequented some neighbouring islands in the Adriatic, and were noted for their fondness for Greeks, and their aversion towards the natives of any other country. (*Vid.* Diomedis Insulæ.—Consult *Heyne, Excurs.*, 1, *ad Æn.*, 11, and *Lord Bacon's Fables of the Ancients, fab.* xviii.)—II. A king of the Bistones, in Thrace, son of Mars and Cyrene. His mares fed on human flesh. Hercules sailed to this quarter, having been ordered, as his eighth labour, to bring these mares to Mycenæ. The hero overcame the grooms of Diomede, and led the mares to the sea. The Bistones pursued with arms. Hercules, leaving the mares in charge of Abderus, one of his companions, went to engage the foe. Meantime the mares tore their keeper to pieces; and the hero, having defeated the Bistones and slain Diomede, built a city by the tomb of Abderus, which he called Abdera after him. Hercules brought the mares to Eurystheus, who turned them loose; and they strayed on to Mount Olympus, where they were destroyed by the wild beasts. (*Apollod.*, 2, 5, 8.—*Heyne, ad loc.*) Another account makes Hercules to have given Diomede to be devoured by his own mares; and Eurystheus to have consecrated them to Juno. (*Diod. Sic.*, 4, 15.)

Dionēdis Insulæ, certain small islands opposite the Sinus Uriæ, and at no great distance from the coast of Apulia. They are celebrated in mythology as connected with the legend of the transformation of Diomede's companions into birds. (*Vid.* Diomedes I., towards the close of the article.) (*Aristot., de Mirab.*—*Lycophr., Alex.*, v. 599.—*Ovid, Met.*, 14, 457.) Ancient writers differ as to their number. Strabo (284) recognises two; whereof one was inhabited, the other deserted. This is also the account of Pliny (3, 26, and 10, 44), who states, that one was called Diomedea, and the other Teutria. Ptolemy, however, reckons five, which is said to be the correct number, if we include in the group three barren rocks, which scarce deserve the name of islands. The island to which Pliny gives the name of Diomedea appears to have also borne the appellation of Tremitus, as we learn from Tacitus (*Ann.*, 4, 71), who informs us that it was the spot to which Augustus removed his abandoned daughter Julia, and where she terminated a life of infamy. Of these islands, the largest is now called *Isola San Domino*, the other *S. Nicolo.* (*Romanelli*, vol. 2, p. 296.—*Cramer's Anc. Italy*, vol. 2, p. 275.)

Dion, I. an illustrious inhabitant of Syracuse, who, deriving an ample inheritance from his father Hipparinus, became a disciple of Plato, invited to the court of Syracuse by the elder Dionysius. In consequence of the instructions of his master, he escaped being infected with the licentiousness of the capital, and he shared with his preceptor, at a subsequent period, in the persecutions inflicted by the son and successor of the tyrant. He was nearly connected with Dionysius by having married his daughter, and by his sister being one of his wives; and he was also much esteemed by him, so as to be employed on several embassies. At the accession of the younger Dionysius, Plato was again, at Dion's request, invited to Syracuse. In order, however, to counteract his influence, the courtiers obtained the recall of Philistus, a man notorious for his adherence to arbitrary principles. This faction determined to supplant Dion, and availed themselves of a real or supposititious letter to fix on him the charge of treason. Dion, precluded from defence, was transported to Italy, and from thence proceeded to Greece, where he was received with great honour. Dionysius became jealous of his popularity in Greece, especially at Athens, stopped his remittances, confiscated his estates, and compelled his wife, who had been left at Syracuse as an hostage, to marry another person. Dion, incensed at this treatment, determined to expel the tyrant. Plato resisted his intentions; but, encouraged by other friends, he assembled a body of troops, and with a small force sailed to Sicily, took advantage of the absence of Dionysius in Italy, and freed the people from his control. Dionysius returned, but, after some conflicts, was compelled to escape to Italy. The austere and philosophic manners of Dion, however, soon lost him the favour of his fickle countrymen, and he was supplanted by Heraclides, a Syracusan exile, and obliged to make his retreat to Leontini. He afterward regained the ascendancy, and in a rash moment caused Heraclides to be assassinated. This robbed him ever after of his peace of mind. An Athenian, an intimate friend, formed a conspiracy against his life, and Dion was assassinated in the 55th year of his age, B.C. 354. His death was universally lamented by the Syracusans, and a monument was raised to his memory. (*Diod. Sic.*, 16, 6, *seqq.*—*Plut., Vit. Dion.*—*Corn. Nep., Vit. Dion.*)—II. Cassius Cocceianus, son of Cassius Apronianus,

a Roman senator, was born A.D. 155, in Bithynia. His true name was Cassius, but he assumed the other two names, as being descended on the mother's side from Dion Chrysostom. Thus, though he was on his mother's side of Greek descent, and though, in his writings, he adopted the then prevailing language of his native province, namely, the Greek, he must nevertheless be considered as a Roman. Dio Cassius passed the greater part of his life in public employments. He was a senator under Commodus; governor of Smyrna after the death of Septimius Severus; for he had displeased this monarch, and held no office, consequently, during the life of the latter; and afterward consul, as also proconsul in Africa and Pannonia. Alexander Severus entertained the highest esteem for him, and made him consul for the second time, with himself, though the prætorian guards, irritated against him on account of his severity, had demanded his life. When advanced in years, he returned to his native country. Dion published a Roman history, in eighty books, the fruit of his researches and labours for the space of twenty-two years. It embraced a period of 983 years, extending from the arrival of Æneas in Italy, and the subsequent founding of Rome, to A.D. 229. Down to the time of Julius Cæsar, he only gives a summary of events; after this, he enters somewhat more into details; and from the time of Commodus he is very circumstantial in relating what passed under his own eyes. We have fragments remaining of the first 36 books: but there is a considerable portion of the 35th book, on the war of Lucullus against Mithradates, and of the 36th, on the war with the pirates, and the expedition of Pompey against the King of Pontus. The books that follow, to the 54th inclusive, are nearly all entire: they comprehend a period from B.C. 65 to B.C. 10, or from the eastern campaign of Pompey, and the death of Mithradates, to the death of Agrippa. The 55th book has a considerable gap in it. The 56th to the 60th, both included, which comprehend the period from A.D. 9 to A.D. 54, are complete, and contain the events from the defeat of Varus in Germany to the reign of Claudius. Of the following 20 books we have only fragments, and the meager abridgment of Xiphilinus. The 80th or last book comprehends the period from A.D. 222 to A.D. 229, in the reign of Alexander Severus. The abridgment of Xiphilinus, as now extant, commences with the 35th, and continues to the end of the 80th book. It is a very indifferent performance, and was made by order of the Emperor Michael Ducas: the abbreviator, Xiphilinus, was a monk of the eleventh century.—The fragments of the first 36 books, as now collected, are of three kinds. 1. *Fragmenta Valesiana:* such as were dispersed throughout various writers, scholiasts, grammarians, lexicographers, &c., and were collected by Henri de Valois. 2. *Fragmenta Peiresciana:* comprising large extracts, found in the section entitled "Of Virtues and Vices," in the great collection or portative library compiled by order of Constantine VI., Porphyrogenitus. The manuscript of this belonged to Peiresc. 3. The fragments of the first 34 books, preserved in the second section of the same work of Constantine's, entitled "Of Embassies." These are known under the name of *Fragmenta Ursiniana*, because the manuscript containing them was found in Sicily by Fulvio Orsini. 4. *Excerpta Vaticana*, by Mai, which contain fragments of books 1–35, and 61–80, and which have been published in the second volume of the *Scriptorum Nova Collectio*, p. 135, *seqq.* To these are added the fragments of an unknown continuator of Dion (p. 234–246), which go down to the time of Constantine. Other fragments from Dion belong chiefly to the first 35 books, also published in the same collection (p. 527, *seqq.*), were found by Mai in two Vatican MSS., which contain a sylloge or collection made by Maximus Planudes. The annals of Zonaras also contain numerous extracts from Dion. Dion has taken Polybius for his model; but the imitator is comparable with his original neither as respects arrangement and the distribution of materials, nor in soundness of views, and just and accurate reasoning. His style is generally clear, though there are occasionally obscure passages, where there appears to be no corruption of the text. His diligence is unquestionable, and, from his opportunities, he was well acquainted with the circumstances of the empire during the period for which he is a contemporary authority; and, indeed, we may assign a high value to his history of the whole period from the time of Augustus to his own age. Nor is his work without value for the earlier periods of Roman history, in which, though he has fallen into errors, like all the Greek and Roman writers who have handled the same obscure subject, he still enables us to correct some erroneous statements of Livy and Dionysius.—The best edition is that of Fabricius, completed by Reimar, *Hamb.*, 2 vols. folio, 1751. Notwithstanding, however, the labours of these editors, a new critical edition is much wanted, both from the scarcity of the edition just mentioned, and the fact that the manuscripts have not been collated with sufficient care. The small Tauchnitz edition, 4 vols. 16mo, contains all the fragments. A very useful edition appeared in 1824–1825, by Sturz, from the Leipsic press, 8 vols. 8vo, which some even prefer to the edition of Fabricius and Reimar. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 180, *seqq.*—*Hoffmann, Lex. Bibliograph.*, vol. 1. p. 250.)—III. Surnamed Chrysostomus, or the Golden-mouthed, on account of the beauty of his style, was a native of Prusa, in Bithynia, and a sophist and stoic. He was in Egypt when Vespasian, who had been proclaimed emperor by his own army, came there, and he was consulted by that prince on the proper course to be adopted under the circumstances. Dion had the candour, or, as some may think, the want of judgment, to advise him to restore the republic. Afterward he resided for years at Rome, till one of his friends having engaged in a conspiracy against Domitian, Dion, fearing for himself, fled to the modern Moldavia, where he remained till the tyrant's death, labouring for his subsistence with his own hands, and possessing no books but the Phædon of Plato, and Demosthenes' περὶ Παραπρεσβείας. Domitian having been assassinated, the legions quartered on the Danube were about to revolt, when Dion got upon an altar, and harangued them so effectually that they submitted to the decision of the senate. Dion was in high favour with Nerva and Trajan, and, when the latter triumphed after his Dacian victories, the orator sat in the emperor's car in the procession. He returned to Bithynia, where he spent the remainder of his life. Accusations of peculation and treason were brought against him, but rejected as frivolous. He died at an advanced age, but it is not known in what year. We have eighty orations attributed to him, which are very prettily written, but not of much intrinsic value. The best edition is that of Reiske, 2 vols. 8vo, *Lips.*, 1784. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 210, *seqq.*)

DIONÆA, a surname of Venus, as the daughter of Dione.

DIÖNE, a nymph, daughter of Nereus and Doris. She was mother of Venus by Jupiter, according to Homer (*Il.*, 5, 370). Dione, according to Knight, is the female ΔΙΣ, or ΖΕΤΣ, and therefore associated with him in the most ancient temple of Greece at Dodona. (*Inquiry into the Symb. Lang.*, &c., § 43.—*Class. Journ.*, vol. 23, p. 234.—Compare *Buttmann, Mythologus*, vol. 1, p. 7, and *Constant, de la Religeon*, vol. 2, p. 335, *in notis.*)

DIONYSIA, festivals held in honour of the god Dionysus or Bacchus. The most important of these were held at Athens and in Attica; and these derive their importance from their being the occasion on which the

dramatic exhibitions of the Athenians took place. An account of these festivals, which were four in number, will be found under the article Theatrum, § 2.

Dionysias, a town of Egypt, situate at the south-western extremity of the Lake Mœris. It is now called *Beled-Kerun*, or, according to some, *Scobha*. (*Ptol.*)

Dionysopolis, I. a town of Lower Mœsia, in the vicinity of the Euxine Sea. Pliny says that it was also called Crunos, but Pomponius Mela (2, 2) makes Crunos the port of Dionysopolis. The modern name is *Dinysipoli*.—II. A city of India, supposed by Mannert to be the same with the modern *Nagar*, or *Nughr*, on the western bank of the river *Cow*. Mannert does not consider it to have been the same with the ancient city of Nysa, but makes the position of the latter more to the north. (*Geogr.*, vol. 5, p. 142.)

Dionysius I., or the Elder, a celebrated tyrant of Syracuse, raised to that high rank from the station of a simple citizen, was born in this same city 430 B.C. He was son-in-law to Hermocrates, who, having been banished by an adverse party, attempted to return by force of arms, and was killed in the action. Dionysius was dangerously wounded, but he recovered, and was afterward recalled. In time he procured himself to be nominated one of the generals, and, under pretence of raising a force sufficient to resist the Carthaginians, he obtained a decree for recalling all the exiles, to whom he gave arms. Being sent to the relief of Gela, then besieged by the Carthaginians, he effected nothing against the enemy, pretending that he was not seconded by the other commanders; and his friends suggested, that, in order to save the state, the supreme power ought to be confided to one man, reminding the people of the times of Gelon, who had defeated the Carthaginian host, and given peace to Sicily. The general assembly therefore proclaimed Dionysius supreme chief of the republic about 405 B.C., when he was twenty-five years of age. He increased the pay of the soldiers, enlisted new ones, and, under pretence of a conspiracy against his person, formed a guard of mercenaries. He then proceeded to the relief of Gela, but failed in the attack on the Carthaginian camp: he however penetrated into the town, the inhabitants of which he advised to leave it quietly in the night under the escort of his troops. On his retreat he persuaded those of Camarina to do the same. This raised suspicions among his troops, and a party of horsemen, riding on before the rest, raised, on their arrival at Syracuse, an insurrection against Dionysius, plundered his house, and treated his wife so cruelly that she died in consequence. Dionysius, with a chosen body, followed close after, set fire to the gate of Acradina, forced his way into the city, put to death the leaders of the revolt, and remained undisputed possessor of the supreme power. The Carthaginians, being afflicted by a pestilence, made proposals of peace, which were accepted by Dionysius, and he then applied himself to fortifying Syracuse, and especially the island of Ortygia, which he made his stronghold, and which he peopled entirely with his trusty partisans and mercenaries, by the aid of whom he put down several revolts. After reducing beneath his sway the towns of Leontini, Catana, and Naxus, he engaged in a new war with Carthage, in which he met with the most brilliant success, making himself master of numerous towns in Sicily, and becoming eventually feared both in Italy and Sicily, to the dominion of both of which countries he seems at one time to have aspired. In order to raise money, he allied himself with the Illyrians, and proposed to them the joint plunder of the temple of Delphi: the enterprise, however, failed. He then plundered several temples, such as that of Proserpina at Locri; and as he sailed back with the plunder, with a fair wind, he, who was a humourist in his way, observed to his friends, "You see how the immortal gods favour sacrilege." Having carried off a golden mantle from a statue of Jupiter, consecrated by Gelon out of the spoils of the Carthaginians, he replaced it by a woollen garment, saying that this was more suited to the vicissitudes of the seasons. He also took away a golden beard from Æsculapius, observing that it was not becoming for the son of a beardless father (Apollo) to make a display of his own beard. He likewise appropriated to himself the silver tables and golden vases and crowns in the temples, saying he would make use of the bounty of the gods. (*Cic., N. D.*, 3, 34.—*Ælian, V. H.*, 1, 20.) He also made a descent with a fleet on the coast of Etruria, and plundered the temple at Cære or Agylla of 1000 talents. With these resources he was preparing himself for a new expedition to Italy, when a fresh Carthaginian armament landed in Sicily, 383 B.C., and defeated Dionysius, whose brother Leptines fell in the battle. A peace followed, of which Carthage dictated the conditions. The boundary of the two states was fixed at the river Halycus, and Dionysius had to pay 1000 talents for the expenses of the war. This peace lasted fourteen years, during which Dionysius remained the undisturbed ruler of Syracuse, and one half of Sicily, with part of southern Italy. He sent colonies to the coasts of the Adriatic, and his fleets navigated both seas. Twice he sent assistance to his old ally, Sparta; once against the Athenians, 374 B.C., and again in 369, after the battle of Leuctra, when the Spartans were hard pressed by Epaminondas. Meantime the court of Dionysius was frequented by many distinguished men, philosophers, and poets. Plato is said to have been among the former, being invited by Dion, the brother-in-law of Dionysius; but the philosopher's declamations against tyranny led to his being sent away from Syracuse. The poets fared little better, as Dionysius himself aspired to poetical fame, for which, however, he was not so well qualified as for political success. Those who did not praise his verses were in danger of being led to prison. Dionysius twice sent some of his poems to be recited at the Olympic games, but they were hissed by the assembly. He was more successful at Athens. A tragedy of his obtained the prize, and the news of his success almost turned his brain. He had just concluded a fresh truce with the Carthaginians, after having made an unsuccessful attack on Lilybæum, at the expiration of the fourteen years' peace; and he now gave himself up to rejoicings and feastings for his poetical triumph. In a debauch with his friends, he ate and drank so intemperately that he fell senseless, and soon after died (some say he was poisoned by his physicians, at the instigation of his son), B.C. 367, in the 63d year of his age, having been tyrant of Syracuse thirty-eight years. After the death of his first wife, he married two wives at once, namely, Doris of Locri, and Aristæneta, daughter of Hipparinus, of Syracuse: by these women he had seven children, of whom Dionysius, his elder son by Doris, succeeded him in the sovereignty.—Dionysius was a clever statesman, and generally successful in his undertakings. He did much to strengthen and extend the power of Syracuse, and it was probably owing to him that all Sicily did not fall into the hands of the Carthaginians. He was unscrupulous, rapacious, and vindictive, but several of the stories stated of his cruelty and suspicious temper appear improbable, or at least exaggerated. The works of Philistus, who had written his life, and who is praised by Cicero, are lost. Diodorus, who is our principal remaining authority concerning Dionysius, lived nearly three centuries after, and was not a critical writer. The government of Dionysius, like that of many others who are styled tyrants in ancient history, was not a despotism; it resembled rather that of the first Medici, and other leaders of the Italian republics in the middle ages, or that of the stadtholders in Holland. The popular forms still remained, and we find Dionysius repeatedly convoking the assembly of the

people on important occasions, when full freedom of speech seems to have been allowed. (*Plut., Vit. Dion.—Diod. Sic.*, 13, 92, *seqq.*—*Id.*, 14, 7, *seqq.*, &c.) An account of the famous prison, or "Ear of Dionysius," will be found under the article Lautumiæ.—II. The second of that name, surnamed the Younger, was son of Dionysius I. by Doris. His father, whom he succeeded, had left the state in a prosperous condition, but young Dionysius had neither his abilities, nor his prudence and experience. He followed at first the advice of Dion, who, although a republican in principle, had remained faithful to his father, and who now endeavoured to direct the inexperienced son for the good of his country. For this purpose Dion invited his friend Plato to Syracuse about 364 B.C. Dionysius received the philosopher with great respect, and, in deference to his advice, reformed for a while his loose habits and the manners of his court. But a faction, headed by Philistus, who had always been a supporter of the tyranny of the elder Dionysius, succeeded in prejudicing the son against both Dion and Plato. Dion was exiled, under pretence that he had written privately to the senate of Carthage for the purpose of concluding a peace. Plato urgently demanded of Dionysius the recall of Dion, and, not being able to obtain it, he left Syracuse, after which Dionysius gave himself up to debauchery without restraint. Dion, meanwhile, was travelling through Greece, where his character gained him numerous friends. Dionysius, moved by jealousy, confiscated his property, and obliged his wife to marry another. Upon this, Dion collected a small force at Zacynthus, with which he sailed for Sicily, and entered Syracuse without resistance. Dionysius retired to the citadel in Ortygia, and, after some resistance, in which Philistus, his best supporter, was taken prisoner and put to death, he quitted Syracuse by sea and retired to Locri, the country of his mother, where he had connexions and friends. Dion having been treacherously murdered, several tyrants succeeded each other in Syracuse, until Dionysius himself came and retook it about B.C. 346. Instead, however, of improving by his ten years' exile, he had grown worse. Having, during the interval of his absence from Syracuse, usurped the supreme power in Locri, he had committed many atrocities, had put to death several citizens, and abused their wives and daughters. Upon his return to Syracuse, his cruelty and profligacy drove away a great number of people, who emigrated to various parts of Italy and Greece, while others joined Iketas, tyrant of Leontini, and a former friend of Dion. The latter sent messengers to Corinth to request assistance against Dionysius. The Corinthians appointed Timoleon leader of the expedition. This commander landed in Sicily B.C. 344, notwithstanding the opposition of the Carthaginians, and of Iketas, who acted a perfidious part on the occasion; he entered Syracuse, and soon after obliged Dionysius to surrender. Dionysius was sent to Corinth, where he spent the remainder of his life in the company of actors and low women; some say, that at one time he kept a school. Justin (21, 5) states, that he purposely affected low habits in order to disarm revenge, in that, being despised, he might no longer be feared or hated for his former tyranny. Several repartees are related of him in answer to those who taunted him upon his altered fortunes, which are not destitute of wit or wisdom. (*Plut., Vit. Dion.—Diod. Sic.*, 16, 5, *seqq.*)—III. Halicarnassensis or Halicarnassëus, an historian and critic, was born at Halicarnassus in the first century B.C. We know nothing of his history beyond what he has told us himself. He states, that he came to Italy at the termination of the civil war between Augustus and Antony (B.C. 29), and that he spent the following two-and-twenty years at Rome in learning the Latin language, and in collecting materials for his history. (*Antiq. Rom.*, 1, 7, *seqq.*—Compare *Phot., Biblioth., cod.* 83.) The principal work of Dionysius is his *Roman Antiquities* (Ῥωμαϊκὴ Ἀρχαιολογία), which commenced with the early history of the people of Italy, and terminated with the beginning of the first Punic war, B.C. 265. It originally consisted of 20 books, of which the first ten remain entire. The eleventh breaks off in the year 312 B.C., but several fragments of the latter half of the history are preserved in the collection of Constantine Porphyrogenitus, and to these a valuable addition was made in 1816, by Mai, from an old MS. Besides, the first three books of Appian were formed entirely upon Dionysius; and Plutarch's biography of Camillus must also be considered as a compilation mostly taken from the Roman Antiquities, so that, perhaps, upon the whole, we have not lost much of his work. With regard to the trustworthiness and general value of Dionysius's history, considerable doubts may justly be entertained: for, though he has evidently written with much greater care than Livy, and has studied Cato and the old annalists more diligently than his Roman contemporary, yet he wrote with an object which at once invalidates his claim to be considered a veracious and impartial historian. Dionysius wrote for the Greeks, and his object was to relieve them from the mortification which they felt at being conquered by a race of barbarians, as they considered the Romans to be. And this he endeavoured to effect by twisting and forging testimonies, and botching up the old legends, so as to make out a *prima facie* proof of the Greek origin of the city of Rome; and he inserts arbitrarily a great number of set speeches, evidently composed for the same purpose. He indulges in a minuteness of detail, which, though it might be some proof of veracity in a contemporaneous history, is a palpable indication of want of faith in the case of an ancient history so obscure and uncertain as that of Rome. With all his study and research, Dionysius was so imperfectly acquainted with the Roman constitution, that he often misrepresents the plainest statements about it. (*Niebuhr, Rom. Hist.*, vol. 2, p. 13, *Cambr. transl.*) For instance, he thought the original constitution of Rome was a monarchical democracy, and he calls the curiæ the *demus* (δῆμος). He believed, when he wrote his second book, that the decrees of the people were enacted by the curiæ and confirmed by the senate (*Antiq.*, 2, 14), and not, as he afterward discovered, the converse. (*Antiq.*, 7, 38.) In a word, though the critical historian may be able to extract much that is of great importance for the early history of Rome from the garbled narrative and dull trifling of Dionysius, he cannot be regarded as a meritorious writer, or recommended to the student of ancient history as a faithful guide.—Dionysius also wrote a treatise on rhetoric; criticisms on the style of Thucydides, Lysias, Isocrates, Isæus, Dinarchus, Plato, and Demosthenes; a treatise on the arrangement of words, and some other short essays. His critical works are much more valuable than his history, and are, indeed, written with considerable power. The criticism on Dinarchus displays good sense and judgment, and shows the great pains which the author took to separate the genuine writings of the Attic orators from the fabrications which passed under their name. The best editions of Dionysius are, that of Hudson, *Oxon.*, 1704, 2 vols. fol., and that of Reiske, *Lips.*, 1774–1777, 6 vols. 8vo. Mai's fragments were first published at Milan in 1816, and reprinted the following year at Frankfort. They also appear in the second volume of Mai's *Nova Collectio*, Rome, 1827.—IV. The author of a Greek poem in 1186 hexameters, entitled Τῆς Οἰκουμένης Περιήγησις, "*A Description of the Habitable World.*" It is not clearly ascertained where he was born. The probability is, however, that he was a native of Charax, in Susiana. It is uncertain, also, when he flourished; he belonged, however, according to the general opinion, to the lat-

ter part of the third or the beginning to the fourth century A.D. He derived from his poem the surname of Periegetes. This production of his has little merit as a work of imagination, and but feeble interest for the geographer. The commentary, however, of Eustathius upon it possesses some value from the miscellaneous information which is scattered throughout. There are two Latin translations of the poem, one by Rufus Festus Avienus, and the other by Priscian. The last and best edition of the Periegesis is that of Bernhardy, *Lips.*, 1828, 8vo, in the first volume of his *Geographi Græci Minores*. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 59.)—V. A Christian writer, called *Areopagita*, from his having been a member of the court of Areopagus at Athens. He was converted to Christianity by St. Paul's preaching. (*Acts*, 17, 34.) He is reported to have been the first bishop of Athens, being appointed to that office by the apostle Paul, and to have suffered martyrdom under Domitian. During the night of learning, a great number of writings were circulated under his name, which were collected together and printed at Cologne in 1536, and subsequently at Antwerp in 1634, and at Paris in 1646, 2 vols. fol. They have now, for a long time, been deemed spurious, although the learned differ in respect to the times and authors of the fabrication. The most probable reasoning, however, fixes them at the end of the fifth century. (*Suid.*—*Cave, Hist. Lit.*—*Lardner's Creed*, pt. 2.)—VI. Surnamed Exiguus, or the Little, on account of the smallness of his stature, was a Scythian monk of the sixth century, who became an abbot at Rome. Cassiodorus, who was his intimate friend, speaks highly of his learning and character. At the request of Stephen, bishop of Salona, he drew up a body of canons, entitled "*Collectio, sive Codex Canonum Ecclesiasticorum*," &c., translated from the Greek, containing the first 50 apostolical canons, as they are called, with those of the councils of Nice, Constantinople, Chalcedon, Sardis, and including 138 canons of certain African councils. He afterward drew up a collection of the decretals, and both are to be found in the *Bibliotheca Juris Canonici Veteris* of Justell. To this Dionysius some writers ascribe the mode of computing the time of Easter, attributed to Victorinus, and of dating from the birth of Christ. (*Cave's Hist. Lit.*—*Hutton's Math. Dict.*)—VII. A Greek poet and musician, the author of the words and music of three hymns, addressed to Calliope, Apollo, and Nemesis. They were published by Vincent Galilei, at Florence, in 1581; and again by Dr. Fell, at Oxford, in 1672, from a manuscript found among the papers of Archbishop Usher. It appears by these notes, that the music of the hymns in question was in the Lydian mode and diatonic genus. Galilei asserts that he had them from a Florentine gentleman, who copied them from an ancient Greek manuscript in the library of Cardinal St. Angelo at Rome, which manuscript also contained the treatises on music by Aristides, Quintilianus, and Bryennius, since published by Meibomius and Dr. Wallis. The Florentine and Oxford editions of these hymns exactly agree; and they have since also been printed in the fifth volume of the French Memoirs of the Academy of Inscriptions, &c. (*Burney's History of Music.*)

DIOPHANTUS, a mathematician of Alexandrea, who, according to the most received opinion, was contemporary with the Emperor Julian. This opinion is founded upon a passage of Abulpharadge, an Arabian author of the thirteenth century: he names, among the contemporaries of the Emperor Julian, Diophantes (for Diophantus), as the author of a celebrated work on algebra and arithmetic; and he is thought to have derived his information from an Arabic commentator on Diophantus, Muhammed al Buziani, who flourished about the end of the eleventh century. The passage of Abulpharadge, in the translation of Pococke, is as follows: "*Ex iis etiam Diophantes, cujus liber A, B, quem Algebram vocant, celebris est.*" According to Ideler, however (in a communication to Schulz), the Arabic text, when rendered into Latin, runs as follows: "*Cujus liber Ab-kismet de Algebra et Almokabala celebris est.*" The two words *Al-dgebr* and *Almokabala*, designate with the Arabians what we call algebra. The term *Kismet* means "division," but *Ab-Kismet* is unintelligible: it may, perhaps, be the Greek word for arithmetic (Ἀριθμητική), in a corrupt and mutilated state. Some critics, who attach no great weight to this testimony of the Arabian writer just referred to, declare that there is no reason whatever for fixing any precise period between B.C. 200 and A.D. 400. Diophantus is certainly later than the first of these dates, since he cites Hypatia; he is anterior to the year 400 of our era, since, according to Suidas, the celebrated Hypatia, who perished A.D. 415, commented upon his writings. The reputation of Diophantus was so great among the ancients that they ranked him with Pythagoras and Euclid. From his epitaph in the Anthologia, which furnishes a kind of arithmetical problem, the following particulars of his life have been collected: viz., that he was married when thirty-three years old, and had a son five years after; that his son died at the age of forty-two, and that his father did not survive him above four years; whence it appears that Diophantus was eighty-four years old when he died. The problem amounts to this, viz., to find a number such that its sixth, twelfth, and seventh parts, with five, its half, and four, amount to the whole number; which is evidently eighty-four. Diophantus wrote a work entitled *Arithmetical Questions*, in thirteen books, of which only six remain. It would seem that in the fifteenth, and even at the beginning of the seventeenth century all the thirteen books still existed. John Müller, known by the name of *Regio-montanus*, assures us that he saw a complete manuscript of the work; and, according to Bachet de Mezirlac, Cardinal Perron also once possessed a complete copy. The arithmetic of Diophantus is not merely important for the study of the history of mathematics, from its making known the state of the exact sciences in the fourth century before the Christain era, but is interesting also to the mathematician himself, from its furnishing him with luminous methods for the resolution of analytical problems. We find in it, moreover, the first traces of that branch of the exact sciences called algebra. It is scarcely to be conceived, however, that, while the cumbrous machinery of common language constituted the sole instrument of investigation, the very curious conclusions which we find in this work could have resulted from the researches of one single mind. To suppose that Diophantus was the author of the analysis which bears his name is so contrary to all analogy with experience and the history of mental phenomena, as to be utterly impossible to admit. Still, if we inquire into the history of this branch of analysis, and ask who were the predecessors to Diophantus, or whether they were Greeks or Hindus, no satisfactory answer can be given. We have also a second work of Diophantus on *Polygon Numbers* (Περὶ πολυγώνων ἀριθμῶν). He himself cites a third, under the title of Πορίσματα, or *Corollaries*. The best edition of Diophantus is that of Fermat, *Tolos.*, 1670, fol. It is a republication of that of Mezirlac (*Paris*, 1621, fol.), with additions. A valuable translation of the Arithmetical Questions into German was published by Otto Schulz, *Berlin*, 1822, 8vo, to which is added Poselger's translation of the work on Polygon numbers. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 43, *seqq.*)

DIORES, a friend of Æneas, killed by Turnus. He had engaged in the games exhibited by Æneas on his father's tomb in Sicily. (*Virg., Æn.*, 5, 297; 12, 509.)

DIOSCORIDES, I. a disciple of Isocrates, who wrote, 1. A work on the government of Lacedæmon (Πολιτεία Λακεδαιμονίων); 2. Commentaries, or Historic Memoirs

(Ὑπομνήματα); and, 3. A treatise on the manners in Homer (Οἱ παρ' Ὁμήρῳ νόμοι). Athenæus, who cites the first two of these works, has preserved a long fragment of the last. It treats of the mode in which the Homeric heroes subsisted, and is extremely curious. (*Athenæus, Ep.*, 1, p. 8.—*Ed. Schweigh.*, vol. 1, p. 31.)—II. A poet of Alexandrea, some of whose epigrams are preserved in the Anthology (*ed. Jacobs*, vol. 1, p. 224, *seqq.*).—III. A native of Anazarbus in Cilicia, who lived, according to some, in the time of Antony and Cleopatra, while others place him in the reign of Nero. One circumstance in favour of the latter supposition is, that Pliny, who faithfully mentions the authors whence he borrows, does not once mention Dioscorides, although we find in the work of the former a great number of passages which appear to have been borrowed from the latter. This silence on the one hand, and conformity on the other, prove that Pliny and Dioscorides wrote nearly at the same period, and derived some of their materials from the same sources, particularly from the lost work of Sextius Niger. Dioscorides himself informs us, that, as a military man, he visited many countries. He received the surname of Phacas, from his having on his person a spot resembling a *lentil* (φακῆ). Dioscorides is the most celebrated herbalist of antiquity, and for sixteen or seventeen centuries there was nothing known that could be regarded as superior to his work Περὶ Ὕλης Ἰατρικῆς, "*On the Materia Medica*," in five books. This is the more surprising, considering the real nature of this famous work. The author introduces no order into the arrangement of his matter, unless by consulting a similarity of sound in the names he gives his plants. Thus, *medium* was placed with *epimedium*, *althæa cannabina* with *cannabis*, *hippophæstum* (cnicus stellatus) with *hippophaë*, and so on. The mere separation of aromatic and gum-bearing trees, esculents and corn-plants, hardly forms an exception to this statement. Of many of his plants no description is given, but they are merely designated by a name. In others the descriptions are comparative, contradictory, or unintelligible. He employs the same word in different senses, and evidently attached no exactness to the terms he made use of. He described the same plant twice under the same name or different names; he was often notoriously careless, and he appears to have been very ready to state too much upon the authority of others. Nevertheless, his writings are extremely interesting, as showing the amount of Materia Medica knowledge in the author's day, and his descriptions are in many cases far from bad: but we must be careful not to look upon them as evidence of the state of botany at the same period; for Dioscorides has no pretensions to be ranked among the botanists of antiquity, considering that the writings of Theophrastus, four centuries earlier, show that botany had even at that time begun to be cultivated as a science distinct from the art of the herbalist.—It was only at last, when the rapidly increasing number of new plants, and the general advance in all branches of physical knowledge, compelled the moderns to admit that the vegetable kingdom might contain more things than were dreamed of by the Anazarbian philosopher, that the authority of Dioscorides ceased to be acknowledged.—Dioscorides, in his preface, criticises the authors who had treated of this subject before him: Iolas of Bithynia, and Heraclides of Tarentum, had neglected plants and metals; Crateras, the botanist (ῥιζοτόμος), and Andreas the physician, who had been regarded as the best writers on this subject, had nevertheless omitted many plants or roots; the disciples of Asclepiades, namely, Julius Bassus, Niceratus, Petronius, Sextius Niger, and Diodotus, had described very exactly what all the world knew, but had passed over in silence the sanative virtues of medicaments. He also states, in his preface, that his work is divided into five books. Photius, however, cites as a sixth and seventh book, two small treatises which have come down to us, the one on Alexipharmacs, and the other on Theriacs. The authenticity of these is doubted by critics; and yet not only are these two books found in manuscript, but the whole work is often arranged in a very different manner; being distributed sometimes into five, and at other times into seven, eight, or nine books. The text also has experienced various interpolations, which have in some degree been removed by the diligence and learning of later editors. Among these may be mentioned the synonyms for the names of the plants in the several chapters, which are taken from the ancient Egyptian, Dacian, and Celtic languages. These have been now placed at the end of the work, as they are generally supposed not to have come from the pen of Dioscorides. Many passages, too, have been discovered, which have been added to the text, being taken from authors of a later period, such as Aëtius, Oribasius, Constantinus Africanus, or else being translations from Pliny. Many transpositions, too, have been made in the text by copyists and possessors of manuscripts, with a view of introducing into the work an alphabetical arrangement. Besides the Alexipharmacs and Theriacs, there exists another work attributed to Dioscorides, and entitled Περὶ εὐπορίστων ἁπλῶν τε καὶ συνθέτων Φαρμάκων, "Of Simple and Compound Medicines which are easy to be prepared." It is divided into two books: the authenticity of the treatise, however, is extremely doubtful. Finally, we have a work entitled Περὶ Φαρμάκων ἐμπειρίας, "Of the Knowledge of Medicines." It is a species of alphabetical repertory of the works of Dioscorides and Stephen of Athens.—Dr. Alston affirms, that Dioscorides brought the Greek *Materia Medica* to perfection; or, at least, that it was never much improved afterward. "In him I have counted," he says, "above 90 minerals, 700 plants, and 168 animal substances, that is, 958 in all." "Even Galen," remarks Dr. Adams, "who is so parsimonious of praise, seldom mentions Dioscorides but in terms of high eulogy; and neither Galen nor Aëtius, Oribasius nor Paulus Ægineta, have made any material addition to the list of medical articles described by Dioscorides. The only fault with which his work is at all chargeable, is his attributing, in some instances, too many virtues to one and the same substance; and probably some which one cannot always admit to have been founded upon actual experience. On this ground Dr. Cullen founds a severe charge against the accuracy of our author; but, as the mania for exalting modern literature at the expense of the ancient was then at its height in Edinburgh, the opinion of such a critic ought to be received with considerable allowance, more especially as Cullen is constantly betraying his ignorance of the works which he depreciates."—The most celebrated MS. of Dioscorides is one at Vienna, illuminated with rude figures. It was sent by Busbequius, the Austrian ambassador at Constantinople, to Mathiolus, who quotes it under the name of the "Cantacuzene Codex," and it is believed to have been written in the sixth century. Copies of some of the figures were inserted by Dodœus in his *Historia Stirpium*, and others were engraved in the reign of the Empress Maria Theresa, under the inspection of Jaquin. Two impressions only of these plates have ever been taken off, as the work was not continued. One of them is now in the library of the Linnæan Society, the other with Sibthorp's collection at Oxford. They are of little importance, as the figures are of the rudest imaginable description. Another MS., of the ninth century, exists at Paris, and was used by Salmasius: this also is illustrated with figures, and has both Arabic and Coptic names introduced, on which account it is supposed to have been written in Egypt. Besides these, there is at Vienna a MS., believed to be still more ancient than that first mentioned; and three

others are preserved at Leyden. The latest and best edition of Dioscorides is that of Sprengel, in the collection of Greek physicians by Kuhn, *Lips.*, 1829, 8vo. The folio edition by Saracenus (Sarassin) *Francof.*, 1598, is also a very good one. Sprengel's edition is improved by a collation of several MSS.—So far as European plants are in question, we may suppose that the means of illustrating Dioscorides are now nearly exhausted; but it is far otherwise with his Indian and Persian plants. Concerning the latter, it is probable that much may be learned from a study of the modern Materia Medica of India. When the Nestorians, in the fifth century, were driven into exile, they sought refuge among the Arabs, with whom they established their celebrated school of medicine, the ramifications of which extended into Persia and India, and laid the foundation of the present medical practice of the natives of those countries. In this way the Greek names of Dioscorides, altered, indeed, and adapted to the genius of the new countries, became introduced into the language of Persia, Arabia, and Hindustan, and have been handed down traditionally to the present day. Thus Dr. Royle has shown, by an examination of this sort of evidence, that the *calamos aromatikos* of Dioscorides is not a Gentian, as has been imagined; that *Nardos Indike* is unquestionably the *Nardostachys Jatamansi* of De Candolle, and that the *Lukion Indicon* was neither a Rhamnus nor a Lycium, but, as Prosper Alpinus long ago asserted, a Berberis. (*Encyc. Us. Knowl.*, vol. 9, p. 5.—*Schöll, Hist. Lit. Gr.*, vol. 5, p. 331, *seqq.*)

Dioscoridi Insula (Διοσκορίδου νῆσος, *Ptol.*), or Dioscorida (Διοσκορίδα, *Peripl.*, p. 17), an island situate at the south of the entrance of the Arabic Gulf, and now called *Socotora*. The aloes here produced are held in more estimation than those of Hadramaüt. The ancient name, observes Vincent (*Periplus of the Erythrean Sea*, p. 341.—*Commerce of the Ancients*, vol. 2), may have a Greek origin; but it has so near a name to Socotra or Zocotora, that it is much more likely to be a nautical corruption of an Arabic term, than the application of a Greek one. The island is near a hundred miles long, and thirty at its greatest breadth: it was inhabited only on the northern side in the age of Arrian, and the population there was very scanty, consisting of a mixture of Arabians, Indians, and Greeks, who had resorted hither for the purposes of commerce; while the remainder of the country was marshy and deserted. Marco Polo informs us, that in his time the inhabitants were Christians; and Al Edrissi confirms this, with the addition, that the Greeks were introduced there by Alexander at the request of Aristotle, in hopes of obtaining aloes. Cosmas Indicopleustes, on the other hand, says they were Greeks from Egypt (*ed. Montfauc.*, p. 179).

Dioscūri (Διόσκουροι), *or sons of Jupiter*, a name given to Castor and Pollux.

Dioscurĭas, a maritime town of Colchis, at the mouth of the small river Charus. It was afterward called Sebastopolis, and was, in the earliest ages, the port most frequented in Colchis by distant as well as neighbouring nations, speaking different languages; a circumstance that still distinguishes *Iskuriah*, which name is only a corruption of the ancient one. (*Mannert, Geogr.*, vol., 4, p. 370.) Arrian makes it to have been established by a colony of Milesians. Pomponius Mela, however, says that it was founded by Castor and Pollux, who made a voyage to Colchis, along with Jason, in the Argonautic expedition. (*Mela*, 1, 19.)

Diospŏlis I. Magna, a famous city of Egypt. (*Vid.* Thebæ.)—II. *Parva*, a city of Egypt, west of Tentyra, and on the western side of the Nile. It was the capital of the nome Diospolites. Pococke thought that the site of this place was in the vicinity of the village *Hou*, a supposition adopted by D'Anville, and also by the savans of the French expedition. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 376.)—III. A city of Palestine, called also Lydda. It was situate in an extensive plain, and is placed by the *Itiner. Hierosol.* (p. 60) thirty-two miles northwest of Jerusalem. It was destroyed by the Saracens, who at a later period built, about two geographical miles to the east of its site, the modern city of *Ramlat*. (*Abulfeda, Tab. Syr.*, p. 79.)

Diræ, another name for the Furies. (*Vid.* Furiæ.)

Dirce, I. wife of Lycus, king of Thebes. She treated Antiope with great cruelty, and was put to death by Amphion and Zethus, Antiope's two sons. They tied her by the hair to a wild bull, and let the animal drag her until she was dead. After death she was changed into a fountain of the same name, near the city of Thebes. (*Vid.* Antiope.)—II. A fountain near Thebes, in Bœotia, the waters of which emptied into the Ismenus. Near it was the dwelling of Pindar. Sir W. Gell noticed a brook to the west of the Cadmea, by some Turkish tombs, which he considered to be the ancient Dirce. (*Cramer's Anc. Greece*, vol. 2, p. 230.)

Dis, a name given to Pluto. (*Vid.* Pluto.)

Dire or Derr (Δειρή, called by Ptolemy Δηρή), a promontory of Africa, over against the coast of Arabia, and at the narrowest part of the Sinus Arabicus, or *Red Sea*. From its appearance as it stretched along the coast, it received the appellation of Dire (Δειρή) or "the neck." The modern name is said to be *Bab-el-Mandeb*. According to Mannert, however, Dire is now *Ras-bel*, and the opposite promontory of Posidium is *Bab-el-Mandeb*. The city of Dire, or, as it was originally called, Berenice epi-Dires, stood upon a part of the promontory Dire. (*Mannert*, vol. 10, pt. 1, p. 59, *seqq.*)

Discordĭa, a malevolent deity, daughter of Nox, and sister to Nemesis, the Parcæ, and Death. She was driven from heaven by Jupiter, because she sowed dissensions among the gods, and was the cause of continual quarrels. When the nuptials of Peleus and Thetis were celebrated, the goddess of discord was not invited, and this seeming neglect so irritated her, that she threw into the midst of the festal assembly an apple all of gold, and having on it the inscription, "*Let the fairest take me.*" This apple was the cause of the ruin of Troy, and of infinite misfortunes to the Greeks. (*Vid.* Paris.) Discord is represented with a pale, ghastly look, her garment is torn, her eyes sparkle with fire, and in her bosom she has a concealed dagger. (*Lucian, Dial. Marin.*, 5.—*Virg.*, *Æn.*, 8, 702.)

Dithyrambus, I. a name of Bacchus. (*Eurip.*, *Bacchæ*, 526.) According to the old explanation, now deservedly rejected, it stood for διθύραμος, "*double-doored*," "*he who has passed through two doors*," as an allusion to the double birth of Bacchus. The quantity of the first syllable is an insuperable objection to this interpretation, and Welcker's answer to it (*Nachtrag.*, p. 192), that this deviation from the quantity of δίς arose from the necessities of the trochaic verse, falls to the ground at once, unless it can be shown not only that the metre of the dithyramb itself was trochaic, but also that it was necessary to introduce the name of the poem into the poem itself. (*Donaldson, Theatre of the Greeks*, p. 17, *not.*, 4th *ed.*)—II. The earliest species of choral poetry connected with the worship of Bacchus. The inventor of this species of hymn was as little known as the meaning of the name. It is attributed by Herodotus to Arion (1, 23); by others to Lasus (*Schol. ad Aristoph., Vesp.*, 1450.—*Suid., s. v.* Λάσος); and Archilochus, who lived long before either of them, mentions it by name. (*Archil., frag.*, 38, *ed. Liebel.*) It was danced by a chorus of fifty men or boys around a blazing altar (*Schol. ad Pind., Olymp.*, 13, 26.—*Simonid., Epigr.*, 76); and hence it was also called the Cyclic chorus. The subjects were generally the birth of Bacchus, and his misfortunes. Indeed, unless we misunderstand

Plato's words (*Leg.*, 3, p. 700, *b*, Διονύσου γένεσις ..... διθύραμβος λεγόμενος), the name of the song expressed as much. It was originally distinguished by a disorderly and enthusiastic wildness of tone, which, in the end, degenerated into turgidity and bombast. The music was Phrygian (therefore stirring and rapid), and the pipe its original accompaniment. From the more solemn festivities and systematic wildness of the dithyramb sprang tragedy; just as comedy came from the Phallic song.—Blomfield supposes an etymological connexion between the words *Ἰαμβος*, *ὑρίαμβος*, and *διθύραμβος*, and thinks they are corruptions of Egyptian terms. (*Mus. Crit.*, vol. 2, p. 70.) It is more probable, however, that *ὑρίαμβος* and *διθύραμβος* came with the worship of Bacchus from India, and that *Dithyrambus* was not, as many think, the name of the god after it became the name of the song, but the reverse. Donaldson, however, opposes this last-mentioned supposition, and attempts also to give a new derivation to the term itself, but with little, if any success. (*Theatre of the Greeks*, p. 18, *not.*, 4th *ed.*)

Divitiăcus, a leading nobleman of the Ædui, who possessed great influence with Cæsar in consequence of his fidelity and attachment to the Romans. (*Cæs.*, *B. G.*, 1, 3.—*Id. ib.*, 1, 41, &c.)

Dium, one of the principal cities of Macedonia, and not unfrequently the residence of its monarchs. It was situate, according to Livy (44, 6 and 7), at the foot of Mount Olympus, which leaves but the space of one mile from the sea; and half of this is occupied by marshes formed by the mouth of the river Baphyrus. Thucydides (4, 78) says it was the first Macedonian town which Brasidas entered on his march from Thessaly. This place suffered considerably during the Social war from an incursion of the Ætolians under their prætor Scopas, who levelled to the ground the walls, houses, and gymnasium, destroying the porches around the temple of Jupiter, an edifice of great celebrity, with the offerings and everything used in the festivals. (*Polyb.*, 4, 62.) It is evident, however, from Livy's account, that this damage had been repaired when the Romans occupied the town in the reign of Perseus. It was here that Philip assembled his army previous to the battle of Cynoscephalæ. (*Liv.*, 33, 3.) Dium, at a later period, became a Roman colony. (*Ptol.*, p. 82.) Pliny terms it Colonia Dienais (4, 10). Some similarity in the name of this once flourishing city is apparent in that of a spot called *Standia*, which answers to Livy's description. Dr. Clarke, however, was not disposed to acquiesce in this opinion, and thought that it must have stood at *Katerina*. (*Travels—Greece, Egypt*, &c., vol. 7, p. 400, *seqq.*) He was most probably mistaken, as *Katerina*, or *Hateri*, which is the real name of the place, is doubtless the Hatera of the Tabula Theodosiana, one stage from Dium. (*Cramer's Ancient Greece*, vol. 1, p. 208.)

Divodūrum, the capital of the Mediomatrici, a people of Belgic Gaul, who were located along the Mosella or *Moselle*. Its name was afterward changed to that of the people itself, and is now *Metz*. (*Tacit., Hist.*, 1, 63.—*Amm. Marcell.*, 15, 27.)

Dodōna, I. a celebrated city and oracle of Epirus, situate most probably in the present valley of *Joannina*, but the exact position of which has never been ascertained. We are not assisted here by any accurate ancient traveller like Pausanias, nor have we any itineraries or faithful measurements of distances to guide us; all is vague and indefinite; and, even after a most careful comparison of all the various passages in which the name occurs, very different opinions may be entertained on the subject. Dionysius of Halicarnassus places it four days' journey from Buthrotum, and two from Ambracia. (*Antiq. Rom.*, 1, 5.) Colonel Leake makes it to have been situate at the southeastern extremity of the Lake of *Joannina*, near *Kastritza* (*Travels in Northern Greece*, vol. 4, p. 168, *seqq.*), and there are many reasons for believing that the Dodonean territory corresponded to the valley at the south of that sheet of water. It is true there is no mention of a lake in the neighbourhood of the ancient Dodona, but the place is described as surrounded by marshes, and it is not unlikely that the Lake of Joannina may have been increased in later times from the Katavothras in the country. (*Leake*, vol. 4, p. 189.) It is universally allowed, that the temple of Dodona owed its origin to the Pelasgi at a period much anterior to the Trojan war; since many writers represent it as existing in the time of Deucalion, and even of Inachus. (*Æsch., Prom. Vinct.*, v. 679.—*Dion. Hal., Ant. Rom.*, 1, 14.) Herodotus distinctly states, that it was the most ancient oracle of Greece, and represents the Pelasgi as consulting it on various occasions (2, 52). Hence the title of *Pelasgic* assigned to Jupiter, to whom the temple was dedicated. (*Ζεῦ ἄνα, Δωδωναῖε, Πελασγικέ.—Iliad*, 16, 233.—Compare *Hesiod, ap. Strab.*, 7, 327.) Of the existence, however, of another oracle in Thessaly of the same name (*vid.* No. II.), no doubt can be entertained; and to this the prayer of Achilles, in Homer, probably had reference.—Setting aside the fables which Herodotus has transmitted to us respecting Dodona and its doves, to which he evidently attached no belief, his report of the affinity which existed between the service of this temple and that of Thebes in Egypt is deserving of our attention. It appears from this author, that in his time the service of the temple was performed by females; and he has recorded the names of the three priestesses who officiated when he visited Dodona (2, 55). Strabo, however, asserts, that these duties were originally allotted to men, from the circumstance of Homer's mention of the Selli as being attendant upon the gods. The term Selli was considered by many ancient writers to refer to a people of Pelasgic origin, whom they identified with the Helli (*Soph., Trach.*, v. 1160, *seqq.*—*Strabo*, 327.—*Eustath., ad Il.*, 16, v. 233.—*Schol. ad Hom., l. c.—Aristot., Meteorol.*, 1, 14.—*Hesych., s. v.* Ἕλλοι), and also with the Tomuri. (*Eustath., ad Od.*, 16, 403.) The origin of the word Dodona seems not to have been ascertained, if we judge from the contradictory opinions transmitted to us by Steph. Byz. (*s. v.* Δωδώνη.—Compare remarks under No. II.) Nor are we better informed as to the nature and construction of the temple during the early age of Grecian history. The responses of the oracle were originally delivered from the sacred oak or beech. (*Soph., Trach.*, v. 173.—*Hesiod, ap. Schol. in Soph., Trachin.*) Its reputation was at first confined to the inhabitants of Epirus, Acarnania, Ætolia, and the western parts of Greece (*Pausan.*, 7, 21), but its fame was afterward extended over the whole of that country, and even to Asia, as we know that on one occasion the oracle was consulted by Crœsus. (*Herod.*, 1, 46.) The Bœotians were the only people who received the prophetic answers from the mouth of men; to all other nations they were always communicated by the priestesses of the temple. The reason of this exception is stated at length by Strabo (401), on the authority of Ephorus. (Compare *Procl., Chrestom., ap. Phot., Bibl.*, vol. 2, p. 321, *ed. Bekker.*) Dodona was the first station in Greece to which the offerings of the Hyperboreans were despatched, according to Herodotus; they arrived there from the Adriatic, and were thence passed on to the Maliac Gulf (4, 33). Among the several offerings presented to the temple by various nations, one dedicated by the Corcyreans is particularly noticed. It was a brazen figure placed over a caldron of the same metal; this statue held in its hand a whip, the lash of which consisted of three chains, each having an astragalus fastened to the end of it; these, when agitated by the wind, struck the caldron, and produced so continued a sound that 400 vibrations

could be counted before it ceased. Hence arose the various proverbs of the Dodonean caldron and the Corcyrean lash. (*Strabo, Compend.*, 7, p. 329.) Menander, in one of his plays, compared an old nurse's chatter to the endless sound of this kettle. (*Menand., Reliq., ed. Meinecke*, p. 27.) It was said by others, that the walls of the temple were composed of many caldrons, contiguous to each other, so that, striking upon one, the sound was conveyed to all the rest. But this account is not so much to be depended on as the other, which, according to Steph. Byz., rests on the authority of Polemo Periegetes, who seems to have written a very accurate description of the curiosities of the place; as also another person named Aristides.—We hear of the oracle of Dodona at the time of the Persian invasion (*Herodot.*, 9, 93), and again in the reign of Agesilaus, who consulted it previously to his expedition into Asia. (*Plut., Apophthegm. Lacon.*, p. 125.) It is stated by Diodorus Siculus (14, 13), that Lysander was accused openly of having offered to bribe the priestess. The oracle which warned the Molossian Alexander of his fate is well known from Livy (8, 24). From Demosthenes we learn, that the answers delivered from time to time to the Athenians were laid up in the public archives; and he himself appeals to their testimony on more than one occasion. At length, during the Social war, Dodona was, according to Polybius (4, 67), almost entirely destroyed in an irruption of the Ætolians, under their prætor Dorimachus, then at war with Epirus. "They set fire," says the historian, "to the porches, destroyed many of the offerings, and pulled down the sacred edifice." It is probable that the temple of Dodona never recovered from this disaster, as in Strabo's time there was scarcely any trace left of the oracle; but the town must still have existed, as it is mentioned by Hierocles among the cities of Epirus in the seventh century; and we hear of a bishop of Dodona in the council of Ephesus. (*Wessel., ad Hierocl., Synecd.*, p. 651.)—All accounts seem to agree that Dodona stood either on the declivity or at the foot of an elevated mountain called Tomarus or Tamarus. (*Strabo*, 328.) Hence the term Tomuri, supposed to be a contraction for Tomaruri (Τομαροῦροι), or guardians of Tomarus, which was given to the priests of the temple. (*Strabo, l. c.*) In Callimachus (*Hymn. in Cer.*, 52) we find the name of the mountain written Tmarus (Τμάρος). This lofty mountain was farther remarkable for the number of streams which burst from its sides. (*Plin.*, 4, 1.) If, then, we had the means of distinguishing the modern chain which answers to the ancient Tomarus, we might easily discover the site of Dodona, but the whole of Epirus being covered with lofty mountains, it is not easy to ascertain even this point.—(For discussions on this interesting question, consult *Cramer's Anc. Greece*, vol. 1, p. 115, *seqq.*—*Wordsworth's Greece*, p. 247.—*Walpole's Collection*, vol. 2, p. 473.—*Hughes's Travels*, vol. 1, p. 511.)—II. A city and oracle of Thessaly. It has given rise to much controversy whether Homer (*Il.*, 2, 749) refers to this or the city of Epirus, and the scholiasts and commentators are divided in their opinions. Stephanus Byzantinus (*s. v.* Δωδώνη) enters fully into the discussion, and quotes passages from several writers on the antiquities of Thessaly, who all acknowledged a city named Dodona or Bodona in that country: whence the opinion has been entertained that the oracle of Jupiter was afterward transferred to Epirus. Strabo (441) seems to adopt this notion, and affirms, in one place, that the Thessalian Dodona was situated near the Titaresius. Elsewhere, however, he leads us to suppose that it stood near Scotussa, at the foot of Mount Ossa (9, p. 441). Ritter has some curious and learned speculations on this subject. According to this writer, the primitive form of the name was Bodona (Βοδώνη), and he traces the founding of Dodona to a sacerdotal colony from India, and establishes, when taken in connexion with various other parts of early Grecian history, the remarkable fact of the introduction of the *Budda*-worship into Greece along with the germes of civilization. The analogy between the root of the name Βωδώνη (*Bōd*), and that of the Hindu Budda (*Bud*), is sufficiently obvious. Ritter's work, however (*Vorhalle Europäischer Völkergeschichten vor Herodotus, um den Kaukasus und an den Gestaden des Pontus, Berlin*, 1820, 8vo), ought to be carefully perused in order to do justice to his learned and elaborate arguments. His object is to show, that the stream of civilization and religion flowed into the countries of Europe from the remote India, by pursuing a route through the vast regions of Scythia, and coming down into Europe by the shores of the Euxine.

Dodonæus, a surname of Jupiter from Dodona. (Consult *Homer, Il.*, 16, 233.—*Ζεῦ ἄνα, Δωδωναῖε, Πελασγικέ.*—And compare remarks under the article Dodona.)

Dodonides, the priestesses who gave oracles in the temple of Jupiter in Dodona. (*Vid.* Dodona.)

Dolabella, P. Cornelius, a Roman who married Tullia, the daughter of Cicero. His early profligacies and extravagances led him to join Cæsar at the beginning of his rebellion, as the natural patron of men of broken fortunes. He afterward fought under him at Pharsalia, distinguished himself by his revolutionary proceedings when tribune during Cæsar's absence in Egypt, and afterward went with him into Africa, and served under him through the whole of that campaign. On his return to Italy after Cæsar's final victory, he appears to have lived in a style of great magnificence, and the excellence of his entertainments is recorded by Cicero, who, through him and one or two other friends, maintained a friendly intercourse with the dominant party. He was nominated by Cæsar for the consulship a short time before the assassination of the latter, and, after Cæsar's death, assumed the office of consul himself, but went over to the side of the republic, and acted vigorously in its behalf. Subsequently, however, Antony drew him entirely away from the republican party by paying off for him a heavy load of debts. Leaving Rome in order to get possession of Syria against Cassius, he surprised Smyrna and put Trebonius to death, on which the senate declared him a public enemy. Having been pursued and defeated by Cassius, he destroyed himself.—Dolabella was a man of no virtue or principle. Cicero was compelled to have his daughter Tullia divorced from him. Still, however, the orator always kept up a fair intercourse with him, and endeavoured to use him as a check upon the designs of Antony, his colleague in the consulship. (*Cic., Phil.*, 2, 30.—*Id., Ep. ad Fam.*, 9, 16.—*Middleton, Life of Cicero*, vol. 2, p. 206, 224, 290, 343, &c., 8vo ed.)

Dolicha, I. a town of Thessaly, in the Perrhæbian district, to the southeast of Azorus. Here the consul Q. Marcius Philippus received a deputation from the Achæan league, at the head of which was Polybius, who accompanied the Roman army in their singular and perilous march through the defiles of Olympus into Pieria. (*Polyb., Excerpt.*, 28, 11.—*Liv.*, 42, 53.—*Id.*, 44, 2.)—II. A town of Syria, situate in the district Euphratensis, and northwest of Zeugma. The ancient name is preserved in that of *Doluc*, a castle on a chain of mountains, which, detached from Amanus, are prolonged towards the Euphrates. (*Abulfeda, Tab. Syr.*, p. 123.—*Mannert, Geogr.*, vol. 6, pt. 1, p. 496.)

Dolon, a Trojan, the only son of the herald Eumedes, famed for swiftness of foot. When Hector was anxious to explore by night the Grecian camp, Dolon, induced by the promised reward of the chariot and horses of Achilles, undertook the enterprise. On his approach to the Grecian tents, he was met by Di-

emede and Ulysses, who, on the part of the Greeks, had been despatched on a similar expedition. Dolon, having betrayed to them the situation and plans of the Trojans, was put to death by Diomede for his treachery. (*Hom., Il.*, 10, 314.—*Virg., Æn.*, 12, 349.)

Dolonci, a people of Thrace. (*Herodot.*, 6, 34.—*Vid.* Miltiades.)

Dolŏpes, a people of Thessaly, who appear to have been early established in that southeastern angle of Thessaly formed by the chain of Pindus, or rather Tymphrestus, on one side, and Mount Othrys, branching out of it, on the other. By the latter mountain they were separated from the Ænianes, who were in possession of the upper valley of the Sperchius; while to the west they bordered upon Phthiotis, with the inhabitants of which country they were connected as early as the siege of Troy. This we learn from Homer, who represents Phœnix, the Dolopian leader, as accompanying Achilles thither in the double capacity of preceptor and ally. (*Il.*, 9, 480.—*Pind., ap. Strab.*, 431.) The Dolopians, according to Pausanias and Harpocration, sent deputies to the Amphictyonic council. From Herodotus we learn, that they presented earth and water to Xerxes, and furnished some troops for the expedition undertaken by that monarch into Greece (7, 132 and 185). Xenophon, at a later period, enumerates them as subjects of Jason, tyrant of Pheræ. (*Hist. Gr.*, 6, 1.) Diodorus Siculus informs us that they took part in the Lamiac war (18, 11). We afterward find Dolopia a frequent subject of contention between the Ætolians, who had extended their dominion to the borders of this district, and the kings of Macedonia. Hence the frequent incursions made by the former people into this part of Thessaly when at war with the latter power. (*Liv.*, 31, 12.—*Id.*, 33, 34.—*Id.*, 36, 38.) Dolopia was finally conquered by Perseus, the last Macedonian monarch. The cantons of *Thaumako*, *Gritsiano*, and part of *Agrapha*, may be supposed to occupy the situation ascribed by ancient writers to the country of the Dolopians. (*Cramer's Anc. Greece*, vol. 1, p. 416.)

Domitia Lex, *de Sacerdotiis*, brought forward by Cn. Domitius Ahenobarbus, tribune of the commons, A.U.C. 650. It enacted that the *pontifices*, *augures*, and *decemviri sacris faciendis* should not be chosen by the sacerdotal colleges, but by the people. The *pontifex maximus* and *curio maximus* were always, in the first ages of the republic, chosen by the people. (*Cic., Rull.*, 2, 7.—*Liv.*, 25, 5.—*Id.*, 27, 8.)

Domitia Gens, a celebrated plebeian family, divided into two branches, that of the Calvini and that of the Ahenobarbi. The Calvini attained to the consular office A.U.C. 422, the Ahenobarbi in 562. The latter, at length, in the person of Nero, became invested with imperial power; but with this emperor perished the male line of the Domitii. Domitian only belonged to this family through his mother Domitia.

Domitia, I. Lepida, aunt of Nero, was accused of magic and put to death (A.D. 54) through the intrigues of Agrippina, who was jealous of her influence over Nero. (*Tacit., Ann.*, 12, 64, *seq.*)—II., or Domitilla, wife of Vespasian, by whom he had Titus and Domitian, and a daughter named Domitilla. She had been the mistress of a Roman knight, and passed for a freed woman; but she was declared of free birth on having been acknowledged by her father Flavius Liberalis, who held the situation of scribe to one of the quæstors. She died before Vespasian came to the throne. (*Suston., Vit. Vespas.*, 3.)—III. Longina, daughter of the famous Corbulo, the general of Nero. She married Ælius Lamia, but was seduced by Domitian, and, after the birth of a daughter, publicly raised to the throne. Hardly, however, had the emperor elevated her to the station of Augusta, when his jealousy was alarmed by certain familiarities to which she admitted the pantomime Paris, and he drove her from his bed and palace. The ascendency which she had acquired, however, over the vicious emperor, was too strong to be thus suddenly dissolved, and she was recalled to her former station. Domitia was concerned, it is thought, in the conspiracy by which the emperor lost his life. She died during the reign of Trajan. (*Sueton., Vit. Domit.*, 3.)

Domĭtiānus, Titus Flavius, the second son of Vespasian, born at Rome A.D. 51. Vespasian, well aware of his natural disposition, reposed no confidence in him during his whole reign. Domitian, however, accompanied his father and brother Titus in their triumph at the close of the Jewish war. Upon the death of Vespasian, he endeavoured to foment troubles in the empire, and share the succession with Titus. The latter, however, generously forgave him, treated him with great kindness, and made him his colleague in the consulship, always declaring to him that he intended him for his successor. Domitian is accused of hastening the death of Titus by poison; a charge, however, not warranted by the circumstances of Titus's death. The beginning of his reign was marked by moderation and a display of justice bordering upon severity. He affected great zeal for the reformation of public morals, and punished with death several persons guilty of adultery, as well as some vestals who had broken their vows. He completed several splendid buildings begun by Titus; among others, an odeum, or theatre for musical performances. The most important event of his reign was the conquest of Britain by Agricola; but Domitian grew jealous of that great commander's reputation, and recalled him to Rome. His suspicious temper and his pusillanimity made him afraid of every man who was distinguished either by birth and connexions, or by merit and popularity, and he mercilessly sacrificed many to his fears, while his avarice led him to put to death a number of wealthy persons for the sake of their property. The usual pretext for these murders was the charge of conspiracy or treason; and thus a numerous race of informers was created and maintained by this system of spoliation. His cruelty was united to a deep dissimulation, and in this particular he resembled Tiberius rather than Caligula or Nero. He either put to death or drove away from Rome the philosophers and men of letters; Epictetus was one of the exiled. He found, however, some flatterers among the poets, such as Martial, Silius Italicus, and Statius. The latter dedicated to him his *Thebāis* and *Achillēis*, and commemorated the events of his reign in his *Sylvæ*. But, in reality, the reign of Domitian was any other than favourable to the Roman arms, except in Britain. In Mœsia and Dacia, in Germany and Pannonia, the armies were defeated, and whole provinces lost. (*Tacitus, Vit. Agric.*, 41.) Domitian himself went twice into Mœsia to oppose the Dacians, but, after several defeats, he concluded a disgraceful peace with their king Decebalus, whom he acknowledged as sovereign, and to whom he agreed to pay tribute, which was afterward discontinued by Trajan. And yet Domitian made a pompous report of his victories to the senate, and assumed the honours of a triumph. In the same manner he triumphed over the Cotti and Sarmatians, which made Pliny the younger say, that the triumphs of Domitian were always evidence of some advantages gained by the enemies of Rome. In A.D. 95, Domitian assumed the consulship for the seventeenth time, together with Flavius Clemens, who had married Domitilla, a relative of the emperor. In that year a persecution of the Christians is recorded in the history of the Church; but it seems that it was not directed particularly against them, but against the Jews, with whom the Christians were then confounded by the Romans. Suetonius ascribes the proscriptions of the Jews, or those who lived after the manner of the Jews, and whom he styles "*improfessi*," to the rapacity of Domitian. Flavius Clemens and

his wife were among the victims. In the following year, A.D. 96, a conspiracy was formed against Domitian among the officers of his guards and several of his intimate friends, and his wife, the infamous Domitilla, herself is said to have participated in it. The immediate cause of it was his increasing suspicions, which threatened the life of every one around him, and which are said to have been stimulated by the predictions of astrologers and soothsayers, whom he was very ready to consult. He was killed in his apartments by several of the conspirators, after struggling with them for some time, in his 45th year, and in the fifteenth of his reign. On the news of his death, the senate assembled and elected M. Cocceius Nerva emperer.—The character of Domitian is represented by all ancient historians in the darkest colours, as being a compound of timidity and cruelty, of dissimulation and arrogance, of self-indulgence and stern severity towards others. He gave himself up to every excess, and plunged into the most degrading vices. Conceiving at last the mad idea of arrogating divine honours to himself, he assumed the titles of Lord and God, and claimed to be a son of Minerva. Soon after he had succeeded to the government, he indulged in that love of solitude, which pride and fear combined to render in a very short time the most confirmed of all his habits. In the beginning of his reign, says his biographer, he accustomed himself to spend several hours every day in the strictest privacy, employed frequently in nothing else than in catching flies, and piercing them with a sharp instrument. Hence the well-known remark made by Vibius Crispus, who, when asked whether there was any one with the emperor, replied, "*No, not even a fly.*" Domitian took a delight in inspiring others with terror; and Dio Cassius tells of a singular banquet, to which he invited the principal members of the senate and equestrian order, where everything wore the appearance of an intended execution. He once even convened the senate to determine in what way a large turbot should be cooked, whether whole or divided. And yet at one time, before his becoming emperor, Domitian had applied himself to literature, and he is said to have composed several poems and other works.—The senate, after his death, issued a decree that his name should be struck out of the Roman annals, and obliterated from every public monument. (*Tacit., Hist.*, 3, 59, *seqq.*—*Id. ib.*, 4, 2, *seqq.*—*Sueton., Vit. Domit.*—*Dio Cass.*, 67.—*Plin., Epist.*, 4, 11.—*Id., Paneg.*, 52, 6, &c.—*Juv., Sat.*, 4, 37, *seqq.*)

Domitilla. *Vid.* Domitia II.

Domitius, I. Ahenobarbus, the first of the Domitian family that bore the surname of Ahenobarbus, lived about the beginning of the sixth century from the founding of the city.—II. Cneius Ahenobarbus, son of the preceding, was plebeian ædile A.U.C. 558, B.C. 196; prætor A.U.C. 560; and consul A.U.C. 562. (*Liv.*, 33, 42.—*Id.*, 49, 35, &c.)—III. Cneius Ahenobarbus, was consul B.C. 122. He conquered Bituitus, general of the Arverni, slaying 20,000 and making 3000 prisoners. On his return to Rome he obtained a triumph.—IV. Lucius Ahenobarbus, was quæstor B.C. 66, and prætor some years after. In the year 54 B.C. he attained to the consulship. He and Lentulus were the first to oppose Cæsar in his invasion of Italy. Betrayed by his own troops into the hands of the conqueror at the capture of Corfinium, he received his liberty, and again raising a little army at his own expense, sustained a siege at Massilia. Escaping thence, we find him with Pompey in Macedonia, still the determined enemy of Cæsar, and finally he fell in the flight after the battle of Pharsalia. (*Cic., Ep. ad Fam.*, 8, 14.—*Id. ib.*, 16, 12.—*Id., Ep. ad Att.*, 1, &c.)—V. Cneius Ahenobarbus, son of the preceding, inherited all his father's hatred towards Cæsar. After the death of the latter, he joined the party of Brutus and Cassius. After the battle of Philippi he went over to the triumvirs, was pardoned, and, during the ensuing year, obtained the consulship, A.U.C. 732. Subsequently, however, he attached himself to Octavius against Antony, but died before he could render the former any service.—VI. Cneius Ahenobarbus, father of Nero, married Agrippina, the daughter of Germanicus, B.C. 28. He degraded his high birth by the ferocity of his character and the corruption of his morals. In early life he killed one of his freedmen, who would not drink as much as he wished him to do. He tore out also the eye of a Roman knight who displayed towards him a freedom of spirit that gave offence. Being accused before Claudius of treason, adultery, and other crimes, he only escaped by the death of that emperor. He used to say, that from himself and his wife there could only spring a monster deadly to the human race, a prediction fatally verified in Nero. (*Tacit., Ann.*, 4, 75.—*Id. ib.*, 6, 45, &c.)

Donātus, Ælius, I. a celebrated grammarian, born in the fourth century of our era, about A.D. 333. He was preceptor to St. Jerome, who speaks with great approbation of his talents, and of the manner in which he explained the comedies of Terence. Independent of his commentaries on Virgil and Terence, Donatus composed a treatise purely elementary, in which he treated of the eight parts of speech individually. This work was highly esteemed, and Diomedes the grammarian entertained so high an opinion of its merits, as subsequently to add it to his own work on Latin grammar. Some, though without the least authority, maintain that the commentaries of Donatus on Virgil and Terence are lost, and that those which at the present day bear his name are spurious. That on Virgil is very unimportant, it is true, and appears worthy neither of the author commented on, nor of the reputation of the grammarian to whom it is ascribed. But the commentary on Terence is extremely valuable. Some writers assign the commentary on Virgil not to Ælius Donatus, but to Claudius Tiberius Donatus. (Compare the remarks of Heyne on the life of Virgil by Donatus, vol. 1, p. 153, in notis.)—II. A bishop of Numidia, in the fourth century. According to some writers, he was the founder of the sect of Donatists, which grew out of a schism produced by the election of a bishop of Carthage. He was deposed and excommunicated in councils held at Rome and at Arles, in the years 313 and 314, but was for some time after supported by a party at home. What farther happened to him is not known.—III. A bishop of Carthage, chosen to that office in 316. He continued and supported the schism produced by his namesake, which led to a persecution under the Emperor Constans, in which the imperial arms finally prevailed, and Donatus died in exile about 355. According to St. Augustin, this prelate maintained an inequality of persons in the Trinity. (*Gorton's Biogr. Dict.*, vol. 1, p. 653.

Donūsa, an island in the Icarian Sea, one of the Sporades. It lay southeast of Icaria, and east of Patmos. The marble obtained from this island was green. It is thought to correspond to the modern *Raclia*. (Compare, as regards this island, the following authorities: *Tacit., Ann.*, 4, 30.—*Mela*, 2, 7.—*Plin.*, 4, 12.—*Steph. Byz.*, *s. v.* Δονοῦσα.)

Dōres, the inhabitants of Doris. (*Vid.* Doris.)

Doriās, a river of India extra Gangem. Mannert makes it correspond to the small river *Pegu*. (*Geograph.*, vol. 5, pt. 1, p. 249 and 264.) Others, however, are in favour of the modern *Zançan*, the mouth of which is in the kingdom of *Tonquin*.

Dorion, a town of Messenia, where Thamyris the musician challenged the Muses to a trial of skill. Pausanias (4 33) notices this ancient town, of which he saw the ruins near a fountain named Achaia. Strabo, however, asserts that no such place was known to

exist in his day, but that some identified it with an obscure town named Oluris, in the Messenian district of Aulon (350). This may have been the spot alluded to by Pausanias. Homer (*Il.*, 2, 594) assigns Dorium to the dominions of Nestor. Hesiod seems to have adopted a different tradition from other poets, since he removes the scene of the story of Thamyris to Dotium in Thessaly (*ap. Steph. Byz., s. v.* Δώτιον.—*Plin.*, 4, 5).

Doris, a country of Greece, situate to the south of Thessaly, and separated from it by the range of Mount Œta. On the south it had the Locri Ozolæ. On the east it was parted from the Locri Epicnemidii by the Pindus, a branch of the Cephissus; and on the west from Ætolia by a part of the chain of Œta. Its territory was of small size, extending only about 40 miles in length. The country, though mountainous, had still several beautiful plains, and was very fruitful.—The Dorians were the most powerful of the Hellenic tribes, and derived their origin, as they pretended, from a mythic personage named Dorus, who is generally made the son of Hellen, though he is described as the son of Xuthus by Euripides (*Ion.*, 1590). Herodotus (1, 52) mentions five successive migrations of this race. Their first settlement was in Phthiotis, in the time of Deucalion; the next under Dorus, in Hestiæotis, at the foot of Ossa and Olympus; the third on Mount Pindus, after they had been expelled by the Cadmæans from Hestiæotis. In this settlement, says Herodotus, they were called the Macedonian people; and he elsewhere (8, 43) attributes to the Dorians a Macedonian origin; but there does not appear to be any real connexion between the Dorians and the Macedonians, who were of Illyrian origin (*Müller, Dorians*, vol. 1, p. 2), beyond this vicinity of abode. The fourth settlement of the Dorians, according to Herodotus, was in Dryopis (afterward called the Doric Tetrapolis); and their last migration was to the Peloponnesus. Another, and most remarkable expedition, not mentioned by Herodotus, was the voyage of a Dorian colony to Crete, which is stated to have taken place while they were in their second settlement, at the foot of Olympus (*Androm., ap. Strab.*, 475); and Dorians are mentioned among the inhabitants of that island even by Homer (*Od.*, 19, 174). The eastern coast was the first part which they occupied. (*Staphylus, ap. Strab.*, 475). This early settlement in Crete must not be confounded with the two subsequent expeditions of the Dorians to that island, which took place after they were well settled in the Peloponnesus, the one from Laconia, under the guidance of Pollis and Delphus; the other from Argolis, under Althæmenes. The migration of the Dorians to the Peloponnesus, which is generally called "the return of the descendants of Hercules," is expressly stated to have occurred 80 years after the Trojan war, that is, in B.C. 1104. (*Thucyd.*, 1, 12.) The origin and nature of the connexion which subsisted between the Heraclidæ and the Dorians are involved in much obscurity. The Dorians were, from very early times, divided into three tribes, and the epithet "thrice divided" (τριχάϊκες) is applied to them by Homer in the passages referred to above. These three tribes were the Hyllæans, the Dymanes, and the Pamphylians. Now the two latter tribes are said to have been descended from Dymas and Pamphylus, the two sons of Ægimius, a mythical Doric king; and the first claimed a descent from Hyllus, the son of Hercules. An attempt has been made to show that the Hyllæans were of Doric origin, as well as the other two tribes. (*Müller, Dorians*, 1, chap. 3, sect. 2.) It is more natural, however, to infer from the traditions, as well as from the duplicate divinities of the Dorians, that the genuine Dorians were included in the two other tribes, and that the Heraclidæ were a powerful Achæan family, united with them in a similar manner, but by a stronger tie than the Ætolians under Oxylus, who are also said to have taken part in this expedition. The Heraclidæ, then, with their Ætolian and Dorian allies, crossed the Corinthian Gulf from Naupactus, invaded and subdued Elis, which was assigned to the Ætolian chieftain; and, bending their steps southward, conquered successively, and with greater or less difficulty, Messenia, Laconia, Argolis, Corinth, and Megaris. In Laconia they were joined by the Cadmæan clan of the Ægidæ, who assisted them in their tedious war with Amyclæ, and afterward took part in the colonies to Thera and Cyrene. This invasion, which so materially affected the destinies of Greece, was very similar in its character to the return of the Israelites to Palestine. The invaders, who, like the descendants of Abraham, brought their wives and children with them, though they, perhaps, did not completely abandon their last settlement, which was still called and considered Dorian (*Thucyd.*, 1, 107), numbered about 20,000 fighting men, on the highest estimate. (*Müller, Dorians*, 1, ch. 4, sect. 8.) They were therefore very inferior in number to the inhabitants of the countries which they conquered; but the superiority of their peculiar tactics ensured them an easy victory in the field, and they appear to have taken all the strong places either by a long blockade, or by some lucky surprise; for they were altogether unskilled in the art of taking walled towns. The government which the Dorians established in all the countries which they thus invaded and conquered, was, as might have been expected, very analogous to that which the Norman invasion introduced into England, namely, an aristocracy of conquest; for while the successful invaders remained on a footing of equality among themselves, all the old inhabitants of the country were reduced to an inferior condition, like the Saxons in England. They were called περίοικοι, or "dwellers around," a name corresponding to the Pfahlbürger, or "citizens of the Palisade," at Augsburg, who dwelt in the city suburbs, without the wall of the city; to the "pale" in Ireland before the time of James I.; to the people of the contado in Italy; and to the Fauxbourgeois in France. (*Niebuhr, Roman Hist.*, vol. 1, p 398, *Cambr. trans.*—*Arnold's Thucydides*, vol. 1, p. 626.) The usual name for a constitution in a Dorian state was "an order," or regulative principle (κόσμος), and this name appears to have arisen from the circumstance that the attention of the Dorian legislators was principally, if not solely, directed to the establishment of a system of military discipline, and to the encouragement of that strict subordination which is the result of it. The necessity of this was apparent, from the peculiar relation subsisting between the Dorians and their περίοικοι. It was by superior prowess and discipline that the former had acquired their rank, and it was only by a continuance of this superiority that they could hope to maintain themselves in the same position. The same occasion for strict discipline may also account for the extraordinary austerity which prevailed in most Dorian communities. The Dorian women enjoyed a degree of consideration unusual among the Greeks. The Sysitia or common tables, which were established in most Doric states, were designed to admonish those of the privileged class, that, living as they did in the midst of a conquered but numerous population, they must not consider themselves to have any individual existence, but must live only for the sake of their order. (Consult *Müller's Dorians, Eng. trans.*, *Oxford*, 1830, 2 vols. 8vo.—*Hermann, Lehrbuch der Griechischen Staatsalterthumer, Heidelb.*, 1836, translated *Oxford*, 1836.—*Lachmann, Spartanische Staatsverfassung, Breslau*, 1836.—*Encycl. Us. Knowl.*, vol. 9, p. 89.)—II. A colony of the Dorians in Asia Minor, on the coast of Caria. On the arrival of the Dorians in Asia, they formed themselves into six independent states or small republics, which were confined within the bounds of as many cities.

These were Lindus, Ialyssus, Camirus, Cos, Cnidus, and Halicarnassus. Other cities in the tract, called from them Doris, belonged to their confederacy; but the inhabitants of these six alone, as true and genuine Dorians, were admitted into the temple at Triope, where they exhibited solemn games in honour of Apollo Triopius. The prizes were tripods of brass, which the victors were obliged to consecrate to Apollo, and leave in the temple. When Agasicles of Halicarnassus won the prize, he transgressed this custom, and carried the tripod to his own house, on which account the city of Halicarnassus was ever afterward excluded from the Dorian confederacy. The Dorians were from that time known by the name of the five cities, or *Pentapolis*, and no longer by that of *Hexapolis*.—III. A goddess of the sea, daughter of Oceanus and Tethys. She married her brother Nereus, by whom she had 50 daughters called Nereides. Her name is often used to express the sea itself. (*Propert.*, 1, 17, 25.—*Virg.*, *Ecl.*, 10.—*Hesiod.*, *Theog.*)—IV. A female of Locri, in Italy, daughter of Xenetus, whom Dionysius the Elder, of Sicily, married the same day with Aristomache. (*Vid.* Dionysius.)

Doriscus, a plain in Thrace, near the mouth of the Hebrus, where, according to Herodotus (7, 59), Xerxes numbered his land forces, as he was marching upon Greece. The mode in which his officers ascertained the amount of his troops was this: they drew up in one place a body of 10,000 men; and making these stand together as compactly as possible, they traced a circle around them. Dismissing these, they enclosed the circle with a wall breast high; into this they introduced the army by bodies of 10,000 men each time. (*Vid.* Xerxes.)

Dossennus, or more correctly Dossennus, a Roman comic poet, and writer of Atellane fables, who enjoyed no mean reputation as a popular dramatist. (Compare *Vossius*, *de Poet. Lat. incert. æt.*, c. 7, p. 84.) Horace makes mention of him (*Ep.*, 1, 2, 173.) He particularly excelled in drawing the characters of parasites; but, in consequence of the applause which these elicited from the lower orders, he would seem, from the censure of Horace, to have been tempted to go still farther, and push matters to extremes. The same poet also pleasantly alludes to his carelessness and negligence as a writer, by saying that he traversed the stage with his sock, or comic slipper, loose and untied. Seneca makes mention of the inscription on his tomb; from which epitaph some have inferred that he was distinguished as a moral writer. It ran as follows: "*Hospes resiste, et sophiam Dossenni lege.*" (*Senec.*, *Epist.*, 89, 6.—*Fabric.*, *Bibl. Lat.*, vol. 3, p. 238, *seqq.*)

Dorso, C. Fabius, a Roman, who, according to the old legend, when Rome was in the possession of the Gauls, issued from the Capitol, which was then besieged, to go and offer on Mons Quirinalis a stated sacrifice enjoined on the Fabian house. In the Gabine cincture, and bearing the sacred things in his hands, he descended from the Capitol and passed through the enemy without betraying the least signs of fear. When he had finished his sacrifice, he returned to the Capitol unmolested by the foe, who were astonished at his boldness, and did not obstruct his passage or molest his sacrifice. (*Liv.*, 5, 46.)

Dorus, a son of Hellen. (*Vid.* Doris.)

Dorylæum and Dorylæus, a city of Phrygia, now *Eski-shehr*, at the junction of the Bathys and Thymbris, two branches of the Sangarius, and on the confines of Bithynia. The plain of Dorylæum is often mentioned by the Byzantine historians as the place of assemblage of the armies of the Eastern empire in their wars against the Turks; and it is described by Anna Comnena as being the first extensive plain of Phrygia after crossing the ridges of Mount Olympus, and after passing Leucæ. For some remarks on the modern Eski-shehr, consult *Walpole's Collection*, vol. 2, p. 205.

Dōsŏn, a surname of Antigonus III., because he promised and never performed; δώσων, in Greek, i. e., *about to give*; i. e., always promising. (*Vid.* Antigonus III.)

Draco, I. a celebrated Athenian legislator, who flourished about the 39th Olympiad, B.C. 621. Suidas tells us that he brought forward his code of laws in this year, and that he was then an old man. Aristotle (*Polit.*, 2, *sub fin.*) says, that Draco adapted his laws to the existing constitution, and that they contained nothing particular beyond the severity of their penalties. The slightest theft was punished capitally, as well as the most atrocious murder; and Demades remarked of his laws, that they were written with blood, and not with ink. (*Plut.*, *Vit. Sol.*, c. 17.) Draco, however, deserves credit as the first who introduced written laws at Athens, and it is probable that he improved the criminal courts, by his transfer of cases of bloodshed from the archon to the ephetæ (*Jul. Pollux*, 8, 124, *seq.*), since before his time the archons had a right of settling all cases arbitrarily, and without appeal; a right which they enjoyed in other cases until Solon's time. (*Bekker*, *Anecd. Græc.*, p. 449, l. 23.) It appears that there were some offences which he did not punish with death; for instance, loss of civil rights was the punishment of attempting to alter one of his laws. (*Demosth.*, *c. Aristocr.*, p. 714, *Bekk.*) Draco was an archon (*Pausan.*, 9, 36, 8), and, consequently, an Eupatrid; it is not, therefore, to be supposed, that his object was to favour the lower orders, through his code seems to have tended to abridge the power of the nobles. The Athenians, it is said, could not endure the rigour of his laws, and the legislator himself was obliged to withdraw to the island of Ægina. Here he was actually suffocated in the theatre beneath the number of cloaks and garments which the people of the island, according to the usual mode of expressing approbation among the Greeks, showered upon him. He was buried in the theatre. On the legislation of Draco in general, consult *Wachsmuth*, *Hellenische Alterthumsk*, 2, 1, p. 239, *seqq.*—*Encycl. Us. Knowl.*, vol. 9, p. 118.

Drancæ. *Vid.* Zarangæi.

Dravus, a river of Germany, rising in the Norican Alps. (*Plin.*, 3, 25.—*Strabo*, 314.) It traverses the southern parts of Noricum and Pannonia, running from west to east, and falls into the Danube near the city of Comacum, or *Erdent*. It is now the *Drave*. Ptolemy calls it the Darus. The Greek copyists frequently allowed themselves the license of altering names and adding remarks, which only tended to show their own ignorance. So, in the present instance, they state that this river, which Ptolemy calls Darus, is the same with that named Daris by the barbarians, or the modern *Drin*. The truth is, Ptolemy means the Dravus, and no other. (*Mannert*, *Geogr.*, vol. 3, p. 561.)

Drepănum, I. a town of Sicily, north of Lilybæum, and in the vicinity of Mount Eryx. Here Æneas, according to Virgil, lost his father Anchises. The more correct form of the name is Drepana (τὰ Δρεπανά). This place was founded in the beginning of the first Punic war by the Carthaginian commander Hamilcar, who removed hither the inhabitants of Eryx, and other places adjacent. (*Diod. Sic.*, 23, 9.) Drepanum and Lilybæum formed the two most important maritime cities held by the Carthaginians in Sicily. Off this place, near the Ægates Insulæ, was fought the famous naval battle between the Romans commanded by Lutatius Catulus, and the Carthaginians under Hanno. The Romans gained a decisive victory, which put an end to the first Punic war. Drepanum was so called from the curvature of the shore in its vicinity resembling a *scythe* (δρέπανον). It is now *Trapani*. (*Mannert*, *Geogr.*, vol. 9, pt. 2, p. 384, *seqq.*)—II. A town of Bithynia, on the Sinus Astacenus, called by

Constantine the Great, Hellenopolis.—III. A promontory on the Sinus Arabicus, below Arsinoë: it is now *Ras-Zafrané*.

Drilo, a river of Illyricum, which falls into the Adriatic at Lissus. This is the largest of the Illyrian streams. Strabo (316) informs us, that it was navigable as far as the country of the Dardanii, which is a considerable distance from the sea, as they inhabited the southern part of what is now *Servia*. This river is formed principally by the junction of two others, the one distinguished in modern geography by the name of the white *Drino*, which rises in the chain of Mount Bertiscus (*Strabon., Chrestom. ap. Geogr. Min.*, vol. 2, p. 99); the other flows from the south, out of the great lake of *Ochrida*, the ancient Lychnitis Palus, and unites with the former after a course of nearly sixty miles: this is commonly termed the Black *Drino*. (*Cramer's Ancient Greece*, vol. 1, p. 41.)

Dromus Achillis, a promontory near the mouth of the Borysthenes. (*Strabo*, 307.—*Arrian, Peripl.*, p. 21.—*Peripl. Anonym.*, p. 8.—*Mela*, 2, 1.—*Plin.*, 4, 26.) According to the old geographers, Achilles, having entered the Euxine with a hostile fleet, after ravaging the coast, landed on this promontory, and exercised himself and his followers in *running* and other gymnastics sports. (*Mannert, Geogr.*, vol. 4, p. 234.) It is a low, sandy, and uninhabited neck of land, resembling somewhat a sword in its shape. Strabo evidently exceeds the true measurement, when he states it to be one thousand stadia. Pliny only makes it eighty miles. Its modern name is said to be *Kossa-Oscharigatsh*. (*Vid.* Lence.)

Druentius and Druentia (ὁ Δρουέντιος, *Ptol.*—ὁ Δρουέντιας, *Strabo*), a river of Gaul, rising among the Alpes Cottiæ, north of Brigantio or *Briançon*. It falls into the Rhodanus or *Rhone*, about three miles below Avenio or *Avignon*, after a course of one hundred and eighty miles, and is now called the *Durance*. Is is an extremely rapid river, and below the modern town of *Sisteron* it has been found impracticable to throw a bridge over it. Its inundations are frequent and very destructive. (*Strab.*, 185.—*Mannert, Geogr.*, vol. 2, p. 78.)

Druidæ, the ministers of religion among the ancient Gauls and Britons. Britain, according to Cæsar, was the great school of the Druids, and their chief settlement was in the island called Mona by Tacitus, now *Anglesey*. The natives of Gaul and Germany, who wished to be thoroughly versed in the mysteries of Druidism, resorted to this island to complete their studies.—Many opinions have been formed respecting the origin of the name. The common derivation is from δρῦς, *an oak*, either from their inhabiting and teaching in forests, or, as Pliny states, because they never sacrificed but under an oak. But it is hard to imagine how the Druids should come to speak Greek. Some deduce the name from the old British word *dru* or *drew*, an oak, whence they take δρῦς to be derived. This last derivation receives considerable support from a passage in Diodorus Siculus (5, 31), who, speaking of the philosophers and priests of Gaul, the same with the Druids, says that they were called Σαρωνίδαι, a term which some of the commentators trace to the old Greek form σάρωνις (ιδος), *a hollow oak*. Wesseling, however, it must be acknowledged, condemns this reading, and is in favour of receiving into the text the form Δρυϊδαι, where others read Σαρυϊδαι. Among the many Oriental derivations which have been given, a favourite one is that from the Sanscrit term *Druwidh*, signifying *poor, indigent*. In historical conformity with this derivation, it has been urged that, among the Hindus, we may observe in the Sanniassi the professional mendicant, while among the Druids poverty was rather a merit than a disgrace.—The arguments in favour of the Oriental origin of the Druids are deserving of great attention, although too numerous to be here all detailed. Diogenes Laertius and Aristotle class the Druids with the Chaldeans, Persian Magi, and Indians, in which they are followed by other writers. The deities of the Sanscrit school are closely to be traced in the names of the Druidical gods. The importance which the Druids attached to bulls and oxen forms another very striking mark of coincidence. The Druidical mysteries also are said by Davies to have been nearly parallel to the rites of Bhawanee and Eleusis. In the magic rod of the Druids we likewise discern the sacred staff of the Brahmins. Both possessed consecrated beads; both made almost endless lustrations; both wore linen tiaras: and Maurice remarks that the circle, Brahma's symbol, and the crescent, that of Siva, were both Druidical ornaments. So also there was a striking resemblance between the notion entertained by the Druids of a Supreme Being, and that found in the sacred writings of the Hindus.—The Druids formed a distinct caste, possessing the greatest authority, being the learned men and philosophers of the nation, and having also very great authority in the government of the state. Julius Cæsar has left more information concerning them than any other writer. According to him, they performed all public and private sacrifices, explained the doctrines of religion, distributed all kinds of rewards, administered justice at stated times, and determined the punishment which should be inflicted on offenders. Whoever opposed their decisions was excommunicated by them, and was thereby deprived of all share in public worship. They could even pronounce this curse against a whole people; and, in fact, their power had hardly any limits. They appointed the highest officers in all the cities, and these dared not undertake anything without their advice and direction. They were freed from taxes and all public burdens. Instruction in religious and all other kinds of knowledge, the art of war alone excepted, was intrusted entirely to them. They gave oral instruction in the form of verses, which often had a hidden meaning, and which, though amounting to many thousands, were committed to memory by their pupils. According to Cæsar, they believed in the immortality of the soul, and its transmigration through different bodies. They taught, moreover, the nature and motions of the heavenly bodies, the magnitude of the universe and the earth, the nature of things, and the power of the gods. They also practised astrology, magic, and soothsaying. According to Pliny, they were not ignorant of natural philosophy and physic. They had a wonderful reverence for the mistletoe, a parasitical plant, which grows, not from the earth, but on other plants, particularly the oak. This they looked upon as the holiest object in nature. They likewise esteemed the oak sacred. The Druids had a common superior, who was elected by a majority of votes from their own number, and who enjoyed his dignity for life. In their sacrifices, the Druids often immolated human victims. (*Cæs., B. G.*, 6, 13, *seqq.*—*Plin.*, 16, 44.) Cæsar states that the members of the Gallic nobility might alone enter the order of the Druids. Porphyry, on the other hand (*de Abstin.*, 4, 17), makes admission into this priesthood to have been open to all who could obtain the consent of their fellow-citizens. The severity, however, of a long and rigorous novitiate, occupying many years, would operate as an effectual barrier to the admission of many.—As regards the wisdom of which the Druids were the depositaries, it may be remarked, that, among all the early nations of antiquity, a sacerdotal caste of some kind or other appear, by observation of the stars and the phenomena of nature, to have formed for themselves a species of scientific religion, if it may be so termed, which was carefully treasured up by the sacred order, and rendered inaccessible to the people at large. Hence those oral traditions which were always confined to the limits of the sanctuary, and those sacred

books which were closed against the profane crowd. Such were, among the Etrurians, the Acherontic and ritual books of Tages, containing the precepts of agriculture, legislation, medicine, the rules of divination, of meteorology, of astrology, and also a system of metaphysics: such were, among the Egyptians, the books of Hermes Trismegistus; such are, among the Hindus, the Vedas, the Pouranas, the Angas, with their innumerable commentaries; and such was the sacred wisdom of the Gallic Druids.—The ablest work on the ancient Druids is the splendid and elaborate production of Mr. Higgins. (*The Celtic Druids, by Godfrey Higgins, Esq.*, F.S.A., *4to, London.*) In this will be found a vast body of most interesting information respecting this ancient priesthood. "The Druids," observes Mr. Higgins, "held the same doctrine, in effect, with Pythagoras, the worship of one Supreme Being, a state of future rewards and punishments, the immortality of the soul, and a metempsychosis. These doctrines, their hatred of images, their circular temples open at the top, their worship of fire as the emblem of the Sun, their observation of the most ancient Tauric festival (when the Sun entered Taurus), their seventeen-letter alphabet, and their system of oral instruction, mark and characterize the Druid in every age and every country of the world, by whatever name the priests of the country may have been known." (*Celtic Druids*, p. 305.) The Druids exercised, as may well be imagined, great influence over the minds of their more ignorant countrymen. Tacitus (*Ann.*, 14, 30) speaks of the summary punishment inflicted upon them by Suetonius Paulinus, in the reign of Nero. The island of Mona was taken by the Roman troops with great slaughter of the foe, the sacred groves were cut down, and the Druids driven out. On the introduction of Christianity, the Druidical order gradually ceased, and the Druids themselves were regarded as enchanters by the early Christians.

Drusilla, I. Livia, a daughter of Germanicus and Agrippina, born at Augusta Trevererum (*Treves*) A.D. 15. She was far from inheriting the excellent qualities of her mother. Her own brother Caligula seduced her, and then gave her in marriage, at the age of seventeen, to Lucius Cassius Longinus, a man of consular rank. Subsequently, however, he took her away from her husband, and lived with her as his own spouse. This unhallowed connexion lasted until the death of Drusilla, A.D. 38, and at her decease Caligula abandoned himself to the most extravagant sorrow. Divine honours were rendered to her memory, and medals were struck in honour of her, with the title of Augusta. She was 23 years of age at the time of her death. (*Sueton., Vit. Calig.*, 24.) Dio Cassius calls the name of her husband Marcus Lepidus, differing in this from Suetonius. He may possibly refer to a second husband, who may have been given her, for form's sake, a short time before her death. (*Dio Cass.*, 59, 3.)—II. A daughter of Agrippa, king of Judæa, remarkable for her beauty. She was at first affianced to Epiphanes, son of Antiochus, king of Comagene. But, on his declining to submit to the rite of circumcision and to Judaize, the marriage was broken off. She was then given to Azizus, king of Emesa. Not long after, however, Drusilla renounced the religion of her fathers, abandoned her husband, and espoused Antonius Felix, a freedman of the Emperor Claudius, and brother to Pallas the freedman of Nero. This is the Felix who was governor of Judæa, and is mentioned in the Acts of the Apostles. Drusilla was with Felix at Cæsarea when St. Paul appeared before the latter. She had a son by her second husband, named Agrippa, who perished in the eruption of Vesuvius which took place during the reign of Titus. (*Joseph., Jud. Ant.*, 19, 9.—*Noldius, de Vita et gestis Herodum*, p. 468, *seqq.*)—Tacitus (*Hist.*, 5, 9) calls *Drusilla* the granddaughter of Cleopatra and Antony, making her, consequently, the daughter of Juba II., king of Mauritania. The Roman historian is in error, for Drusilla was of Jewish origin. And besides, history only assigns to Juba II. a son, named Ptolemy. (*Tschon, in Biogr. Univ.*, vol. 12, p. 46.)

Drusus, I. Claudius Nero, son of Tiberius Claudius Nero and of Livia, was born B.C. 38, three months after his mother's marriage with Augustus. He served early in the army, and was sent, in 17 B.C., with his brother Tiberius, against the Rhæti and Vindelici, who had made an irruption into Italy. He defeated the invaders, pursued them across the Alps, and reduced their country. Horace has celebrated this victory in one of his finest odes (4, 4). Drusus married Antonia Minor, daughter of Antony and Octavia, by whom he had Germanicus and Claudius, afterward emperor, and Livia or Livilla. In 14 B.C., being sent to quell an insurrection in Gaul, occasioned by the extortions of the Roman tax-gatherers, he succeeded by his conciliatory address. In the following year he attacked the Germans, and, carrying the war beyond the Rhine, he obtained a series of victories over the Sicambri, Cherusci, Catti, and Tencteri, and advanced as far as the Visurgis or *Weser*, for which the senate bestowed on him and his posterity the surname of Germanicus. In 9 B.C., Drusus was made consul, with L. Quintius Crispinus. He was soon after sent by Augustus against the Germans, crossed the Visurgis, and advanced as far as the Albis or *Elbe*. He imposed a moderate tribute on the Frisians, consisting of a certain quantity of hides, which, being afterward aggravated by the extortion of his successors, caused a revolt in the reign of Tiberius. (*Tacit., Ann.*, 4, 72.) He caused a canal to be cut, for the purpose of uniting the *Rhine* to the *Yssel*, which was known long after by the name of *Fossa Drusi*; and he also began to raise dikes to prevent the inundations of the Rhine, which were completed by Paulinus Pompeius, in the reign of Nero. Drusus did not cross the Albis, probably because he thought that he had advanced already far enough: he retired towards the Rhine, but, before he reached that river, he died, at the age of thirty, in consequence, as it was reported, of his horse falling upon him, and fracturing his leg. (*Liv., Epit.*, 140.) Tiberius, who was sent for in haste, and found his brother expiring, accompanied his body to Rome, where his funeral was performed with the greatest solemnity. Both Augustus and Tiberius delivered orations in his praise. Drusus was much regretted by both the army and the Romans in general, who had formed great expectations from his manly and generous sentiments. (*Tacit., Ann.*, 1, 3, *seqq.*—*Id. ib.*, 2, 41.—*Id. ib.*, 4, 72, &c.—*Id. Hist.*, 5, 19, &c.—*Sueton., Vit. Aug.*, 94.—*Id., Vit. Tib.*, 7.—*Id., Vit. Claud.*, 1, &c.)—II. Cæsar, the son of the Emperor Tiberius by Vipsania daughter of Agrippa. He served with distinction in Pannonia and Illyricum, and was consul with his father, A.D. 21. In a quarrel he had with the imperial favourite Sejanus, he gave the latter a blow in the face. Sejanus, in revenge, seduced his wife Livia or Livilla, daughter of Drusus the elder and of Antonia; and the guilty pair got rid of Drusus by poison, which was administered by the eunuch Lygdus. The crime remained a secret for eight years, when it was discovered after the death of Sejanus, and Livia was put to death. (*Tacit., Ann.*, 1, 24, &c.—*Id. ib.*, 4, 3, *seqq.*)—III. Cæsar, son of Germanicus and Agrippina, and brother to Nero Cæsar and Caligula. He married Æmilia Lepida, who was induced by Sejanus to betray her husband. Deluded himself by the arts of that evil minister, he conspired against the life of his brother, Nero Cæsar, and was starved to death by order of Tiberius. (*Tacit., Ann.*, 4, 60.—*Id. ib.*, 6, 23, *seqq.*)—IV. M. Livius. (*Vid.* Livius.)

Dryades, nymphs that presided over the woods. The Dryades differed from the Hamadryades, in that

these latter were attached to some particular tree, with which they were born, and with which they died; whereas the Dryades were the goddesses of the trees and woods in general, and lived at large in the midst of them. For though δρῦς properly signifies an oak, it was also used for a tree in general. Oblations of milk, oil, and honey were offered to them, and sometimes the votaries sacrificed a goat. The derivation of the name Hamadryades is from ἅμα, "*at the same time*," and δρῦς, "*a tree*," for the reason given above. It is plain that δρῦς and the Germanic *tree* are the same word. Δρῦς has apparently this signification in *Il.*, 22, 126.—*Od.*, 19, 163.—*Herod.*, 7, 218.—*Soph.*, *Trach.*, 768. In Nonnus, δρῦς is constantly *tree*, and δρύϊνος, *wooden*. (*Keightley's Mythology*, p. 237, *not.*)

Dryměa, a town of Phocis, on the banks of the Cephissus, northeast of Elatea. (*Pausan.*, 10, 34.) It was burned and sacked by the Persians under Xerxes, as we are informed by Herodotus (8, 33). Its position is uncertain. Some antiquaries place it at *Dadi*, others at *Ogulnitza*. (Compare *Dodwell's Tour*, vol. 2, p. 135.—*Gell's Itin.*, p. 210.)

Dryŏpes, a people of Greece, in the vicinity of Mounts Œta and Parnassus. (*Herodot.*, 1, 56 —*Strabo*, 434.) Dicæarchus, however (v. 30), extends their territory as far as the Ambracian gulf. They were so called, it is supposed, from Dryope, the daughter of Eurypylus, or, according to the poets, from a nymph violated by Apollo. Others derive the name, however, from δρῦς, *an oak*, and ὄψ, *a voice*, on account of the number of oaks which grew about the mountains, and the rustling of their leaves. The inhabitants themselves, however, advocated their fabulous origin, and claimed to be the descendants of Apollo; and therefore Hercules, having overcome this people, carried them prisoners to Delphi, where he presented them to their divine progenitor, who commanded the hero to take them with him to the Peloponnesus. Hercules obeyed, and gave them a settlement there, near the Asinean and Hermionian territories: hence the Asineans came to be blended with, and to call themselves, Dryopes. According to Herodotus, however, they passed into Eubœa, and from thence into the Peloponnesus and Asia Minor (8, 73; 1, 146). It is worthy of remark, that Strabo ranks the Dryopes among those chiefly of Thracian origin, who had, from the earliest period, established themselves in the latter country, towards the southern shores of the Euxine. (*Strab.*, 586.)

Dubis, a river of Gallia, rising at the foot of Mount Jura, and, after a course of 50 miles, falling into the Arar or *Saone*, near Cabillonum, the modern *Chalons*. It is now the *Doubs* or *Doux*. (*Mannert, Geogr.*, vol. 3, pt. 1, p. 77.) The text of Cæsar (*B. G.*, 1, 38), where he makes mention of this river, is very corrupt, some MSS. reading *Adduabis*, others *Alduadubis*, and others again *Alduadusius*, *Adduadubis*, and *Alduasdubis*. Cellarius, following Valois (Valesius) and Vossius, gives *Dubis* as the true lection (*Geogr. Ant.*, vol. 1, p. 36), and this has been followed in the best editions. (Compare the remarks of Oberlinus, *ad Cæs.*, *l. c.*, as to the origin of the corruption.)

Dubris Portus, a port of Britain, supposed to be *Dover*. It was in the territory of the Cantii, and 14 miles from Durovernum. At Dubris, according to the Notitia Imperii, was a fortress, erected against the Saxon pirates. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 161.—*Cellarius, Geogr. Ant.*, vol. 1, p. 331.)

Duillia Lex, I. was brought forward by M. Duillius, a tribune, A.U.C. 304. It made it a capital crime to leave the Roman people without tribunes, or to create any new magistrate from whom there was no appeal. The punishment was scourging and beheading. (*Liv.*, 3, 55.)—II. Another, A.U.C. 392, to regulate what interest ought to be paid for money lent, and fixing it at one per cent.

Duillius Nepos, C. a Roman consul, the first who obtained a victory over the naval power of Carthage, B.C. 260. After his colleague Cn. Corn. Scipio had been taken at sea by the Carthaginians in the first Punic war, Duillius proceeded, with a newly-built Roman fleet, to Sicily, in quest of the enemy, whom he met near the Lipari Islands; and, by means of grappling-irons, so connected the ships of the Carthaginians with his own, that the contest became a sort of land-fight. By this unexpected manœuvre, he took eighty and destroyed thirteen of the Carthaginian fleet, and obtained a naval triumph, the first ever enjoyed at Rome. There were some medals struck in commemoration of this victory, and a column was erected on the occasion. This column (called *Columna Rostrata*, because adorned with beaks of ships) was, as Livy informs us, struck down by lightning during the interval between the second and third Punic wars. A new column was erected by the Emperor Claudius, and the inscription restored, though probably modernized. It was buried afterward amid the ruins of Rome, until at length, in 1565, its base, which contained the inscription, was dug up in the vicinity of the Capitol. So much, however, was defaced, that many of the letters were illegible. This inscription has been restored, on conjecture, by the learning of modern scholars. (Compare *Lipsius, Auctarium ad Inscript. Smetianas.—Cucconius, Col. Rostr. Inscr. in Græv. Thes.*, vol. 4, p. 1811.)

Dulichĭum, the principal island in the group of the Echinades. Its name occurs more than once in the Odyssey as being well peopled and extensive. (*Od.*, 1, 246; 16, 247.) Its situation, however, has never been determined by those who have commented on the poet; nor is it probable that much light can be thrown upon the subject at this distant period. Strabo (456), who has entered largely on the question, takes much pains to refute those who confounded it with Cephallenia, or considered it as a town of that island. He himself contends, that the Dolicha of his time, situated at the mouth of the Achelous, opposite to Œniadæ, and 100 stadia from Cape Araxus, was the real Dulichium. (Compare *Steph. Byz.*, *s. v.* Δουλίχιον.—*Eustath. ad Hom.*, *Od.*, 1, 246.) But it is very doubtful whether this place was ever of sufficient consequence to apply to Homer's description of that island. Dodwell, who has made some judicious observations on this head, thinks that Dulichium may have been swallowed up by an earthquake; and mentions having been assured by some Greek sailors that there was, about two miles from Cephallenia, an immersed island, extending out for seven miles. (*Classical Tour*, vol. 1, p. 107, *seqq.*—*Cramer's Anc. Greece*, vol. 2, p. 27.)

Dumnŏrix, a powerful and ambitious chieftain of the Ædui, and brother to Divitiacus. He was disaffected towards Cæsar and the Romans, and, when the former was on the point of sailing for Britain, and had ordered Dumnorix to accompany him, the Æduan, on a sudden, marched away with the cavalry of his nation, and directed his course homeward. He was pursued and put to death. (*Cæs.*, *B. G.*, 1, 3.—*Id. ib.*, 1, 20. —*Id. ib.*, 5, 6, *seq.*)

Durius, a river of Spain, rising in the chain of Mons Idubeda, near the sources of which are the ruins of ancient Numantia. (*Strabo*, 152.) Ptolemy (2, 5) calls it the Δωρίας, and Dio Cassius (37, 52) the Δώριος. It flowed to the west, through the territories of the Arevaci and Vaccæi, and formed a dividing line between the Lusitani and Vettones on the south, and the Callaici on the north. It empties into the Atlantic after a course of nearly 300 miles, but is navigable only seventy miles from its mouth, on account of the rapid current. Its modern name is the *Douro*. The sands of the Durius are spoken of by the ancients as being auriferous. (*Sil. Ital.*, 1, 234.) At the mouth

of this river stood Calle, commonly styled Portus Calles, from a corruption of which last comes the modern name of *Portugal*. (*Mannert, Geogr.*, vol. 1, p. 340.—*Ukert, Geogr.*, vol. 2, p. 290.)

Durocasses (called also Drocæ and Fanum Druidum), a city of the Eburovices, in Gallia Lugdunensis, southwest of Lutetia. In its vicinity was the principal residence of the Druids in Gaul. The modern name is *Dreux*. (*Cæs., B. G.*, 6, 13.—*Tacit., Hist.*, 34, *seq.*)

Durocortorum, the capital of the Remi, on the *Vesle*, one of the branches of the Axona or *Aisne*. It is now *Rheims*. (*Cæs., B. G.*, 6, 44.)

Dyme, the last of the Achæan towns to the west, situate about forty stadia beyond the mouth of the Peyrus or Pirus. Pausanias states (7, 18), that its more ancient name was Palea. Strabo is of opinion, that the appellation of Dyme had reference to its western situation, with regard to the other cities of the province (*πασῶν δυσμικωτάτη, ἀφ' οὗ καὶ τοὔνομα*). He adds, that it was originally called Stratos. (*Strabo*, 387.) The epithet of Cauconis, applied to this city by the poet Antimachus, would lead to the supposition that it was once occupied by the ancient Caucones. (*Ap. Schol. Lycophron*, v. 589.) Dyme is mentioned as one of the twelve towns of Achaia by Herodotus (1, 146). Its territory, from being contiguous to Elis and Ætolia, was frequently laid waste during the Social war by the armies of those countries then united. (*Cramer's Anc. Greece*, vol. 3, p. 71.)

Dyras, a river of Thessaly, twenty stadia beyond the Sperchius, said to have sprung from the ground in order to assist Hercules when burning on Oeta. (*Herodot.*, 7, 199.—*Strabo*, 428.)

Dyris, the name given to Mount Atlas by the neighbouring inhabitants. (*Ὄρος ἐστὶν, ὅπερ οἱ μὲν Ἕλληνες Ἄτλαντα καλοῦσιν, οἱ βάρβαροι δὲ Δύριν.—Strabo*, 825.) Mr. Hodgson, in a pamphlet on the affinities of the Berber languages, after observing that the Atlas chain of mountains was called by the ancient geographers, besides their common appellation, *Dyris* or *Dyrim*, and *Adderis* or *Aderim*, indulges in the following etymological remarks (p. 5, *seqq*). "These names appear to me to be nothing else than the Berber words *Athraer*, *Edhrarin*, which mean a mountain or mountains, differently corrupted from what they had been before they were changed to *Atlas*. *Adrar*, *Athraer*, *Edhrarin*, *Adderis*, or *Adderim*, are evidently the same word, with such variations as may naturally be expected when proper names pass from one language to another. There is surely not more, nor perhaps so much, difference between them as between *Antwerpen* and *Amberes* (the Spanish name for Antwerp), *Mechlin* and *Malines*, *Lugdunum* and *Lyons*, Ὀδυσσεύς and *Ulysses*, Καρχηδών and *Carthage*. And if the Romans or the Greeks changed *Adhrar* and *Edhrarin* into *Adderis*, or in the accusative *Adderim*, why from *Adderis* might they not have made *Adras*, *Atras*, or *Atlas*? The weight of probability, at least, seems to be in favour of this supposition." (*Transactions of the American Philosophical Society*, vol. 4, *new series*.)

Dyrrachium, now *Durazzo*, a city of Illyricum, previously called Epidamnus. (*Vid.* Epidamnus.)

E.

Einus, a name of Janus among the ancient Latins. Cornificius, quoted by Macrobius (*Sat.*, 1, 9), maintained that Cicero (*N. D.*, 2, 27) meant this appellation, and not *Janus*, when he derived the name *ab eundo*.

Ebora, I. a city of Lusitania, to the south of the Tagus and north of the Anas, called also *Liberalitas Julia*. (*Plin.*, 4, 22.—*Mela*, 3, 1.) It is now *Evora*, the chief city of the province of *Alontejo*.—II. A fortress in Hispania Bætica, on the eastern bank of the Bætis. (*Mela*, 2, 1.)—III. A city of Hispania Tarraconensis, near the river Tamaris. It is supposed to coincide with the modern village of *Muros*, near the mouth of the *Tambre*. Others, however, are in favour of the harbour of *Obre*, at the mouth of the *Tamaro*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 446.)

Eboracum, a city of Britain, in the territory of the Brigantes, now *York*. Eboracum was, next to Londinium or *London*, the most important city in the whole island. It formed a convenient post, and place of arms, for the Romans during the continual wars waged by them against the northern nations of Britain. Septimius Severus died here. The modern city can still show many vestiges of Roman power and magnificence. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 123.)

Ebudæ, the western isles of Britain, now *Hebrides*. Ptolemy (2, 2) places them to the north of Hibernia, and makes them five in number. The name Ebudæ was borrowed by the Romans from the Greek appellation Ἑβουδαί. Two of the five properly bear the name of Ebudæ; the remaining three were called Maleus, Epidium, and Ricina. Pliny (4, 16) calls them all Hebrides Insulæ. "*Ebudes*," says Salmasius, "*Mela nullas recenset, et nullas Emodas Ptolemæus. Vix sane mihi dubium est, quin Emodæ, vel Esudæ, et Ebudæ eædem sint.*" (*Salmas. ad Solin.*, 1, 22.)

Eburones, I. a nation of Belgic Gaul, to the west of the Ubii and the Rhine, and to the south of the Menapii. Their territory corresponded to the present country of Liége (*le pays de Liége*). Under the conduct of Ambiorix they defeated Sabinus and Cotta, the lieutenants of Cæsar, having induced them to quit their winter-quarters, and then having attacked them on the route. Cæsar inflicted a terrible retaliation, desolating the country, and almost annihilating their race. The Tungri afterward took possession of the vacated seats of the Eburones. The capital of the Eburones was Aduatuca. This was rebuilt by the Tungri, and is now *Tongres*. (*Cæs., B. G.*, 2, 4, *seqq.*—*Id. ib.*, 5, 26, *seqq.*—*Id. ib.*, 6, 33.)

Ebusus (Ἔβουσος, *Gronov. ad Strab., ed Oxon.*, p. 216.—Βοῦσος, *Dionys. Perieg.*), one of the Pityusæ, or Pine-islands, so named by the Greeks from the number of pine-trees which grew in them (*πίτυς, pinus*). The island of Ebusus was the largest of the number, and very fertile in the production of vines, olives, and large figs, which were exported to Rome and elsewhere. (Compare *Mela*, 2, 7.—*Plin.*, 3, 5. —*Id.*, 15, 9.—*Fest. Avien.*, v. 621.) It was famed also for its wool: but that no poisonous animal existed here is a mere fable of former days. Some of the ancient writers call it simply Pityusa. (*Diod. Sic.*, 5, 16.—Compare *Livy*, 28, 37, who, however, in another place (22, 20), names it Ebusus.) Agathemerus (*Geogr.*, 1, 5) speaks of the larger Pityusa in contradistinction to the smaller. It is about forty miles from the Mediterranean coast of Spain, and is now named, by a slight corruption, *Iviça*. It still produces abundance of corn, wine, oil, fruit, &c., and a great deal of salt is made in it by natural evaporation. Its size is 190 square miles; the population about 15,000. Diodorus (*l. c.*) compares this island, in point of size, with Corcyra. The chief place on the island was Ebusus, which had an excellent harbour, and was inhabited in part by Phœnicians. (*Diod. Sic.*, 5, 16.—*Sil. Ital.*, 3, 362.)

Ecbatana (*ōrum*), I. the capital of Media, situate, according to Diodorus (2, 3), about twelve stadia from Mount Orontes. The genuine orthography of the word appears to be Agbatana (Ἀγβάτανα). Stephanus of Byzantium says that this form Ἀγβάτανα was employed by Ctesias. Bähr, however, the latest editor of Ctesias, retains Ἐκβάτανα, not because he thinks it the true reading, but from a reluctance to change the form of the word in opposition to the MSS. But the same editor, in his Herodotus (1, 98), adopts Ἀγβάτανα with Wesseling, for here the MSS. favour it.

Isidorus Characenus has 'Αναβάτανα, a manifest error. Reland (*Diss. Miscell.*, pt. 2, p. 107) deduces the name from the Persian *Ac*, "a lord" or "master," and *Abadan*, "a cultivated and inhabited place."—Ecbatana, being in a high and mountainous country, was a favourite residence of the Persian kings during summer, when the heat of Susa was almost insupportable. The Parthian kings also, at a later period, retired to it in the summer to avoid the excessive heat of Ctesiphon. According to Herodotus (1, 98), Ecbatana was built near the close of the eighteenth century B.C. by Dejoces, the founder of the Median monarchy. The book of Judith (1, 2) assigns the building of this city, or, rather, the erection of its citadel, to Arphaxad, in the twelfth year of the reign of Nebuchadnezzar, king of Assyria. Some writers make Arphaxad the same with Dejoces, while others identify him with Phraortes, the son of the latter, who might have repaired the city, or else made some additions to it.—Herodotus furnishes us with no hint whence we may infer the relative position of Ecbatana on the map of Media. His description of the fortress or citadel, however, is particular. "The Medes," he remarks, "in obedience to their king's command, built those spacious and massy fortifications now called Ecbatana, circle within circle, according to the following plan. Each inner circle overtops its outer neighbour by the height of the battlements alone. This was effected partly by the nature of the ground, a conical hill, and partly by the building itself. The number of the circles was seven; within the innermost were built the palace and the treasury. The circumference of the outermost wall and of the city of Athens may be regarded as nearly equal. The battlements of the first circle are white; of the second, black; of the third, scarlet; of the fourth, azure; of the fifth, orange. All these are brilliantly coloured with different paints. But the battlements of the sixth circle are silvered over, while those of the seventh are gilt. Dejoces constructed these walls around his palace for his own personal safety. But he ordered the people to erect their houses in a circle around the outward wall." (*Herod.*, 1, 98, *seq.*)—The Orientals, however, according to Diodorus Siculus, claimed a far more ancient origin for Ecbatana. They not only described it as the capital of the first Median monarchy, founded by Arbaces, but as existing prior to the era of the famed and fabulous Semiramis, who is said to have visited Ecbatana in the course of her royal journeys, and to have built there a magnificent palace. She also, with immense labour and expense, introduced abundance of excellent water into the city, which before had been badly supplied with it, and she effected this object by perforating the adjacent Mount Orontes, and forming a tunnel, fifteen feet broad, and forty feet high, through which she conveyed a lake-stream. (*Diod. Sic.*, 2, 13.) Ecbatana continued a splendid city under the Persian sway, the great king spending at this place the two hottest months of the year. (*Ælian, l. c.—Xen., l. c.*) The Macedonian conquest did not prove destructive to Ecbatana, as it had to the royal palace at Persepolis. Alexander deposited in Ecbatana the treasures taken from Persepolis and Pasargadæ, and one of the last acts of his life was a royal visit to the Median capital. Although not equally favoured by the Seleucidæ, it still retained the traces of its former grandeur; and Polybius has left on record a description of its state under Antiochus the Great, which shows that Ecbatana was still a splendid city, though it had been despoiled of many of its more costly decorations. (*Polyb.*, 10, *frag.* 4.) When the Seleucidæ were driven from Upper Asia, Ecbatana became the favourite summer residence of the Arsacidæ, and we have the authority of Tacitus to show, that, at the close of the first century, it still continued to be the Parthian capital. (*Tacit., Ann.*, 15, 31.) When the Persians, under the house of Sassan, A.D. 226, recovered the dominion of Upper Asia, Ecbatana, both as an ancient seat of empire and as a place situate far from the immediate scene of warfare between the Persians and the Romans, continued to be a favourite and secure place of residence. The natural bulwarks of Mount Zagros were never forced by the Roman legions, nor did the matrons of Ecbatana ever behold the smoke of a Roman camp. Consequently, we find, from Ammianus Marcellinus, that near the close of the fourth century, Ecbatana continued to be a great and a fortified city.—The site of Ecbatana has been a matter of dispute among modern scholars. Gibbon and Sir W. Jones are in favour of the present *Tabriz*. The claims, however, of this town are now completely set aside. Mr. Williams contends for *Ispahan*. (*Geography of Anc. Asia*, p. 10, *seqq.*) He is ably refuted, however, in the *Journal of Education* (No. 4, p. 305, *seqq.*). D'Anville, Mannert, and others declare for *Hamadan*, which is undoubtedly the true opinion. The route of commerce between the low country, in the neighbourhood of the ancient Seleucia, and the modern *Bagdad* and the high table-land of Iran, is determined by the physical character of the country, and has continued the same from the earliest recorded history of those countries to the present day. The places marked in the Itinerary of Isidorus Characenus, as lying in Seleucia and Ecbatana, are the places indicated by modern travellers as lying on the route between *Bagdad* and *Hamadan*.—Mr. Kinneir describes the climate of Hamadan as delightful during eight months of the year; but in winter the cold is excessive, and fuel with difficulty procured. Hamadan lies in a low plain at the foot of Mount *Elwund*, which belongs to the mountain-chain that forms the last step in the ascent from the lowlands of *Irak-Arabi* to the high table-land of Iran. The summit of Elwund is tipped with continual snow. (*Kinneir's Persia*, p. 126.)—II. A town of Syria, in Galilæa Inferior, at the foot of Mount Carmel, supposed to coincide with the modern *Caiffa*. Here Cambyses gave himself a mortal wound as he was mounting his horse, and thus fulfilled the oracle which had warned him to beware of Ecbatana. (*Herod.*, 3, 64.)

Echidna, a monster sprung from the union of Chrysaor with Callirhoë, the daughter of Oceanus. She is represented as a beautiful woman in the upper parts of the body, but as a serpent below the waist. (*Hesiod, Theog.*, 297.)

Echinădes, islands formerly lying opposite the mouth of the Acheloüs, but which, in process of time, have for the most part become connected with the land by the alluvial deposites of the muddy waters of the river. These rocks, as they should rather be termed, were known to Homer, who mentions them as being inhabited, and as having sent a force to Troy under the command of Meges, a distinguished warrior of the Iliad. (*Il.*, 2, 625.) They are said by some geographers to be now called *Curzolari*; but this name belongs to certain small, *pointed* isles near them, called from their appearance *Oxiæ* ('Οξεῖαι) by the ancients. (*Cramer's Anc. Greece*, vol. 2, p. 26.)

Echinussa. *Vid.* Cimolus.

Echion, one of the men who sprang from the dragon's teeth sown by Cadmus. He, along with four others, survived the conflict that ensued, and assisted Cadmus in building Thebes. The monarch gave him his daughter Agave in marriage, by whom he had Pentheus. After the death of Cadmus he reigned in Thebes. Hence the epithet "Echionean," applied by the poets to that city. (*Ovid, Met.*, 3, 311.—*Horat., Od.*, 4, 4, 64.)

Echionĭdes, a patronymic given to Pentheus as descended from Echion. (*Ovid, Met.*, 3, 311.)

Echionius, an epithet applied to the city of Thebes, as founded by the aid of Echion. (*Ovid, Met.*, 3, 311.—*Horat., Od.*, 4, 4, 64.)

Echo, a daughter of the Air and Tellus, who chiefly resided in the vicinity of the Cephisus. She was once one of Juno's attendants; but, having offended that goddess by her deception, she was deprived, in a great measure, by her, of the power of speech. Juno declared, that in future she should have but little use of her tongue; and immediately she lost all power of doing any more than repeat the sounds which she heard. Echo happening to see the beautiful youth Narcissus, became deeply enamoured of him. But, her love being slighted, she pined away till nothing remained of her but her voice and bones. The former still exists, the latter were converted into stone. (*Ovid, Met.*, 3, 341, *seqq.*).

Eonæus, a people who, according to Pausanias, first inhabited the territory of Thebes, in Bœotia. Ogyges is said to have been their first king. They were exterminated by a plague, and succeeded by the Hyantes. (Compare *Strabo*, 401.—*Pausan.*, 9, 5.—*Lycophr.*, v. 433.)

Edessa, I. a city of Mesopotamia, in the district of Osroene, on the banks of a small river called Scirtus. It lay northeast of Zeugma, and southeast of Samosata, and, according to the Itin. Ant., nine geographical miles from the Euphrates and Zeugma (*ed. Wesseling*, p. 185). Procopius (*Pers.*, 2, 12) places it a day's journey from Batnæ; and an Arabian writer cited by Wesseling (*ad Itin. Ant., l. c.*), about six parasangs or four miles. Edessa is said to have been one of those numerous cities which were built by Seleucus Nicator, and was probably called after the city of the same name in Macedonia. It was once a place of great celebrity, and famous for a temple of the Syrian goddess, which was one of the richest in the world. During the intestine broils which greatly weakened the kingdom of Syria, Augarus or Abgarus seized on this city and its adjacent territory, which he erected into a kingdom, and transmitted the royal title to his posterity. We learn from St. Austin that our Saviour promised Abgarus that the city should be impregnable; and Evagrius (*Hist. Eccles.*, 4, 27) observes, that although this circumstance was not mentioned in our Lord's letter, still it was the common belief; which was much confirmed when Chosroes, king of Persia, after having set down before it, was obliged to raise the siege. This is all, however, a pious fable.—Edessa was called Callirhoë, from a fountain contained within it. (*Plin.*, 5, 24.) The sources of this fountain still remain, and the inhabitants have a tradition that this is the place where Abraham offered up his prayer previous to his intended sacrifice of Isaac. (Compare *Niebuhr*, vol. 2, p. 407.—*Tavernier*, lib. 2, c. 4.) In later times it was termed Roha, or, with the article of the Arabs, Orrhoa, and by abbreviation Orrha. This appellation would seem to have arisen from the circumstance of Edessa having been the capital of the district Osroene, or, as it was more probably called, Orrhoene. The modern name is *Orrhoa* or *Orfa*. (*Chron. Edess. in Assemanni Bibl. Orient.*, vol. 1, p. 388.) The Arabians revere the spot as the seat of learned men and of the purest Arabic. (*Abulpharag., Hist. Dynast.*, p. 16, *ed. Wesseling, ad loc.*)—II. A city of Macedonia, called also Ædessa and Ægæ, situate on the Via Egnatia, thirty miles west of Pella. According to Justin (7, 1) it was the city occupied by Caranus on his arrival in the country, and it continued apparently to be the capital of Macedonia, until the seat of government was transferred to Pella. Even after this event it remained the place of sepulture for the royal family, since we are told that Philip and Eurydice, the king and queen of Macedon, who had been put to death by Olympias, were buried here by Cassander. (*Athen.*, 4, 41.) Pausanias (1, 6) states, that Alexander was to have been interred here; and when Pyrrhus, king of Epirus, had taken and plundered the town, he left there a body of Gauls, who opened the royal tombs in hopes of finding treasure. It was here that Philip was assassinated by Pausanias while celebrating the marriage of his daughter Cleopatra with Alexander, king of Epirus. (*Diod. Sic.*, 16, 92.) It is uncertain which of the two appellations is the more ancient, Ægæ or Edessa; the latter form is always used by later writers. (*Hierocl., Synecd.*, p. 638.) It is generally agreed that the town called *Vodina*, situate on the river *Vistritza*, which issues from the Lake of *Ostrovo*, represents this ancient city; but it may be observed, that the name of *Bodena* appears to be as old as the Byzantine historians. (*Cedrenus*, vol. 2, p. 705.—*Glycas*, p. 309.) Dr. Clarke, in his travels (*Greece, Egypt, &c.*, vol. 7, p. 434, *seqq.*), quotes a letter from Mr. Fiolt of Cambridge, who had visited *Vodina*, and which leaves no doubt as to its identity with Edessa. He says, "it is a delightful spot. There are sepulchres cut in the rock, which the superstitious inhabitants have never plundered, because they are afraid to go near them. I went into two, and saw the bodies in perfect repose, with some kinds of ornaments, and clothes, and vases. There is a beautiful inscription in the town. The fall of waters is magnificent." (*Cramer's Ancient Greece*, vol. 1, p. 226, *seqq.*)

Edetani, a people of Spain, south of the Iberus. They occupied what corresponds with the northern half of *Valencia*, and the southwestern corner of *Aragon*. (*Mannert, Geogr.*, vol. 1, p. 426.— *Ukert*, vol. 2, p. 413, *seqq.*)

Edoni or Edones, a people of Thrace, on the left bank of the Strymon. It appears from Thucydides (2, 99), that this Thracian clan once held possession of the right bank of the Strymon as far as Mygdonia, but that they were ejected by the Macedonians. The name of this tribe is often used by the poets to express the whole of the nation of which they formed a part. (*Soph., Ant.*, 955.—*Eur., Hec.*, 1153.)

Eetion, the father of Andromache, and king of Hypoplacian Thebe in Troas. (*Hom., Il.*, 6, 396.)—II. The commander of the Athenian fleet, conquered by the Macedonians under Clitus, near the Echinades. (*Diod. Sic.*, 18, 15.)

Egeria, a nymph of Aricia in Italy, the spouse and instructress of Numa. (*Vid.* Numa.) Some regarded her as one of the Camœnæ. According to the old legend, when Numa died, Egeria melted away in tears into a fountain. Niebuhr places the grove of Egeria below *S. Balbina*, near the baths of Caracalla. (*Roman History*, vol. 1, p. 202, *Cambr. transl.*) Wagner, in a dissertation on this subject, is in favour of the valley of *Caffarella*, some few miles from the present gate of Saint Sebastian. (*Wagner, commentatio de Egeriæ fonte, et specu ejusque situ.—Marbourg*, 1824.)

Egesta. *Vid.* Ægesta.

Egnatia, a town of Apulia, on the coast, below Barium. It communicated its name to the consular way that followed the coast from Canusium to Brundisium. (*Strabo*, 282.) Its ruins are still apparent near the *Torre d'Agnazzo* and the town of *Monopoli*. (*Pratilli, Via Appia*, lib. 4, c. 16.—*Romanelli*, vol. 2, p. 143.) Pliny states (2, 107), that a certain stone was shown at Egnatia, which was said to possess the property of setting fire to wood that was placed upon it. It was this prodigy, seemingly, which afforded so much amusement to Horace (*Sat.*, 1, 5, 98), and from the expression *limine sacro* employed by the poet, the stone in question would appear to have been placed in the entrance of a temple, serving for an altar. What Horace, however, regarded as a mere trick, has been thought to have had more of reality about it than the poet supposed. Some commentators imagine that the stone was placed over a naphtha spring, with an aperture in it for the flame to pass through; a simple contrivance which the priests would not fail to turn to

good account. So La Lande found in Italy, on a hill near *Pietra Mala*, not far from *Firenzuola*, flames breaking forth from the ground, the vapour from which resembled petroleum in smell. (*Voyage d'un François en Italie*, vol. 2, p. 134.—1765.) Compare also the remarks of Salmasius on the account given by Solinus of a volcanic hill near Agrigentum in Sicily. (*Solin.*, c. 5.—*Salmas., ad loc.*, p. 89, *seqq.*)

Eion, a port at the mouth of the Strymon, twenty-five stadia from Amphipolis, of which, according to Thucydides (4, 102), it formed the harbour. This historian affirms it to have been more ancient than Amphipolis. It was from Eion that Xerxes sailed to Asia, according to Herodotus, after the battle of Salamis. (*Herodot.*, 8, 118.) Boges was left in command of the town on the retreat of the Persian armies, and made a most gallant resistance when besieged by the Grecian forces under Cimon. On the total failure of all means of subsistence, he ordered a vast pile to be raised in the centre of the town, and having placed on it his wives, children, and domestics, he caused them to be slain; then, scattering everything of value in the Strymon, he threw himself on the burning pile and perished in the flames. (*Herodot.*, 7, 107.—*Thucyd.*, 1, 98.) After the capture of Amphipolis, the Spartans endeavoured to gain possession of Eion also, but in this design they were frustrated by the arrival of Thucydides with a squadron from Thasus, who repelled the attack. (*Thucyd.*, 4, 107.) Cleon afterward occupied Eion, and thither the remains of his army retreated after their defeat before Amphipolis. (*Thucyd.*, 5, 10.) This place is mentioned by Lycophron (v. 417). In the middle ages a Byzantine town was built on the site of Eion, which now bears the name of *Contessa*. (*Cramer's Ancient Greece*, vol. 1, p. 295, *seqq.*)

Elæa, the port of the city of Pergamus. According to some traditions, it had been founded after the siege of Troy, by the Athenians, under the command of Mnestheus. (*Strab.*, 622.) Elæa was distant 12 stadia from the mouth of the Caïcus, and 120 from Pergamus. (*Strab.*, 615.) The modern name is *Ialea* or *Lalea*. Smith places the ruins of this city at no great distance from *Clisiakevi*, on the road from Smyrna to *Berganat*. (*Account of the Seven Churches of Asia*, p. 7.—*Liv.*, 36, 43.—*Pausan.*, 9, 5.)

Elagabălus, I. the surname of the sun at Emesa.—II. The name of a Roman emperor. (*Vid.* Emesa and Heliogabalus.)

Elaphebŏlĭa, a festival in honour of Diana the Huntress. In the celebration a cake was made in the form of a deer, ἔλαφος, and offered to the goddess. It owed its institution to the following circumstance. When the Phocians had been severely defeated by the Thessalians, they resolved, by the persuasion of a certain Deïphantus, to raise a pile of combustible materials, and burn their wives, children, and effects, rather than submit to the enemy. This resolution was unanimously approved of by the women, who decreed Deïphantus a crown for his magnanimity. When everything was prepared, before they fired the pile, they engaged their enemies, and fought with such desperate fury, that they totally routed them, and obtained a complete victory. In commemoration of this unexpected success, this festival was instituted to Diana, and observed with the greatest solemnity. (*Athen.*, 14, p. 646, *e.*—*Castellanus, de Fest. Græc.*, p. 115.)

Elatēa, the most considerable and important of the Phocian cities after Delphi, situate, according to Pausanias (10, 34), one hundred and eighty stadia from Amphicæa, on a gently rising slope, above the plain watered by the Cephissus. It was captured and burned by the army of Xerxes (*Herodot.*, 8, 33), but, being afterward restored, it was occupied by Philip, father of Alexander, on his advance into Phocis to overawe the Athenians. The alarm and consternation produced at Athens by his approach is finely described by Demosthenes in his Oration *de Corona* (p. 284.—Compare *Æschin. in Ctes.*, p. 73.—*Strab.*, 424). Some years after, Elatea made a successful defence against the arms of Cassander. It was, however, reduced by Philip, son of Demetrius, who bribed the principal inhabitants. (*Pausan.*, *l. c.*) During the Macedonian war, this town was besieged by the Roman consul, T. Flamininus, and taken by assault. (*Liv.*, 32, 18, *seqq.*—*Polyb.*, 5, 26.—*Id.*, 18, 26.) An attack subsequently made on Elatea by Taxilus, general of Mithradates, was successfully repelled by the inhabitants; in consequence of which exploit they were declared free by the Roman senate. (*Pausan.*, *l. c.*) Strabo speaks of its advantageous situation, which commanded the entrance into Phocis and Bœotia. Other passages relative to this place will be found in Plutarch (*Vit. Syll.*), Appian (*Bell. Mithrad.*), Theophrastus (*Hist. Plant.*, 8, 8, 2), and Scylax (p. 23). Its ruins are to be seen on a site called *Elephta*, on the left bank of the Cephissus, and at the foot of some hills which unite with the chains of Cnemis and Œta. Sir W. Gell, in his Itinerary, notices the remains of the city walls, as well as those of the citadel, and the ruins of several temples (p. 216.—Compare *Dodwell*, vol. 2, p. 140). At the distance of about twenty stadia to the east was the temple of Minerva Cranea, described by Pausanias: its remains were discovered by Sir W. Gell and Mr. Dodwell. (*Cramer's Ancient Greece*, vol. 2, p. 179.)

Elāver, a river of Gaul, rising in the same quarter with the Liger, and, after pursuing a course almost parallel with it, falling into this same stream below *Nevers*. It is now the *Allier*. (*Cæs.*, *B. G.*, 8, 34 and 53.—*Mannert, Geogr.*, vol. 2, pt. 1, p. 119.)

Elĕa, a city of Lucania. (*Vid.* Velia.)

Electra, I. one of the Oceanides, wife of Atlas, and mother of Dardanus by Jupiter. (*Ovid, Fast.*, 4, 31.)—II. A daughter of Atlas and Pleione, and one of the Pleiades. (*Vid.* Pleiades.)—III. One of the daughters of Agamemnon. Upon the murder of her father, on his return from Troy, Electra rescued her brother Orestes, then quite young, from the fury of Ægisthus, by despatching him to the court of her uncle Strophius, king of Phocis. There Orestes formed the well-known attachment for his cousin Pylades, which, in the end, led to the marriage of Electra with that prince. According to one account, Electra had previously been compelled, by Ægisthus, to become the wife of a Mycenean rustic, who, having regarded her merely as a sacred deposite confided to him by the gods, restored her to Orestes on the return of that prince to Mycenæ, and on his accession to the throne of his ancestors. Electra became, by Pylades, the mother of two sons, Strophius and Medon. Her story has formed the basis of two plays, the one by Sophocles, the other by Euripides. (*Soph., Electr.*—*Eurip., Electr.*)

Electrĭdes, islands fabled to have been in the Adriatic, off the mouths of the Padus or *Po*, and to have abounded with amber (*electrum*), whence their name. (*Vid.* Eridanus.)

Electrўon, son of Perseus and Andromeda, and king of Mycenæ. He was the father of Alcmena. Electryon undertook an expedition against the Teleboans in order to avenge the death of his sons, whom the sons of Taphius, king of the Teleboans, had slain in an encounter. Returning victorious, he was met by Amphitryon, and killed by an accidental blow. (*Apollod.*, 2, 4, 6.—*Vid.* Alcmena.)

Elēi, the people of Elis in Peloponnesus. (*Vid.* Elis.)

Elephantĭne, an island of Egypt, in the Nile, with a city of the same name, about a semi-stadium distant from Syene. Pliny (5, 9) calls it Elephantis Insula.

It is of small size, being, according to the French measurement, 700 toises long and 200 broad. The island was remarkable for its fertility, and it is therefore easy to believe, that, in early ages, when, according to Manetho, Egypt was divided into several dynasties, one of these had its capital on this island. The cataracts of the Nile are not far distant, and hence Elephantine became the depôt for all the goods that were destined for the countries to the south, and that required land-carriage in this quarter in order to avoid the falls of the river. The Nile has here a very considerable breadth, and it is natural to suppose, that, on its entrance into Egypt, the inhabitants were desirous of ascertaining the rise of the stream at the period of its annual increase. Hence we find a Nilometer here, on the banks of the river. (*Strabo*, 817.) In the time of the Pharaohs, the garrison stationed on the frontiers against the Æthiopians had their head-quarters at Elephantine. In the Roman times, however, the frontiers were pushed farther to the south. In the fourth century, when all Egypt was strongly guarded, the first *Cohors Theodosiana* was stationed in this island, according to the *Notitia Imperii*.—It is surprising that merely the Greek name for this island has come down to us, since Herodotus was here during the Persian sway, when Grecian influence could by no means have been strong enough to supplant the original name by one which is evidently a mere translation of it. The modern name of Elephantine is *Gezyret Assuan*, "the Island of Syene." There are some ruins of great beauty remaining, and, in particular, a superb gate of granite, which formed the entrance of one of the porticoes of the temple of Cnepht. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 323, *seqq.*)

Elephantis, an impure poetess. Consult *Martial* (*Ep.*, 12, 43, 4), Suetonius (*Vit. Tib.*, 43), and the remarks of the commentators on each of these places.

Elephantophăgi, a people of Æthiopia. (Consult remarks under the article Æthiopia, page 72, col. 1.)

Eleusinĭa, a great festival observed every fourth year by the Celeans, Phliasians, as also by the Pheneatæ, Lacedæmonians, Parrhasians, and Cretans; but more particularly by the people of Athens every fifth year, at Eleusis in Attica, where it was said to have been introduced by Eumolpus, B.C. 1356. It was the most celebrated of all the religious ceremonies of Greece, whence it is often called, by way of eminence, *μυστήρια, the mysteries*. It was so superstitiously observed, that if any one ever revealed it, it was supposed that he had called divine vengeance upon his head, and it was unsafe to live in the same house with him. Such a wretch was publicly put to an ignominious death. This festival was sacred to Ceres and Proserpina; everything contained a mystery; and Ceres herself was known only by the name of *ἀχθεία*, from the *sorrow* (*ἄχθος*) which she suffered for the loss of her daughter. This mysterious secrecy was solemnly observed, and enjoined on all the votaries of the goddess; and if any one ever appeared at the celebration, either intentionally or through ignorance, without proper introduction, he was immediately punished with death. Persons of both sexes and all ages were initiated at this solemnity, and it was looked upon as so heinous a crime to neglect this sacred part of religion, that it was one of the heaviest accusations which contributed to the condemnation of Socrates. The initiated were under the more particular care of the deities, and therefore their lives were supposed to be attended with more happiness and real security than those of other men. This benefit was not only granted during life, but it extended beyond the grave, and they were honoured with the first places in the Elysian fields, while others were left to wallow in perpetual filth and ignominy. As the benefits of expiation were so extensive, particular care was taken in examining the character of those who were presented for initiation. Such as were guilty of murder, though against their will, and such as were convicted of impiety or any heinous crime, were not admitted; and the Athenians suffered none to be initiated but those that were members of their city. This regulation, which compelled, according to the popular belief, Hercules, Castor, and Pollux to become citizens of Athens, was strictly observed in the first ages of the institution, but afterward all persons, barbarians excepted, were freely initiated. The festivals were divided into the greater and less mysteries. The less were instituted from the following circumstance: Hercules passed near Eleusis while the Athenians were celebrating the mysteries, and desired to be initiated. As this could not be done because he was a stranger, and as Eumolpus was unwilling to displease him on account of his great power, and the services which he had done to the Athenians, another festival was instituted without violating the laws. It was called *μικρά*, and Hercules was solemnly admitted to the celebration, and initiated. These minor mysteries were observed at Agræ near the Ilissus. The greater were celebrated at Eleusis, from which place Ceres has been called Eleusinia. In later times the smaller festivals were preparatory to the greater, and no person could be initiated at Eleusis without a previous purification at Agræ. This purification they performed by keeping themselves pure, chaste, and unpolluted during nine days, after which they came and offered sacrifices and prayers, wearing garlands of flowers, called *ἴσμερα* or *ἵμερα*, and having under their feet *Διὸς κώδιον, Jupiter's skin*, which was the skin of a victim offered to that god. The person who assisted was called *ὑδρανός*, from *ὕδωρ, water*, which was used at the purification; and they themselves were called *μύσται, the initiated*. A year after the initiation at the less mysteries they sacrificed a sow to Ceres, and were admitted into the greater, and the secrets of the festivals were solemnly revealed to them, from which they were called *ἔφοροι* and *ἐπόπται, inspectors*. The institution was performed in the following manner; the candidates, crowned with myrtle, were admitted by night into a place called *μυστικὸς σηκός, the mystical temple*, a vast and stupendous building. As they entered the temple, they purified themselves by washing their hands in holy water, and received for admonition that they were to come with a mind pure and undefiled, without which the cleanliness of the body would be unacceptable. After this the holy mysteries were read to them from a large book called *πέτρωμα*, because made of *two stones, πέτραι*, fitly cemented together; and then the priest, called *ἱεροφάντης*, proposed to them certain questions, to which they readily answered. After this, strange and fearful objects presented themselves to their sight; the place often seemed to quake, and to appear suddenly resplendent with fire, and immediately covered with gloomy darkness and horror. Sometimes flashes of lightning appeared on every side. At other times thunder, hideous noises, and howlings were heard, and the trembling spectators were alarmed by sudden and dreadful apparitions. This was called *αὐτοψία, intuition*. When these ceremonies were ended, the word *κόγξ* was uttered by the officiating priest, which implied that all was ended, and that those present might retire. In the common text of Hesychius, the words *κόγξ ὄμπαξ* are said to have been uttered on this occasion (Κόγξ, ὄμπαξ· ἐπιφώνημα τετελεσμένοις), and various explanations have been attempted to be given. Wilford, for example, makes the words in question to have been Κόγξ, Ὄμ, Πάξ, and maintains that they are pure Sanscrit, and used this day by the Brahmins, at the conclusion of sacred rites! (*Asiatic Researches*, vol. 5, p. 297.) Münter, Creuzer, Ouvaroff, and others, have adopted the opinion of Wilford. (*Münter, Erklärung einer griech. Inschrift.*, p. 18.—*Creuzer, Symbolik*, vol. 4, p. 573.—*Ouvaroff, Essai sur les*

Myst. d'Eleusis, p. 26, *seqq.*—*Schelling*, *über die Gottheit. von Samothrak*, p. 91.) The speculations of all these writers, as well as the opinion of Von Hammer, who derives the word Ὄμπαξ from the Persian *Cambakseh*, which denotes, according to him, "*voti sui compos*," have been very unceremoniously put to flight by Lobeck. This able and judicious critic has emended the text of Hesychius so as to read as follows: Κόγξ, ὁμοίως πάξ, ἐπιφώνημα τετελεσμένοις, and thus both κόγξ and πάξ are nothing more than mere terms of dismission. The former of these is borrowed from the language of the Athenian assemblies for voting. The pebble or ballot was dropped into the urn through a long conical tube; and as this tube was probably of some length, and the urn itself of considerable size, in order to enable several hundred persons to vote, the stone striking against the metal bottom made a sharp, loud noise. This sound the Athenians imitated by the monosyllable κόγξ. Hence the term κόγξ came to denote that all was ended, that the termination of an affair was reached; and hence Hesychius assimilates it to the form πάξ, which appears to have had the same force as the Latin interjection *pax*. (*Lobeck*, *Aglaophamus*, p. 776, *seqq.*—*Philol. Museum*, No. 2, p. 425, *not.*)—But to return to the mysteries: the garments in which the new-comers were initiated were held sacred, and of no less efficacy to avert evils than charms and incantations. From this circumstance, therefore, they were never left off before they were totally unfit for wear, after which they were appropriated for children, or dedicated to the goddess. The chief person that attended at the initiation was called ἱεροφάντης, *the revealer of sacred things*. He was a citizen of Athens, and held his office during life, though, among the Celeans and Phliasians, it was limited to the period of four years. He was obliged to devote himself totally to the service of the deities; and his life was to be chaste and single. The Hierophant had three attendants; the first was called δαδοῦχος, *torch-bearer*, and was permitted to marry; the second was called κῆρυξ, *a crier*; the third administered at the altar, and was called ὁ ἐπὶ βωμῷ. There were, besides these, other inferior officers, who took particular care that everything was performed according to custom. The first of these, called βασιλεύς, was one of the archons; he offered prayers and sacrifices, and took care that there was no indecency or irregularity during the celebration. Besides him there were four others, called ἐπιμεληταί, *curators*, elected by the people. One of them was chosen from the sacred family of the Eumolpidæ, the other was one of the Ceryces, and the rest were from among the citizens. There were also ten persons who assisted at this and every other festival, called ἱεροποιοί, because they *offered sacrifices*.—This festival was observed in the month Boedromion or September, and continued nine days, from the 15th till the 23d. During that time it was unlawful to arrest any man, or present any petition, on pain of forfeiting a thousand drachmas, or, according to others, on pain of death. It was also unlawful for those who were initiated to sit upon the cover of a well, to eat beans, mullets, or weazels. If any woman rode to Eleusis in a chariot, she was obliged, by an edict of Lycurgus, to pay 6000 drachmas. The design of this law was to destroy all distinction between the richer and poorer sort of citizens.—The first day of the celebration was called ἀγυρμός, *assembly*, as it might be said that the worshippers first met together. The second day was called ἅλαδε μύσται, *to the sea, you that are initiated*, because they were commanded to purify themselves by bathing in the sea. On the third day sacrifices, and chiefly a mullet, were offered; as also barley from a field of Eleusis. These oblations were called Θύα, and held so sacred that the priests themselves were not, as in other sacrifices, permitted to partake of them. On the fourth day they made a solemn procession, in which the καλάθιον, *holy basket of Ceres*, was carried about in a consecrated cart, while on every side the people shouted, χαῖρε, Δημῆτερ, *hail, Ceres!* After these followed women, called κιστοφόροι, who *carried baskets*, in which were sesamum, carded wool, grains of salt, a serpent, pomegranates, reeds, ivy-boughs, certain cakes, &c. The fifth was called ἡ τῶν λαμπάδων ἡμέρα, *the torch-day*, because on the following night the people ran about with torches in their hands. It was usual to dedicate torches to Ceres, and contend which should offer the largest in commemoration of the travels of the goddess, and of her lighting a torch at the flames of Mount Ætna. The sixth day was called Ἴακχος, from Iacchus, the son of Jupiter and Ceres, who accompanied his mother in her search after Proserpina, with a torch in his hand. From that circumstance his statue had a torch in its hand, and was carried in solemn procession from the Ceramicus to Eleusis. The statue, with those that accompanied it, called Ἰακχαγωγοί, was crowned with myrtle. In the way nothing was heard but singing and the noise of brazen kettles, as the votaries danced along. The way through which they issued from the city was called ἱερὰ ὁδός, *the sacred way*; the resting-place, ἱερὰ συκῆ, from a *fig-tree* which grew in the neighbourhood. They also stopped on a bridge over the Cephisaus, where they derided those that passed by. After they had passed this bridge, they entered Eleusis by a place called μυστικὴ εἴσοδος, *the mystical entrance*. On the seventh day were sports, in which the victors were rewarded with a measure of barley, as that grain had been first sown in Eleusis. The eighth day was called Ἐπιδαυρίων ἡμέρα, because once Æsculapius, at his return from Epidaurus to Athens, was initiated by the repetition of the less mysteries. It became customary, therefore, to celebrate them a second time upon this, that such as had not hitherto been initiated might be lawfully admitted. The ninth and last day of the festival was called πλημοχόαι, *earthen vessels*, because it was usual to fill two such vessels with wine, one of which being placed towards the east, and the other towards the west, which, after the repetition of some mystical words, were both thrown down, and the wine being spilled on the ground, was offered as a libation. The Eleusinian mysteries lasted about eighteen hundred years, and were finally abolished by Theodosius the Great.—Various opinions, as may well be supposed, have been entertained by modern scholars respecting the nature and end of the Eleusinian mysteries. The following are some of the results of the inquiries of the learned and judicious Lobeck. (*Aglaophamus*, p. 3, *seqq.*)—In the very early ages of Greece and Italy, and probably of most countries, the inhabitants of the various independent districts into which they were divided had very little communication with each other, and a stranger was regarded as little better than an enemy. Each state had its favourite deities, under whose especial protection it was held to be, and these deities were propitiated by sacrifices and ceremonies, which were different in different places. It is farther to be recollected, that the Greeks believed their gods to be very little superior in moral qualities to themselves, and they feared that if promises of more splendid and abundant sacrifices and offerings were made to them, they might not be able to resist the temptation. As the best mode of escaping the calamity of being deserted by their patrons, they adopted the expedient of concealing their names, and of excluding strangers from their worship. Private families, in like manner, excluded their fellow-citizens from their family-sacrifices; and in those states where ancient aerolites and such like were preserved as national palladia, the sight of them was restricted to the magistrates and principal persons in the state. (*Aglaoph.*, p. 65, 273, 274.) We are to recollect, that

Eleusis and Athens were long independent of each other. (*Aglaoph.*, p. 214, 1351.—*Müller, Dorians*, vol. 1, p. 201.) The worship of Ceres and Proserpina was the national and secret religion of the Eleusinians, from which the Athenians were of course excluded, as well as all other Greeks. But when Eleusis was conquered, and the two states coalesced, the Athenians became participators in the worship of these deities; which, however, remained so long confined to them, as to have given rise to a proverb (Ἀττικοὶ τὰ Ἐλευσίνια), applied to those who met together in secret for the performance of any matter. (*Aglaoph.*, p. 271.) Gradually, with the advance of knowledge, and the decline of superstition and national illiberality, admission to witness the solemn rites celebrated each year at Eleusis was extended to all Greeks of either sex and of every rank, provided they came at the proper time, had committed no inexpiable offence, had performed the requisite previous ceremonies, and were introduced by an Athenian citizen. (*Aglaoph.*, p. 14, 28, 31.) These mysteries, as they were termed, were performed with a considerable degree of splendour, at the charge of the state, and under the superintendence of the magistrates; whence it follows, as a necessary consequence, that the rites could have contained nothing that was grossly immoral or indecent. (*Aglaoph.*, p. 116.) There does not appear to be any valid reason for supposing, as many do, that a public discourse on the origin of things and that of the gods, and on other high and important matters, was delivered by the Hierophant, whose name would rather seem to be derived from his *exhibiting the sacred things*, ancient statues probably of the goddesses, which were kept carefully covered up, and only shown on these solemn occasions. The delivery of a public discourse would, in fact, have been quite repugnant to the usages of the Greeks in their worship of the gods; and the evidence offered in support of this supposition is extremely feeble. But the singing of sacred hymns, in honour of the goddess, always formed a part of the service. (*Aglaoph.*, p. 63, 193.—*Müller, Prolegom.*, p. 250, *seq.*) The ancient writers are full of the praises of the Eleusinian mysteries, of the advantage of being *initiated*, i. e., admitted to participate in them, and of the favour of the gods in life, and the cheerful hopes in death, which were the consequence of it. Hence occasion has been taken to assert, that a system of religion little inferior to pure Christianity was taught in them. But these hopes, and this tranquillity of mind and favour of heaven, are easy to be accounted for without having recourse to so absurd a supposition. Every act performed in obedience to the will of Heaven is believed to draw down its favour on the performer. The Mussulman makes his pilgrimage to the Kaaba at Mecca, the Catholic to Loretto, Compostella, or elsewhere; and each is persuaded that, by having done so, he has secured the divine favour. (*Aglaoph.*, p. 70, *seq.*) So the Greek who was initiated at Eleusis (the mysteries of which place, owing to the fame in which Athens stood, and the splendour and magnificence with which they were performed, eclipsed all others) retained ever after a lively sense of the happiness which he had enjoyed, when admitted to view the interior of the illuminated temple, and the sacred relics which it contained, when, to his excited imagination, the very gods themselves seemed visibly to descend from their Olympian abodes, amid the solemn hymns of the officiating priests. Hence there naturally arose a persuasion, that the benign regards of the gods were bent upon him through after life; and, as man can never divest himself of the belief of his continued existence after death, a vivid hope of enjoying bliss in the life to come. It was evidently the principle already stated, of seeking to discover the causes of remarkable appearances, which gave origin to most of the ideas respecting the recondite sense of the actions and ceremonies which took place in the Eleusinian mysteries. The stranger, dazzled and awed by his own conception of the sacredness and importance of all he beheld, conceived that nothing there could be without some mysterious meaning. What this might be he inquired of the officiating ministers, who, as various passages in Herodotus and Pausanias show, were seldom without a legend or *Sacred Account* (ἱερὸς λόγος), as it was called, to explain the dress or ceremony, which owed, perhaps, its true origin to the caprice or sportive humour of a ruder period. Or if the initiated person was himself endowed with inventive power, he explained the appearances according, in general, to the system of philosophy which he himself had embraced. (*Aglaoph.*, p. 180, *seq.*) It was thus that Porphyry conceived the Hierophant to represent the Platonic Demiurgus or creator of the world; the torch-bearer (δᾳδοῦχος) the sun; the altar-man (ὁ ἐπὶ βωμῷ) the moon; the herald (κῆρυξ) Hermes; and the other ministers the inferior stars. These fancies of priests and philosophers have been formed by modern writers into a complete system, and Saint-Croix in particular describes the Eleusinian mysteries with as much minuteness as if he had been actually himself initiated. (Compare *Warburton's Div. Legation.—Saint-Croix, Recherches sur les Mystères*, &c.)—It is to be observed, in conclusion, with respect to the charges of impiety and immorality brought against the Eleusinian mysteries by some Fathers of the Church, that this arose from their confounding them with the Bacchic, Isiac, Mithraic, and other *private* mysteries, mostly imported from Asia, which were undoubtedly liable to that imputation. It must always be remembered, that those of Eleusis were *public*, and celebrated by the state. (*Aglaoph.*, p. 116, 197, 202, 1263.—*Müller, Proleg.*, p. 248, *seq.*—*Keightley's Mythology*, p. 181, *seqq.*)

Eleusis or Eleusin, I. an ancient city of Bœotia, which stood, according to tradition, near Copæ and the Lake Copaïs, and was, together with another ancient city, named Athenæ, inundated by the waters of that lake. (*Strab.*, 407.) Stephanus of Byzantium reports, that when Crates drained the waters which had overspread the plains, the city of Athenæ became visible (*s. v.* Ἀθῆναι). Compare *Müller, Gesch. Hellenisch. Stämme und Städte*, vol. 1, p. 57, *seqq.*—II. A city of Attica, equidistant from Megara and the Piræus, and famed for the celebration of the mysteries of Ceres. According to some writers, it derived its name from a hero, whom some affirmed to be the son of Mercury, but others of Ogyges. (*Pausan.*, 1, 38.—Compare *Aristid., Rhet. Eleus.*, vol. 1, p. 257.) Its origin is certainly of the highest antiquity, as it appears to have already existed in the time of Cecrops (*Strabo*, 387), but we are not informed by whom, or at what period, the worship of Ceres was introduced there. Eusebius places the building of the first temple in the reign of Pandion (*Chron.*, 2, p. 66); but, according to other authors, it is more ancient. (*Clem. Alex., Strom.*, 1, p. 381.—*Tatian, ad Græc.*, c. 61.) Celeus is said to have been king of Eleusis when Ceres first arrived there. (*Hom., Hymn. in Cer.*, 96.—*Id. ibid.*, 356.—*Id. ibid.*, 474.) Some etymologists suppose that Eleusis was so called, because Ceres, after traversing the whole world in pursuit of her daughter, *came* here (ἐλεύθω, *venio*), and ended her search. Diodorus Siculus (5, 69) makes the name Eleusis to have been given this city, as a monument to posterity, that corn and the art of cultivating it were brought from abroad into Attica; or, to use the words of the historian, "because the person who brought thither the seed of corn *came* from foreign parts." At one period Eleusis was powerful enough to contend with Athens for the sovereignty of Attica. This was in the time of Eumolpus. The controversy was ended by a treaty, wherein it was stipulated that Eleusis

should yield to the control of Athens, but that the sacred rites of Ceres should be celebrated at the former city. Ceres and Triptolemus were both worshipped here with peculiar solemnity, and here also was shown the *Rarius Campus*, where Ceres was said to have first sown corn. (*Pausanias*, 1, 38.) Dodwell observes, that the soil, though arid, still produces abundant harvests (vol. 1, p. 583). The temple of Eleusis was burned by the Persian army, in the invasion of Attica (*Herod.*, 9, 65), but was rebuilt, under the administration of Pericles, by Ictinus, the architect of the Parthenon. (*Strabo*, 395.—*Plut.*, *Vit. Periclis.*) Strabo says, that the mystic cell of this celebrated edifice was capable of containing as many persons as a theatre. A portico was afterward added by Demetrius Phalereus, who employed for that purpose the architect Philo. This magnificent structure was entirely destroyed by Alaric A.D. 396 (*Eunap.*, *Vit. Soph.*, p. 75), and has ever since remained in ruins. Eleusis, though so considerable and important a place, was classed among the Attic demi. (*Strabo*, *l. c.*) It belonged to the tribe Hippothoontis. (*Steph. Byz.*, *s. v.* Ἐλευσίς.) Livy speaks of the citadel as being a fortress of some strength, comprised within the sacred precincts of the temple (31, 25.—Compare *Scylax*, *Periplus*, p. 21); and Dodwell observes (vol. 1, p. 584), that the acropolis was elevated upon a rocky ridge, which rises to the north of the temple of Ceres.—Eleusis, now called *Lessina*, is an inconsiderable village, inhabited by a few Albanian Christians. (*Chandler's Travels*, c. 42.) The colossal statue of the Eleusinian Ceres, the work of Phidias, after having suffered many mutilations, was brought over to England by Dr. Clarke and Mr. Cripps in 1801, and now stands in the vestibule of the University Library at Cambridge. The temple itself was subsequently cleared by Sir Wm. Gell. (*Cramer's Ancient Greece*, vol. 2, p. 360, *seqq.*)

Eleuthĕræ, a city of Attica, on the road from Eleusis to Platæa, which appears to have once belonged to Bœotia, but finally became included within the limits of Attica. (*Strabo*, 412.) Pausanias reports (1, 38), that the Eleutherians were not conquered by the Athenians, but voluntarily united themselves to that people, from their constant enmity to the Thebans. Bacchus is said to have been born in this town. (*Diod. Sic.*, 3, 65.) This ancient site probably corresponds with that now called *Gypto Castro*, where modern travellers have noticed the ruins of a considerable fortress situated on a steep rock, and apparently designed to protect the pass of Cithæron. (*Dodwell's Tour*, vol. 1, p. 283.—*Cramer's Ancient Greece*, vol. 2, p. 407.)

Eleutherĭa, a festival celebrated at Platæa in honour of Jupiter Eleutherius, or the asserter of liberty, by delegates from almost all the cities of Greece. Its institution originated in this: after the victory obtained by the Grecians under Pausanias over Mardonius, the Persian general, in the vicinity of Platæa, an altar and statue were erected to Jupiter Eleutherius, who had freed the Greeks from the tyranny of the barbarians. It was farther agreed upon in a general assembly, by the advice of Aristides the Athenian, that deputies should be sent every fifth year from the different cities of Greece to celebrate the Eleutheria, or *festival of liberty*. The Platæans celebrated also an anniversary festival in memory of those who had lost their lives in that famous battle. The celebration was thus: at break of day a procession was made with a trumpeter at the head, sounding a signal for battle. After him followed chariots loaded with myrrh, garlands, and a black bull, and certain free young men, as no signs of servility were to appear during the solemnity, because they in whose honour the festival was instituted had died in the defence of their country. They carried libations of wine and milk in large-eared vessels, with jars of oil and precious ointments. Last of all appeared the chief magistrate, who, though not permitted at other times to touch iron, or wear garments of any colour but white, yet appeared clad in purple, and, taking a water-pot out of the city chamber, proceeded through the middle of the town with a sword in his hand, towards the sepulchres. There he drew water from a neighbouring spring, and washed and anointed the monuments; after which he sacrificed a bull upon a pile of wood, invoking Jupiter and Mercury, and inviting to the entertainment the souls of those happy heroes who had perished in the defence of their country. After this, he filled a bowl with wine, saying, "I drink to those who lost their lives in the defence of the liberties of Greece."—There was also a festival of the same name observed by the Samians in honour of the god of Love.—Slaves also, when they obtained their liberty, kept a holyday, which they called Eleutheria.

Eleuthĕro-Cilĭces, a name given to those of the Cilicians who had fled to the mountains when the Greek settlers established themselves in that country. The appellation, which means "Free Cilicians," has reference to their independent mode of life. The Greeks, however, connected a fable with this. According to them, when Myrina, queen of the Amazons, was spreading her conquests over Asia Minor, the Cilicians were the only people that voluntarily surrendered to her, and hence they were allowed to retain their freedom. (*Diod. Sic.*, 3, 55.) Xenophon also makes mention of the Cilician mountaineers (*Anab.*, 1, 2), and of their having cut to pieces some Greek troops, a part of those in the army of Cyrus, who had lost their way. Cicero came in contact with them during his government in Cilicia, and partially reduced them under the Roman sway, but they soon after became as free and independent as ever. (*Ep. ad Fam.*, 15, 4; *ad Att.*, 5, 20.)

Eleuthĕro-Lacōnes, a title conferred by Augustus on a considerable part of the Laconian nation, consisting of several maritime towns, for the zeal which the inhabitants had early testified in favour of the Romans. Enfranchisement and other privileges accompanied the title. (*Strabo*, 336.—*Pausan.*, 3, 21.)

Eleutheropŏlis, a city of Palestine, placed by the Itin. Ant. 24 miles northeast from Ascalon, and 20 miles southwest from Jerusalem. It was founded in the third century, but by whom is uncertain. (*Amm. Marcell.*, 23, 1.) Hence, owing to its late foundation, no mention of it occurs in Ptolemy or Josephus. In the days of Eusebius and Jerome, however, it was an important and flourishing city, and these writers estimate the distances and positions of places from this and Ælia or Jerusalem. St. Epiphanius was born here. (*Sozom.*, 6, 32.—Compare *Cellarius*, *Geogr. Ant.*, vol. 1, p. 490.)

Eleutho, a surname of Lucina, from her *coming*, when invoked, to the aid of women in labour. (*Pind.*, *Ol.*, 6, 72.)

Elicĭus, a surname of Jupiter, worshipped on Mount Aventine. The Romans gave him this name, according to Ovid (*Fast.*, 3, 328), because they believed that they could, by a set form of words, draw him down (*elicere*) from the sky, to inform them how to expiate prodigies, &c. M. Salverte, in his curious and learned work on the Occult Sciences of the Ancients (*Des Sciences Occultes, ou Essai sur la Magie*, &c., Paris, 1829, 2 vols. 8vo), takes up this subject of Jupiter Elicius, and seeks to connect it with a knowledge of the art of drawing down the electric fluid from the clouds. Medals and traditions are the grounds on which he rests. "M. La Boessière," he states, "mentions several medals which appear to have a reference to this subject. One described by M. Duchoul represents the temple of Juno, the goddess of the air: the roof which covers it is armed with pointed rods. An-

other, described and engraved by Pellerin, bears the legend Jupiter Elicius; the god appears with the lightning in his hand; beneath is a man guiding a winged stag: but we must observe, that the authenticity of this medal is suspected. Finally, other medals cited by Duchoul, in his work on the Religion of the Romans, present the exergue; XV. *Viri Sacris Faciundis;* and bear a fish covered with points placed on a globe or on a patera. M. la Boessière thinks, that a fish or a globe, thus armed with points, was the conductor employed by Numa to withdraw from the clouds the electric fire. And, comparing the figure of this globe with that of a head covered with erect hair, he gives an ingenious and plausible explanation of the singular dialogue between Numa and Jupiter, related by Valerius Antias, and ridiculed by Arnobius (lib. 5.), probably without its being understood by either.—The history of the physical attainments of Numa deserves particular examination. At a period when lightning was occasioning continual injury, Numa, instructed by the nymph Egeria, sought a method of *appeasing the lightning* (*fulmen piare*); that is to say, in plain language, a way of rendering this meteor less destructive. He succeeded in intoxicating Faunus and Picus, whose names in this place probably denote only the priests of these Etruscan divinities; he learned from them the secret of making, without any danger, the thundering Jupiter descend upon earth, and immediately put it in execution. Since that period, Jupiter Elicius, or Jupiter who is made to descend, was adored in Rome. Here the veil of the mystery is transparent: to render the lightning less injurious, to make it, without danger, descend from the bosom of the clouds: and the effect and the end are common to the beautiful discovery of Franklin, and to that religious experiment which Numa frequently repeated with success. Tullus Hostilius was less fortunate. 'It is related,' says Livy, 'that this prince, in searching the memoirs left by Numa, found among them some instructions relative to the secret sacrifices offered to Jupiter Elicius. He attempted to repeat them; but in the preparations or in the celebration he deviated from the sacred rite. . . . Exposed to the anger of Jupiter, evoked by a defective ceremony (*sollicitati prava religione*), he was struck by the lightning and burned, together with his palace' (1, 31.—Compare *Plin.*, 2, 53.—*Id.*, 38, 4). An ancient annalist quoted by Pliny, expresses himself in a more explicit manner, and justifies the liberty we take in departing from the sense commonly given to the sentences of Livy by his translators. Guided by the books of Numa, Tullus undertook to evoke Jupiter by the aid of the same ceremonies which his predecessors had employed. Having departed from the prescribed rite, he was struck by the lightning and perished. (*Lucius Piso, ap. Plin.*, 28, 2.) For the words *rites* and *ceremonies*, substitute the words *physical process*, and we shall perceive that the fate of Tullus was that of Professor Reichmann. In 1753 this learned man was killed by the lightning, when repeating too incautiously the experiments of Franklin." (*Salverte*, vol. 2, p. 154.) The art thus veiled under the name of rites of Jupiter Elicius, and Ζεὺς καταιβάτης, M. Salverte considers as having been employed by the various imitators of thunder. Going back to the age of Prometheus, it affords an explanation of the fable of Salmoneus; it was employed by Zoroaster to kindle the sacred fire (*Dion Chrysost., Orat. Borysth.*), and perform, in the initiation of his followers, some of the miracles, of which a traditionary belief still exists in the East. It may be inferred, that in the time of Ctesias the same art was known in India, and that the Jews were not unacquainted with its effects would appear from some remarks of Michaelis cited by M. Salverte. He remarks, "1. That there is nothing to indicate that the lightning ever struck the temple of Jerusalem during the lapse of a thousand years. 2. That, according to the account of Josephus (*Bell. Jud.*, 5, 14), a forest of spikes with golden or gilt points, and very sharp, covered the roof of this temple; a remarkable feature of resemblance with the temple of Juno represented on the Roman medals. 3. That this roof communicated with the caverns in the hill of the temple, by means of metallic tubes, placed in connexion with the thick gilding that covered the whole exterior of the building. The points of the spikes there necessarily produced the effect of lightning-rods . . . . . How are we to suppose that it was only by chance they discharged so important a function; that the advantage received from it had not been calculated; that the spikes were erected in such great numbers only to prevent the birds from lodging upon and defiling the roof of the temple! Yet this is the sole utility which the historian Josephus attributes to them. His ignorance is an additional proof of the facility with which the higher branches of knowledge must be lost, so long as men, instead of forming them into an organized system of science, sought only an empirical art of operating wonders." (*Salverte*, vol. 2, p. 166.—*Foreign Quarterly*, No. 12, p. 449, *seqq.*)

Ἐλιάϛι, a name given to the school of philosophy established by Phædo of Elis. (*Laert.*, 2, 106.) It was instituted after the Socratic model by Phædo of Elis, and was continued by Plistanus an Elian, and afterward by Menedemus of Eretria. (*Enfield's History of Philosophy*, vol. 1, p. 204.)

Ἐλιμέα or Ἐλιμιῶτις, a region of Macedonia, to the east of Stymphalia. It was at one time independent, but was afterward conquered by the kings of Macedonia, and finally included by the Romans in the fourth division of that province. (*Thucyd.*, 2, 99.—*Liv.*, 45, 30.) Though a mountainous and barren tract, Elimea must have been a very important acquisition to the kings of Macedonia, from its situation with regard to Epirus and Thessaly, there being several passages leading directly into those provinces from Elimea. The mountains which separated Elimea from Thessaly were the Cambunii Montes of Livy (42, 53), which cross nearly at right angles the chain of Pindus to the west, and that of Olympus to the east. Ptolemy has assigned to the Elimiotæ a maritime situation on the coast of Illyria, which cannot be correct (p. 81), but elsewhere he places them in the interior of Macedonia (p. 83), and writes the name Elymiotæ. According to Stephanus of Byzantium, there was a town named Elimea or Elimeum, which tradition reported to have been founded by Elymas, a Tyrrhenian chief (*s. v.* Ἐλιμεία). Ptolemy calls it Elyma. Livy probably alludes to this city in his account of the expedition undertaken by Perseus against Stratus, when that prince assembled his forces and reviewed them at Elymea (43, 21). This capital of Elimiotis stood, perhaps, on the Haliacmon, not far from *Greuno*. (*Cramer's Ancient Greece*, vol. 1, p. 200, *seqq.*)

Ἦλις, I. a district of the Peloponnesus, lying west of Arcadia. At the period of the Peloponnesian war, the name of Elis was applied to the whole of that northwestern portion of the peninsula situated between the rivers Larissus and Neda, which served to separate it from Achaia and Messenia. (*Strabo*, 336.) But in earlier times, this tract of country was divided into several districts or principalities, each occupied by a separate clan or people. Of these the Cauconeæ were probably the most ancient, and also the most widely disseminated, since we find them occupying both extremities of the province, and extending even into Achaia. (*Strabo*, 342.) Strabo affirms, that, according to some authors, the whole of Elis once bore the name of Cáuconia. Next to these were the Epei, who are placed by Homer (*Od.*, 15, 296) in the northern part of the province, and next to Achaia. Pausanias, who seems to have regarded them as indigenous, derives their name from Epeus, son of Endymion, one

of the earliest sovereigns of the country; on his death his brother Ætolus succeeded to his crown; but, as he was shortly after forced to fly his country for an involuntary crime, the sovereignty devolved on Eleus, descended also from Endymion, who gave his name to the Elean people (5, 1). The former appellation, however, still continued to predominate, as we may infer from the poems of Homer, who mentions Elis as a district of the Epei, without ever naming the Elei. Strabo also states, that Elis did not become the capital of the country till after the Persian war, at which period it was formed into a city by the union of several smaller towns. Prior to the siege of Troy, the Epei are said to have been greatly reduced by their wars with Hercules, who conquered Augeas their king, and the Pylians commanded by Nestor. They subsequently, however, acquired a great accession of strength by the influx of a large colony from Ætolia, under the conduct of Oxylus, and their numbers were farther increased by a considerable detachment of the Dorians and Heraclidæ. (*Strabo*, 354.—*Pausan.*, 5, 3.) Iphitus, descended from Oxylus, and a contemporary of Lycurgus, re-established the Olympic games, which, though instituted, as it was said, by Hercules, had been interrupted for several years. (*Pausan.*, 5, 4.) The Pisatæ having remained masters of Olympia from the first celebration of the festival, long disputed its possession with the Eleans, but they were finally conquered, when the temple and presidency of the games fell into the hands of their rivals. The preponderance obtained by the latter is chiefly attributable to the assistance they derived from Sparta, in return for the aid afforded to that power in the Messenian war. From this period we may date the ascendency of Elis over all the other surrounding districts hitherto independent. It now comprised not only the country of the Epei and Cauconeş, which might be termed Elis Proper, but the territories of Pisa and Olympia, forming the ancient kingdom of Pelops, and the whole of Triphylia, which, according to Strabo's view of the Homeric geography, constituted the greater part of Nestor's dominions. (*Strabo*, 355.) The Eleans were present in all the engagements fought against the Persians, and, in the Peloponnesian war, zealously adhered to the Spartan confederacy, until the conclusion of the treaty after the battle of Amphipolis, when an open rupture took place between this people and the Lacedæmonians, in consequence of protection and countenance afforded by the latter to the inhabitants of Lepræum, who had revolted from them. (*Thucyd.*, 5, 31.) Such was the resentment of the Eleans on this occasion, that they imposed a heavy fine on the Lacedæmonians, and prohibited their taking part in the Olympic games. They also made war upon Sparta, in conjunction with the Mantineans, Argives, and Athenians; and it was not till after the unsuccessful battle of Mantinea that this confederacy was dissolved. (*Thucyd.*, 5, 81.) The Lacedæmonians, on the other hand, avenged those injuries by frequent incursions into the territory of Elis, the fertility of which presented an alluring prospect of booty to an invading army. They were beaten, however, at Olympia under the command of Agis (*Xen., Hist. Gr.*, 3, 2, 16.—*Pausan.*, 5, 4); and again repulsed before the city of Elis, whither they had advanced under Pausanias, in the 3d year of the 94th Olympiad. (*Diod. Sic.*, 14, 17.) At length the Eleans, wearied with the continual incursions to which their country was exposed, since it furnished entire subsistence to the army of the enemy, gladly sued for peace, and renewed their ancient alliance with Sparta. (*Xen., Hist. Gr.*, 3, 2.—*Pausan.*, *l. c.*) Not long after, however, we find them again in arms, together with the Bœotians and Argives, against that power. (*Xen., Hist. Gr.*, 7, 2.) At the battle of Mantinea, they once more fought under the Spartan banners, jealousy of the rising ascendency obtained by the Thebans having led them to abandon their interests. (*Xen., Hist. Gr.*, 7, 5, 1.) Pausanias writes, that when Philip acquired the dominion of Greece, the Eleans, who had suffered much from civil dissensions, joined the Macedonian alliance, but refused to fight against the Athenians and Thebans at Chæronea, and on the death of Alexander they united their arms with those of the other confederates, who carried on the war of Lamia against Antipater and the other commanders of the Macedonian forces. Some years after, Aristotimus, son of Damaretus, through the assistance of Antigonus Gonatas, usurped the sovereignty of Elis; but a conspiracy having been formed against him, he was slain at the altar of Jupiter Servator, whither he had fled for refuge. (*Pausan.*, 5, 4, 5.) During the Social war, the Eleans were the firmest allies of the Ætolians in the Peloponnesus; and though they were on more than one occasion basely deserted by that people, and sustained heavy losses in the field, as well as from the devastation of their territory and the capture of their towns, they could not be induced to desert their cause and join the Achæan league. (*Polyb.*, 4, 5, *seqq.*—*Id.*, 4, 59, *seqq.*—*Id.*, 4, 71, *seqq.*—*Id.*, 5, 17, *seqq.*) These events, described by Polybius, are the last in which the Eleans are mentioned as an independent people: for though they do not appear to have taken any part in the Achæan war, they were included with the rest of the Peloponnesus in the general decree, by which the whole of Greece was annexed to the Roman empire.—Elis was by far the most fertile and populous district of the Peloponnesus, and its inhabitants are described as fond of agriculture and rural pursuits. (*Polyb.*, 4, 73.) It is remarked by Pausanias (5, 5), that Elis was the only part of Greece in which the byssus was known to grow. Another extraordinary circumstance relative to this province was, that no mules were engendered in it, though they abounded in the adjoining countries. This phenomenon had been noticed before by Herodotus (4, 30), who reports that it was looked upon as resulting from the curse of Heaven.—Elis was divided into three districts, Elis Proper, Pisatis, and Triphylia. The first of these occupied the northern section of the country, and has already been alluded to: the second, or Pisatis, was that part of the Elean territory through which flowed the Alpheus after its junction with the Erymanthus. It derived its name from the city of Pisa: the third, or Triphylia, formed the southern division. Some authors have derived the name of this portion of Elis from Triphylus, an Arcadian prince. (*Polyb.*, 4, 77.) But others ascribe it with more probability to the circumstance of its inhabitants having sprung from *three* different *nations* (τρία φῦλα), the Epei, the Minyæ or Arcadians, and the Eleans. (*Strabo*, 337.—*Cramer's Ancient Greece*, vol. 3, p. 77, *seqq.*)—II. The capital of Elis, situated, as we learn from Strabo, on the Peneus, at the distance of 120 stadia from the sea. It was, like many other towns of Greece, at first composed of several detached villages, which, being united after the Persian war, formed one considerable city. It always, however, remained without walls; as it was deemed sacred, and under the immediate protection of the god whose festival was there solemnized. Hence, in early times, according to Ephorus, those troops which were obliged to traverse this country delivered up their arms on entering it, and received them again upon quitting the frontier. (*Ap. Strabo*, 357.—Compare *Xen., Hist. Gr.*, 3, 2, 20.) But this primitive state of things was not of long duration: for we subsequently find the Elean territory as little respected as any other Grecian state by the powers at war with that republic; still the peace and tranquillity thus enjoyed for a time by the Eleans, together with the vast concourse of persons attracted by the Olympic games, greatly contributed to the prosperity and opulence of their city. The remains of Elis are now called *Palæopoli*, but they are

inconsiderable, neither are they interesting from their state of preservation. (Compare the remarks of *Chandler, Travels*, vol. 2, ch. 74.—*Dodwell*, vol. 2, p. 316.—*Gell, Itin. of the Morea*, p. 32.—*Cramer's Ancient Greece*, vol. 3, p. 88, *seqq.*)

Elissa, another name for Dido. (*Vid.* Dido.)

Ellopia, a district of Eubœa, in the northern part of the island, in which Histiæa was situated. According to some, it derived its name from Ellops, a son of Ion, who settled here. (*Strab.*, 445.)

Elpinice, a daughter of Miltiades. (*Vid.* Callias and Cimon.)

Elymais, a province of Persia, lying to the south of Media, and forming the northern part of the larger district of Susiana. It derived its name from the Elymæi. These were originally seated in the north (*Polyb.*, 5, 44), but in process of time spread themselves over all the rest of Susiana, to the shores of the Persian Gulf. (*Strab.*, *Epit.*, 11, p. 1264, *ed. Oxon.*) Elymais, the metropolis of the province, was famed for a rich temple, which Antiochus Epiphanes attempted to plunder; he was beaten off, however, by the inhabitants. The temple was afterward plundered by one of the Parthian kings, who found in it, according to Strabo, 10,000 talents. (*Mannert, Geogr.*, vol. 5, pt. 2, p. 158.)

Elymiotis, a district of Macedonia, in the southwest, bordering on Thessaly and Epirus.

Elysii Campi, the abode of the blessed in another world, where they enjoyed all manner of the purest pleasures. In the Homeric mythology, the Elysian fields lay on the western margin of the earth, by the stream of Oceanus, and to them the mortal relatives of the king of the gods were transported, without tasting of death, to enjoy an immortality of bliss. (*Od.*, 4, 563, *seqq.*) In the time of Hesiod, the Elysian Plains had become the Isles of the Blessed, in the Western Ocean. (*Op. et D.*, 169.) Pindar, who has left a glowing description of Elysium, appears to reduce the number of these happy islands to one. (*Ol.*, 2, 129.) At a later day, a change of religious ideas ensued, brought about by the increase of geographical knowledge, and Elysium was moved down to the lower world, as the place of reward for the good. The poetical conceptions respecting Elysium made it a region blessed with perpetual spring, clothed with continual verdure, enamelled with flowers, shaded by pleasant groves, and refreshed by never-failing fountains. Here the righteous lived in perfect felicity, communing with each other, bathed in a flood of light proceeding from their own sun, and the sky at eve being lighted up by their own constellations: "*solemque suum, sua sidera norunt.*" (*Virg.*, *Æn.*, 6, 541.) Their employments below resembled those on earth, and whatever had warmly engaged their attention in the upper world, continued to be a source of virtuous enjoyment in the world below. (*Virg.*, *Æn.*, 6, 653.)

Emathia, the more ancient name of Macedonia. Polybius (*fragm.*, 24, 8) and Livy (40, 3) expressly assert, however, that Emathia was originally called Paeonia, though Homer certainly mentions them as two distinct countries. (*Cramer's Ancient Greece*, vol. 1, p. 226.)

Emerita Augusta, a town of Lusitania, below Norba Cæsarea, on the northern bank of the Anas. It is now *Merida*. (*Plin.*, 9, 41.)

Emesa, an ancient city of Syria, situate near the eastern bank of the Orontes, southeast of Epiphania. It was the birthplace of the Emperor Heliogabalus, and contained a famous temple of the Sun, in which Heliogabalus was priest. It is now called *Hems*, and is merely a large ruinous town, containing about 2000 inhabitants, though formerly a strong and populous city. (*Amm. Marcell.*, 26, 18.)

Emodi Montes, part of a chain of mountains in Asia. Pliny (6, 16) states, that the Emodi Montes, and those of Imaus, Paropamisus, and Caucasus were connected together. That part of the chain which Alexander crossed in order to invade Bactriana was called Paropamisus, the more easterly continuation of the range was termed Emodi Montes, and its still farther continuation, even to the Eastern Ocean, was styled Imaus. (*Vid.* Imaus.)

Empedocles, a native of Agrigentum in Sicily, who flourished about 450 B.C. He was distinguished not only as a philosopher, but also for his knowledge of natural history and medicine, and as a poet and statesman. After the death of his father Meto, who was a wealthy citizen of Agrigentum, he acquired a great weight among his fellow-citizens by espousing the popular party and favouring democratic measures. His consequence in the state became at length so great, that he ventured to assume several of the distinctions of royalty, particularly a purple robe, a golden girdle, a Delphic crown, and a train of attendants, always retaining a grave and commanding aspect. The skill which he possessed in medicine and natural philosophy enabled him to perform many wonders, which he passed upon the superstitious and credulous multitude for miracles. He pretended to drive away noxious winds from his country, and thereby put a stop to epidemic diseases. He is said to have checked, by the power of music, the madness of a young man who was threatening his enemy with instant death; to have restored a woman to life who had lain breathless thirty days; and to have done many other things, equally astonishing, after the manner of Pythagoras. On account of all this, he was an object of universal admiration, so that when he came to the Olympic games the eyes of all the people were fixed upon him. Besides medical skill, Empedocles possessed poetical talents. The fragments of his verses are scattered throughout the ancient writers, and Fabricius is of opinion that he was the real author of that ancient fragment which bears the name of the "Golden Verses of Pythagoras." Gorgias of Leontini, the well-known orator, was his pupil, whence it may seem reasonable to infer, that Empedocles was also no inconsiderable master of the art of eloquence. According to the common account, he threw himself into the burning crater of Ætna, in order that, the manner of his death not being known, he might afterward pass for a god; but the secret was discovered by means of one of his brazen sandals, which was thrown out from the mountain in a subsequent eruption of the volcano. This story is rejected, however, as fictitious by Strabo and other judicious writers. The truth probably was, as Timæus relates, that, towards the close of his life, Empedocles went into Greece and never returned, whence the exact time and manner of his death remain unknown. According to Aristotle, he died at 60 years of age.—His masters in philosophy are variously given. By some, like the Eleatæ generally, he is called a Pythagorean, in consequence of a resemblance of doctrine in a few unessential points. But the principles of his theory evidently show that he belongs to the Eleatic school, though the statement which makes him a disciple of Parmenides rests apparently upon no better foundation than a comparison of their systems; as, in like manner, the common employment of the mechanical physiology has led to an opinion that he was a hearer of his contemporary Anaxagoras. Empedocles taught, that originally All was one: God eternal and at rest; a sphere and a mixture (*σφαῖρος, μίγμα*), without a vacuum, in which the elements of things were held together in undistinguishable confusion by love (*φιλία*), the primal force which unites the like to like. In a portion of this whole, however, or, as he expresses it, in the members of the Deity, strife (*νεῖκος*), the force which binds like to unlike, prevailed, and gave the elements a tendency to separate themselves, whereby the first become perceptible as such, although the separation

was not so complete but that each contained portions of the others. Hence arose the multiplicity of things. By the vivifying counteraction of love, organic life was produced, not, however, so perfect and so full of design as it now appears; but, at first, single limbs, then irregular combinations, till ultimately they received their present adjustments and perfection. But, as the forces of love and hate are constantly acting upon each other for generation or destruction, the present condition of things connot persist for ever, and the world which, properly, is not the All, but only the ordered part of it, will again be reduced to a chaotic unity, out of which a new system will be formed, and so on for ever. There is no real destruction of anything, but only a change of combinations.—Of the elements (which he seems to have been the first to exhibit as four distinct species of matter), fire, as the rarest and most powerful, he held to be the chief, and, consequently, the soul of all sentient and intellectual beings which issue from the central fire, or soul of the world. The soul migrates through animal and vegetable bodies in atonement for some guilt committed in its unembodied state, when it is a demon; of which he supposed that an infinite number existed. The seat of a demon, when in a human body, is the blood. Closely connected with this view of the objects of knowledge was his theory of human knowledge. In the impure separation of the elements, it is only the predominant one that the senses can apprehend; and, consequently, though man can know all the elements of the whole singly, he is unable to see them in their perfect unity, wherein consists their truth. Empedocles therefore rejects the testimony of the senses, and maintains that pure intellect alone can arrive at a knowledge of the truth. This is the attribute of the Deity; for man cannot overlook the work of love in all its extent; and the true unity is open only to itself. Hence he was led to distinguish between the world as presented to our senses (*κόσμος αἰσθητός*), and its type the intellectual world (*κόσμος νοητός*).—The fragments of Empedocles were published, with a commentary, by Sturz, *Lips.*, 1805, 8vo, and by Peyron, *Lips.*, 1810, 8vo. (*Enfield, Hist. Phil.*, vol. 1, p. 402.—*Encyc. Useful Knowl.*, vol. 9, p. 382.)

Emporiæ, a country of Africa Propria, called also Byzacium, situate to the north of the Syrtis Minor. (*Polyb.*, 3, 23.) In it stood Leptis Minor, below Hadrumetum. This city is said to have paid to the Carthaginians a talent each day. It was, in fact, a very fruitful district; and Polybius says, that almost all the hopes of the Carthaginians depended on the revenue they drew from it. (Compare *Scylax*, p. 49.) To this were owing the anxiety and state jealousy of the Carthaginians, that the Romans should not sail beyond the Fair promontory which lay before Carthage, and become acquainted with a region which they might be tempted to conquer. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 160.)

Encelădus, one of the giants that warred against Jove. Minerva flung upon him, as he fled, the island of Sicily, where his motions caused, according to the poets, the eruptions of Ætna. (*Pind., Pyth.*, 8, 15.—*Id., Nem.*, 1, 100.—*Id. ib.*, 4, 40.—*Eurip., Ion*, 204, *seqq.*—*Apollod.*, 1, 6, 2.)

Endymion, the son of Aëthlius and Calyce. He led a colony of Æolians from Thessaly, and founded the city of Elis. Endymion, it is said, gained the love of the goddess Selene, or the Moon, and she bore him fifty daughters. (*Pausan.*, 5, 1.) Jove, as a favour, allowed him to live as long as he pleased (*Schol. ad Apoll. Rh.*, 4, 57); or, as others said, granted him the boon of perpetual sleep. The place of his repose was a cavern of Mount Latmus in Caria, and thither Selene used to repair to visit him. Some said he was made immortal for his righteousness; others, that, like Ixion, when raised to heaven, he aspired to the love of Juno, and was hurled to Erebus. (*Schol. ad Apoll. Rh., l. c.*)—There can be very little doubt that this mysterious being was originally an object of worship, and that he was converted into a hero in the usual manner. The sire assigned to him is nothing more than a personification of the Olympic Games. His union with the moon, and their fifty daughters, will perhaps furnish a key to his true nature. In these daughters Böckh sees the fifty lunar months which formed the Olympic cycle of four years. In such case, Endymion would probably be the sun, who, with the moon, is the author of the months; or, supposing the myth anterior to the institution of the Olympic games, the daughters may have been the weeks of the year (the round number being employed as usual), of which the sun and moon are the parents. The conjunction of these bodies at the time of new moon is a matter of common observation. Endymion is perhaps the setting sun, who *goes into* (*ἐνδύει*) the sea, or, possibly, in the early myth, into the cavern where he meets the moon. (*Müller, Proleg.*, p. 223.—*Keightley's Mythology*, p. 439, *seqq.*) The rationalizers said, that Endymion was a hunter, who used to go to the chase at night, when the beasts came out to feed, and to sleep in a cavern during the day; and hence he was supposed to be always asleep. (*Schol. ad Apoll. Rh., l. c.*)

Enipeus, I. a river of Macedonia, in the district of Pieria, rising in Mount Olympus, and, though nearly dry in summer, becoming a considerable torrent in winter from the heavy rains. Its rugged and steep banks, which in some places attained a height of 300 feet, served for a long time as a defence to the Macedonian army under Perseus, when encamped on its left bank, until Paulus Æmilius, by sending a considerable detachment round the Perrhæbian mountains, threatened the rear of the enemy, and forced him to abandon his advantageous situation. (*Liv.*, 44, 8 and 35.—*Plut., Vit. Paul. Æmil.*) The modern name of this stream, according to Dr. Clarke, is *Malathria*. (*Travels—Greece, Egypt*, &c., vol. 7, p. 390.)—II. A river of Thessaly, flowing into the Apidanus, which afterward enters the Peneus. It rose in Mount Othrys (*Strabo*, 256), and flowed from Achaia, or the southwestern part of Phthiotis, as we learn from Thucydides (4, 78), who remarks that Brasidas was arrested in his march through Thessaly when about to cross the Enipeus. It is now called the river of *Goura*. Near the Enipeus, and not far from its junction with the Apidanus, was situate the city of Pharsalus. (*Cramer's Ancient Greece*, vol. 1, p. 399.)—III. A small river of Elis, flowing near the city of Salmone. (*Apollod.*, 1, 9, 8.) In Strabo's time it was called the Barnichius. (*Strab.*, 356.)

Enna, a city of Sicily, one of the most ancient seats of the Siculi, and celebrated over the whole island, not so much for its size and opulence, as for its being the principal centre of the worship of Ceres. The adjacent country was remarkable for its fertility; and in the plains of Enna Proserpina was sporting when Pluto carried her away to be mistress of the lower world. Here, too, she had Minerva and Diana for her youthful companions. (*Diod. Sic.*, 5, 3.) In the neighbourhood of the city was a cave, facing the north, through which the King of Hades is said to have driven his chariot as he was bearing off his prize. We have in this, no doubt, some old Sicilian legend, appropriated by the Greeks to goddesses of their own mythology. Enna was regarded as the navel of Sicily (*ὀμφαλὸς Σικελίας.—Callim., Hymn. in Cer.*, v. 15.—Compare *Cic. in Verr.*, 4, 48, *seqq.*), and here Ceres and Proserpina had one of their most sacred temples. In a political point of view Enna was never of any importance. From the hands of the Carthaginians it fell into those of the Romans, and subsequently, when about to abandon the latter and return to their

former masters, the inhabitants met with prompt and signal chastisement. (*Liv.*, 24, 38, *seqq.*) From this period the city gradually declined. The site of the ancient place is at present occupied by the modern *Castro Giovanni*, but nearly all traces of the blooming meads in its neighbourhood have disappeared. (For some account of the modern place and its vicinity, consult *Hoare's Classical Tour*, vol. 2, p. 247, *seqq.*)

Ennĕa Hodoi, a spot in Thrace, near which the city of Amphipolis was founded. It appears to have derived its name, which means "the Nine Ways," from the number of roads which met here from different parts of Thrace and Macedon. This supposition is confirmed by travellers who have explored the adjacent country, and who report, that all the principal communications between the coast and plains must have led through this pass. It was here, according to Herodotus (7, 114), that Xerxes and his army crossed the Strymon on bridges, after having offered a sacrifice of white horses to that river, and buried alive nine youths and maidens. (*Walpole's Collection*, p. 510. —*Cramer's Anc. Greece*, vol. 1, p. 292.)

Ennius, Quintus, a poet, who has generally received the distinguished appellation of the Father of Roman Song. He was born at Rudiæ, a town of Calabria, and lived from B.C. 239 to B.C. 169. (*Cic.*, *Brutus*, c. 18.—*Id.*, *de Senect.*, c. 5.) In his early youth he went to Sardinia; and, if Silius Italicus (12, 393) may be believed, he served in the Calabrian levies, which, in the year 216 B.C., followed Titus Manlius to the war which he waged in that island against the favourers of the Carthaginian cause. After the termination of the campaign, he continued to live for twelve years in Sardinia. Aurelius Victor says he taught Cato Greek in Sardinia ("*In prætura Sardiniam subegit, ubi ab Ennio Græcis literis institutus*"); but this is inconsistent with what is delivered by Cicero, that Cato did not acquire Greek till his old age. (*De Senect.*, c. 8.) Ennius was at last brought to Rome by Cato the Censor, who, in 204 B.C., visited Sardinia, on returning as quæstor from Africa. (*Corn. Nep.*, *Vit. Cat.*) At Rome he fixed his residence on the Aventine Hill, where he lived in a very frugal manner, having only a single maid as an attendant. (*Hieron.*, *Chron. Euseb.*, p. 37.) He instructed, however, the patrician youth in Greek, and acquired the friendship of many of the most illustrious men in the state. Being distinguished in arms as well as letters, he followed M. Fulvius Nobilior during his expedition to Ætolia (*Cic.*, *pro Archia*, c. 10.—*Id.*, *Tusc. Disp.*, 1, 2); and, in 185 B.C., he obtained the freedom of the city, through the favour of Quintus Fulvius Nobilior, the son of his former patron, Marcus. (*Cic.*, *Brutus*, c. 20.) He was also protected by the elder Scipio Africanus, whom he is said to have accompanied in most of his campaigns. (*Claudian*, *de Laud. Stilic.*, lib. 3, *præf.*) It is not easy, however, to see in what expeditions he could have attended this renowned general. Scipio's Spanish and African wars were concluded before Ennius was brought from Sardinia to Rome; and the campaign against Antiochus was commenced and terminated while he was serving under Fulvius Nobilior in Ætolia. In his old age he obtained the friendship of Scipio Nasica; and the degree of intimacy subsisting between them has been characterized by the well-known anecdote of their successively feigning to be from home. (*Cic.*, *de Orat.*, 2, 68.) He is said to have been intemperate in drinking (*Horat.*, *Epist.*, 1, 19, 7), which brought on the disease called *Morbus Articularis*, a disorder resembling the gout, of which he died at the age of seventy, just after he had exhibited his tragedy of Thyestes. (*Ser. Sammonicus*, *de Medicina*, c. 37.) The evils, however, of old age and indigence were supported by him, as we learn from Cicero, with such patience, and even cheerfulness, that one would almost have imagined he derived satisfaction from circumstances which are usually regarded as, of all others, the most dispiriting and oppressive. (*De Senect.*, c. 5.) The honours due to his character and talents were, as is frequently the case, reserved till after his death, when a bust of him was erected in the family tomb of the Scipios. (*Cic.*, *pro Arch.*, c. 9.—*Val. Max.*, 8, 15, 1.) In the days of Livy the bust still remained near that sepulchre, beyond the *Porta Capena*, along with the statues of Africanus and Scipio Asiaticus (*Liv.* 38, 56). The tomb was discovered in 1780, on a farm situated between the Via Appia and Via Latina. The slabs, which have been removed to the Vatican, contained several inscriptions, commemorating different persons of the Scipian family. There were neither statues nor any memorials remaining of Africanus himself or Asiaticus (*Bankes*, *Civil History of Rome*, vol. 1, p. 357.—*Hobhouse*, *Illustrations of Childe Harold*, p. 167); but a laurelled bust of Pepperino stone, which was found here, and which now stands on the sarcophagus of Scipio Barbatus in the Vatican, is supposed to be that of Ennius. (*Rome in the 19th Century*, *Letter* 36, vol. 2, p. 401, *Am. ed.*) There is also still extant an epitaph, reported to have been written for himself (*Cic.*, *Tusc. Disp.*, 1, 15), strongly characteristic of that overweening conceit, and high estimation of his own talents, which are said to have formed a principal defect in his character:

"*Adspicite, O cives, senis Enni imaginis formam.*
Hic vestrum panxit maxima facta patrum.
Nemo me lacrymis decoret, nec funera fletu
Faxit—cur? volito vivus per ora virûm."

To judge by the fragments of his works which remain, Ennius greatly surpassed his predecessors, not only in poetical genius, but in the art of versification. By his time, indeed, the best models of Greek composition had begun to be studied at Rome. Ennius particularly professed to have imitated Homer, and tried to persuade his countrymen that the soul and genius of that great poet had revived in him, through the medium of a peacock, according to the process of Pythagorean transmigration. From a passage in Lucretius (1, 118, *seqq.*), it would appear, that Ennius somewhere in his works had described a descent into hell, through which he feigned that the shade of Homer had conducted him in the same manner as Dante afterward chose Virgil for his mystagogue. Accordingly, we find in the works of Ennius innumerable imitations of the Iliad and Odyssey. It is, however, the Greek tragic writers whom he has chiefly imitated; and indeed it appears, from the fragments that remain, that all his plays were rather translations from the dramas of Sophocles and Euripides, on the same subjects which he has chosen, than original tragedies. They are founded on the old topics of Priam and Paris, Hector and Hecuba. Nor, although Ennius was the first writer who introduced satiric composition into Rome, are his pretensions, in this respect, to originality, very distinguished. He adapted the ancient satires of the Tuscan and Oscan stage to the closet, by refining their grossness, softening their asperity, and introducing railleries, borrowed from the Greek poets, with whom he was familiar. His satires thus appear to have been a species of *cento*, made up from passages of various poems, which, by slight alterations, were humorously or satirically applied, and chiefly to the delineation of character. The fragments which remain of those satires are too short and broken to allow us even to divine their subject. Quintilian mentions, that one of the satires contained a dialogue between Life and Death, contending with each other, a mode of composition suggested perhaps by the allegory of Prodicus. We are farther informed by Aulus Gellius (2, 29), that he introduced into another satire, with great skill and beauty, Æsop's fable of the Larks, now well known through the imitation of Fontaine (liv. 4,

ch. 22.—"*L'Alouette et ses petits avec le maitre d'un champ*"). It is certainly much to be regretted that we possess such scanty fragments of these productions, which would have been curious as the first attempts at a species of composition, which was carried to such perfection by succeeding Latin poets, and which has been regarded as almost peculiar to the Romans. The great work, however, of Ennius, and of which we have still considerable remains, was his Annals, or Metrical Chronicles, devoted to the celebration of Roman exploits, from the earliest periods to the conclusion of the Istrian war. These annals were written by our poet in his old age; at least Aulus Gellius informs us, on the authority of Varro, that the twelfth book was finished by him in his sixty-seventh year (17, 21). The annals of Ennius were partly founded on those ancient traditions and old heroic ballads, which Cicero, on the authority of Cato's *Origines*, mentions as having been sung at feasts by the guests, many centuries before the age of Cato, in praise of the heroes of Rome. Niebuhr has attempted to show, that all the memorable events of Roman history had been versified in ballads or metrical chronicles, in the Saturnian measure, before the time of Ennius; who, according to him, merely expressed in the Greek hexameter what his predecessors had delivered in a ruder strain, and then maliciously depreciated these ancient compositions, in order that he himself might be considered as the founder of Roman poetry. The chief work, according to Niebuhr, from which Ennius borrowed, was a romantic epopée, or chronicle, made up from these heroic ballads, about the end of the fourth century of Rome, commencing with the accession of Tarquinius, and ending with the battle of Regillus.—Ennius begins his Annals with an invocation of the nine Muses, and the account of a vision in which Homer had appeared to him, and related the story of the metamorphosis already mentioned. He afterward invokes a great number of the gods, and then proceeds to the history of the Alban kings, the dream of the Vestal virgin Ilia, which announced her pregnancy by Mars and the foundation of Rome. The reigns of the kings, and the contests of the republic with the neighbouring states previous to the Punic war, occupy the metrical annals to the end of the sixth book. It should be observed, in passing, that the Annals were not separated by Ennius himself into books; but were so divided, long after his death, by the grammarian Q. Vargunteius. (*Sueton., de Illustr. Gramm.*, c. 2.) Cicero, in his Brutus (c. 19), says that Ennius did not treat of the first Punic war, as Nævius had previously written on the same subject. P. Merula, however, who edited the fragments of Ennius, is of opinion that this passage of Cicero can only mean that he had not entered into much detail of its events, as he finds several lines in the seventh book which, he thinks, evidently apply to the first Carthaginian war, particularly the description of naval operations, and the building of the first fleet with which the Carthaginians were attacked by the Romans. In some of the editions of Ennius, the character of the friend and military adviser of Servilius, generally supposed to be intended as a portrait of the poet himself, is ranged under the seventh book. The eighth and ninth books of these Annals, which are much mutilated, detail the events of the second Carthaginian war in Italy and Africa. This was by much the most interesting part of the copious subject which Ennius had chosen, and a portion of it on which he would probably exert all the force of his genius, in order the more to honour his friend and patron Scipio Africanus. The tenth, eleventh, and twelfth books of the Annals of Ennius contain the war with Philip of Macedon. In the commencement of the thirteenth, Hannibal excites Antiochus to a war against the Romans. In the fourteenth book, the consul Scipio, in the prosecution of this contest, arrives at Ilium, which he thus apostrophizes:

"*O patria! O divûm domus Ilium, et inclita bello Pergama!*"

Different Latin writers extol the elegant lines of Ennius immediately following, in which the Roman soldiers, alluding to its magnificent revival in Rome, exclaim with enthusiasm, that Ilium could not be destroyed:

"*Quæ neque Dardanesis campeis potuere perire,*
Nec quom capta capei, nec quom combusta cremarí,"

a passage which has been closely imitated in the seventh book of Virgil (v. 294, *seqq.*). The fifteenth book relates the expedition of Fulvius Nobilior to Ætolia, which Ennius himself is said to have accompanied. In the two following books he prosecutes the Istrian war. The concluding, or eighteenth book, seems to have been in a great measure personal to the poet himself. Connected with his annals there is a poem of Ennius devoted to the celebration of the exploits of Scipio, in which occurs a much-admired description of the calm of evening, where the flow of the versification is finely modulated to the still and solemn imagery. Horace, in one of his odes (4, 8), strongly expresses the glory and honour which the Calabrian muse of Ennius had conferred on Scipio by this poem devoted to his praise.—The historical poems of Ennius appear to have been written without the introduction of much machinery or decorative fiction; and whether founded on ancient ballads or framed conformably to historical truth, they are obviously deficient in those embellishments of imagination which form the distinction between a poem and a metrical chronicle. In the subject which he had chosen, Ennius wanted the poetic advantages of distance in place or time. But though not master of a shell round which the passions would throng, or at the sound of which a whole people would fall prostrate, as at the first breath of Jubal's lyre, still the Annals of Ennius, as a national work, were highly gratifying to a proud, ambitious people, and, in consequence, continued long popular at Rome. They were highly relished in the days of Horace and Virgil; and as far down as the reign of Marcus Aurelius, they were recited in theatres and other public places for the amusement of the people. (*Aulus Gellius*, 18, 5.) The Romans, indeed, were so formed on his style, that Seneca called them *populus Ennianus*, an Ennian race, and said that both Cicero and Virgil were obliged, contrary to their own judgment, to employ antiquated terms, in compliance with the reigning prejudice. (*Aul. Gell.*, 12, 2.) From his example, too, added to the national character, the historical epic became in future times the great poetical resource of the Romans, who versified almost every important event in their history. Besides the Pharsalia of Lucan, and the Punica of Silius Italicus, which still survive, there were many works of this description which are now lost. Varro Attacinus chose as his subject Cæsar's war with the Sequani; Varius, the deeds of Augustus and Agrippa; Valgius Rufus, the battle of Actium; Albinovanus, the exploits of Germanicus; Cicero, those of Marius, and the events of his own consulship. —The poem of Ennius, entitled *Phagetica*, is curious; since one would hardly suppose that, in this early age, luxury had made such progress, that the culinary art should have been systematically or poetically treated. All that we know, however, of the manner in which it was prepared or served up, is from the *Apologia* of Apuleius. It was, as its name imports, a didactic poem on eatables, particularly fish. It is well known, that previous to the time of Ennius, this subject had been discussed, both in prose and verse, by various Greek authors, and was particularly detailed in the poem of Archestratus the Epicurean. It appears from

a passage of Apuleius, that the work of Ennius was a digest of all the previous books on this subject. The eleven lines which remain, and which have been preserved by Apuleius, mention the places where different sorts of fish are found in greatest perfection and abundance. Another poem of Ennius, entitled *Epicharmus*, was so called because it was translated from the Greek work of Epicharmus, the Pythagorean, on the Nature of Things, in the same manner as Plato gave the name of Timæus to the book which he translated from Timæus the Locrian. The fragments of this work of Ennius are so broken and corrupted, that it is impossible to follow the plan of his poem, or the system of philosophy which it inculcated. It appears, however, to have contained many speculations concerning the elements of which the world was primarily composed, and which, according to him, were water, earth, air, and fire (*Varro, R. R.*, 1, 4); as also with regard to the preservative powers of nature. Jupiter seems merely to have been considered by him as the air, the clouds, and the storm —Ennius, however, whose compositions thus appear to have been formed entirely on Greek originals, has not availed himself so successfully of these writings as Virgil has done of the works of Ennius himself. The prince of Latin poets has often condescended to imitate long passages, and sometimes to copy whole lines, from the Father of Roman Song. This has been shown, in a close comparison, by Macrobius, in his *Saturnalia* (6, 1, *seqq.*). Lucretius and Ovid have also frequently availed themselves of the works of Ennius. His description of the cutting of a forest, in order to fit out a fleet against the Carthaginians, in the seventh book, has been imitated by Statius in the tenth book of the Thebaïs. The passage in his sixth Satire, in which he has painted the happy situation of a parasite, compared with that of the master of a feast, is copied in Terence's Phormio (2, 2).—It appears, then, that Ennius occasionally produced verses of considerable harmony and beauty, and that his conceptions were frequently expressed with energy and spirit. It must be recollected, however, that the lines imitated by Virgil, and the other passages which are usually selected with reference to the imitation of the early bard by other poets, are very favourable specimens of his taste and genius. Many of his verses are harsh and defective in their mechanical construction; others are frigidly prosaic; and not a few are deformed with the most absurd conceits, not so much in the idea, as in a jingle of words and extravagant alliteration.—On the whole, the works of Ennius are rather pleasing and interesting, as the early blossoms of that poetry which afterward opened to such perfection, than estimable from their intrinsic beauty. But, whatever may have been the merit of the works of Ennius, of which we are now but incompetent judges, they were at least sufficiently various. Epic, dramatic, satiric, and didactic poetry were all successively attempted by him; and we also learn that he exercised himself in the lighter species of verse, as the epigram and acrostic. (*Cic., de Div.*, 2, 54.) For this novelty and exuberance it is not difficult to account. The fountains of Greek literature, as yet untasted in Latium, were open for his imitation. He stood in very different circumstances from those Greek bards who drew solely from the resources of their own genius; or from his successors in Latin poetry, who wrote after the best productions of Greece had become familiar to the Romans. He was thus placed in a situation in which he could enjoy all the popularity and applause due to originality, without undergoing the labour of invention, and might rapidly run with success through every mode of the lyre, without possessing any incredible diversity of genius.—Thus far we have spoken of the poetical productions of Ennius: but the most curious point connected with his literary history is his prose translation of the celebrated work of Euhemerus, entitled Ἱερὰ Ἀναγραφή. The translation, as well as the original work, is lost. Some fragments, however, have been saved by St. Augustine and Lactantius. It is clear, notwithstanding their observance of prodigies and religious ceremonies, that there prevailed a considerable spirit of free thinking among the Romans in the days of Ennius. This is exemplified, not merely by his translation of Euhemerus, and the definition of the nature of Jupiter in his Epicharmus, but by various passages in dramas adapted for public representation, and which deride the superstitions of augurs and soothsayers, as well as the false ideas entertained of the worshipped divinities. Polybius, too, who flourished shortly after Ennius, speaks of the fear of the gods and the inventions of augury merely as an excellent political engine, at the same time that he reprehends the rashness and absurdity of those who were endeavouring to extirpate such useful opinions.—The fragments of Ennius will be found in the *Fragmenta Veterum Poetarum Latinorum*, by Robert and Henry Stephens, *Paris*, 1564; in the *Fragmenta Veter. Tragic. Latin.*, by Scriverius, *L. Bat.*, 1620; in the *Opera et Fragmenta Veter. Poet. Lat.*, by Maittaire, *Lond.*, 1713 (vol. 2, p. 1456, *seqq.*); in the *Poetæ Scenici Latinorum* of Bothe, *Halberst*, 1823 (vol. 5, pt. 1, *Fragment. Tragic.*; pt. 2, *Fragm. Com.*); in the *Fragmenta Ennii* of Columna, *Neap.*, 1590, improved by Hesselius, *Amst.*, 1707, 4to, &c. (*Dunlop, Rom. Lit.*, vol. 1, p. 84, *seqq.*—*Schöll, Hist. Lit. Rom.*, vol. 1, p. 114.—*Id. ib.*, p. 142.—*Bähr, Gesch. Röm. Lit.*, p. 78, *seqq.*)

ENTELLA, a city of Sicily, in the western quarter of the island, near the river Hypsa and northeast of Selinus. It was one of the three cities said to have been founded by Ægestes, a fable which clearly indicates the great antiquity at least of the place, and marks it as of Sicanian origin. We find it at one time under the power of Carthage, though with a free constitution. At a subsequent period it received a body of Campanian troops, which had been disbanded by Dionysius the elder, and it met with the same fate that all those cities encountered which had received the Campani within their walls; the male inhabitants were slaughtered, and the city became the property of these mercenaries. This change of masters, however, made no alteration in the affairs of Entella as far as its standing with Carthage was concerned: the Campani sided with the last-mentioned power as the former inhabitants had done, and were, in consequence, besieged by Dionysius, who finally captured the city. (*Diod. Sic.*, 14, 9.—*Id.*, 15, 73.—*Id.*, 16, 67.) We hear little of the place in later times. The ruins of the ancient city are still called *Entella*, and are situate to the east of *Poggio Reale*, near the modern river *Balici*. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 444.)

ENTELLUS, a Sicilian, who, though advanced in years, entered the lists against the Trojan Dares, and conquered him in a pugilistic encounter. He had been, in earlier years, the friend and companion in arms of Eryx. (*Virg., Æn.*, 5, 387, *seqq.*)

ENYALĬUS (Ἐνυάλιος), a surname frequently given to Mars in the Iliad, and corresponding with the name Enyo (Ἐνυώ) given to Bellona. (*Hom., Il.*, 8, 264.—*Id. ib.*, 13, 519.—*Id. ib.*, 17, 259, &c.)

ENYŌ (Ἐνυώ), the daughter of Phorcys and Ceto, according to Hesiod (*Theog.*, 273). She was a war-goddess, and one of the companions of Mars, and answers to the Bellona of the Romans. Some mythologists make her the *sister*, others the *wife*, of Mars. (*Vid.* Bellona.)

EOS (Ἠώς), the name of Aurora among the Greeks, whence the epithet *Eous* is applied to all the eastern parts of the world. (*Ovid, Fast.*, 3, 406; *A. A.*, 3, 537; 6, 478.—*Virg., G.*, 1, 288; 2, 115.)

EPAMINONDAS, a Theban statesman and soldier, in whose praise, for both talents and virtue, there is a

remarkable concurrence of ancient writers. Nepos observes that, before Epaminondas was born, and after his death, Thebes was always in subjection to some other power: on the contrary, while he directed her councils, she was at the head of Greece. His public life extends from the restoration of democracy by Pelopidas and the other exiles, B.C. 379, to the battle of Mantinea, B.C. 362. In the conspiracy by which that revolution was effected he took no part, refusing to stain his hands with the blood of his countrymen; but thenceforward he became the prime mover of the Theban state. His policy was first directed to assert the right, and to secure the power to Thebes of controlling the other cities of Bœotia, several of which claimed to be independent. In this cause he ventured to engage his country, single handed, in war with the Spartans, who marched into Bœotia, B.C. 371, with a force superior to any which could be brought against them. The Theban generals were divided in opinion whether a battle should be risked; for to encounter the Lacedæmonians with inferior numbers was universally esteemed hopeless. Epaminondas prevailed with his colleagues to venture it; and devised on this occasion a new method of attack. Instead of joining battle along the whole line, he concentrated an overwhelming force on one point, directing the weaker part of his line to keep back. The Spartan right being broken and their king slain, the rest of the army found it necessary to abandon the field. This memorable battle was fought at Leuctra. The moral effect of it was much more important than the mere loss inflicted upon Sparta, for it overthrow the prescriptive superiority in arms claimed by that state ever since its reformation by Lycurgus. This brilliant success led Epaminondas to the second object of his policy, the overthrow of the supremacy of Sparta, and the substitution of Thebes as the leader of Greece in the democratic interest. In this hope a Theban army, under his command, marched into the Peloponnesus early in the winter, B.C. 369, and, in conjunction with the Eleans, Arcadians, and Argives, invaded and laid waste a large part of Laconia. Numbers of the Helots took that opportunity to shake off a most oppressive slavery; and Epaminondas struck a deadly blow at the power of Sparta, by establishing these descendants of the old Messenians on Mount Ithome in Messenia, as an independent state, and inviting their countrymen, scattered through Italy and Sicily, to return to their ancient patrimony. Numbers obeyed the call. This memorable event is known in history as the return of the Messenians, and two hundred years had elapsed since their expulsion. In 368 B.C., Epaminondas again led an army into the Peloponnesus; but, not fulfilling the expectations of the people, he was disgraced, and, according to Diodorus (15, 71), was ordered to serve in the ranks. In that capacity he is said to have saved the army in Thessaly, when entangled in dangers which threatened it with destruction; being required by the general voice to assume the command. He is not again heard of in a public capacity till B.C. 366, when he was sent to support the democratic interest in Achaia, and by his moderation and judgment brought that whole confederation over to the Theban alliance, without bloodshed or banishment. It soon became plain, however, that a mere change of masters, Thebes instead of Sparta, would be of no service to the Grecian states. Achaia first, then Elis, then Mantinea and great part of Arcadia, returned to the Lacedæmonian alliance. To check this defection, Epaminondas led an army into the Peloponnesus for the fourth time, B.C. 362. Joined by the Argives, Messenians, and part of the Arcadians, he entered Laconia, and endeavoured to take Sparta by surprise; but the vigilance of Agesilaus just frustrated his scheme. Epaminondas then marched against Mantinea, near which was fought the celebrated battle in which he fell. The disposition of his troops on this occasion was an improvement on that by which he had gained the battle of Leuctra, and would have had the same decisive success, but that, in the critical moment, when the Lacedæmonian line was just broken, he received a mortal wound. The Theban army was paralyzed by this misfortune; nothing was done to improve a victory which might have been made certain; and this battle, on which the expectation of all Greece waited, led to no important result. "Each party," says Xenophon, "claimed the victory, and neither gained any advantage: indecision, trouble, and confusion, more than ever before that battle, pervaded Greece."—Whether Epaminondas could much longer have upheld Thebes in the rank to which he had raised her, is very doubtful: without him she fell at once to her former obscurity. His character is certainly one of the fairest recorded in Greek history. His private life was moral and refined; his public conduct uninfluenced by personal ambition or by personal hatred. He was a sincere lover of his country; and if, in his schemes for her advancement, he was indifferent to the injury done to other members of the Grecian family, this is a fault from which, perhaps, no Greek statesman except Aristides was free. (*Xen., Hist. Gr.—Plut., Vit. Pelop.—Encycl. Us. Knowl.*, vol. 9, p. 466.)

EPĂPHUS, a son of Jupiter and Io. This mythological personage is the instrument by which Grecian vanity derived the rulers of more ancient countries from its own gods and princes. Epaphus, according to the legend, was born in Egypt, and married Memphis, the daughter of the Nile, by whom he had a daughter named Libya. The same fable made him the founder of Memphis. (*Æsch., Prom. Vinct.*, 850, *seqq.—Herod.*, 2, 153.—*Ovid, Met.*, 1, 699, *seqq.*) Libya bore to Neptune Agenor, the father of Cadmus and Europa, and also Belus, who had by another daughter of the Nile, named Auchinoë, two sons, Danaus and Ægyptus. (*Apollod.*, 2, 1, 4.) For some remarks on the name Epaphus, and on the whole legend, *vid.* Io.

EPĔI, a people of Elis. (*Vid.* Elis I.)

EPĔUS, son of Panopeus, was the fabricator of the famous wooden horse which proved the ruin of Troy. (*Virg., Æn.*, 2, 264.—*Justin*, 20, 2.—*Pausan.*, 10, 26.)

EPHĔSUS, a celebrated city of Ionia, near the mouth of the river Caÿster, called by Pliny (5, 29), "*Alterum lumen Asiæ.*" Mythology assigns, as its founders, Ephesus the son of the river Caÿster, and Cresus (Κρῆσος) a native of the soil. (*Pausan.*, 7, 2.) Another account makes it to have been settled by Ephesus, one of the Amazons. (*Steph. Byz., s. v.—Etymol. Mag., s. v.—Berkel, ad Steph. Byz., l. c.*) According to a third tradition, the place owed its origin to the Amazons, who were *permitted* to settle here by Hercules their conqueror. Hence the name of the city, Ἔφεσος, from ἔφεσις, *permission*. A fourth legend makes the Amazons, when pursued by Hercules and Theseus, to have fled for refuge to an altar of Diana, and supplicated the protection of the goddess, which she accordingly granted: (*καταφευγούσας ἐπί τινα βωμὸν Ἀρτέμιδος, δεῖσθαι σωτηρίας τυχεῖν, τὴν δὲ ἐφεῖναι αὐταῖς τὴν σωτηρίαν· ὅθεν Ἔφεσον κληθῆναι τὸ χωρίον, καὶ τὴν Ἄρτεμιν Ἐφεσίαν. Etym. Mag.*) It is curious to observe how the name of the Amazons mingles in with some of these traditions. (Consult remarks under that article.) If we follow the graver authority of Strabo (640), we will find a settlement to have been first made in this quarter by the Carians and Leleges. Androclus, the son of Codrus, came subsequently with a body of Ionian colonists. (*Pausan.*, 7, 2.) He protected the natives who had settled from devotion about the temple of Diana, and incorporated them with his followers; but expelled those who inhabited the town above, which the Carians and Lele-

ges had built on Mount Prion. (*Pausan., l. c.*) It is recorded that Prion had, in former times, been called *Lepre Akte* (Λεπρὴ ἀκτή); and a part behind Prion was still called the Back of Lepre when Strabo wrote. Pliny (5, 29) enumerates other names for the city, such as Ortygia, Smyrna, Trachea, &c.—Lysimachus, wishing to protect Ephesus from the inundations to which it was yearly exposed by the overflowings of the Caÿster, built a city up on the mountain, and surrounded it with walls. The inhabitants were unwilling to remove into this, but a heavy rain falling, and Lysimachus stopping the drains and flooding their houses, they were glad to exchange. (*Strabo*, 640.) The port of Ephesus had originally a wide mouth, but foul with mud lodging in it from the Caÿster. Attalus Philadelphus and his architect were of opinion that, if the entrance were contracted, it would become deeper, and in time be capable of receiving ships of burden. But the slime, which had before been moved by the flux and reflux of the tide, and carried off, being stopped, the whole basin, quite to the mouth, was rendered shallow. This port is a morass, which communicates with the Caÿster, as might be expected, by a narrow mouth; and at the water's edge, near the ferry, as well as in other places, may be seen the wall intended to embank the stream, and give it force by confinement. The masonry is of that kind termed *incertum*, in which the stones are of various shapes, but nicely joined. The situation was so advantageous as to overbalance the inconveniences attending the port. The town increased daily, and under the Romans was considered the chief emporium of Asia this side of Taurus. In the arrangement of the provinces under the Eastern emperors it became the capital of the province of Asia. (*Hierocles*, p. 658.) Towards the end of the eleventh century, Ephesus experienced the same fate as Smyrna. A Turkish pirate, named Tangripanes, settled here. But the Greek admiral, John Ducas, defeated him in a bloody battle, and pursued the flying Turks up the Mæander to Polybotum. In 1306 it was among the places which suffered from the exactions of the Grand Duke Roger; and, two years after, it surrendered to Sultan Saysan, who to prevent future insurrections, removed most of the inhabitants to Tyriæum, where they were massacred. In the conflicts which desolated Asia Minor at a subsequent period, Ephesus was again a sufferer, and the city became at length reduced to a heap of ruins. The modern name is *Aiasalúk*, or, more properly, this is the appellation of a small village inhabited by a few Turkish families, standing chiefly on the south side of the castle hill, among bushes and ruins. The name is supposed to be a corruption of *Agios Theologos*, from the circumstance of a famous church of St. John the Divine having once stood near the spot. When Smith wrote in 1677, Ephesus was already "reduced to an inconsiderable number of cottages, wholly inhabited by Turks." Rycaut confirms this observation. "This place, where once Christianity so flourished as to be a mother church and the see of a metropolitan bishop, cannot now show one family of Christians: so hath the secret providence of God disposed affairs, too deep and mysterious for us to search into." From Chishull we learn that, in 1699, "the miserable remains of the church of Ephesus resided, not on the spot, but at a village called *Kirkingecui*." Tournefort, however, says there were thirty or forty Greek families; but as he wrote about the same time as Chishull, this is probably a mistake. Pococke, who visited Ephesus about 1740, says that there was not at that time a single Christian within two leagues round Ephesus. "I was at Ephesus in January, 1824," says Mr. Arundell; "the desolation was then complete; a Turk, whose shed we occupied, his Arab servant, and a single Greek, composed the entire population, some Turcomans excepted, whose black tents were pitched among the ruins. The Greek revolution, and the predatory excursions of the Samiotes, in great measure accounted for this desertion." In the records of our religion Ephesus is ennobled as the burying-place of Timothy, the companion of St. Paul, and the first bishop of Ephesus, whose body was afterward translated to Constantinople by the founder of that city, or by his son Constantius, and placed with Saint Luke and Saint Andrew in the church of the apostles. The story of St. John the Divine was deformed in an early age with gross fiction; but he also was interred at Ephesus, and, as appears from one narration, on Mount Prion.—Ephesus was famed for its splendid temple of Diana. The statue of the goddess was regarded with peculiar veneration, and was believed by the vulgar to have fallen from the skies. It was never changed, though the temple had been more than once restored. This rude object of primeval worship was a block of wood, said by some to be of beech or elm, by others cedar, ebony, or vine, and attesting its very great antiquity by the fashion in which it had been formed. It was carved into the similitude of Diana, not as the elegant huntress, but an Egyptian hieroglyphic, which we call the goddess of nature, with many breasts, and the lower parts formed into an Hermæan statue, grotesquely ornamented, and discovering the feet beneath. It was gorgeously apparelled; the vest embroidered with emblems and symbolical devices; and, to prevent its tottering, a bar of metal, it is likely of gold, was placed under each hand. A veil or curtain, which was drawn up from the floor to the ceiling, hid it from view, except while service was performing in the temple. This image was preserved till the later ages in a shrine, on the embellishment of which mines of wealth were consumed. The priests of Diana suffered emasculation, and virgins were devoted to inviolable chastity. They were eligible only from the superior ranks, and enjoyed a great revenue, with privileges, the eventual abuse of which induced Augustus to restrain them. It may be imagined that many stories of her power and interposition were current and believed at Ephesus. A people convinced that the self-manifestations of their deity were real, could not easily be turned to a religion which did not pretend to a similar or equal intercourse with its divinity. And this is, perhaps, the true reason why, in the early ages of Christianity, a belief of supernatural interposition by the Panagia, or Virgin Mary, and by saints appearing in daily or nightly visions, was encouraged and inculcated. It helped by its currency to procure and confirm the credulous votary, to prevent or refute the cavils of the heathen, to exalt the new religion, and to deprive the established of its ideal superiority.—The address of the town clerk to the Ephesians: "Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image that fell down from Jupiter?" is curiously illustrated by an inscription found by Chandler near the aqueduct, commencing as follows: "Inasmuch as it is notorious that, not only among the Ephesians, but also everywhere among the Greek nations, temples are consecrated to her, and sacred portions," &c.—The reputation and the riches of their goddess had made the Ephesians desirous of providing for her a magnificent temple. The fortunate discovery of marble in Mount Prion gave them new vigour. The cities of Asia, so general was the esteem for the goddess, contributed largely; and Crœsus was at the expense of many of the columns. The spot chosen for it was a marsh, as most likely to preserve the structure free from gape, and uninjured by earthquakes. The foundation was made with charcoal rammed, and with fleeces. The souterrain consumed immense quantities of marble. The edifice was exalted on a basement with ten steps. The architects were Ctesiphon of Crete and his son Metagenes, 541

B.C.; and their plan was continued by Demetrius, a priest of Diana; but the whole was completed by Daphnis of Miletus, and a citizen of Ephesus, the building having occupied 220 years. It was the first specimen of the Ionic style, in which the fluted column and capital with volutes were introduced. The whole length of the temple was 425 feet, and the breadth 220; with 127 columns of the Ionic order and Parian marble, each of a single shaft, and sixty feet high. These were donations from kings, according to Pliny (36, 14), but there is reason to doubt the correctness of the text where this assertion is made. Of these columns thirty-six were carved; and one of them, perhaps as a model, by Scopas. The temple had a double row of columns, fifteen on either side; and Vitruvius has not determined if it had a roof; probably over the cell only. The folding doors or gates had been continued four years in glue, and were made of cypress wood, which had been treasured up for four generations, highly polished. These were found by Mutianus as fresh and as beautiful 400 years after as when new. The ceiling was of cedar; and the steps for ascending the roof (of the cell?) of a single stem of a vine, which attested the durable nature of that wood. The dimensions of this great temple excite ideas of uncommon grandeur from mere massiveness; but the notices we collect of its internal ornament will increase our admiration. It was the repository in which the great artists of antiquity dedicated their most perfect works to posterity. Praxiteles and his son Cephisodorus adorned the shrine; Scopas contributed a statue of Hecate; Timarete, the daughter of Micon, the first female artist upon record, finished a picture of the goddess, the most ancient in Ephesus; and Parrhasius and Apelles employed their skill to embellish the walls. The excellence of these performances may be supposed to have been proportionate to their price; and a picture of Alexander grasping a thunderbolt, by the latter, was added to the superb collection at the expense of twenty talents of gold. This description, however, applies chiefly to the temple as it was rebuilt, after the earlier temple had been partially burned, perhaps the roof of timber only, by Herostratus, who chose that method to ensure to himself an immortal name, on the very night that Alexander the Great was born. Twenty years after, that magnificent prince, during his expedition against Persia, offered to appropriate his spoils to the restoration of it, if the Ephesians would consent to allow him the sole honour, and would place his name on the temple. They declined the proposal, however, with the flattering remark, that it was not right for one deity to erect a temple to another: national vanity was, however, the real ground of their refusal. The architect who superintended the erection of the new edifice was Dinocrates, of whose aid Alexander afterward availed himself in building Alexandrea. (*Vitruv.*, 2, *præf.*—Compare *Strabo*, 640.—*Plut.*, *Vit. Alex.*, 72.—*Plin.*, 7, 37.—*Solin.*, 40.) The extreme sanctity of the temple inspired universal awe and reverence. It was for many ages a repository of foreign and domestic treasure. There property, whether public or private, was secure amid all revolutions. The conduct of Xerxes was an example to subsequent conquerors, and the impiety of sacrilege was not extended to the Ephesian goddess. But Nero deviated from this rule. He removed many costly offerings and images, and an immense quantity of silver and gold. It was again plundered by the Goths from beyond the Danube in the time of Gallienus; a party under Raspa crossing the Hellespont and ravaging the country until compelled to retreat, when they carried off a prodigious booty. (*Treb. Pollio, in Gallien.*, c. 6.) The destruction of so illustrious an edifice deserved to have been carefully recorded by contemporary historians. We may conjecture that it followed the triumph of Christianity. The Ephesian reformers, when authorized by the imperial edicts, rejoiced in the opportunity of insulting Diana, and deemed it piety to demolish the very ruin of her habitation. When, under the auspices of Constantine and Theodosius, churches were erected, the pagan temples were despoiled of their ornaments, or accommodated to other worship. The immense dome of Santa Sophia now rises from the columns of green jasper which were originally placed in the temple of Diana, and were taken down and brought to Constantinople by order of Justinian. Two pillars in the great church at Pisa were also transported thence. The very site of this stupendous and celebrated edifice is even yet undetermined. The following are the principal data which may assist in fixing it. The distance between the site of the temple and the quarries on Mount Prion did not exceed 8000 feet, and no rising intervened, but the whole space was level plain. It was distinct from the city, at the distance of nearly a stadium; for Marc Antony allowing the sanctuary to reach somewhat more than a stadium from it, a part of the city was comprised within those limits. It was without the Magnesian gate, which Chandler supposes to be that next to Aiasaluc; and in the second century was joined to the city by Damianus, a sophist, who continued the way down to it through the Magnesian gate, by erecting a stoa or portico of marble, a stadium in length, inscribed with the name of his wife, and intended to prevent the absence of ministers when it rained. It was near the agora or market-place of the first city, besieged by Crœsus, though distant seven stadia, or a mile wanting half a quarter, from it. The monument of Androclus was shown in the second century near the road going from the temple of Diana by the Olympian towards the Magnesian gate. The ancient city was built on Trachea, and by the Athenæum and Hypelæus. The Athenæum was without the new city of Lysimachus, and the fountain Hypelæus was near the sacred port. In the plain of Ephesus were anciently two lakes, formed partly by stagnant water from the river Selinus, which ran opposite the temple of Diana, probably from Mount Gallesus. Pliny says: "*Templum Dianæ complexi e diversis regionibus duo Selinuntes.*" It has been supposed, adds Chandler, that the souterrain by the morass or city-port, with two pieces of ancient wall, of square stone, by one of which is the entrance to it, are relics of the temple; but this was nearly in the centre of the city of Lysimachus; and Dallaway says, "Close upon the brink of the present morass, once covered by the sea, upon a rising ground, are accumulated walls of brick, faced with large slabs of marble, and of sufficient extent to encourage Tournefort and the English travellers in a conjecture that this structure was the far-famed temple of Diana." Every circumstance of description, adds Arundell, accords with this spot, except the distance from the city wall; and among the fallen masonry are broken shafts of porphyry, twelve feet long and four in diameter, more complete and polished than others which surround them. Might not this have been the church dedicated by Justinian to St. John! The souterrain under the supposed site is said by Rycaut to have a descent of about thirty stairs, and by Van Egmont to be a very narrow and difficult passage, having spacious caverns, composed of amazingly large black stones. But these may as well have been the foundations of other ancient buildings as of the temple; and evidently Chandler does not agree in the opinion that this was the site: for he says, "the vaulted substructions by the stadium might, it is believed, furnish an area corresponding better, and more suited to receive the mighty fabric; which, however, it has been shown above, was in the plain, and distinct, though not remote, from the present city." Count Caylus, (*Memoires de Literature*, vol. 53) says: "Les fondations qui subsistent encore aujourd'hui, ne ressemblent

point à la description de Pline," &c., and he has no other mode of accounting for this difference, than by supposing it might have been rebuilt after the time of Pliny, perhaps in the reign of Gallienus, after it had been pillaged and burned by the Goths. Dallaway suggests, that the massive walls of, and adjoining to, the gymnasium may be those of the temple. The grandeur of its plan and dimensions, which are still marked by a long nave, finished by an arch of great expanse at either termination, seems to favour the pretensions of this edifice above those of the other. In various points of description they correspond, excepting that this was beyond the limits of the city walls; for the circumstance of having been washed by the sea applies equally to both ruins. But the Turks, from whose barbarous corruptions or analogous terms the real and more ancient name is in some instances to be collected, call this particular ruin "*Kislar Serai*," or the palace of virgins. The same name induced Dr. Pococke, when investigating Alexandrea Troas, to decide on a building as another temple of Diana. Perhaps the most probable solution of the difficulty will be, that the entire remains of the temple are buried under the soil. In the valley above Nolium is a fine Ionic column, evidently in its original situation, but of which not more than three or four feet are visible; the remainder is buried by the rapid accumulation of soil; and Mr. Cockerell calculates, that of the temple at Sardis 25 feet remain still covered with earth: the accumulation from the Cayster must be vastly greater and more rapid. The relative position of the temple with the Selinusian lakes would be in favour of a conjecture that it stood considerably lower down, and more towards the northeast than the spot usually assigned to it. This would agree better with the distance from the city, and its situation without the Magnesian gate, which can never be imagined to be that, as Chandler supposes, next to Aiasaluc. (*Arundell's Seven Churches of Asia*, p. 38, *seqq.*—*Hirt, Geschichte der Baukunst bei den Alten*, vol. 2, p. 60, *seqq.*)

Ephialtes, a giant, son of Aloeus. (*Vid.* Aloïdæ.)

Ephŏri (Ἔφοροι), a body of magistrates at Sparta, who were possessed of great privileges. The institution of this office is usually ascribed to Theopompus, the grandson of Charilaus the Proclid; but it has been inferred, from the existence of an ephoralty in other Dorian states before the time of Theopompus, and from its being apparently placed among the institutions of Lycurgus by Herodotus (1, 65) and Xenophon (*de Rep. Lac.*, 8, 3), that it was an ancient Dorian magistracy. Arnold supposes that the ephori, who were five in number, were coëval with the first settlement of the Dorians in Sparta, and were merely the municipal magistrates of the five hamlets which composed the city (*Müller, Dorians*, vol. 2, p. 550, *Eng. transl.*); but that afterward, when the Heraclidæ began to encroach upon the privileges of the other Dorians, and, it would seem, in the reign of Theopompus, who endeavoured to diminish the powers of the general assembly of the Spartan aristocracy, the Dorians, in the struggle which ensued, gained for the ephori an extension of authority, which placed them virtually at the head of the state, although the nominal sovereignty was still kept in the hands of the Heraclidæ. (*Arnold, ad Thucyd.*, 1, 87.—*Append.*, 2, vol. 1, p. 646.) Thus the ephori were popular magistrates, as far as the Dorians themselves were concerned, and were, in fact, the guardians of their rights from the encroachments of the kings; though they were, in relation to the Perioeci (Περίοικοι), the oppressive instruments of an overbearing aristocracy. (*Plato, de Leg.*, 4, p. 712, *d.*) The ephori were chosen in the autumn of every year; the first gave his name to the year. Every Spartan was eligible to the office, without any regard to age or wealth. They were empowered to fine whom they pleased, and exact immediate payment of the fine. They could suspend the functions of any other magistrate, and arrest and bring to trial even the kings. (*Xen., de Rep. Lac.*, 8, 4.) They presided and put the vote in the public assemblies (*Thucyd.*, 1, 87), and performed all the functions of sovereignty in receiving and dismissing embassies (*Xen., Hist. Gr.*, 2, 13, 19), treating with foreign states (*Herod.*, 9, 8), and sending out military expeditions (*Xen., Hist. Gr.*, 2, 4, 29). The king, when he commanded, was always attended by two of the ephori, who exercised a controlling power over his movements. (*Herod.*, 9, 76.) The ephori were murdered on their seats of justice by Cleomenes III., and their office was overthrown (*Plut., Vit. Cleom.*, c. 8), but they were restored by Antigonus Doson and the Achæans in 222 B C. (*Polyb.*, 2, 70.—*Pausan.*, 2, 9, 2); and the office subsisted under the Roman dominion. (*Böckh, Corp. Inscript.*, 1, p. 604, *seqq.*) Some able remarks on this magistracy may be found in *Müller's Dorians*, vol. 2, p. 115, *seqq.*, and *Tittmann's Darstellung der Griech. Staatsverfass.*, p. 104, *seqq.* (*Encycl. Us. Knowl.*, vol. 9, p. 469.)

Ephŏrus, a Greek historian, born at Cyme in Æolis, 405 B.C. He survived the passage of Alexander into Asia (333 B.C.), which he mentioned in his history. (*Clem. Alex., Strom.* 1, p. 337, *a.*) He studied rhetoric under Isocrates, but with so little success, that, after he had returned from Athens, his father Demophilus sent him back to the rhetorician for fresh instruction. (*Plut., Vit. Isocr.*, p. 366, *ed. Wyttenb.*) Isocrates, perceiving his unfitness for public speaking, recommended him to turn his attention to historical composition (*Senec., de Tranq. An.*, c. 6); but his style was low and slovenly even in his histories, and Plutarch remarks upon the silliness of the set speeches which he introduced. (*Polit. Præcon.*, p. 803, *b.*) Polybius observes that, though in his account of naval matters he is sometimes happy, he always fails in describing battles by land, and was entirely ignorant of tactics. (*Excerpt. Vatican.*, p. 391.) Ephorus wrote, 1. *A History of Greece*, in thirty books, beginning with the siege of Troy, and terminating with the siege of Perinthus (340 B.C.). Part of the thirtieth book was written by his son Demophilus. (*Diod. Sic.*, 16, 14.) 2. *On Inventions*, in two books. 3. *On Goods and Ills*, in twenty-four books. 4. *On Remarkable Objects in various Countries*, in fifteen books. 5. *The Topography of Cyme.* 6. *On Diction.*—The fragments of these works have been collected by Marx, *Carlsruhe*, 1815. (*Encycl. Us. Knowl.*, vol. 9, p. 469,—*Schöll., Hist. Lit. Gr.*, vol. 2, p. 182.)

Ephyra, I. the ancient name of Corinth, which it received from a nymph of the same name, and hence *Ephyreus* is equivalent to "*Corinthius.*" (*Vid.* Corinthus.)—II. A city of Epirus, at the head of the bay or harbour called Glykys Limen. It is mentioned by Homer and other writers. Homer, in several passages of the Iliad and Odyssey, alludes to one or more cities of this name. The Ephyra, which was situated on the banks of the river Selleis (*Il.*, 2, 659), is positively ascribed by Strabo (338) to Elis in Peloponnesus, though he allows that many commentators on the poet were of opinion that he there adverted to the Thesprotian city of the same name. Eustathius observes on the verse above cited, that, as there were nine towns so called, it was no easy matter to ascertain to which reference was made. It seems probable, however, that the Ephyra, which is twice noticed in the Odyssey (1, 259, and 2, 328) as a land abounding in poisonous drugs, is the one in question, since it was evidently near Ithaca, and the river Selleis is not named in either of the passages. This city is also spoken of by Pindar (*Nem.*, 7, 53); from which passage we may infer, with Pausanias, that it was the capital of the ancient kings of Thesprotia, and where, on the attempt of Theseus and Pirithoüs to carry off

the wife of Aidoneus, they were both taken prisoners and detained. (*Pausan.*, 1, 17.—Compare *Apollodorus*, 2, 7.—*Diod. Sic.*, 4, 36.) It appears from Strabo (324) and other authorities, that this town afterward took the name of Cichyrus, but on what occasion we are not informed. Mr. Hughes, who has explored with great attention this part of Epirus, reports, "that the ruins of Ephyra are to be seen at no great distance from the Acherusian lake, near a deserted convent dedicated to St. John. Though the walls lie for the most part in a confused mass of ruins, they may be distinctly traced in a circular figure: those parts which remain perfect exhibiting a specimen of masonry apparently more rude even than Tiryns itself, though the blocks used are not of so large dimensions." (*Travels*, vol. 2, p. 312.—*Cramer's Ancient Greece*, vol. 1, p. 113, *seqq.*)

EPICHARMUS, the first Greek comic writer of whom we have any certain account. He was a Syracusan, either by birth or emigration. (*Theocritus, Epig.*, 17.) Some make him a native of Crastus, some of Cos (*Suidas*—*Eudocia*, p. 166); but all agree that he passed his life at Syracuse. It was about B.C. 500, Olymp. 70, 1, thirty-five years after Thespis began to exhibit, eleven years after the commencement of Phrynichus, and just before the appearance of Æschylus as a tragedian, that Epicharmus produced the first comedy properly so called. Before him this department of the drama was, as we have every reason to believe, nothing but a series of licentious songs and sarcastic episodes, without plot, connexion, or consistency. He gave to each exhibition one single and unbroken fable, and converted the loose interlocutions into regular dialogue. (*Aristot., Poet.*, 5, 5.) The subjects of his comedies, as we may infer from the extant titles of thirty-five of them, were partly parodies of mythological subjects, and, as such, not very different from the dialogue of the satyric drama, and partly political, and in this respect may have furnished a model for the dialogue of the Athenian comedy. Tragedy had, some years before the era of Epicharmus, begun to assume its staid and dignified character. The woes of heroes and the majesty of the gods had, under Phrynicus, become its favourite theme. The Sicilian poet seems to have been struck with the idea of exciting the mirth of his audience by the exhibition of some ludicrous matter dressed up in all the grave solemnity of the newly-invented art. Discarding, therefore, the low drolleries and scurrilous invectives of the ancient κωμῳδία, he opened a novel and less invidious source of amusement, by composing a set of burlesque dramas upon the usual tragic subjects. (*Athenæus*, 15, p. 698, *ed. Schweigh.*, vol. 5, p. 555.) They succeeded, and the turn thus given to comedy long continued; so that when it once more returned to personality and satire, as it afterward did, tragedy and tragic poets were the constant objects of its parody and ridicule. The great changes thus effected by Epicharmus justly entitled him to be called the *Inventor* of Comedy (*Theocritus, Epig.*, 17), though it is probable that Phormis or Phormus preceded him by a few Olympiads. (*Aristot., Poet.*, 3, 5.—*Athenæus*, 14, p. 652, *a.*) But his merits rest not here: he was distinguished for elegance of composition as well as originality of conception. Demetrius Phalereus (compare *Vossius, de Poet. Gr.*, 6, p. 31) says, that Epicharmus excelled in the choice and collocation of epithets: on which account the name of Ἐπιχάρμιος was given to his kind of style, making it proverbial for elegance and beauty. Aristotle (*Rhet.*, 3, 9) lays one fault to his charge as a writer, the employment of false antitheses. So many were his dramatic excellences, that Plato terms him the first of comic writers (*Theætetus*, p. 33), and in a later age and foreign country, Plautus chose him as his model. (*Horat., Epist.*, 2, 2, 58.) The plays of Epicharmus, to judge from the fragments still left us, abounded in apophthegms, little consistent with the idea we might otherwise have entertained of their nature, from our knowledge of the buffooneries whence his comedy sprung, and the writings of Aristophanes, his partially extant successor. But Epicharmus was a philosopher and a Pythagorean. (*Diog. Laert.*, 8, 78.) In the midst of merriment, he failed not to inculcate, in pithy gnomæ, the otherwise distasteful lessons of morality to the gay and thoughtless, and, sheltered by comic license, to utter offensive political truths, which, promulgated under any other circumstances, might have subjected the sage to the vengeance of a despotic government. We find Epicharmus still composing comedies B.C. 485 (*Suidas, s. v.* Ἐπίχ.); and again during the reign of Hiero, B.C. 477. (*Clinton, Fasti Hellenici, B.C.* 477.) He died at the age of ninety or ninety-seven years. Epicharmus is said by some authorities to have added the letters ξ, η, ψ, ω, to the Greek alphabet. (*Theatre of the Greeks, 2d ed.*, p. 162, *seqq.*—*Matthiæ, G. G.*, vol. 1, p. 13, *Blomfield's transl.*—Compare, however, *Thiersch's G. G., Sandford's transl.*, vol. 1, p. 25, *seqq.*)

EPICTĒTUS, an eminent Stoic philosopher, born in a servile condition at Hierapolis in Phrygia. The year of his birth is not known, nor are we able to make any very close approximation to it. He must have been born, however, before the end of Nero's reign, 68 A.D., else he could not have been more than twenty-one when Domitian published that edict against philosophers, in 89 A.D., in consequence of which Epictetus retired from Rome. At the age of twenty-one he was not likely to have attained sufficient notoriety to bring him within the operation of such an edict. Epictetus, then, was born most probably during one of the last eight years of Nero's reign. The names and condition of his parents are unknown: neither do we know how he came to be brought to Rome. But in this city he was for some time a slave to Epaphroditus, a freedman of Nero's, who had been one of his body-guard. An anecdote related by Origen, which illustrates the fortitude of Epictetus, would also show, if it were true, that Epaphroditus was a most cruel master. Epictetus, when his master was twisting his leg one day, smiled and quietly said, "You will break it;" and when he did break it, only observed, "Did I not tell you that you would do so!" (*Orig. c. Cels.*, 7, p. 368.) We are not told how or when Epictetus managed to effect his freedom; but he could not have been still a slave when he left Rome in consequence of an edict against philosophers. This event, the only one in his life the date of which we can assign, took place, as has been said, in the year 89 A.D., being the eighth year of Domitian's reign. Epictetus then retired to Nicopolis in Epirus, and it is a question whether he ever returned to Rome. The chief ground for believing that he did is a statement of Spartian (*Vit. Hadr.*, 16), that Epictetus lived on terms of intimacy with the Emperor Hadrian; while it is agreed, on the other hand, that there is no good evidence of any of his discourses having been delivered at Rome, but that they contain frequent mention of Nicopolis. This argument, however, is hardly sufficient to overthrow the express testimony of Spartian. We do not know when he died. Suidas says that he lived till the reign of Marcus Aurelius; but, though some support for this opinion is sought to be obtained from Themistius (*Or.*, 5, *ad Jovian. Imp.*), yet the authority of Aulus Gellius is strong on the other side, who, writing during the reign of the first Antonine, speaks of Epictetus, in two places, as being dead. (*Noct. Att.*, 2, 18.—*Ib.*, 17, 19.) Epictetus led a life of exemplary contentment, simplicity, and virtue, practising in all particulars the morality which he taught. He lived for a long while in a small hut, with no other furniture than a bed and lamp, and without an attend-

ant; until he benevolently adopted a child whom a friend had been compelled by poverty to expose, and hired a nurse for its sake.—Epictetus was a teacher of the Stoic philosophy, and the chief of those who lived during the period of the Roman empire. His lessons were principally, if not solely, directed to practical morality. His favourite maxim, and that into which he resolved all practical morality, was "*bear and forbear*," *ἀνέχου καὶ ἀπέχου*. He appears to have differed from the Stoics on the subject of suicide. (*Arrian, Epict.*, 1, 8.) We are told by Arrian, in his Preface to the "Discourses," that he was a powerful and exciting lecturer; and, according to Origen (*c. Cels.*, 7, *ad init.*), his style was superior to that of Plato. It is a proof of the estimation in which Epictetus was held, that, on his death, his lamp was purchased by some more eager than wise aspirant after philosophy for three thousand drachmas, or over five hundred dollars of our currency. (*Lucian, adv. Indoct. libr. ement.*, vol. 8, p. 15, *ed Bip.*) Though it is said by Suidas that Epictetus wrote much, there is good reason to believe that he himself wrote nothing. His Discourses were taken down by his pupil Arrian, and published after his death in six books, of which four remain. The same Arrian compiled the Enchiridion, and wrote a life of Epictetus, which is lost. Some fragments have been preserved, however, by Stobæus. Simplicius has also left a commentary on his doctrine, in the Eclectic manner. The best edition of the remains of Epictetus is that of Schweighaeuser, 6 vols. 8vo, *Lips.*, 1799. The same editor has published the Enchiridion, together with the Tablet of Cebes, in a separate volume (*Lips.*, 1797, 8vo). There is an English version of the Enchiridion or Manual by Mrs. Carter. (*Fabric., Bibl. Græc., ed. Harles*, vol. 5, p. 64.—*Enfield, Hist. Philos.*, vol. 2, p. 121.—*Encycl. Us. Knowl.*, vol. 9, p. 471.)

Epicūrus, a celebrated philosopher, born in the year 341 B.C., seven years after the death of Plato. He was a native of the Island of Samos, whither his father had gone from Athens, in the year 352 B.C., among 2000 colonists then sent out by the Athenians. (*Strabo*, 638.) Yet he was an Athenian by right, belonging to the borough Gargettus, and to the tribe Ægeis. His father Neocles is said to have been a schoolmaster, and his mother Chæristrata to have practised arts of magic, in which it was afterward made a charge against Epicurus, that, when he was young, he assisted her. (*Diog. Laert.*, 10, 4.) Having passed his early years in Samos and Teos, he went to Athens at the age of eighteen. We are told that he had begun to study philosophy when only fourteen, having been incited thereto by a desire, which the teachers to whom he had applied had failed to satisfy, of understanding Hesiod's description of chaos; and that he began with the writings of Democritus. In Samos he is said to have received lessons from Pamphilus, a follower of Plato. (*Suid.*—*Cic., N. D.*, 1, 26.)—On the occasion of this his first visit to Athens, Epicurus stayed there for a very short time. He left it in consequence of the measures taken by Perdiccas after the death of Alexander the Great, and went to Colophon to join his father. In his 32d year, 310 B.C., he went to Mytilene, where he set up a school. Staying only one year at this latter place, he next proceeded to Lampsacus, where he taught for four years. He returned to Athens in the year 306 B.C., and now founded the school, which ever after was named from him the Epicurēan. He purchased a garden for 80 minæ (about 1400 dollars), wherein he might live with his disciples and deliver his lectures, and henceforth remained in Athens, with the exception only of two or three visits to his friends in Asia Minor, until his death, B.C. 270. The disease which brought him to his death was the stone. He was in his seventy-second year when he died, and he had then been settled in Athens as a teacher for 36 years. Epicurus is said by Diogenes Laertius (10, 9) to have had so many pupils that even whole cities could not contain them. Hearers came to him from distant places; very many from Lampsacus; and while men often deserted other schools to join that of Epicurus, there were only two instances, at most, of Epicurus being deserted for any other teacher. Epicurus and his pupils lived together in the garden of which we have spoken, in a state of friendship, which, as it is usually represented, could not be surpassed; abstaining from putting their property together and enjoying it in common, for the quaint yet significant reason that such a plan implied mutual distrust. The friendship subsisting between Epicurus and his pupils is commemorated by Cicero (*de Fin.*, 1, 20). In this garden, too, they lived in the most frugal and virtuous manner, though it was the delight of the enemies of Epicurus to represent it differently, and though Timocrates, who had once been his pupil, and had abandoned him, spread such stories as that Epicurus used to vomit twice a day after a surfeit, and that many immodest women were inmates of the garden. (*Vid.* Leontium.) An inscription over the gate of the garden told him who might be disposed to enter, that barley-cakes and water would be the fare provided for him (*Senec., Ep.*, 31); and such was the chastity of Epicurus, that one of his principal opponents, Chrysippus, endeavoured to account for it, so as to deny him any merit, by saying that he was without passions. (*Stob., Serm.*, 117.) Epicurus did not marry, in order that he might be able to prosecute philosophy without interruption. His most attached friends and pupils were Hermachus of Mytilene, whom he appointed by will to succeed him as master of the school; Metrodorus, who wrote several books in defence of his system, and Polyænus. Epicurus's three brothers, Neocles, Chæredemus, and Aristobulus, also followed his philosophy, as also one of his servants, Mys, whom at his death he made free. Besides the garden in Athens, from which the followers of Epicurus, in succeeding time, came to be named the philosophers of the garden (*Juv., Sat.*, 13, 122.—*Id.*, 14, 319), Epicurus possessed a house in Melite, a village near Athens, to which he used often to retire with his friends. On his death he left this house, together with the garden, to Hermachus, as head of the school, to be left by him again to whosoever might be his successor.—In physics Epicurus trod pretty closely in the footsteps of Democritus; so much so, indeed, that he was accused of taking his atomic cosmology from that philosopher without acknowledgment. He made very few, and these unimportant, alterations. (*Cic., de Fin.*, 1, 6.) According to Epicurus, as also to Democritus and Leucippus before him, the universe consists of two parts, matter and space, or vacuum in which matter exists and moves; and all matter, of every kind and form, is reducible to certain indivisible particles or atoms, which are eternal. These atoms, moving, according to a natural tendency, straight downward, and also obliquely, have thereby come to form the different bodies which are found in the world, and which differ in kind and shape, according as the atoms are differently placed in respect to one another. It is clear that, in this system, a creator is dispensed with; and indeed Epicurus, here again following Democritus, set about to prove, in an *à priori* way, that this creator could not exist, inasmuch as nothing could arise out of nothing, any more than it could utterly perish and become nothing. The atoms have existed always, and always will exist; and all the various physical phenomena are brought about, from time to time, by their various motions.—It remains to speak of the Epicurean system of ethics. Setting out from the two facts that man is susceptible of pleasure and pain, and that he seeks the one and avoids the other, Epicurus propounded, that it is a man's duty to endeavour to increase to the utmost his pleasures, and diminish to

the utmost his pains; choosing that which tends to pleasure rather than that which tends to pain, and that which tends to a greater pleasure or to a lesser pain rather than that which tends respectively to a lesser pleasure or a greater pain. He used the terms pleasure and pain in the most comprehensive way, as including pleasure and pain of both mind and body; and he esteemed the pleasures and pains of the mind as incomparably greater than those of the body. Making, then, good and evil, or virtue and vice, depend on a tendency to increase pleasure and diminish pain, or the opposite, he arrived, as he easily might do, at the several virtues to be inculcated and vices to be denounced. And when he got thus far, even his adversaries had nothing to say against him. It is strange that they should have continued to revile the principle, no matter by what name it might be called, when they saw that it was a principle which led to truth.—The period in which Epicurus opened his school was peculiarly favourable. In the room of the simplicity of the Socratic doctrine, nothing now remained but the subtlety and affectation of Stoicism, the unnatural severity of the Cynics, or the debasing doctrine of indulgence taught and practised by the followers of Aristippus. The luxurious refinement which now prevailed in Athens, while it rendered every rigid scheme of philosophy, as well as all grossness of manners, unpopular, inclined the younger citizens to listen to a preceptor who smoothed the stern and wrinkled brow of philosophy, and, under the notion of conducting his followers to enjoyment in the bower of tranquillity, led them unawares into the path of moderation and virtue. Hence the popularity of his school. It cannot be denied, however, that, from the time when this philosopher appeared to the present day, an uninterrupted course of censure has fallen upon his memory; so that the name of his sect has almost become a proverbial expression for everything corrupt in principle and infamous in character. The charges brought against Epicurus are, that he superseded all religious principles by dismissing the gods from the care of the world; that if he acknowledged their existence, it was only in conformity to popular prejudice, since, according to his system, nothing exists in nature but material atoms; that he discovered great insolence and vanity in the disrespect with which he treated the memory of former philosophers, and the characters and persons of his contemporaries; and that both he and his disciples were addicted to the grossest sensuality. These accusations, too, have been not only the voice of common rumour, but more or less confirmed by men distinguished for their wisdom and virtue—Zeno, Cicero, Plutarch, Galen, and a long train of Christian fathers. With respect to the first charge, it certainly admits of no refutation. The doctrine of Epicurus concerning nature militated directly against the agency of a Supreme Being in the formation and government of the world; and his misconceptions with respect to mechanical motion, and the nature of divine happiness, led him to divest the Deity of some of his primary attributes. It does not, however, appear that he entirely denied the existence of superior powers. Cicero charges him with inconsistency in having written books concerning piety and the reverence due to the gods, and in maintaining that the gods ought to be worshipped, while he asserted that they had no concern in human affairs. That there was an inconsistency in this is obvious. But Epicurus professed, that the universal prevalence of the ideas of gods was sufficient to prove that they existed; and, thinking it necessary to derive these ideas, like all other ideas, from sensations, he imagined that the gods were beings of human form, hovering about in the air, and made known to men by the customary emanations. He believed that these gods were eternal, and supremely happy, living in a state of quiet, and meddling not with the affairs of the world. He contended that they were to be worshipped on account of the excellence of their nature, not because they could do men either good or harm. (*Cic., N. D.*, 1, 41.—*Senec., de Benef.*, 4, 19.)—Our chief sources of information respecting the doctrines of Epicurus are, the 10th book of Diogenes Laertius, and the poem of Lucretius "*De Rerum Natura*." Information is also furnished by the writings of Cicero, especially the "*De Finibus*" and the "*De Natura Deorum*;" by those of Seneca, and by the treatise of Plutarch entitled "Against Colotes." Epicurus, according to Diogenes Laertius, was a more voluminous writer than any other philosopher, having written as many as 300 volumes, in all of which he is said to have studiously avoided making quotations. All that now remains of his works are the Letters contained in the 10th book of Diogenes Laertius, and parts of two books of his treatise on Nature (*περὶ φύσεως*), which were discovered at Herculaneum. The last were published at Leipzig in 1818, being edited by Orelli. A critical edition of the first two letters was given by Schneider, at Leipzig, 1813.—The Epicurean school was carried on, after Hermachus, by Polystratus and many others, concerning whom nothing is known; and the doctrines which Epicurus had taught underwent few modifications. When introduced among the Romans, these doctrines, though very much opposed at first, were yet adopted by many distinguished men, as Lucretius, Atticus, Horace. Under the emperors, Pliny the Younger, and Lucian of Samosata, were Epicureans. (*Enfield, Hist. Phil.*, vol. 1, p. 445, *seqq.*—*Encycl. Us. Knowl.*, vol. 9, p. 472.—*Good's Lucretius, Prolegom.*—*Id., Book of Nature*, vol. 1, p. 48, *seqq.*, &c.)

EPIDAMNUS, a city of Illyricum, on the coast, north of Apollonia. Its foundation is universally ascribed to the Corcyreans, who, in compliment to Corinth, their metropolis, invited a citizen of that town to head their new colony. (*Thucyd.*, 1, 24.) But we are not informed what circumstances led to the change in its name from Epidamnus to that of Dyrrachium, by which it is more commonly known to the Latin writers. Some have thought that Epidamnus and Dyrrachium were two different towns, the latter of which was the emporium of the former. Others affirmed, that the Romans, considering the word Epidamnus to be of evil omen, called it Dyrrachium from the ruggedness of its situation. (*Appian. B. C.*, 2, 39.—*Pomp. Mel.*, 2, 3.—*Plin., H. N.*, 3, 23.) It is pretty evident, however, that the word Δυρράχιον is of Greek, and not of Latin origin, for we find it used by the poet Euphorion of Chalcis in a verse preserved by Stephanus of Byzantium, *s. v.* Δυρράχιον. The fact seems to be, that the founders of Epidamnus gave the name of Dyrrachium or Dyrrhachium to the high and craggy peninsula on which they built their town. Strabo (316) certainly applies this appellation to the Chersonese, as does the poet Alexander cited by Stephanus, *s. v.* Δυρράχιον, and this, in time, may have usurped the place of the former name. It is probable, also, that the town called Dyrrachium did not exactly occupy the site of the ancient Epidamnus; indeed, this is plainly asserted by Pausanias (5, 10). Eusebius refers the foundation of Epidamnus to the second year of the 38th Olympiad, or about 625 B.C. Periander was then tyrant of Corinth, and nearly at the same period Cyrene was founded by Battus. Placed at the entrance of the Hadriatic, in a situation most advantageous for commerce, which was also favoured by its relations with Corcyra and Corinth, Epidamnus early attained to a considerable degree of opulence and power. It possessed a treasury at Olympia (*Pausan.*, 6, 19), and its citizens vied with those of the most celebrated states of Greece in wealth and accomplishments. (*Herodot.*, 6, 127.) And though the jealousy of the neighbouring barbarians had often prompted them to disturb the peace of the rising colony, it successfully withstood all their attacks until

dissension and faction, that bane of the Grecian states, entailed upon the city their attendant evils, and so impaired its strength that it was forced to seek from the Corcyreans that aid against foreign as well as domestic enemies which its necessities required. The refusal of Corcyra compelled the Epidamnians to apply to Corinth, which gladly sought this opportunity of increasing its influence at the expense of that of Corcyra. A Corinthian force, together with a fresh supply of colonists, was accordingly despatched by land to the aid of Epidamnus, and contributed greatly to restore order and tranquillity. The Corcyreans, however, who were on no friendly terms with the Corinthians, could not brook this interference in the affairs of their colony; they also equipped a fleet, which, on its arrival at Epidamnus, summoned that town to receive back those citizens who had been banished, and to send away the Corinthian reinforcement. On the rejection of this proposal by the Epidamnians, the Corcyreans, in conjunction with the neighbouring Illyrians, besieged the town, and, after some days, compelled it to surrender. These are the events which Thucydides has related at length, from their intimate connexion with the origin of the Peloponnesian war. We know but little of the fortunes of Epidamnus from this period to its conquest by the Romans. Aristotle, in his Politics (5, 1), notices a change which took place in its constitution, from the government of magistrates called phylarchs to that of a senate. The character of its inhabitants, which was once virtuous and just, was also impaired by luxury and vice, if we may credit Plautus, who portrays them in his Menæchmi. (*Act.* 2, *Sc.* 1.) That Venus was particularly worshipped here we learn from Catullus (36, 11).—Dyrrachium became the scene of the contest between Cæsar and Pompey. The latter general, having been compelled to withdraw from Italy by his enterprising adversary, retired to Dyrrachium on the opposite coast of Illyria, and having collected all his forces round that city, determined to make a stand against the enemy. Cæsar soon followed him thither, having formed the bold design of blockading his adversary in his intrenched camp close to the town. This led to a series of operations, which are detailed at length by Cæsar himself; the success of which continued doubtful until Pompey at length forced his enemy to retire, and was thus enabled to transfer the seat of war into Thessaly. (*Cæs., B. C.*, 3, 41, *seqq.*—*Appian, B. C.*, 2, 40.) In addition to the strength of its situation, Dyrrachium was of importance to the Romans from its vicinity to Brundisium. Cicero landed there on his banishment from Italy, and speaks of the kindness he experienced from the inhabitants. (*Ep. ad Fam.*, 14, 1.) We learn, indeed, from Ælian (*V. H.*, 13, 16), that the laws of this city were particularly favourable to strangers. Dio Cassius observes, that Dyrrachium sided with Antony during the last civil wars of the republic; and thence it was that Augustus, after his victory, rewarded his soldiers with estates in its territory. The Byzantine historians speak of it as being still a considerable place in their time. (*Ann. Comnen.*, 1, 41. —*Cedren., Basil. Imp.*, p. 703.—*Niceph., Callist.*, 17, 3.) But it is now scarcely more than a village, which is rendered unhealthy by its proximity to some marshes. Its modern name is *Durazzo*. (*Cramer's Ancient Greece*, vol. 1, p. 49, *seqq.*)

Epidauria, a festival at Athens in honour of Æsculapius.

Epidaurus, I. a city of Argolis, on the shores of the Saronic Gulf, opposite the island of Ægina. Its territory extended along the coast for the space of fifteen stadia, while towards the land it was encircled by lofty mountains, which contributed to its security. (*Strabo*, 374.) The more ancient appellation of this city was Epicarus; its founders having been Carians, as Aristotle reported, who were afterward joined by an Ionian colony from Attica (*ap. Strab., l. c.*). On the arrival of the Heraclidæ and Dorians, Epidaurus submitted to their arms, and received a colony from Argos under Deïphontes. (*Pausan.*, 2, 34.) It afterward contributed, as Herodotus informs us (1, 146, and 7, 99), to the foundation of several Dorian cities in Asia Minor. The constitution of Epidaurus was originally monarchical; in the time of Periander of Corinth, his father-in-law, Procles, was tyrant of Epidaurus. (*Herod.*, 3, 53.) Afterward the government was aristocratical; the chief magistrates being called Artynæ or Artyni, as at Argos (*Thucyd.*, 5, 47), and being the presidents of a council of one hundred and eighty. The common people were termed *Konipedes* (Κονιπόδες) or dusty-feet, in allusion to their agricultural pursuits. (*Plut., Quæst. Gr.*, 1.) Epidaurus was the mother-city of Ægina and Cos, the former of which was once dependant upon it; afterward, however, the Æginetæ emancipated themselves from this state of vassalage, and, by means of their navy, did much injury to the Epidaurian territory. (*Herod.*, 5, 83.) The Epidaurians sent ten ships to Salamis, and 800 heavy-armed soldiers to Platæa. (*Herodot.*, 8, 1, and 9, 102.) They were the allies of Sparta during the Peloponnesian war (*Thucyd.*, 1, 105, and 2, 56), and successfully resisted the Argives, who besieged their city after the battle of Amphipolis. (*Thucyd.*, 5, 53, *seqq.*) During the Bœotian war they were still in alliance with Lacedæmon (*Xen., Hist. Gr.*, 4, 2, 16.—*Id.*, 7, 2, 2), but in the time of Aratus we find them united with the Achæan league. (*Polyb.*, 2, 5.) Epidaurus was still a flourishing city when Paulus Æmilius made the tour of Greece (*Liv.*, 45, 28.—*Polyb.*, 30, 15, 1); and Pausanias informs us, that many of its buildings were in good preservation when he visited Argolis, more than three centuries later.—Epidaurus was famed for having been, in the mythological legends of Greece, the natal place of Æsculapius; and it derived its greatest celebrity from a neighbouring temple to that god, which was the resort of all who needed his assistance. The temple of Æsculapius was situate at the upper end of a valley, about five miles from the city. In 293 B.C., it was so celebrated that, during a pestilence at Rome, a deputation was sent from this city to implore the aid of the Epidaurian god. (*Liv.*, 10, 47.) The temple was always crowded with invalids, and the priests, who were also physicians, contrived to keep up its reputation, for the walls were covered with tablets describing the cures which they had wrought, even in the time of Strabo. This sacred edifice had been raised on the spot where Æsculapius was supposed to have been born and educated. It was once richly decorated with offerings, but these had for the most part disappeared, either by open theft or secret plunder. The greatest depredator was Sylla, who appropriated the wealth deposited in this shrine to the purpose of defraying the expenses of his army in the war against Mithradates. (*Plut., Vit. Syll.*—*Diod. Sic., Excerpt.*, 406.)—Chandler states, that the site of this ancient city is now called *Epitheuro*; but the traces are indistinct, and it has probably long been deserted. (*Travels*, vol. 2, p. 272.) Dodwell observed "several masses of ruin at the foot of a promontory, which are covered by the sea; also some Doric remains and Roman fragments, on that side which is towards the plain." (*Class. Tour*, vol. 2, p. 263.) The ruins of the temple of Æsculapius are to be seen on the spot now called *Gerao*, probably a corruption of Hieron. Near the temple was a remarkably beautiful theatre, built by Polyclitus. (*Pausan.*, 2, 27, 5.) This is now in better preservation than any other theatre in Greece, except that at Tmmetzus, near Icaramina, and was capable of containing 12,000 spectators. (*Leake's Morea*, vol. 2, p. 423.—*Cramer's Ancient Greece*, vol. 3, p. 270.) —II. A town of Laconia, surnamed Limera, on the eastern coast, about 200 stadia from Epidelium. It

had been founded by the Argives, to whom, indeed, according to Herodotus, the whole of this coast, as far as the Malean promontory, once belonged. Apollodorus (*ap. Strab.*, 368) pretended, that Limera was only a contraction for Limenera, by which allusion was made to the convenience of the harbour. The town was situate on an eminence near the sea, and contained, among other buildings, a celebrated temple of Æsculapius. The ruins of Epidaurus Limera are to be seen a little to the north of the modern *Monembasia*. (*Itin. of Morea*, p. 235.) Its site is now known by the name of *Palaio Embasia*. (*Cramer's Ancient Greece*, vol. 3, p. 201.)—III. A maritime city of Illyria, south of the river Naro. Mannert identifies it with the Arbona of Polybius (2, 11.—*Mannert, Geogr.*, vol. 7, p. 350).

EPIDĬUM, I. one of the Ebudæ Insulæ, supposed by Mannert to be the same with the modern *Ila*. (*Geogr.*, vol. 2, p. 231.)—II. A promontory of Caledonia, corresponding to the southern extremity of the peninsula of *Cantyre*. (*Mannert, Geogr.*, vol. 2, p. 204.)

EPIGŎNI (*Ἐπίγονοι, descendants*), the sons of the Grecian heroes who were killed in the first Theban war. (*Vid.* Polynices.) The war of the Epigoni is famous in ancient history. It was undertaken ten years after the first. The sons of those who had perished in the first war resolved to avenge the death of their fathers. The god, when consulted, promised them victory, if led by Alcmæon, the son of Amphiaraus. Alcmæon accordingly took the command. Another account, however, given by Pausanias (9, 9, 2), makes Thersander, son of Polynices, to have been at the head of the expedition. The other leaders were Amphilochus, brother of Alcmæon; Ægialeus, son of Adrastus; Diomedes, of Tydeus; Promachus, of Parthenopæus; Sthenelus, of Capaneus; and Eurypylus, of Mecisteus. The Argives were assisted by the Messenians, Arcadians, Corinthians, and Megarians. The Thebans obtained aid from the neighbouring states. The invaders ravaged the villages about Thebes. A battle ensued, in which Laodamas, the son of Eteocles, slew Ægialeus, and fell himself by the spear of Alcmæon. The Thebans then fled; and, by the advice of Tiresias, they secretly left their city, which was entered and plundered by the Argives, and Thersander was placed on the throne.—With the exception of the events of the Trojan war and the return of the Greeks, nothing was so closely connected with the Iliad and Odyssey as the war of the Argives against Thebes, since many of the principal heroes of Greece, particularly Diomede and Sthenelus, were themselves among the conquerors of Thebes, and their fathers before them, a bolder and wilder race, had fought on the same spot, in a contest which, although unattended with victory, was still far from inglorious. Hence, also, reputed Homeric poems on the subject of this war were extant, which perhaps really bore a great affinity to the Homeric time and school. For we do not find, as in the other poems of the cycle, the name of one, or those of several later poets, placed in connexion with these compositions, but they are either attributed to Homer, as the earlier Greeks in general appear to have done; or if the authorship of Homer is doubted, they are usually attributed to no author at all. Thus the second part of the Thebaïs, which related to the exploits of the Epigoni, was, according to Pausanias (9, 9, 2), ascribed by some to Homer. The true reading in Pausanias, in the passage just referred to, is undoubtedly *Καλλῖνος*, and neither *Καλαῖνος* (more correctly *Κάλαινος*), as the common text has it, nor *Καλλίμαχος*, as Ruhnken conjectures (*ad Callim.*, vol. 1, p. 439, *ed. Ernest.*). This ancient elegiac poet, therefore, about the twentieth Olympiad, quoted the *Thebaïd* as Homeric. The *Epigoni* was still commonly ascribed to Homer in the time of Herodotus (4, 32.—*Müller, Hist. Lit. Gr.*, p. 70, *seq.*).

EPIMENĪDES, a Cretan, contemporary with Solon, born in the year 659 B.C., at Phæstus, in the island of Crete, according to some accounts, or at Cnosus according to others. Many marvellous tales are related of him. It is said, that going, by his father's order, in search of a sheep, he laid himself down in a cave, where he fell asleep, and slept for fifty years. He then made his appearance among his fellow-citizens with long hair and a flowing beard, and with a knowledge of medicine and natural history which then appeared more than human. Another idle story told of this Cretan is, that he had a power of sending his soul out of his body and recalling it at pleasure. It is added, that he had familiar intercourse with the gods, and possessed the power of prophecy. The event of his life for which he is best known, was his visit to Athens at the request of the inhabitants, in order to pave the way for the legislation of Solon by purifications and propitiatory sacrifices. These rites were calculated, according to the spirit of the age, to allay the feuds and party dissensions which prevailed there; and, although what he enjoined was mostly of a religious nature (for instance, the sacrifice of a human victim, the consecration of a temple to the Eumenides, and of two altars to Hybris and Anaideia, the two evil powers which were exerting their influence on the Athenians), there can be little doubt but that his object was political, and that Solon's constitution would hardly have been accepted, had it not been recommended and sanctioned by some person, who, like Epimenides, claimed from men little less than the veneration due to a superior being. The Athenians wished to reward Epimenides with wealth and public honours, but he refused to accept any remuneration, and only demanded a branch of the sacred olive-tree, and a decree of perpetual friendship between Athens and his native city.—We probably owe most of the wonderful tales, relative to Epimenides, to the Cretans, who were, to a proverb, famous for their powers of invention. All that is credible concerning him is, that he was a man of superior talents, who pretended to have intercourse with the gods; and, to support his pretensions, lived in retirement upon the spontaneous productions of the earth, and practised various arts of imposture. Perhaps, in his hours of pretended inspiration, he had the art of appearing totally insensible and entranced, which would easily be mistaken, by ignorant spectators, for a power of dismissing and recalling his spirit. Epimenides is said to have lived, after his return to Crete, to the age of 157 years. Divine honours were paid him after his death by the superstitious Cretans. He has no other claims to be mentioned among philosophers, except that he composed a theogony, and other poems concerning religious mysteries. He wrote also a poem on the Argonautic expedition, and other works, which are entirely lost. His treatise on oracles and responses, mentioned by St. Jerome, is said to have been the work from which St. Paul quotes in the epistle to Titus (1, 12.—Consult *Heinrich. Epimenides aus Kreta, Leipz.*, 1801.—*Encycl. Us. Knowl.*, vol. 9, p. 476.—*Diog. Laert.*, 1, 109.—*Val. Max.*, 8, 13.—*Plin.*, 7, 52.—*Aristot., Rhet.*, 3, 9.—*Enfield's History of Philosophy*, vol. 1, p. 132, *seqq.*)

EPIMĒTHEUS, a son of Iapetus and Clymene, one of the Oceanides. He inconsiderately married Pandora, by whom he had Pyrrha, the wife of Deucalion. The legend connected with his name will be found under the article Pandora.

EPIMĒTHIS, a patronymic of Pyrrha, the daughter of Epimetheus. (*Ovid, Met.*, 1, 390.)

EPIPHANĒA, I. a town of Cilicia Campestris, southeast of Anazarbus, and situate on the small river Carsus, near the range of Mount Amanus. It is now *Surfendkar*. (*Plin.*, 5, 27.)—II. A city of Syria, on the Orontes, below Apamea. Its Oriental and true name was Hamath, and it was reckoned by the people of the

East one of the most magnificent cities in the world, having been founded, as they imagined, by Hamath, one of the sons of Canaan. Allusion is frequently made to Hamath in the Old Testament. (Compare *Genesis*, 10, 18.—2 *Samuel*, 8, 9.—2 *Kings*, 48, 34. —*Jerem.*, 49, 23.—*Amos*, 6, 2.) Its name was changed to Epiphanea, in honour of Antiochus Epiphanes. It is now *Hama*, and was in modern times the seat of an Arabian dynasty, to which the geographer Abulfeda belonged. (*Abulfeda, Tab. Syr.*, p. 108.—*Pococke*, vol. 2, p. 210.—*Mannert*, vol. 6, pt. 1, p. 461.)

Epiphanes (*illustrious*), I. a surname of Antiochus IV., King of Syria.—II. A surname of Ptolemy V., King of Egypt.

Epiphanius, a bishop of Salamis in Cyprus, in the fourth century. He was born of Jewish parents, at a village called Besanducan, near Eleutheropolis, in Palestine, about A.D. 320, and appears to have been educated in Egypt, where he imbibed the principles of the Gnostics. At length he left those heretics, and, becoming an ascetic, returned to Palestine and adopted the discipline of St. Hilarion, the founder of monachism in that country. Epiphanius erected a monastery near the place of his birth, over which he presided till he was made bishop of Salamis in 367. Here he remained about 36 years, and composed most of his writings. In 391 he commenced a controversy with John, bishop of Jerusalem, relative to the Platonic doctrines of the learned and laborious Origen, against which he wrote and preached with implacable bitterness. John favoured Origen's views, but Epiphanius found in Theophilus, the violent bishop of Alexandrea, a worthy coadjutor, who, in 399, convened a council, and condemned all the works of Origen. Epiphanius himself then called a council in Cyprus, A.D. 401, and reiterated this condemnation, after which he wrote to St. Chrysostom, then bishop of Constantinople, requesting him to do the same. On finding this prelate disinclined to sanction his violent proceedings, he forthwith repaired to Constantinople, for the purpose of exciting the bishops of that diocese to join in executing the decrees which his Cyprian council had issued; but, having entered a church in the city in order to repeat his anathemas, he was forewarned by Chrysostom of the illegality of his conduct, and was obliged to desist. Exasperated at this disappointment, he applied to the imperial court for assistance, where he soon embroiled himself with the Empress Eudoxia; for, on the occasion of her asking him to pray for the young Theodosius, who was dangerously ill, he replied that her son should not die, provided she would not patronise the defenders of Origen. To this presumptuous message the empress indignantly answered, that her son's life was not in the power of Epiphanius, whose prayers were unable to save that of his own archdeacon, who had recently died. After thus vainly endeavouring to gratify his sectarian animosity, he resolved to return to Cyprus; but he died at sea on the passage, A.D. 403. The principal works of Epiphanius are, 1. Πανάριον, or a Treatise on Heresies, that is, peculiar sects (*αἱρέσεις*). This is the most important of his writings. It treats of eighty sects, from the time of Adam to the latter part of the 4th century. 2. Ἀνακεφαλαίωσις, or an Epitome of the Panarion. 3. Ἀγκυρωτόν, or a Discourse on the Faith, explaining the doctrine of the Trinity, Resurrection, &c. 4. A treatise on the ancient weights, measures, and coins of the Jews.—Epiphanius was an austere and superstitious ascetic, and, as a bitter controversialist, he often resorts to very false arguments for the refutation of heretics. That his inaccuracy and credulity were equal to his religious zeal, is apparent from his numerous mistakes in important historical facts, and his reliance on any false and foolish reports. Jerome, however, admires Epiphanius for his skill in the Hebrew, Syriac, Egyptian, Greek, and Latin languages, and accordingly styles him "Pentaglottus" (Πενταγλωττος), or the Five-tongued. But Scaliger calls him an ignorant man, who committed the greatest blunders, told the greatest falsehoods, and knew next to nothing about either Hebrew or Greek. Still his writings are of great value, as containing numerous citations from curious works which are no longer extant. The best edition of his works is that of Petavius, *Paris*, 2 vols. fol., 1622, and *Col.*, 1682. (*Du Pin, Bibl. Eccl.*, vol. 2.—*Cave's Lit. Hist.*—*Bayle, Dict.*, *s. v.*—*Clarke's Succession of Sacred Literature.*—*Encyc. Useful Knowledge*, vol. 9, p. 477.)

Epipolæ, a piece of elevated and broken ground, sloping down towards the city of Syracuse, but precipitous on the other side. It received its name from the circumstance of its overlooking Syracuse. Hence Thucydides (6, 96) remarks, ὠνόμασται ὑπὸ τῶν Συρακοσίων, διὰ τὸ ἐπιπολῆς τοῦ ἄλλου εἶναι, Ἐπιπολαί. (Consult *Göller, de Situ et Origine Syracusarum*, p. 53, *seqq.*)

Epirus, a country to the west of Thessaly, lying along the Hadriatic. The Greek term ἤπειρος, which answers to the English word *mainland*, appears to have been applied at a very early period to that northwestern portion of Greece which is situated between the chain of Pindus and the Ionian Gulf, and between the Ceraunian Mountains and the river Acheloüs; this name being probably used to distinguish it from the large, populous, and wealthy island of Corcyra, which lay opposite to the coast. It appears that, in very ancient times, Acarnania was also included in the term, and in that case the name must have been used in opposition to all the islands lying along the coast. (*Strab.*, 459.—*Hom.*, *Od.*, 14, 100.) The ancient geography of Epirus was attended with great difficulties even in the time of Strabo. The country had not then recovered from the effects of the destruction caused by Paulus Æmilius in 167 B.C., who destroyed seventy towns, and reduced to slavery 150,000 of the inhabitants. (*Polyb.*, *ap. Strab.*, p. 322.—*Liv.*, 45, 34.—*Plut.*, *Vit. Paul. Æmil.*, c. 29.) After this the greater part of the country remained in a state of absolute desolation, and, where there were any inhabitants, they had nothing but villages and ruins to dwell in. (*Strab.*, 327.)—The inhabitants of Epirus were scarcely considered Hellenic. The population in early times had been Pelasgic. (*Strab.*, 221.)—The oracle at Dodona was always called Pelasgic, and many names of places in Epirus were also borne by the Pelasgic cities of the opposite coast of Italy. (*Niebuhr, Hist. Rom.*, vol. 1, p. 34.) But irruptions of Illyrians had barbarized the whole nation; and though Herodotus speaks of Thesprotia as a part of Hellas, he refers rather to its old condition, when it was a celebrated seat of the Pelasgians, than to its state at the time when he wrote his history. In their mode of cutting the hair, in their costume, and in their language, the Epirotes resembled the Macedonians, who were an Illyrian race. (*Strab.*, 327.) Theopompus (*ap. Strab.*, 323) divided the inhabitants of Epirus into fourteen different tribes, of which the most renowned were the Chaonians and Molossians, who successively maintained a preponderance in this country. The Molossians claimed descent from Molossus, son of Neoptolemus and Andromache. Tradition reported, that the son of Achilles, Neoptolemus, or Pyrrhus, as he is also called, having crossed from Thessaly into Epirus on his return from the siege of Troy, was induced, by the advice of an oracle, to settle in the latter country, where, having subjugated a considerable extent of territory, he transmitted his newly-formed kingdom to Molossus, his son by Andromache, from whom his subjects derived the name of Molossi. (*Pind.*, *Nem.*, 7, 56.) Scymnus of Chios conceives Pyrrhus to have been the son of Neoptolemus (v. 446). The history of Molossia is involved in great obscurity until the period of the

Persian invasion, when the name of Admetus, king of the Molossi, occurs from the circumstance of his having generously afforded shelter to Themistocles when in exile and pursued by his enemies, although the influence of that celebrated statesman had previously been exerted against him in some negotiations which he had carried on at Athens. The details of this interesting anecdote, as they are furnished by Thucydides, serve to prove the weakness as well as poverty of the Molossian chiefs compared with the leading powers of Greece at that time. (*Thucyd.*, 1, 136.) Admetus was succeeded by his son Tharypas or Tharymbas, who appears to have been a minor towards the beginning of the Peloponnesian war, when we find his subjects assisting the Ambraciots in their invasion of Acarnania. Thucydides, on that occasion, reports, that Sabylinthus, prince of Atintania, was guardian to Tharybas (2, 80). Tharybas is represented by Plutarch (*Vit. Pyrrh.*) as a wise and able monarch, and as encouraging science and literature. His successor is not known; but some years after we hear of a prince called Alcetas, who was dethroned by his subjects, but restored by Dionysius of Syracuse. (*Diod. Sic.*, 15, 13.—*Pausan.*, 1, 11.) Neoptolemus, his son, reigned but for a short time, and left the crown to his brother Arybas, together with the care of his children. Alexander, the eldest of these, succeeded his uncle, and was the first sovereign of Epirus who raised the character and fame of that country among foreign nations by his talents and valour. His sister Olympias had been married to Philip of Macedon, before his accession to the throne of Epirus; and the friendship thus cemented between the two monarchs was still farther strengthened by the union of Alexander with Cleopatra, the daughter of Philip. It was during the celebration of these nuptials at Edessa that the King of Macedon was assassinated. Alexander of Epirus seems to have been an ambitious prince, desirous of conquest and renown; and, though we have no certain information of the events which occurred during his reign, there is good reason for believing that he united the Chaonians, Thesprotians, and other Epirotic clans, together with the Molossians, under his sway; as we find the title of King of Epirus first assumed by him. (*Diod. Sic.*, 16, 72.—*Strabo*, 280.) Having been applied to by the Tarentines to aid them against the attacks of the Lucani and Brutii, he eagerly seized this opportunity of adding to his fame and enlarging his dominions. He therefore crossed over into Italy with a considerable force, and, had he been properly seconded by the Tarentines and the other colonies of Magna Græcia, the barbarians, after being defeated in several engagements, must have been conquered. But Alexander, being left to his own resources and exertions, was at length surrounded by the enemy, and slain near the fated walls of Pandosia, in the Brutian territory. (*Liv.*, 8, 24.—*Strabo*, 255.) On the death of Alexander the crown devolved on his cousin Æacides, the son of Arybas the former king, of whom little is known, except that, having raised an army to assist Olympias against Cassander, his soldiers mutinied and deposed him; not long after, however, he appears to have been reinstated. (*Diod. Sic.*, 19, 36.) His brother Alcetas, who succeeded him, was engaged in a war with Cassander, which proved unfortunate; for, being defeated, his dominions were overrun by the forces of his victorious enemy, and he himself was put to death by his rebellious subjects. (*Diod. Sic.*, 19, 36.) The name of Pyrrhus, who now ascended the throne, sheds a lustre on the annals of Epirus, and gives to its history an importance it never would otherwise have possessed. (*Vid.* Pyrrhus.) Alexander, the eldest son of Pyrrhus, succeeded his father, whom he sought to emulate by attempting afresh the conquest of Macedon. On this occasion Antigonus Gonatas was again vanquished and driven from his dominions. But Demetrius, his son, having raised another army, attacked Alexander, and presently compelled him to evacuate the Macedonian territory. (*Justin*, 26, 3.—*Frontin.*, *Strat.*, 3.) At the expiration of two other insignificant reigns, the royal line of the Æacidæ becoming extinct, the Epirots determined to adopt a republican form of government, which prevailed until the subjugation of Macedon by the Romans. Having been accused of favouring Perseus in the last Macedonian war, they became the objects of the bitterest vengeance of the Romans, who treated this unfortunate nation, as we have already remarked, with unexampled and detestable severity. Epirus, having lost its independence, was thenceforth annexed as a province to the Roman empire.—We may consider Epirus as bounded on the north by Illyria and part of Macedonia, from the Acroceraunian mountains to the central chain of Pindus. In this direction the river Aous would be the natural line of separation between these two countries. The Peraebi and Tymphæi, who occupied the upper valleys of that river, being generally looked upon as Epirotic tribes, while the Orestæ and Elymiotæ, contiguous to them on the north, were certainly included within the limits of Macedonia. On the side of Thessaly, Pindus formed another natural barrier, as far as the source of the river Arachthus, which served to part the Cassopæi and other Molossian clans from the country of the Athamanes. But as the republic of Ambracia, which occupied both banks of this river near its entrance into the Ambracian gulf, became a portion of Epirus after it ceased to enjoy a separate political existence, we must remove the southern boundary of this province to the vicinity of Argos and the territory of the Amphilochians. Epirus, though in many respects wild and mountainous, was esteemed a rich and fertile country. Its pastures produced the finest oxen, and horses unrivalled for their speed. It was also famous for a large breed of dogs, thence called Molossi; and modern travellers have noticed the size and ferocity of these dogs at the present day. Epirus corresponds to the Lower *Albania* of modern times. The following is the account given of the present aspect of the country by Malte-Brun. "The climate of Lower Albania is colder than that of Greece; the spring does not set in before the middle of March, and the heat of summer is oppressive in July and August: in these months many streams and rivers are drained, the grass and plants are withered. The vintage begins in September, and the heavy rains during December are succeeded in January by some days of frosty weather. (*Pouqueville*, vol. 2, p. 263, *seqq.*) The oak-trees, and there is almost every kind of them, arrive at great perfection: the plane, the cypress, and manniferous ash appear near the seacoast, beside the laurel and the lentisk; but the forests on Pindus consist chiefly of cedars, pine, larch, and chestnut-trees. (*Pouqueville*, vol. 2, p. 186 and 274.—*Id.*, vol. 4, p. 412.) Many of the mountains are arid and steril; such as are sufficiently watered are verdant, or covered with the wild vine and thick groups of elders; in spring their sides are covered with flowers; the violet, the narcissus, and hyacinth appear in the same profusion as in the mild districts of Italy. The inhabitants cultivate cotton and silk; but the olive, for want of proper care, does not yield an abundant harvest; the Amphilochian peach, the Arta nut, and the quince, grow in a wild state in the woods and uncultivated land. Epirus was once famous for its oxen; the breed was improved by King Pyrrhus (*Plin.*, 7, 44.—*Aristot.*, *Hist. An.*, 3, 16): it has now degenerated; they are small, stunted, and ill-shaped. The horses of the same country are still excellent." (*Malte-Brun*, *Geogr.*, vol. 6, p. 179, *Am. ed.*)

EPOREDŎRIX, I. a leading chieftain among the Ædui in Gaul. He commanded the forces of his country-

men in their war with the Sequani, before Cæsar's arrival in Gaul. (*B. G.*, 7, 67.) He afterward went over to the side of Vercingetorix, in the great insurrection against the Roman power, but was taken prisoner by Cæsar. (*B. G.*, 7, 55.—*Ib.*, 62.—*Ib.*, 67.) —II. Another Æduan leader, mentioned by Cæsar. (*B. G.*, 7, 76.)

Epytĭdes, a patronymic given to Periphantes, the son of Epytus, and the companion of Ascanius. (*Virg., Æn.*, 5, 547.)

Equiria, a festival established at Rome by Romulus in honour of Mars, when horse-races and games were exhibited in the Campus Martius. It took place on the 27th of February. (*Varro, de L. L.*, 5, 3.—*Ovid, Fast.*, 2, 859.)

Equĭtes, the name of an order in the Roman state. Their origin, according to the old tradition, was this: Romulus, having divided his subjects into three tribes, chose from each 100 young men, whom he destined to serve on horseback, and act as his body-guard. This body of cavalry was called the *Celeres*, and afterward the *Equites*. (*Dion. Hal.*, 2, 13.) Niebuhr supposes (*Rom. Hist.*, vol. 1, p. 325), that whereas *Patres* and *Patricii* were titles of honour for individuals, *Celeres* was the name of the whole class as distinguished from the rest of the nation. The three centuries of the *Celeres* were called by the same names as the three tribes of the patricians, namely, Ramnes, Tities, and Luceres. Their tribunes are spoken of as a college of priests (*Dion. Hal.*, 2, 64), and it appears that the tribes of the patricians had also tribunes. (*Dion. Hal.*, 2, 7.) Moreover, when it is said that Tarquinius Priscus made three new centuries, which he added to the former three, and that the whole went under the name of the *Sex Suffragia*, or the Six Equestrian Centuries, we cannot doubt that the alteration which he introduced was a constitutional, and not merely a military one; that, in fact, the centuries which he formed were, like the original three, tribes of houses; that his innovation was nothing but an extension of the political division of Rome under Romulus. (*Niebuhr, Rom. Hist.*, vol. 1, p. 291.) When Servius Tullius established the comitia of the centuries, he received the *Sex Suffragia*, which included all the patricians, into his first class, and to them he added twelve other equestrian centuries, made up of the richest of the plebeian order. (*Niebuhr*, vol. 1, p. 427.) The ancient writers appear to have laboured under some great confusion with regard to this arrangement. Livy (1, 43) makes a proper distinction between the twelve equestrian centuries created by Servius, and the six which existed before; but when he states (1, 36) that the cavalry in the reign of Tarquinius Priscus amounted to 1800, he appears to be antedating the origin of the eighteen equestrian centuries which formed part of the constitution of Servius. To the establishment of the Comitia Centuriata, the creation of a body of Equites, as a distinct order, seems to be due. The plan of Servius was, to a certain extent, identical with that of Solon. The object of both legislators was to break down the limits to which the old aristocracy was confined, and to set up an order of wealth by the side of the order of birth; not, however, that when a person could produce his 400,000 sesterces, he became *ipso facto* a knight, as was the case in after times. (*Hor., Epist.*, 1, 1, 57.) According to the Servian constitution, good birth or the sanction of the censors was necessary for gaining a place in the equestrian order. (*Polyb.*, 6, 20.—*Zonaras*, 7, 19.) When Cicero says (*De Repub.*, 2, 20) that Tarquinius established the equestrian order on the same footing as that on which it stood in his time, and also attributes to the same king the assigning of money to the equites for the purchase and keep of their horses, he is evidently inconsistent. In Tarquin's time, that is, before there was any plebeian order, it was natural enough that the poorer patricians, who were obliged to serve on horseback (just as the Ἱππεῖς at Athens were a poorer class than the Πεντακοσιομέδιμνοι, *Plut., Vit. Sol.*, c. 18), should be furnished with the means for doing so. But the case was different with the equites, after the establishment of an order of wealth. A man might then be of equestrian rank, and yet have no horse assigned him. Thus, on the one hand, we find, at the time of the siege of Veii, a number of equites serving on horseback at their own expense (*Liv.*, 5, 7); and, on the contrary, L. Tarquitius, who was a patrician, was obliged to serve on foot from his poverty. (*Liv.*, 3, 27.) From this it appears probable that a certain sum was fixed, which it was not necessary for every *eques* to have, but the possessor of which was obliged to serve on horseback at his own expense if no horse could be given him by the public; and that those whose fortune fell short of this, were obliged to serve in the infantry under the same circumstances.—The lieutenant of the dictator was called "the chief of the equites" (*magister equitum*); and although in later times he was appointed to this office by the dictator himself, it is probable, as Niebuhr conjectures (vol. 1, p. 559), that he was originally elected by the 12 centuries of plebeian equites, just as the dictator or *magister populi* was chosen by the *sex suffragia*, or, in other words, by the *populus* or patricians.—With regard to the functions of the equites, besides their military duties, they had to act as *judices* or jurymen under the Sempronian law: under the Servilian law the judices were chosen from the senate as well as from the equites: by the Glaucian law, the equites alone performed the office; and so on, by alternate changes, till the law of Aurelius Cotta, B.C. 70, by which the judices were chosen from the senators, equites, and tribuni ærarii.—The equites also farmed the public revenues. Those who were engaged in this business were called the *publicani*; and though Cicero, who was himself of the equestrian order, speaks of these farmers as "the flower of the Roman equites, the ornament of the state, the safeguard of the republic" (*pro Planc.*, 9), it appears that they were a set of detestable oppressors, who made themselves odious in all the provinces by their avarice and rapacity.—The equites, as may be inferred from what has been already said, gradually lost the marks of their distinctive origin, and became, as they were in the time of Cicero, for instance, an ordo or class of persons, as distinguished from the senate and the plebs. They had particular seats assigned them in the circus and theatre. The insignia of their rank, in addition to the horse, were a golden ring, and the *angustus clavus*, or narrow border of purple on their dress, as distinguished from the *latus clavus*, or broad band of the senators. The last two insignia seem to have remained after the former ceased to possess its original and distinctive character. (*Encycl. Us. Knowl.*, vol. 9, p. 492.)

Equus Tutĭcus, a town of Samnium, on the Appian Way, distant, according to the Itineraries, twenty-two ancient miles from Cluvia, which is itself ten miles northeast of Beneventum. (*Romanelli*, vol. 2, p. 331.) The term Tuticus is Oscan, equivalent to the Latin *Magnus*. (*Lanzi*, vol. 3, p. 608.) Much discussion has arisen among geographers as to the precise situation of this place. Cluverius was of opinion that it ought to be placed at *Ariano* (*Ital. Ant.*, 2, 12); others near *Ascoli* (*Pratilli, Via Appia*, lib. 4, c. 10); D'Anville at *Castel Franco* (*Annal. Geogr. de l'Ital.*, p. 218), which supposition is nearly correct; but the exact site, according to the report of local antiquaries, is occupied by the ancient church of St. Eleuterio, a martyr who is stated, in old ecclesiastical records, to have suffered at Æquum. This place is about five miles distant from *Ariano*, in a northerly direction. The branch of the Appian Way on which Equus Tuticus stood, runs nearly parallel with that which Horace seems to have followed in his well-

known journey to Brundisium. He informs us, that he passed the first night after having left Beneventum at a villa close to Trivicum, a place situated among the mountains separating Samnium from Apulia. Horace, in speaking of Equus Tuticus, pleasantly alludes to the unmanageable nature of the name in verse: "*Mansuri oppidulo, quod versu dicere non est.*" (*Sat.*, 1, 5, 87.)

ERASISTRĂTUS, a physician of Iulis, in the island of Ceos, and grandson of Aristotle by a daughter of this philosopher's. (*Strabo*, 486.—*Steph. Byzan.*, *s. v.* Ἰουλίς.) After having frequented the schools of Chrysippus, Metrodorus, and Theophrastus, he passed some time at the court of Seleucus Nicator, where he gained great reputation by his discovering the secret malady which preyed upon the young Antiochus, the son of the king, who was in love with his mother-in-law, Queen Stratonice. (*Appian, Bell. Syr.*, c. 126.—*Lucian, de Dea Syr.*, c. 17.) It was at Alexandrea, however, that he principally practised. At last he refused altogether to visit the sick, and devoted himself entirely to the study of anatomy. The branches of this study which are indebted to him for new discoveries, are, among others, the doctrine of the functions of the brain, and that of the nervous system. He has immortalized himself by the discovery of the *viæ lacteæ*; and he would seem to have come very near that of the circulation of the blood. Comparative anatomy furnished him with the means of describing the brain much better than had ever been done before him. He also distinguished and gave names to the auricles of the heart. (*Galen, de Dogm. Hipp. et Plat.*, lib. 7, p. 311, *seqq.*—*Id., de Usu Part.*, lib. 8, p. 458.—*Id., de Administr. Anat.*, lib. 7, p. 184.—*Id., an Sanguis, &c.*, p. 223.) A singular doctrine of Erasistratus is that of the πνεῦμα (*pneuma*), or the spiritual substance which, according to him, fills the arteries, which we inhale in respiration, which from the lungs makes its way into the arteries, and then becomes the vital principle of the human system. As long as this spirit moves about in the arteries, and the blood in the veins, man enjoys health: but when, from some cause or other, the veins become contracted, the blood then spreads into the arteries and becomes the source of maladies: it produces fever when it enters into some noble part or into the great artery; and inflammations when it is found in the less noble parts or in the extremities of the arteries. (*Galen, Comm.*, 1, *in lib. de Nat. Hum.*, p. 3.) Erasistratus rejected entirely blood-letting, as well as cathartics: he supplied their place with dieting, tepid bathing, vomiting, and exercise. In general, he was attached to simple remedies: he recognised what was subsequently termed *Idiosyncrasy*, or the peculiar constitution of different individuals, which makes the same remedy act differently on different persons. A few fragments of the writings of Erasistratus have been preserved by Galen. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 406, *seqq.*—*Sprengel, Hist. Med.*, vol. 1, p. 439, *seqq.*)

ERĂTO, one of the Muses, who presided over lyric, tender, and amorous poetry. She is said to have invented also hymns to the gods, and to have presided likewise over pantomimic dancing. Hence Ausonius says, "*Plectra gerens Erato saltat pede, carmine, vultu.*" (*Idyl. ult.*, v. 6.) She is represented as crowned with roses and myrtle, holding a lyre in her hand. She appears with a thoughtful, and sometimes with a gay and animated, look. (Compare *Müller, Archäol. der Kunst*, p. 594, *seqq.*)

ERATOSTHĔNES, a distinguished contemporary of Archimedes, born at Cyrene, B.C. 276. He possessed a variety of talents seldom united in the same individual, but not all in the same eminent degree. His mathematical, astronomical, and geographical labours are those which have rescued his name from oblivion. The Alexandrean school of sciences, which flourished under the first Ptolemies, had already produced Timochares and Aristyllus, whose solstitial observations, made probably by the shadows of a gnomon, and by the armillary circles imitative of those of the celestial vault, retained considerable credit for centuries afterward, though, from these methods of observation, they must have been extremely rude and imperfect. Eratosthenes had not only the advantages arising from the instruments and observations of his predecessors, but the great Alexandrean library, which probably contained all the Phœnician, Chaldaic, Egyptian, and Greek learning of the time, was intrusted to his superintendence by the third Ptolemy (Euergetes) who invited him to Alexandrea; and we have proof, in the scattered fragments which remain to us of this great man, that these advantages were duly cultivated to his own fame and the progress of infant astronomy. The only work attributed to Eratosthenes which has come down to us entire, is entitled Καταστερισμοί (*Catasterismi*), and is merely a catalogue of the names of forty-four constellations, and the situations in each constellation of the principal stars, of which he enumerates nearly five hundred, but without one reference to astronomical measurement. We find Hipparchus quoted in it, and mention made of the motion of the pole, that of the polar star having been recognised by Pytheas. These circumstances, taken in conjunction with the vagueness of the descriptions, render its genuineness extremely doubtful; at all events, it is a work of little value. If Eratosthenes be really the author of the "Catasterismi," it must have been composed merely as a *vade mecum*, for we find him engaged in astronomical researches far more exact and more worthy of his genius. By his observations he determined, that the distance between the tropics, that is, twice the obliquity of the ecliptic, was $\frac{11}{83}$ of an entire circumference, or 47° 42′ 39″, which makes the obliquity to be 23° 51 19.5″, nearly the same as that supposed by Hipparchus and Ptolemy. As the means of observation were at that time very imperfect, the instruments divided only to intervals of 10′, and corrections for the greater refraction at the winter solstice, for the diameter of the solar disc, &c., were then unknown, we must regard this conclusion as highly creditable to Eratosthenes. His next achievement was to measure the circumference of the earth. He knew that at Syene (the modern *Assouan*) the sun was vertical at noon in the summer solstice; while at Alexandrea, at the same moment, it was below the zenith by the fiftieth part of a circumference: the two places are nearly on the same meridian (error 2°). Neglecting the solar parallax, he concluded that the distance from Alexandrea to Syene is the fiftieth part of the circumference of the earth; this distance he estimated at five thousand stadia, which gives two hundred and fifty thousand stadia for the circumference. Thus Eratosthenes has the merit of pointing out a method for finding the circumference of the earth. But his data were not sufficiently exact, nor had he the means of measuring the distance from Alexandrea to Syene with sufficient precision.—Eratosthenes has been called a poet, and Scaliger, in his commentary on Manilius, gives some fragments of a poem attributed to him, entitled Ἑρμῆς (*Hermes*), one of which is a description of the terrestrial zones. It is not improbable that these are authentic.—That Eratosthenes was an excellent geometer we cannot doubt, from his still extant solution of the problem of two mean proportionals, preserved by Theon, and a lost treatise quoted by Pappus, "*De Locis ad Medietates*," on which Montucla has offered some conjectures. (*Hist. des Math.*, an. 7, p. 280.)—Eratosthenes appears to have been one of the first who attempted to form a system of geography. His work on this subject, entitled Γεωγραφικά (*Geographica*), was divided into three books. The first con-

tained a history of geography, a critical notice of the authorities used by him, and the elements of physical geography. The second book treated of mathematical geography. The third contained the political or historical geography of the then known world. The whole work was accompanied with a map. The geography of Eratosthenes is lost; the fragments which remain have been chiefly preserved by Strabo, who was doubtless much indebted to them.—Eratosthenes also busied himself with chronology. Some remarks on his Greek chronology will be found in Clinton's *Fasti Hellenici* (vol. 1, p. 3.—*Ib.*, p. 408); and on his list of Theban kings in Rask's work on the Ancient Egyptian Chronology (*Altona*, 1830).—The properties of numbers attracted the attention of philosophers from the earliest period, and Eratosthenes also distinguished himself in this branch. He wrote a work on the "Duplication of the Cube," Κύβου διπλασιασμός, which we only know by a sketch that Eudoxus has given of it, in his treatise on the Sphere and Cylinder of Archimedes. Eratosthenes composed, also, another work in this department, entitled Κόσκινον, or "the Sieve," the object of which was to separate prime from composite numbers, a curious memoir on which was published by Horseley, in the "Philosophical Transactions," 1772.—Eratosthenes arrived at the age of eighty years, and then, becoming weary of life, died by voluntary starvation. (*Suid.*, *s. v.*) Montucla, with his usual naïveté, says, it would have been more philosophical to have awaited death "de pied ferme."—The best editions of the Catasterismi are that of Schaubach, with notes by Heyne, *Gött.*, 1795, and that of Matthiæ, in his Aratus, *Francof.*, 1817, 8vo. The fragments of Eratosthenes have been collected by Bernhardy, *Berol.*, 1822. (*Montucla, Hist. des Math.*, p. 239.—*Delambre, Hist. de l'Astron. Anc.*, p. 86.—*Encycl. Us. Knowl.*, vol. 9, p. 497.)

Erbessus, a strongly-fortified town of Sicily, northeast of Agrigentum, which the Romans made their principal place of arms in the siege of the last-mentioned city. It was soon after destroyed. (*Polyb.*, 1, 18.)—When mention is made, in other passages of the ancient writers, of Erbessa, we must, no doubt, refer it to the city of Herbessa, which lay nearer Syracuse. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 441.)

Erchia, one of the boroughs of Attica, and belonging to the tribe Ægeis. Its position has not been clearly ascertained. This was the native demus of Xenophon and Isocrates. (*Diog. Laert.*, 2, 48.)

Erebus, I. a deity of the lower world, sprung from Chaos. From him and his sister Nox (*Night*) came Æther and the Day. (*Hesiod, Theog.*, 123, *seqq.*)—II. A dark and gloomy region in the lower world, where all is dreary and cheerless. According to the Homeric notion, Erebus lay between the earth and Hades, beneath the latter of which was Tartarus. It was therefore not an abode of the departed, but merely a passage from the upper to the lower world. (*Heyne, ad Iliad*, 8, 368.—*Passow, Lex. Gr.*, *s. v.*) This mode of explaining is opposed, however, by some, though on no sufficient grounds. (*Keightley's Mythology*, p. 90.) Oriental scholars derive the name Erebus from the Hebrew *ereb*, evening.

Erechthēis, the well of salt water in the Acropolis at Athens. (*Vid.* Erechtheus.)

Erechtheus, one of the early Attic kings, said to have been the son of Pandion I., and the sixth in the series of monarchs of Attica. He was father of Cecrops II.—We have already given some remarks on the fabulous history of the Attic kings, under the article Cecrops. It may be added here, that Erechtheus in all probability was only a title of Neptune. This appears plainly, as far as such a point can be said to be plain, both from the etymology of the name and the testimony of ancient writers. Thus we have in Hesychius, Ἐρεχθεύς. Ποσειδῶν ἐν Ἀθήναις, and in the scholia of Tzetzes to Lycophron (v. 158), Ἐρεχθεὺς, ὁ Ποσειδῶν ἢ ὁ Ζεὺς (παρὰ τὸ ἐρέχθω, τὸ κινῶ). Many other writers declare the identity of Neptune and Erechtheus. The Erechthēum of the Acropolis was contiguous to the temple of Minerva Polias, and its principal altar was dedicated to Neptune, "on which," Pausanias says (1, 26), "they also sacrificed to Erechtheus;" a very natural variation of the story, when it was forgotten that Neptune and Erechtheus were the same. Ἐρεχθεύς means "*the shaker*," and is equivalent to ἐνοσίχθων or ἐννοσίγαιος, the most frequent epithets of the god of the sea. That Erechtheus was really Neptune is farther evident from the circumstance, that the well of salt water in the Acropolis, which was said to be the memorial of the contest of Neptune with Minerva for the honour of being the tutelary deity of Athens, was called θάλασσα Ἐρεχθηΐς. (*Philol. Museum*, *No.* 5, p. 360.)

Erechthīdes, a name given to the Athenians, from their king Erechtheus. (*Ovid, Met.*, 7, 430.)

Eressus or Erĕsus (on coins the name is always written with one Σ), a city of Lesbos, situate on a hill, at the distance of twenty-eight stadia from Cape Sigrium. It derives celebrity from having given birth to Theophrastus. Phanias, another disciple of the great Stagirite, was likewise a native of this place. (*Strab.*, 616.—*Steph. Byz.*, *s. v.* Ἔρεσσος.) According to Archestratus, quoted by Athenæus, Eressus was famous for the excellence of its wheaten flour. The site yet preserves the name of *Eresso*. (*Pococke*, vol. 1, b. 3, c. 4.—*Cramer's Asia Minor*, vol. 1, p. 163.)

Eretria, I. a town of the island of Eubœa, situate on the coast of the Euripus, southeast of Chalcis. It was said by some to have been founded by a colony from Triphylia in Peloponnesus: by others its origin was ascribed to a party of Athenians belonging to the demus of Eretria. (*Strabo*, 447.) The latter opinion is far more probable, as this city was doubtless of Ionic origin. (*Herodot.*, 8, 46.) We learn from Strabo, that Eretria was formerly called Melaneïs and Arotria; and that, at an early period, it had attained to a considerable degree of prosperity and power. The Eretrians had conquered the islands of Ceos, Teos, Tenos, and others. And in their festival of Diana, which was celebrated with great pomp and splendour, three thousand soldiers on foot, with six hundred cavalry, and sixty chariots, were often employed to attend the procession. (*Strabo*, 448.—Compare *Livy*, 35, 38.) Eretria, at this period, was frequently engaged in war with Chalcis; and Thucydides reports (1, 15), that on one occasion most of the Grecian states took part in the contest. The assistance which Eretria then received from the Milesians induced that city to co-operate with the Athenians in sending a fleet and troops to the support of the Ionians, who had revolted from Persia at the instigation of Aristagoras (*Herodot.*, 5, 99); by which measure it became exposed, in conjunction with Athens, to the vengeance of Darius. This monarch accordingly gave orders to his commanders, Datis and Artaphernes, to subdue both Eretria and Athens, and bring the inhabitants captive before him. Eretria was taken after six days' siege, and the captive inhabitants brought to Asia. They are said to have been in number only four hundred, among whom were ten women. The rest of the Eretrians escaped from the Persians among the rocks of the island. Darius treated the prisoners kindly, and settled them at Ardericca, in the district of Cissia. (*Herodot.*, 6, 119.) According to Philostratus, they occupied the same spot at the beginning of the Christian era. Eretria recovered from the effects of this disaster, and was rebuilt soon after. We find it mentioned by Thucydides, towards the close of his history (8, 94), as revolting from Athens on the approach of a Spartan fleet under Hegesandridas, and mainly contributing to the success obtained by that commander. After the

death of Alexander, this city surrendered to Ptolemy, a general in the service of Antigonus (*Diod. Sic.*, 19, 78); and in the Macedonian war, to the combined fleets of the Romans, the Rhodians, and Atalus. (*Liv.*, 32, 16.) It was subsequently declared free, by order of the Roman senate. (*Polyb.*, 18, 28, *seqq.*) This place, as we learn from Athenæus, was noted for the excellence of its flour and bread. (*Sopat., Com. ap. Athen.*, 4, 50.) At one time it possessed a distinguished school of philosophy and dialectic, as we learn from Strabo (444.—Compare *Diog. Laert., Vit. Arces.—Plin.*, 4, 12.—*Steph. Byz., s. v.* Ἐρέτρια). The ruins of Eretria are still to be observed close to a headland which lies opposite to the mouth of the Asopus in Bœotia. D'Anville gives the modern name as *Gravilinais*. (*Cramer's Anc. Greece*, vol. 2, p. 136, *seqq.*) —II. A demus of Attica. (*Strabo*, 447.)—III. A town of Thessaly, near Pharsalus, and between that city and Pheræ. (*Polyb., fragm.*, 18, 3, 5.—*Liv.*, 33, 6.)

Erētum, a town of the Sabines, north of Nomentum and northeast of Fidenæ, and at no great distance from the Tiber. Its name frequently occurs in the Roman historians. The antiquity of the place is attested by Virgil (7, 711), who enumerates it in his list of the Sabine towns which sent aid to Turnus. It was subsequently the scene of many a contest between the Romans and Sabines, leagued with the Etruscans. (*Liv.*, 3, 29.—*Dion. Hal.*, 3, 59.) Hannibal, according to Cælius, the historian, when advancing by the Via Salaria towards Rome, to make a diversion in favour of Capua, turned off at Eretum to pillage the temple of Feronia. In Strabo's time Eretum appears to have been little more than a village. (*Strab.*, 228.) The modern *Rimane* is supposed to occupy the site of the ancient Eretum, and not *Monte Ritondo*, as was generally believed until the Abbé Chaupy pointed out the error. (*Desc. de la maison d'Horace*, vol. 3, p. 85.—*Nibby, delle Vie degli Antichi*, p. 89.—*Cramer's Anc. Italy*, vol. 1, p. 308.)

Erichthonius, one of the early Attic kings, and the immediate successor of Amphictyon. He was fabled to have been the offspring of Vulcan and Minerva, a legend which we have explained under the article Cecrops. (*Vid.* remarks at the close of that article.) Not inconsistent with this account is the other tradition, which ascribes to Erichthonius the honour of having been the first to yoke four horses to a car; a remarkable circumstance in the barren land of Attica, where the horse was reared with difficulty, and maintained at a considerable expense, and which was therefore the most expressive indication that could have been adopted, of the greater diffusion of wealth consequent on the successful cultivation of those arts and manufactures which began to flourish at this period. (*Wordsworth's Greece*, p. 95.)

Eriōsa, one of the Lipari isles, now *Varcusa*. (*Vid.* Æoliæ.)

Eridănus, a river of Italy, in Cisalpine Gaul, called also Padus, now the *Po*. D'Anville states, that the name Eridanus, though a term for the entire river, was specially applied to the Ostium Spineticum, or Spinetic mouth, which last received its name from a very ancient city in its vicinity, founded by the Greeks, and called Spina. Some writers consider the name Eridanus as coming, in fact, from a river in the north of Europe, the modern *Rodaun*, which flows into the *Vistula* near *Dantzic*. Here the Phœnicians and Carthaginians traded for amber, and their fear of rivalry in this lucrative trade induced them to keep the source of their traffic involved in so much obscurity, that it became, in time, the subject of poetic embellishment. The Rhodanus, or *Rhone*, is thought by some to have received its ancient name from this circumstance, being confounded by the Greeks, in the infancy of their geographical knowledge, with the true stream. This probably arose from amber being found among the Gallic nations, to whom it may have come by an over-land trade. In like manner, amber being obtained afterward in large quantities among the Veneti on the Adriatic, induced the Greeks to remove the Eridanus to this quarter, and identify it with the Po, off the mouth of which stream they placed their imaginary amber-islands, the Electrides. The Veneti obtained their amber in a similar way with the Gallic nations. Thus the true Eridanus, and the fable of Phaëthon also, both refer to a northern origin; and a curious subject of discussion arises with regard to the earlier climate of the regions bordering on the Baltic, for remarks on which, *vid.* Phaëthon. (*Cic. in Arat.*, 145.—*Claudian, de Cons. Hon.*, 6, 175.—*Ovid, Met.*, 2, 3.—*Pausan.*, 1, 3.—*Lucan*, 2, 409.—*Virg., G.*, 1, 482.)

Erigŏne, daughter of Icarius. Her father having been taught by Bacchus the culture of the grape, and having made wine, gave of it to some shepherds, who, thinking themselves poisoned by the draught, killed him. When they came to their senses, they buried him; and his daughter Erigone, being guided to the spot by her father's faithful hound Mæra, hung herself through grief. (*Apollod.*, 3, 14, 7.—*Hygin., fab.*, 130.) Jupiter translated the father and daughter, along with the faithful Mæra, to the skies: Icarius became *Bootes*; and Erigone, *Virgo*; while the hound was changed, according to Hyginus (*Poet. Astron.*, 2, 4), into *Procyon*; but, according to the scholiast on Germanicus (p. 128), into the *Canis Major*, which is therefore styled by Ovid (*Fast.*, 4, 939), "*Canis Icarius.*" Propertius (2, 24, 24) calls the stars of the Greater Bear, "*Boves Icarii.*" (*Ideler, Sternnamen*, p. 48.)

Erinna, I. a poetess, and the friend of Sappho. She flourished about the year 595 B.C. All that is known of her is contained in the following words of Eustathius (*ad Il.*, 2, p. 327). "Erinna was born in Lesbos, or in Rhodes, or in Teos, or in Telos, the little island near Cnidus. She was a poetess, and wrote a poem called 'the Distaff' (Ἠλακάτη) in the Æolic and Doric dialect: it consisted of 300 hexameter lines. She was the friend of Sappho, and died unmarried. It was thought that her verses rivalled those of Homer. She was only 19 years of age when she died." Chained by her mother to the spinning-wheel, Erinna had as yet known the charm of existence in imagination alone. She probably expressed in her poem the restless and aspiring thoughts which crowded on her youthful mind, as she pursued her monotonous work. We possess at the present day no fragments of Erinna. (*Müller, Hist. Græc. Lit.*, p. 180.)—II. A poetess mentioned by Eusebius under the year 354 B.C. This appears to be the same person who is spoken of by Pliny (34, 8), as having celebrated Myro in her poems. No fragments of her poetry remain. (*Encycl. Us. Knowl.*, vol. 9, p. 508.)

Erinnys, a name applied to the Furies, so that *Erinnyes* (Ἐρινύες) is equivalent to *Diræ*, or *Furiæ*. Müller makes the Greek term ἐρινύς indicate "a feeling of deep offence, of bitter displeasure, at the impious violation of our sacred rights, by those most bound to respect them." (*Müller, Eumen.*, p. 186.) This perfectly accords with the origin of the Erinnyes in the Theogony, and with those passages of the Homeric poems in which they are mentioned; for they are there invoked to avenge the breach of filial duty, and are named as the punishers of perjury. (*Hom., Il.*, 9, 454, 568.—*Id. ib.*, 19, 258.) Even beggars have their Erinnyes, that they may not be insulted with impunity (*Od.*, 17, 475); and when a horse has spoken, in violation of the order of nature, the Erinnyes deprive him of the power of repeating the act. (*Il.*, 19, 418.) The Erinnyes, these personified feelings, may therefore be regarded as the maintainers of order both in the moral and natural world. There is, however, an-

other view taken of these goddesses, in which they are only a form of Ceres and Proserpina, the great goddesses of the earth. For everything in nature having injurious as well as beneficial effects, the bounteous earth itself becomes grim, as it were, and displeased with mankind, and this is Ceres-Erinnys. In the Arcadian legends of this goddess, and in the concluding choruses of the Eumenides of Æschylus, may be discerned ideas of this nature. (*Müller, Eumen.*, p. 191, *seqq.*—*Keightley's Mythology*, p. 196, *seq.*)

Eriphȳle, a sister of Adrastus, king of Argos, who married Amphiaraus. She was daughter of Talaus and Lysimache. (For an account of the legend connected with her name, consult the article Amphiaraus.)

Eris, the Greek name for the goddess of Discord. (*Vid* Discordia.)

Erisichthon, a Thessalian, son of Triops, who derided Ceres, and cut down her sacred grove. This impiety irritated the goddess, who afflicted him with continual hunger. This infliction gave occasion for the exercise of the filial piety and power of self-transformation of the daughter of Erisichthon, who, by her assuming various forms, enabled her father to sell her over and over again, and thus obtain the means of living after all his property was gone. (*Nicander, ap. Anton. Lib.*, 17.) He was driven at last by hunger to feed on his own limbs. (*Ovid, Met.*, 8, 738, *seqq.*—*Tzetz. ad Lycophr.*, 1393.—Compare the account of Callimachus, *H. in Cer.*, 32, *seqq.*)—This legend admits of a very simple explanation. Erisichthon is a name akin to *Erusibe* (ἐρυσίβη) or "*mildew*;" and Hellanicus (*ap. Athen.*, 10, p. 416) said that he was also called *Æthon* (Αἴθων) or "*burning*," from his insatiate hunger. The destructive mildew is therefore the enemy of Ceres, to whom, under the title of Erysibia, the Rhodians prayed to avert it. (*Müller, Prolegom.*, 162.—*Keightley's Mythology*, p. 177.)

Eros, the god of Love, the same with the Cupido of the Latins. This deity is unnoticed by Homer. In the Theogony (v. 120) he is one of the first of beings, and produced without parents. In the Orphic hymns he is the son of Kronos. (*Schol. ad Apoll. Rhod.*, 3, 26.) Sappho made him the offspring of Heaven and Earth (*Id. ib.*), while Simonides assigned him Venus and Mars for parents. (*Id. ib.*) In Olen's hymn to Ilithyia (*Pausan.*, 9, 27, 2), this goddess was termed the mother of Love; and Alcæus said, that "well-sandaled Iris bore Love to Zephyrus of golden locks" (*ap. Plut., Amat.*, 20).—The cosmogonic Eros of Hesiod is apparently a personification of the principle of attraction, on which the coherence of the material world depends. Nothing was more natural than to term Venus the mother of Love; but the reason for so calling Ilithyia, the goddess who presides over childbirth, is not equally apparent: it was possibly meant to express the increase of conjugal affection produced by the birth of children. The making Love the offspring of the Westwind and the Rainbow would seem to be only a poetic mode of expressing the well-known fact, that the Spring, the season in which they most prevail, is also that of Love. (*Theognis*, 1275.) In the bucolic and some of the Latin poets, the Loves are spoken of in the plural number, but no distinct offices are assigned them. (*Theocrit.*, 7, 96.—*Bion*, 1, *passim.*—*Horat., Od.*, 1, 19, 1.)—Thespiæ in Bœotia was the place in which Eros was most worshipped. The Thespians used to celebrate games in his honour on Mount Helicon. These were called Erotia. Eros had also altars at Athens and elsewhere. The god of love was usually represented as a plump-cheeked boy, rosy and naked, with light hair floating on his shoulders. He is always winged, and armed with a bow and arrows. Nonnus (7, 194) seems to represent his arrows as tipped with flowers. The arrows of Cama, the Hindu Eros, are thus pointed.—The adventures of Eros are not numerous. The most celebrated is that contained in the legend of Psyche. (*Vid.* Psyche.—*Keightley's Mythology*, p. 146, *seqq.*)

Erostratus. *Vid.* Herostratus.

Erycīna, a surname of Venus, from Mount Eryx in Sicily, where she had a temple. The Erycinian Venus appears to have been the same with the Phœnician Astarte, whose worship was brought over by the latter people, and a temple erected to her on Mount Eryx. In confirmation of this, we learn from Diodorus Siculus, that the Carthaginians revered the Erycinian Venus equally as much as the natives themselves. (*Diod. Sic.*, 4, 83.)

Erymanthus, I. a mountain-chain in the northwest angle of Arcadia, celebrated in fable as the haunt of the savage boar destroyed by Hercules. (*Apollod.*, 2, 5, 3.—*Pausan.*, 8, 24.—*Homer, Od.*, 6, 102.) Apollonius places the Erymanthian monster in the wilds of Mount Lampia; but this mountain, as we learn from Pausanias (8, 24), was that part of the chain where the river Erymanthus took its rise. The modern name of Mount Erymanthus, one of the highest ridges in Greece, is *Olonos*. (*Itin. of the Morea*, p. 122.)—II. A river of Arcadia, descending from the mountain of the same name, and flowing near the town of Psophis. After receiving another small stream, called the Aroanius, it joins the Alpheus on the borders of Elis. The modern name of the Erymanthus is the *Dogana*. (*Cramer's Ancient Greece*, vol. 3, p. 320.)

Erythēa, an island off the coast of Iberia, in the Atlantic. It lay in the Sinus Gaditanus, or *Bay of Cadiz*, and was remarkable for its fertility. It was called by the inhabitants Junonis Insula; and by later writers, Aphrodisias. Here Geryon was said to have reigned; and the fertility of the island seems to have given rise to the fable of his oxen. *Vid.* Hercules and Geryon. (*Plin*, 4, 22.—*Mela*, 3, 6.) Many commentators have agreed to identify with Erythea the *Isla de Leon*. (Compare *Classical Journal*, vol. 3, p. 140.)—II. A daughter of Geryon. (*Pausanias*, 10, 37.)

Erythræ, one of the twelve cities of Ionia, situate near the coast, opposite Chios. (*Herodot.*, 1, 142.) Its founder was said to have been Erythrus, the son of Rhadamanthus, who established himself here with a body of Cretans, Carians, and Lycians. At a later period came Cleopus, son of Codrus, with an Ionian colony. (*Scylax*, p. 37.) The city did not lie exactly on the coast, but some little distance inland: it had a harbour on the coast named Kissus. (*Liv.*, 36, 43.) Erythræ was famous as the residence of one of the Sibyls at an early period, and in the time of Alexander we find another making her appearance here, with similar claims to prophetic inspiration. (*Strabo*, 643.) According to Pausanias (10, 12), the name of the elder Sibyl was Herophile. The same writer informs us, that there was at Erythræ a very ancient temple of Hercules (7, 5). Either this city had disappeared at the time Hierocles wrote, or else he means it under the name of Satrote (Σατρώτη), which he places near Clazomenæ, and which is mentioned by no other writer. (*Hierocles*, p. 660.) According to Tavernier (vol. 2, lett. 22), the modern *Gesme* (*Descheme*) occupies the site of the ancient city: Chandler, however, found the old walls some distance to the north of this, with the name of *Rythre* still remaining. (*Mannert, Geogr.*, vol 6, pt. 3, p. 321, *seqq.*)

Erythræum Mare, a name applied by the Greeks to the whole ocean, extending from the coast of Ethiopia to the island of Taprobana, when their geographical knowledge of India was in its infancy. (*Vincent's Periplus*, p. 4.—*Commerce and Navigation of the Ancients*, vol. 2.) They derived the name from an ancient monarch who reigned along these coasts, by the name of Erythras, and believed that his grave was to be found in one of the adjacent islands. (*Wahl, Asien*, p. 316 and 636.—*Agatharchidas*, p. 4, *Geogr.*

Min., ed. Hudson.—Ctesias, ed. Bähr, p. 359.—*Curtius*, 8, 9, 14.) Afterward, when the Greeks learned the existence of an Indian Ocean, the term Erythræan Sea was applied merely to the sea below Arabia, and to the Arabian and Persian Gulfs. In this latter sense Strabo uses the name. Herodotus follows the old acceptation of the word, according to the opinion prevalent in his age. The appellation was probably derived from Edom (Esau), whose descendants were called Idumæans, and inhabited the northern parts of Arabia. (*Wahl, Asien*, p. 316.) They navigated upon the Red Sea and Persian Gulf, and also upon the Indian Ocean; and the Oriental name Idumæan signifying *red*, the sea of the Idumæans was called the Red Sea and the Erythræan Sea (Ἐρυθρὰ θάλασσα). *Vid.* Arabicus Sinus. (*Curtius*, 8, 9.—*Plin.*, 6, 23.—*Herodot.*, 1, 180, 189; 3, 93; 4, 37.—*Mela*, 3, 8.)

Eryx, I. a son of Butes and Venus, who, relying upon his strength, challenged all strangers to fight with him in the combat of the cestus. Hercules accepted his challenge after many had yielded to his superior dexterity, and Eryx was killed in the combat, and buried on the mountain where he had built a temple to Venus. (*Virg., Æn.*, 5, 402.)—II. A mountain of Sicily, at the western extremity of the island, and near the city of Drepanum. It was fabled to have received its name from Eryx, who was buried there. On its summit stood a famous temple of Venus Erycina (*vid.* Erycina), and on the western declivity was situated the town of Eryx, the approach to which from the plain was rocky and difficult. At the distance of 30 stadia stood the harbour of the same name. (*Polyb.*, 1, 55.—*Diod.*, 24., 1.—*Cic. in Ver.*, 2, 8.) The Phœnicians most probably were the founders of the place, and also of the temple; and the Erycinian Venus appears to be identified with the Astarte of the latter people. (Compare *Diod.*, 4, 83.) The native inhabitants in this quarter were called Elymi, and Eryx is said by some to have been their king. (*Diod.*, 4, 83.—*Virg., Æn.*, 5, 759.—*Heyne, Excurs.* 2, *ad Æn.*, 5.—*Apollod.*, 1, 9.—*Id.*, 2, 5.—*Hygin., fab.*, 260.) Virgil makes Æneas to have founded the temple: in this, however, he is contradicted by other authorities. Æneas, in fact, never was in Sicily, and therefore the whole is a mere fable. The town was destroyed by the Carthaginians in the time of Pyrrhus, who a short time previous had taken it by storm, and the inhabitants were removed to Drepanum. (*Diod.*, 22, 14. —*Id.*, 23, 9.) It soon, however, revived, owing to the celebrity of the adjacent temple. In the first Punic war it fell into the hands of the Romans (*Polyb.*, 1, 58.—*Id.*, 2, 7), but was surprised by Barcas, the Carthaginian commander, and the inhabitants who escaped the slaughter were again removed to Drepanum. (*Diod.*, 24, 2.) The place never recovered from this blow: the sanctity of the temple drew, indeed, new inhabitants around, but the city was never rebuilt. No traces of the temple remain at the present day. On the summit of the mountain, now called *St. Giuliano*, is an ancient castle, supposed to have been erected by the Saracens. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 383, *seqq.*)

Esquiliæ and Esquilīnus Mons, one of the seven hills of Rome, added to the city by Servius Tullius, who enclosed the greater part of it within the circuit of his walls, and built his palace upon it, which he continued to inhabit till the day of his death. We are informed by Varro (*L. L.*, 4, 8), that the Esquiline derived its name from the Latin word *excultus*; in proof of which he mentions, that Servius had planted on its summit several sacred groves, such as the Lucus Querquetulanus, Fagutalis, and Esquilinus. It was the most extensive of the seven hills, and was divided into two principal heights, which were called Cispius and Oppius. The Campus Esquilinus was granted by the senate as a burying-place for the poor, and stood without the Esquiline gate. As the vast number of bodies here deposited rendered the places adjoining very unhealthy, Augustus gave part of it to his favourite Mæcenas, who built there a magnificent residence, with extensive gardens, whence it became one of the most healthy situations of Rome. (*Horat., Sat.*, 8, 10, *seqq.*—*Id., Epod.*, 5, 100.) The Esquiline had the honour of giving birth to Julius Cæsar, who was born in that part of the Suburra which was situated on this hill. Here also were the residences of Virgil, of the younger Pliny; and here were situate a part of Nero's golden house, and the palace and baths of the Emperor Titus. The Esquiline, at the present day, is said to be the most covered with ruins, and the most deserted of the three eastern hills of Rome. (*Rome in the 19th Century*, vol. 1, p. 204, *Am. ed.*)

Essedŏnes, a people of Sarmatia Asiatica, to the east of the Palus Mæotis. Ptolemy, however, places them in Serica, and in Scythia extra Imaum; while Herodotus assigns them to the country of the Massagetæ, and Pliny to Sarmatia Europæa. (*Herod.*, 1, 201.—*Id.*, 4, 25.—*Plin.*, 6, 7.) Some writers seek to identify them with the *Cossacks of the Don*. (*Vid.* Issedones, and consult *Bischoff und Möller, Wörterb. der Geograph.*, p. 485.)

Estiæōtis, according to Strabo (430), that portion of Thessaly which lies near Pindus, and between that mountain and Upper Macedonia. The same writer elsewhere informs us (p. 437), that, according to some authorities, this district was originally the country of the Dorians, who certainly are stated by Herodotus (1, 56) and others to have once occupied the regions of Pindus; but that afterward it took the name of Estiæotis, from a district in Eubœa, so called, the inhabitants of which were transplanted into Thessaly by the Perrhæbi. (*Cramer's Anc. Greece*, vol. 1, p. 352.)

Eteŏcles, a son of Œdipus and Jocasta. After his father's death, it was agreed between him and his brother Polynices that they should both share the kingdom, and reign alternately, each a year. Eteocles, by right of seniority, first ascended the throne; but, after the first year of his reign was expired, he refused to give up the crown to his brother according to their mutual agreement. Polynices, resolving to punish so gross a violation of a solemn engagement, fled to the court of Adrastus, king of Argos, where he married Argia the daughter of that monarch; and, having prevailed upon Adrastus to espouse his cause, the latter undertook what was denominated the Theban war, twenty-seven years, as is said, before the Trojan one. Adrastus marched against Thebes with an army, of which he took the command, having with him seven celebrated chiefs, Tydeus, Amphiaraus, Capaneus, Parthenopæus, Hippomedon, Eteoclus son of Iphis, and Polynices. The Thebans who espoused the cause of Eteocles were, Melanippus and Ismarus, sons of Astacus, Polyphontes, Megareus, Lasthenes, and Hyperbius. All the Argive leaders, with the exception of Adrastus, fell before Thebes, Eteocles also being slain in single combat with Polynices. Ten years after the conclusion of this war arose that of the Epigoni, or the sons of the slain chieftains of Argos, who took up arms to avenge the death of their sires. (*Vid.* Epigoni.) Lists of the seven Argive commanders are given by Æschylus in his "Seven against Thebes;" by Euripides in his Phœnissæ and Supplices; and by Sophocles in his "Œdipus at Colonus." They all agree, except that in the Phœnissæ the name of Adrastus is substituted for that of Eteoclus. The tragic poets vary also in other particulars from each other. Euripides, whom we have followed as to the age of Eteocles, makes him the elder of the two brothers; but Sophocles, on the contrary, calls him the younger. (*Œd. Col.*, 1292.)

Eteŏclus, one of the seven chiefs of the army of Adrastus, in his expedition against Thebes. He was

killed by Megareus, the son of Creon, under the walls of Thebes. (*Apollod.*, 3, 6.)

Etesiæ ('Ετησίαι), winds blowing every year (ἔτος) at a stated period, over the Ægean Sea. They came from the north, and are hence sometimes called 'Ετήσιαι βορέαι. The Etesian winds prevailed for forty days after the setting of the Dog-star. Arrian speaks of Etesian winds in the Indian Ocean, blowing from the south, by which he evidently means the *monsoons*. (*Arrian, Exp. Alex.*, 6, 21.—*Indic.*, 21.)

Etruria. *Vid.* Hetruria.

Evadne, a daughter of Iphis or Iphiclus of Argos, who slighted the addresses of Apollo, and married Capaneus, one of the seven chiefs who went against Thebes. When her husband had been struck with thunder by Jupiter for his blasphemies and impiety, and his ashes had been separated from those of the rest of the Argives, she threw herself on his burning pile, and perished in the flames. (*Virg.*, *Æn.*, 6, 447.—*Propert.*, 1, 15, 21.—*Stat.*, *Theb.*, 12, 800.)

Evagoras, I. a king of Salamis in the island of Cyprus, and a descendant of Teucer son of Telamon, the founder of that city. When Evagoras saw the light, the throne of Salamis was occupied by a Phœnician ruler, who had obtained it by treachery. This Phœnician was afterward slain by one of the leading chieftains of the country, who thereupon usurped the supreme power, and endeavoured to seize Evagoras, whose right to the throne was an obstacle in the way of his ambition. Evagoras fled to Soli in Cilicia, assembled there a small band of followers, returned to Cyprus, and, deposing the tyrant, mounted the throne of his ancestors. All this took place while the enfeebled empire of Persia was scarcely able to withstand the attacks of the victorious Greeks prior to the Peloponnesian war, and had therefore no time to attend to the affairs of Cyprus. Evagoras showed himself a wise and politic prince, and raised the glory of his native island to a much higher pitch than it had ever attained before. He became the patron also of arts and literature, and entertained at his court distinguished men of all nations. It was in his dominions that Conon, the Athenian general, sought refuge after the fatal battle of Ægos Potamos, and by his aid was enabled to prepare a fleet, which restored the naval ascendancy of his country. (*Isocr.*, *Evag.*, p. 200.—*Xen.*, *Hist. Gr.*, 2, 1, 19.—*Corn. Nep.*, *Vit. Con.*—*Diod. Sic.*, 14, 39.) Judging from the splendid panegyric passed upon his character by Isocrates, Evagoras was certainly a prince of rare and distinguished virtue and merit; and his fortune for a time kept pace with his shining qualities. Unfortunately, however, he met with reverses towards the close of his reign. Artaxerxes Mnemon attacked his power, after the peace of Antalcidas had left the Asiatic Greeks at the mercy of the Persian king. Evagoras was aided in his resistance to the Persian arms by Amasis of Egypt, and also secretly by the Athenians; but his efforts were unsuccessful, and he saw himself eventually compelled to renounce his authority over the other cities of Cyprus, and confine himself to Salamis, paying besides an annual tribute to Persia. He was assassinated by a eunuch, B.C. 374. His son Nicocles succeeded him. (*Diod. Sic.*, 15, 2, *seqq.*)—II. Grandson of the preceding. Being deprived of his possessions by his uncle Protagoras, he fled to Artaxerxes Ochus, by whose order he was put to death.

Evander, a son of the prophetess Carmenta, and king of Arcadia. An accidental murder obliged him to leave his country, and he came to Italy, where he drove the aborigines from their ancient possessions, and reigned in that part of the country where Rome was afterward founded. (*Vid.* Italia.) He kindly received Hercules when he returned from the conquest of Geryon; and he was the first who raised him altars. He gave Æneas assistance against the Rutuli, and distinguished himself by his hospitality. It is said that he first brought the Greek alphabet into Italy, and introduced there the worship of the Greek deities. (*Vid.* Pelasgi.) He was honoured as a god after death, and his subjects raised him an altar on Mount Aventine. (*Vid.* Cacus.—*Pausan.*, 8, 43.—*Liv.*, 1, 7.—*Sil. Ital.*, 7, 18.—*Ovid, Fast.*, 1, 500, 91.—*Virg.*, *Æn.*, 8, 100.)

Evarchus, a river of Asia Minor, flowing into the Euxine, to the southeast of Sinope. The name appears to have been changed in process of time to Evechus. It formed the ancient boundary between Paphlagonia and Cappadocia, or the White Syrians, who had spread themselves to the west of the Halys. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 11.)

Euboea, a large and celebrated island, lying along the coast of Locris, Bœotia, and Attica. Its most ancient name, as we learn from Strabo (444), was Macris, which it obtained, as he affirms, from its great length in comparison with its breadth. Besides this, it was known at different times by the various appellations of Oche, Ellopia, Asopia, and Abantis. (*Strab.*, *l. c.*—*Plin.*, 4, 12.) The latter, which frequently occurs in the poets, was either derived from the Thracians, who had founded Abæ in Phocis, and thence crossed over into the island, or from a hero named Abas. (*Aristot.*, *ap. Strab.*, *l. c.*) Homer, as Strabo observes, though he designates the island by the name of Euboea, always employs the appellation of Abantes to denote the inhabitants. (*Il.*, 2, 536.—*Ibid.*, 540.) The name of Euboea originated traditionally from the passage of Io, who was even said to have given birth to Epaphus in this island. (*Hesiod, ap. Steph. Byz.*, *s. v.* 'Αβάντις.) Its inhabitants were among the earliest navigators of Greece, a circumstance which seems to confirm the notion preserved by Strabo, of its having been occupied, in distant ages, by a Phœnician colony. We hear also of the Pelasgi and Dryopes being settled there. (*Dion. Hal.*, 1, 25.—*Diod. Sic.*, 4, 37.) Herodotus affirms (1, 146), that the greatest part of the Ionian cities in Asia Minor had been colonized by the Abantes of Euboea, who were not otherwise, however, connected with the Ionians. This people also founded settlements, at an early period, in Illyria, Sicily, and Campania. (*Strabo*, 449.—*Pausan.*, 5, 22.) Euboea, divided into a number of small independent republics, like the other states of Greece, presents no features for a common history. In fact, where each city requires a separate narrative, it is difficult to embody what belongs to them collectively in one general account. Its fertility and abundant resources appear at an early period to have attracted the attention of the Athenian people, and to have inspired them with the desire of acquiring a territory situated so near their own, and adequate to the supply of all their wants. After the expulsion of the Pisistratidæ, when the energy of the Athenian character had received a fresh impulse from the recovery of liberty, Athens readily availed itself of the pretence afforded by the Chalcidians, who occupied the principal city of the island, for invading Euboea, these having assisted the Bœotians in the war then carrying on against that power. The Athenians, after defeating their nearest enemy, suddenly crossed the Euripus, and, having routed the forces of Chalcis, seized upon their territory, where they established four thousand of their own citizens as colonists. (*Herodot.*, 5, 77.) They were obliged, however, to evacuate this new acquisition, in order to defend their own country against a threatened attack of the Persian armament commanded by Datis and Artaphernes: nevertheless, they did not lose sight of the important advantages attending the possession of Euboea. When the alarm created by the Persian invasion had subsided, the maritime states of Greece united themselves into a confederacy, of which Athens took the lead, and thus acquired an ascendency which proved so fatal to the liberties of those who

had unguardedly cemented that impolitic union. This was peculiarly the case with the Eubœan cities, since we learn from Thucydides (1, 114), that the whole island acknowledged the supremacy and sway of Athens prior to the Peloponnesian war; but neither that historian nor Herodotus has informed us precisely when, and in what manner, their subjugation was effected. On the Athenians being compelled, after their defeat at Coronea, to evacuate Bœotia, of which they had been for some time masters, the Eubœans took advantage of that circumstance to attempt emancipating themselves from a foreign yoke. But success did not attend their efforts. As soon as the news of the revolt had reached Athens, Pericles was despatched at the head of a considerable force to quell the insurrection, in which he succeeded so effectually, notwithstanding the frequent diversions made by the Peloponnesians in favour of the islanders, that they were reduced to a more abject state of subjection than ever (*Thucyd.*, 1, 114); and it was not till the unfortunate Sicilian expedition had compelled Athens to fight for existence rather than conquest, that the Eubœans ventured once more to assert their right to independence (*Thucyd.*, 8, 5); but such was the want of zeal and energy displayed by the Lacedæmonian government, that they obtained no aid from that quarter until nearly the termination of the twenty-first year of the war, when at length Hegesandridas, a Spartan admiral, came to their support, and gained a victory over the Athenian fleet; the Eretrians then openly revolted, and their example being quickly followed by the other towns, the whole of Eubœa recovered its independence. This island, however, derived but little advantage from the change which then took place. Each city, being left to its own direction, soon became a prey to faction and civil broil, which ended in a more complete slavery under the dominion of tyrants. Towards the commencement of the war between the Bœotians and Spartans, we are told by Diodorus (15, 30), that the Eubœans manifested a desire to place themselves once more under the protection of Athens. Another party, however, having declared in favour of the Thebans, a civil war ensued, which equally exhausted both factions, and forced them to make peace (16, 7). By the ability and judgment of Timotheus, the Athenian general, a preponderance of opinion was decidedly created in favour of that state (*Demosth., de Cor.*, p. 108.—*Æsch. contr. Ctes.*, p. 479.—*Mitford's Greece*, vol. 7, p. 384), which continued until overthrown by the arts and machinations of Philip. Phocion was empowered by the Macedonian government to take all the requisite measures for restoring tranquillity, and he obtained some important successes over the Eubœan forces; but it does not appear that much advantage was ultimately derived from his victory. After this period Eubœa became attached to the Macedonian interests, until it was once more restored to freedom by the Romans, who wrested it from Philip, the son of Demetrius. (*Liv.*, 34, 51.)—This island, according to Strabo (444), extends from the Maliac Gulf along the coast of Locris, Bœotia, and Attica, a distance of about one thousand two hundred stadia; its greatest breadth nowhere exceeds one hundred and fifty stadia. (Compare *Scylax*, p. 23.) "Torn from the coast of Bœotia," says Pliny, "it is separated by the Euripus, the breadth of which is so insignificant as to allow a bridge to be thrown across. Of its two southern promontories, Geræstus looks towards Attica, Caphareus towards the Hellespont; Cenæum fronts the north. In breadth this island never exceeds twenty miles, but it is nowhere less than two. Reaching from Attica to Thessaly, it extends for one hundred and twenty miles in length. Its circuit is three hundred and sixty-five. On the side of Caphareus it is two hundred and twenty-five miles from the Hellespont."—The abundance and fertility of this extensive island in ancient times are sufficiently attested by Herodotus, who compares it with Cyprus (5, 31), and also by Thucydides (7, 28, and 8, 96). Its opulence is also apparent from the designation and value affixed to the talent, so frequently referred to by classic writers under the name of Euboïcum. From Strabo we learn that it was subject to frequent earthquakes, which he ascribes to the subterranean cavities with which the whole island abounds (447). The modern name of Eubœa is *Negropont*, formed, by a series of corruptions, from the word Euripus, which designated the narrow channel separating the island from the Bœotian coast. (*Cramer's Ancient Greece*, vol. 2, p. 121, *seqq.*)

Eubœĭcus, *belonging to Eubœa.* The epithet is also applied to Cumæ, because that city was built by a colony from Chalcis, a town of Eubœa. (*Ovid, Fast.*, 4, 257.—*Virg., Æn.*, 6, 2; 9, 710.)

Eubŭlĭdes, a native of Miletus, and successor of Euclid in the Megaric school. He was a strong opponent of Aristotle, and seized every opportunity of censuring his writings and calumniating his character. He introduced new subtleties into the art of disputation, several of which, though often mentioned as proof of great ingenuity, deserve only to be remembered as examples of egregious trifling. Of these sophistical modes of reasoning, called by Aristotle Eristic syllogisms, a few examples may suffice. 1. Of the sophism, called from the example, *The Lying*: if, when you speak the truth, you say, you lie, you lie: but you say you lie when you speak the truth; therefore, in speaking the truth, you lie. 2. *The Occult.* Do you know your father? Yes. Do you know this man who is veiled? No. Then you do not know your father, for it is your father who is veiled. 3. *Electra.* Electra, the daughter of Agamemnon, knew her brother and did not know him: she knew Orestes to be her brother, but she did not know that person to be her brother who was conversing with her. 4. *Sorites.* Is one grain a heap? No. Two grains? No. Three grains? No. Go on, adding one by one; and if one grain be not a heap, it will be impossible to say what number of grains make a heap. 5. *The Horned.* You have what you have not lost; you have not lost horns; therefore you have horns.—In such high repute were these silly inventions for perplexing plain truth, that Chrysippus wrote six books on the first of these sophisms; and Philetas, a Coan, died of a consumption, which he contracted by the close study which he bestowed upon it. (*Diog. Laert.*, 7, § 196—*Enfield's History of Philosophy*, vol. 1, p. 199).

Eubŭlus, a comic poet of Athens, born in the borough of Atarnea. He exhibited about B.C. 375. Eubulus, from his date, stood on the debateable ground between the first and second species of comedy; and, to judge from the fragments in Athenæus, who quotes more than fifty of his comedies by name, he must have written plays of both sorts. He composed, in all, 104 comedies. (*Theatre of the Greeks*, p. 119, 4th *ed.*)

Euchir, I. a painter, related, as is said, to Dædalus, and who, according to Theophrastus (*ap. Plin.*, 7, 56), introduced painting into Greece. The name, in truth, however, is merely a figurative one for a skilful artist generally. (Εὔχειρ, "*skilful*," "*dexterous.*")—II. A modeller, styled also Euchirus (*Pausan.*, 6, 4, 2), and one of the most ancient. He and Eugrammus are said to have accompanied Demaratus in his flight from Corinth to Etruria. (*Plin.*, 35, 12, 43.) Here again both names are figurative.—III. An Athenian sculptor. He made a statue of Mercury, which was placed at Phenea. (*Pausanias*, 8, 14, 7.) Pliny (34, 8, 19) places him among those artists who excelled in forming brazen statues of combatants at the public games, armed men, huntsmen, &c. On this account, Thiersch correctly infers that he flourished in a later age. (*Epoch.* 11, *Admot.*, p. 33.)

Euclĭdes, I. a native of Megara, founder of the Me-

garic or Eristic sect. Endowed by nature with a subtle and penetrating genius, he early applied himself to the study of philosophy. The writings of Parmenides first taught him the art of disputation. Hearing of the fame of Socrates, Euclid determined to attend upon his instructions, and for this purpose removed from Megara to Athens. Here he long remained a constant hearer and zealous disciple of the moral philosopher. And when, in consequence of the enmity which subsisted between the Athenians and Megarenans, a decree was passed by the former, that any inhabitant of Megara who should be seen in Athens should forfeit his life, he frequently came to Athens by night, from the distance of about twenty miles, concealed in a long female cloak and veil, to visit his master. (*Aul. Gell.*, 6, 10.) Not finding his natural propensity to disputation sufficiently gratified in the tranquil method of philosophising adopted by Socrates, he frequently engaged in the business and disputes of the civil courts. Socrates, who despised forensic contests, expressed some dissatisfaction with his pupil for indulging a fondness for controversy. (*Diog. Laert.*, 2, 30.) This circumstance probably proved the occasion of a separation between Euclid and his master; for we find him, after this time, at the head of a school in Megara (*Diog. Laert.*, 3, 6), in which his chief employment was to teach the art of disputation. Debates were conducted with so much vehemence among his pupils, that Timon said of Euclid, that he had carried the madness of contention from Athens to Megara. (*Diog. Laert.*, 6, 22.) That he was, however, capable of commanding his temper, appears from his reply to his brother, who, in a quarrel, had said, "Let me perish if I be not revenged on you:" "and let *me* perish," returned Euclid, "if I do not subdue your resentment by forbearance, and make you love me as much as ever."—In disputation, Euclid was averse to the analogical method of reasoning, and judged that legitimate argumentation consists in deducing fair conclusions from acknowledged premises. He held that there is one supreme good, which he called by the different names of Intelligence, Providence, God; and that evil, considered as an opposite principle to the sovereign good, has no existence. The supreme good, according to Cicero, he defined to be, that which is always the same. In this doctrine, in which he followed the subtlety of Parmenides rather than the simplicity of Socrates, he seems to have considered good abstractedly as residing in the Deity; and to have maintained, that all things which exist are good by their participation of the first good, and, consequently, that there is, in the nature of things, no real evil.—It is said, that when Euclid was asked his opinion concerning the gods, he replied, "I know nothing more of them than this, that they hate inquisitive persons." If this apophthegm be justly ascribed to Euclid, it may serve to prove, either that he had learned, from the precepts of Socrates, to think soberly and respectfully concerning the Divine Nature, or that the fate of that good man had taught him caution in declaring his opinions. (*Enfield's History of Philosophy*, vol. 1, p. 198, *seqq.*)—II. A celebrated mathematician of Alexandrea, considered by some to have been a native of that city, though the more received opinion makes the place of his birth to have been unknown. He flourished B.C. 280, in the reign of Ptolemy Lagus, and was professor of mathematics in the capital of Egypt. His scholars were numerous, and among them was Ptolemy himself. It is related, that the monarch having inquired of Euclid if there was not some mode of learning mathematics less barbarous, and requiring less attention than the ordinary one, Euclid, though otherwise of an amiable character, dryly answered, that there was "no *royal road* to geometry." It is to this little incident that nearly all our knowledge of the particulars of his life is limited. Euclid was the first, in fact, who established a mathematical school at Alexandrea, and it existed and maintained its reputation till the Mohammedan conquest of Egypt. Many of the fundamental principles of the pure mathematics had been discovered by Thales, Pythagoras, and other predecessors of Euclid; but to him is due the merit of having given a systematic form to the science, especially that part of it which relates to geometry. He likewise studied the cognate sciences of Astronomy and Optics; and, according to Proclus, he was the author of "Elements," "Data," "An introduction to Harmony," "Phænomena," "Optics," "Catoptrics," a treatise "On the division of Surfaces," "Porisms," &c. His most valuable work, "The Elements of Geometry," has been repeatedly published. All his works extant were published at Oxford, 1703, folio, by the Savilian professor of astronomy, David Gregory. The edition of Peyrard, however, is entitled to the praise of being the best. It appeared at Paris in 1814 and some of the following years, in 3 vols. 4to. This edition is accompanied with a double translation, one in Latin and the other in French. M. Peyrard consulted a manuscript of the latter part of the ninth century, which had belonged to the Vatican library, and was at that time in the French capital. By the aid of this he was enabled to fill various *lacunæ*, and to re-establish various passages which had been altered in all the other manuscripts, and in all the editions anterior to his own. Hence Peyrard is the only one that has given a complete text of the "Elements" and "Data;" for the "Phænomena," and the other works of Euclid, are rejected by him as spurious.—For some remarks on Euclid, consult *Delambre, Hist. de l'Astron. Ancien.*, vol. 1, p. 49, *seqq.*, and the preface to Peyrard's edition.

EUDAMIDAS, I. a son of Archidamus IV., brother to Agis IV. He succeeded to the Spartan throne, after his brother's death, B.C. 339. (*Pausan.*, 3, 10.)—II. A son of Archidamus, king of Sparta, who succeeded B.C. 268.

EUDOCIA, I. a Roman empress, wife to Theodosius the Younger. Her original name was Athenais, and she was the daughter of Leontius, an Athenian philosopher; but on her marriage she embraced Christianity, and received the baptismal name of Eudocia. She was a female of beauty and talent. She put into verse several books of the Old Testament, and wrote several paraphrases on some of the Jewish prophets, but became suspected by her husband of conjugal infidelity, and, being degraded, was allowed to seek a refuge in the Holy Land. Here she devoted herself to religious studies, but the jealousy of her suspicious husband still pursued her; and having learned that two priests, whom she had chosen as the companions of her exile, were accustomed to pay her frequent visits, and were loaded by her with presents, Theodosius sent Saturninus, one of the officers of his court, to Jerusalem, who put to death the two priests without even the formality of a trial. Irritated at this new insult, Eudocia caused Saturninus to be slain, a deed more likely to darken than avenge her innocence. The emperor contented himself with depriving her of all the badges of her rank, and reducing her to the condition of a private individual. She lived twenty years after this event, in the bitterest penitence, endeavouring to efface, by acts of piety, the crime which outraged honour had led her to commit. She died at the age of 67 years. (*Le Beau, Hist. du Bas-Empire*, vol. 7, p. 149.) The principal work, ascribed by some to Eudocia, is *Homerocentra* (Ὁμηρόκεντρα), or a life of our Saviour, in 2443 hexameters, formed from verses and hemistichs selected out of the poems of Homer. Others, however, make Pelagius, surnamed Patricius, who lived in the fifth century, its author. From a passage of Zonaras (*Annal.*, vol. 3, p. 37), a clew may be obtained for solving this difficulty. Pelagius would seem to have commenced the work in question, and Eudocia to have finished it. This princess has left, also, a

poem on the martyrdom of Cyprian. The best edition of the Homerocentra is that of Teucher, *Lips.*, 1798, 8vo.—II. The Younger, daughter of the preceding and of Theodosius II., married Valentinian III. After the assassination of her husband by Petronius Maximus, she was obliged to marry the usurper. Eudocia, out of indignation and revenge, called in Genseric, king of the Vandals, who came to Italy, plundered Rome, and carried Eudocia with him to Africa. Some years afterward she was sent back to Constantinople, where she died, A.D. 462.—III. The widow of Constantine Ducas, married Romanus Diogenes, an officer of distinction, A.D. 1068, and associated him with her on the throne. Three years after, Michael, her son, by means of a revolt, was proclaimed emperor, and caused his mother to be shut up in a convent, where she spent the rest of her life. She left a treatise on the genealogies of the gods and heroes, which displays an extensive acquaintance with the subject. It is printed in Villoison's *Anecdota Græca, Venet.*, 1781, 2 vols. 4to.

Eudoxus, I. a celebrated astronomer and geometrician, born at Cnidus, who flourished about 370 B.C. He studied geometry under Archytas, and afterward, in the course of his travels, went to Egypt, and was introduced to the notice of Nectanebis II., and by him to the Egyptian priests. He is highly celebrated for his skill in astronomy by the ancients, though none of his writings on this or any other branch of science are extant. The honour of bringing the celestial sphere and the regular astronomy from Egypt to Greece, belongs to him. After his return from Egypt, he taught astronomy and philosophy with great applause at Cyzicus, and afterward removed to Athens, where he opened a school, and was in such high repute as to be consulted on subjects of policy as well as science by deputies from all parts of Greece. Eudoxus is said, in fact, to have supported his school with so much reputation as to have excited the envy of even Plato himself. Proclus informs us, that Euclid very liberally borrowed from the elements of geometry composed by Eudoxus. Cicero calls him the greatest astronomer that ever lived; and we learn from Petronius, that he retired to the top of a very high mountain, that he might observe the celestial phenomena with more convenience than he could on a plain or in a crowded city. Strabo says, that the observatory of Eudoxus was at Cnidus. Vitruvius describes a sundial constructed by him. (*Diog. Laert.*, 8, 86, *seqq.*—*Cic., de Div.*, 2, 42.—*Petron., Arb.*, 88, 4.—*Strab.*, 119.—*Vitruv.*, 9, 9.) He died B.C. 352. His works are lost, but they served as materials to Aratus for the composition of his poem entitled the Phænomena. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 8.)—II. A native of Cyzicus, sent by Ptolemy VII., Euergetes, on a voyage to India, and, some years after, on a second voyage by Cleopatra, widow of that prince. It appears that he subsequently attempted the circumnavigation of Africa. (For an account of his movements, consult remarks under the article Africa, page 79, col. 2.)

Eudemus. *Vid.* Euhemerus.

Evenus, I. a name common to several epigrammatic poets, for some account of whom, consult *Jacobs, Catal. Poet. Epig.*—*Anthol. Græc.*, vol. 13, p. 893.—II. A river of Ætolia, rising, as Strabo (451) reports, in the country of the Bomienses, who occupied the northeast extremity of Ætolia. Ptolemy says (p. 87) that it flowed from Mount Callidromus, meaning the chain of Œta; which is sufficiently correct. Dicæarchus, with less truth, affirms that it rises in Mount Pindus. (*Stat., Græc.*, v. 61.) According to Strabo, it does not flow at first through the ancient Curetis, which is the district of Pleuron, but more to the east, by Chalcis and Calydon, after which it turns to the west, towards the plains in which the ancient Pleuron was situated; and finally, proceeding in a southerly direction, falls into the sea. Its more ancient name was Lyconnas. (*Strabo, l. c.*—Compare *Apollodorus*, 1, 7, 8.) The Evenus is rendered celebrated in fable, from the story of Nessus, who was slain here by Hercules for offering violence to Deianira. The modern name of the river is the *Fidari*. Near its mouth stood *Missolonghi*. (*Cramer's Anc. Greece*, vol. 2, p. 75.)

Euergetæ, a people of Upper Asia, whose true name was Ariaspæ. The Greeks called them Euergetæ, or *benefactors*, translating the Persian appellation which was added to their name, and which Freinshemius suspects, from Herodotus (8, 85), to have been *Orosangæ*. This title they are said to have received in return for succours afforded to the army of Cyrus, when it was suffering, in these regions, from cold and hunger. (*Curt.*, 7, 3.) They dwelt near the river Etymander, the modern *Hindmend* (*Arrian, Exp. Alex.*, 4, 6, 12), between Drangiana and Arachosia, and in the vicinity of the modern city of *Dercasp*, in whose name traces of the ancient one appear. (Compare *Schmieder, ad Curt., l. c.*)

Euergetes, a surname, signifying *benefactor*, given to Ptolemy III. and IV. of Egypt, as also to some kings of Syria, Pontus, &c.

Euganei, an ancient nation of Italy, said to have once occupied all the country to which the Veneti, its subsequent possessors, communicated the name of Venetia. (*Liv.*, 1, 1.) Driven from their ancient abodes, they appear to have retired across the *Adige* (Athesis), and to have settled on the shores of the lakes Benacus and Isæus, and in the adjacent valleys. Pliny (5, 20) says, on the authority of Cato, that they held at one time thirty-four towns: these were admitted to the rights of Latin cities under Augustus. (*Cramer's Anc. Italy*, vol. 1, p. 74.)

Eugenius, I. a general who opposed Diocletian, A.D. 290; but was slain the very same day at the gates of Antioch, while attempting to make himself master of that city.—II. A usurper in the reign of Theodosius the Great, of Gallic extraction, A.D. 392. He was defeated, taken prisoner, and put to death, after having held power for two years. (*Zosim.*, 4, 54, *seqq.*)

Euhemerus, a native of Messene, as is generally supposed, though, according to Brucker and others, he was of the island of Sicily. Being sent on a voyage of discovery by Cassander, king of Macedon, he came, as he himself stated, to an island called Panchaia, in the capital of which, Panara, he found a temple of the Triphylian Jupiter, where stood a column inscribed with a register of the births and deaths of many of the gods. Among these he specified Uranus, his sons Pan and Saturn, and his daughters Rhea and Ceres; as also Jupiter, Juno, and Neptune, who were the offspring of Saturn. Accordingly, the design of Euhemerus was to show, by investigating their actions, and recording the places of their births and burials, that the mythological deities were mere mortal men, raised to the rank of gods on account of the benefits which they had conferred upon mankind. Ennius translated this celebrated work of Euhemerus, which was entitled Ἱερὰ Ἀναγραφή. The translation, as well as the original work, excepting some fragments, is lost; but many particulars concerning Euhemerus, and the object of his history, are mentioned in a fragment of Diodorus Siculus, preserved by Eusebius. Some fragments have also been saved by St. Augustine; and long quotations have been made by Lactantius, in his treatise "*De Falsa Religione.*" This work was a covert attack on the established religion of the Greeks. Plutarch, who was associated with the priesthood, and all who were interested in the support of the popular creed, maintained that the whole work of Euhemerus, with the voyage to Panchaia, was an impudent fiction; and, in particular, it was urged, that no one except Euhemerus had ever seen or heard of

the land of Panchaia (*De Is. et Os.*): that the *Panchaia telhus* had been described in a flowery and poetical style, both by Diodorus Siculus and Virgil (*Georg.*, 2, 139), but not in such a manner as to determine its geographical position. The truth of the relation contained in the work of Euhemerus has been vindicated by modern writers, who have attempted to prove that Panchaia was an island of the Red Sea, which Euhemerus had actually visited in the course of his voyage. (*Mem. de l'Acad. des Inscrip.*, vol. 15.) But whether Euhemerus merely recorded what he had seen, or whether the whole book was not rather a device and contrivance of his own, it seems highly probable that the translation of Ennius gave rise to the belief of many Roman philosophers, who maintained or insinuated their conviction of the mortality of the gods, and whose writings have been so frequently appealed to by Farmer, in his able disquisition on the prevalence of the Worship of Human Spirits. (*Dunlop's Roman Literature*, vol. 1, p. 133.)

Eu͡ĭus, a surname of Bacchus, given him, according to the poets, by Jupiter, whom he was aiding in the contest with the giants. Jupiter was so delighted with his valour, that he called out to him, *εὖ γε*, "*Well done, oh son!*" Others suppose it to have originated from a cry of the Bacchantes, *Εὐοῖ*. (*Horat.*, *Od.*, 1, 18, 9; 2, 11, 17.)

Eulæus or Choaspes, a river of Persia, flowing near the city of Susa. The kings of Persia, according to Herodotus (1, 188), drank of no other; and, wherever they went, they were attended by a number of four-wheeled carriages, drawn by mules, in which the water of this river, being first boiled, was deposited in vessels of silver. Ælian relates (*V. H.*, 12, 40), that Xerxes, during his march into Greece, came to a desert place, and was exceedingly thirsty; his attendants with his baggage were at some distance, and proclamation was made, that whosoever had any of the water of the Choaspes should produce it for the use of the king. One person was found who possessed a small quantity, but it was quite putrid. Xerxes, however, drank it, and considered the person who supplied it as his friend and benefactor, since he must otherwise have perished with thirst.—Wahl (*Asien*, p. 736) derives the name Choaspes from the Persian *Khoah asp*, i. e., "strength of the mountain," "mountain-power," and considered it as applicable to all mountain-streams. The appellation of Eulæus, in Scripture *Ulai* (*Daniel*, 8, 2), is deduced by the same writer from the Pehlvi *Av halaêh*, i. e., "clear, pure water." D'Anville supposes the Choaspes to be the modern *Karoon;* but it is more probably the *Abzal*, which flows by the ruins which both Major Rennel and Mr. Kinneir have determined to be those of Susa.

Eumæus, son of Ctesius, king of Syros. He was carried off when quite young by Phœnician pirates, and sold to Laërtes, father of Ulysses, who brought him up carefully, and found in him a faithful follower and friend. Eumæus acted as the steward of Ulysses, and recognised his master, on the return of the latter, though after an absence of many years. (*Od.*, 14, 5, *seqq.*)

Eumēlus, I. a son of Admetus, king of Pheræ in Thessaly, by Alcestis, daughter of Pelias, and who married Iphthime the sister of Penelope. He went to the Trojan war, and had the fleetest horses in the Grecian army. He distinguished himself in the funeral games of Patroclus. (*Il.*, 2, 714.—*Id.*, 763, *seqq.*) —II. Son of Amphilytus, and one of the Corinthian line termed Bacchiadæ. He was the author of a history of Corinth in heroic verse. (*Pausan.*, 2, 1.) Eumelus joined Archias when the latter went to found Syracuse. (*Clem. Alex., Strom.*, lib. 1, p. 398.) Eusebius makes him to have flourished in the third Olympiad. (*Larcher, Chron. Herod.*, vol. 7, p. 448, 515.)

Eumēnes, I. a native of Cardia, a town of the Thracian Chersonese, and, though of humble birth, yet an important actor in the troubled times which followed the death of Alexander the Great. Being early taken into the service of Philip of Macedon, he served him for seven, and Alexander for thirteen years, in the confidential office of secretary. He also displayed great talent for military affairs through the Persian campaigns, and was one of Alexander's favourite and most esteemed officers. After Alexander's death, in the general division of his conquests, Cappadocia, Paphlagonia, and the coast of the Euxine, as far east as Trapezus, fell to Eumenes' share. This was an expectancy rather than a provision, for the Macedonian army had passed south of these countries in the march to Persia, and as yet they were unsubdued. Perdiccas, however, took arms to establish Eumenes in his new government, and did so at the expense of a single battle. To Perdiccas as regent, and, after his death, to the royal family of Macedon, Eumenes was a faithful ally through good and evil; indeed, he is the only one of Alexander's officers in whose conduct any appearance of gratitude or disinterestedness can be traced. When war broke out between Ptolemy and Perdiccas, B.C. 321, he was appointed by the latter to the chief command in Asia Minor, between Mount Taurus and the Hellespont (*Corn. Nep., Vit. Eum.*), to resist the expected invasion of Antipater and Craterus. The latter he defeated; but the death of Perdiccas in Egypt threw the balance of power into Antipater's hands, who made a new allotment of the provinces, in which Eumenes was omitted, and Cappadocia given to another. The task of reducing him was assigned to Antigonus, about B.C. 320. The rest of his life was spent in open hostility to, or doubtful alliance with, Antigonus, by whom he was at last put to death, having been delivered up to the latter by a portion of his own army. Eumenes was an admirable partisan soldier, brave, full of resources, and of unbroken spirit. We have his life written by Plutarch and Cornelius Nepos. (Consult *Droysen, Geschichte der Nachfolger Alexanders, Hamb.*, 1836.) Those parts of Diodorus Siculus (lib. 18) which relate to him, and Plutarch's Life, will be read with pleasure by all who are fond of military adventure. (*Encycl. Us. Knowl.*, vol. 10, p. 68.)—II. A king of Pergamus, the first of his name. He succeeded his uncle Philetærus on the throne, B.C. 263, and added much to the territory which he inherited from the latter, having even gained a victory, near Sardis, over Antiochus, son of Seleucus. After a reign of twenty-two years, he was succeeded by his cousin Attalus, whose father Attalus was the younger brother of Philetærus. The death of Eumenes was occasioned by his intemperate habits.—III. The second of the name, was son of Attalus I. He ascended the throne on his father's death, which took place at an advanced age, after a prosperous reign of 43 or 44 years. The new sovereign continuing to tread in his father's steps, and adhering to his policy, remained the firm friend of the Romans during all their wars against Antigonus and the kings of Macedonia, and received from them, in recompense of his fidelity and valuable assistance, all the territory conquered from Antiochus on this side of Mount Taurus. Prior to this period the territory of Pergamus did not extend beyond the gulfs of Elæa and Adramyttium. Waylaid by the hired assassins of Perses, king of Macedonia, he had nearly perished at Delphi (*Liv.*, 42, 14, *seqq.*), and yet he is represented by the Roman historian as subsequently favouring the cause of the man who sought to destroy him, and of having thereby incurred the ill-will and anger of the Roman people. (*Liv.*, 44, 13.—*Id.*, 46, 1, *seqq.*) With that arrogant nation past services were reckoned as nothing, if they were not accompanied by the most abject and slavish dependance. The King of Pergamus employed himself, during the leisure which a profound peace now afforded him, in embellishing his capital, and patroni-

sing the arts and sciences. The most lasting monument of his liberality in this respect was the great library which he founded, and which yielded only to that of Alexandrea in extent and value. (*Strab.*, 624.) It was from their being first used for writing in this library, that parchment skins were called "*Pergamenæ Chartæ.*" (*Varr., ap. Plin.*, 13, 11.) Plutarch informs us, that this vast collection, which consisted of no less than 200,000 volumes, was given by Antony to Cleopatra. (*Vit. Anton.*, c. 25.) Eumenes reigned 49 years, leaving an infant son, under the care of his brother Attalus, who administered affairs as regent for 21 years, with great success and renown. (*Vid.* Pergamus.)

EUMENĪA, a city of Phrygia, north of Peltæ, which probably derived its name from Eumenes, king of Pergamus. (*Steph. Byz., s. v.* Εὐμένεια.)

EUMENĪDES (*the kind goddesses*), a name given to the Erinnyes or Furies, goddesses whose business it was to avenge murder upon earth. They were also called *Semnæ* (Σεμναί) or "*venerated goddesses.*". The name Eumenides is commonly thought to have been used through a superstitious motive. (*Vid.* Furiæ.)

EUMENIDĪA, a festival in honour of the Eumenides or Furies. It was observed once a year with sacrifices and libations. At Athens none but freeborn citizens were allowed to participate in the solemnity, and of these, none but such as were of known virtue and integrity. (*Vid.* Eumenides.)

EUMOLPĪDÆ, a sacerdotal family or house, to which the priests of Ceres at Eleusis belonged. They claimed descent from the mythic Eumolpus. The Eumolpids had charge of the mysteries by hereditary right, and to this same sacerdotal line was expressly intrusted the celebration of the Thesmophoria. (*Vid.* Eumolpus, and consult *Creuzer, Symbolik*, vol. 4, p. 355, 442, 482, *seqq.*)

EUMOLPUS, son of Neptune and Chione, daughter of Boreas and Orithyia. Chione, to conceal her weakness, threw the babe into the sea, to the protection of his father. Neptune took him to Æthiopia, and gave him to his daughter Benthesicyme to rear. When Eumolpus was grown up, the husband of Benthesicyme gave him one of his two daughters in marriage; but Eumolpus, attempting to offer violence to the sister of his wife, was forced to fly. He came with his son Ismarus to Tegyrius, a king of Thrace, who gave his daughter in marriage to Ismarus. But Eumolpus, being detected plotting against Tegyrius, was once more forced to fly, and came to Eleusis. Ismarus dying, Tegyrius became reconciled to Eumolpus, who returned to Thrace, and succeeded him in his kingdom. War breaking out between the Athenians and Eleusinians, the latter invoked the aid of their former guest. A contest ensued, and, according to the account given by Apollodorus (3, 15, 4), Eumolpus fell in battle against Erechtheus. Pausanias, however, states (1, 38, 3), that there fell in this conflict, on the one side Erechtheus, and on the other Immaradus, son of Eumolpus; and that the war was ended on the following terms: the Eleusinians were to acknowledge the power of Athens, but were to retain the rites of Ceres and Proserpina, and over these Eumolpus and the daughters of Celeus, king of Eleusis, were to preside. Other authorities, however, make the agreement to have been as follows: the descendants of Eumolpus were to enjoy the priestly office at Eleusis, while the descendants of Erechtheus were to occupy the Attic throne. (*Schol. mscr. Aristid. ad Panathen.*, p. 118.—*Creuzer, Symbolik*, vol. 4, p. 344, *not.*)—Here we find a physical myth in unison with an historical legend. It was a tradition in Attica, that the sacred family of the Eumolpids belonged to the mythic Thracians, whom we find sometimes on Helicon, sometimes in Thrace. The present legend, by making Eumolpus a son of the sea-god, and grandson of the north wind, and giving him a son named Ismarus, plainly intended to deduce the Eumolpids from Thrace, while the name Tegyrius would seem to point to Bœotia, where there was a town named Tegyra. (*Keightley's Mythology*, p. 383.)

EUNAPĪUS, a native of Sardis in Lydia. He flourished in the fourth century, and was a kinsman of the sophist Chrysanthus, at whose request he wrote the lives of the philosophers of his time. The work has been characterized by Brucker as a mass of extravagant tales, discovering a feeble understanding, and an imagination prone to superstition. Besides being a sophist, he was an historian, and practised physic. He wrote a history of the Cæsars from Claudius II. to Arcadius and Honorius, of which only a fragment remains. The lives of the philosophers was published with a Latin version by Junius, *Antv.*, 1568, and by Commelinus in 1596.

EUPĀTOR, a surname given to many of the Asiatic princes, particularly to Mithradates VII. of Pontus, and Antiochus V. of Syria.

EUPATORĪA, I. a town of Pontus, at the confluence of the Lycus and Iris. It was begun by Mithradates under the name Eupatoria, and received from Pompey, who finished it, the title of Magnopolis. (*Strab.*, 556.) Its site appears to correspond with that of the modern *Tchenikeh.* (*Mannert, Geogr.*, vol. 6, pt. 2, p. 471.)—II. A town in the northwestern part of the Tauric Chersonese, on the Sinus Carcinites. It was founded by one of the generals of Mithradates, and is supposed to answer to the modern *Koslof* or *Goslew.* (*Mannert, Geogr.*, vol. 4, p. 294.)

EUPHĪES, succeeded Androcles on the throne of Messenia, and in his reign the first Messenian war began. He died B.C. 730. (*Pausan.*, 4, 5, 6.)

EUPHORBUS, a Trojan, son of Panthoüs, renowned for his valour; he wounded Patroclus, and was killed by Menelaus. (*Il.*, 17, 60.) Pausanias relates (2, 17) that in the temple of Juno, near Mycenæ, a votive shield was shown, said to be that of Euphorbus, suspended there by Menelaus. Pythagoras, who maintained the transmigration of souls, affirmed, that, in the time of the Trojan war, his soul had animated the body of Euphorbus; and as a proof of the truth of his assertion, he is said to have gone into the temple where the shield was hanging, and to have recognised and taken it down. Maximus Tyrius (28, p. 288, *ed. Dav.*) speaks of an inscription on the shield, which proved it to have been offered by Menelaus to Minerva. Ovid (*Met.*, 15, 160) lays the scene of the fable in the temple of Juno at Argos; while Tertullian (*de Anima*, p. 215) makes the shield to have been an offering at Delphi. Diogenes Laertius, finally, gives the temple of Apollo among the Branchidæ, near the city of Miletus, as the place where the wonder was worked (8, 4, *seq.*)

EUPHORĪON, I. a tragic poet of Athens, son of Æschylus. He conquered four times with posthumous tragedies of his father's composition, and also wrote several dramas himself. One of his victories is commemorated in the argument to the Medea of Euripides, where we are told that Euphorion was first, Sophocles second, and Euripides third with the Medea. Olymp. 87, 2, B.C. 431. (*Suid.*—*Theatre of the Greeks*, p. 95, 4th *ed.*)—II. An epic and epigrammatic poet, born at Chalcis in Eubœa, B.C. 276, and who became librarian to Antiochus the Great. He wrote various poems, entitled "Hesiod," "Alexander," "Arius," "Apollodorus," &c. His "Mopsopia" or "Miscellanies" (*Μοψοπία ἢ ἄτακτα*) was a collection, in five books, of fables and histories relative to Attica, a very learned work, but rivalling in obscurity the Cassandra of Lycophron. The fifth book bore the title of "*Chiliad*" (*Χιλιάς*), either because it consisted of a thousand verses, or because it contained the ancient oracles that referred to a period of a thousand years. Perhaps, however, each of the five books con-

tained a thousand verses, for the passage of Suidas respecting this writer is somewhat obscure and defective, and Eudoxia, in the "Garden of Violets," speaks of a fifth Chiliad, entitled Περὶ Χρησμῶν, "Of Oracles." Quintilian recommends the reading of this poet, and Virgil is said to have esteemed his productions very highly. A passage in the tenth Eclogue (v. 50, *seqq.*), and a remark made by Servius (*ad Eclog.*, 6, 72), have led Heyne to suppose, that C. Cornelius Gallus, the friend of Virgil, had translated Euphorion into Latin verse. This poet was one of the favourite authors of the Emperor Tiberius, one of those whom he imitated, and whose busts he placed in his library. The fragments of Euphorion were collected and published by Meineke, in his work "*De Euphorionis Chalc. vita et scriptis*," *Gedani*, 1823, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 122.)

Euphranor, an eminent statuary and painter of Corinth. He flourished about the 104th Olympiad, B.C. 362. Pliny gives an enumeration of his works. (*Plin.*, 35, 8, 19.—Compare *Pausan.*, 1, 3, 2, and the remarks of *Fuseli*, in his *Lecture on Ancient Painting*, p. 67.)

Euphrates, I. a native of Oreus in Eubœa, and a disciple of Plato. He quitted Athens for the court of Perdiccas, king of Macedonia, with whom he became a favourite. After the death of this monarch he returned to his country, and headed a party against Philip, the successor of Perdiccas and father of Alexander. Being shut up, however, within the walls of Oreus, he put an end to his own life. According to some, he was killed by order of Parmenio.—II. A Stoic philosopher, and native of Alexandrea, who flourished in the second century. He was a friend of the philosopher Apollonius Tyaneus, who introduced him to Vespasian. Pliny the younger (*Epist.*, 1, 10) gives a very high character of him. When he found his strength worn out by disease and old age, he voluntarily put a period to his life by drinking hemlock, having first, for some unknown reason, obtained permission from the Emperor Hadrian. (*Enfield, Hist. Philos.*, vol. 2, p. 119, *seqq.*)—III. One of the most considerable and best known rivers of Asia. The Euphrates rises near Arze, the modern *Erze-Roum*. Its source is among mountains, which Strabo makes to be a part of the most northern branch of Taurus. At first it is a very inconsiderable stream, and flows to the west, until, encountering the mountains of Cappadocia, it turns to the south, and, after flowing a short distance, receives its southern arm, a large river coming from the east, and rising in the southern declivity of the range of Mount Ararat. This southern arm of the Euphrates is the Arsanias, according to Mannert, and is the river D'Anville mentions as the Euphrates which the ten thousand crossed in their retreat (*Anab.*, 4, 5), and of which mention is made by Pliny in reference to the campaigns of Corbulo. The Euphrates, upon this accession of waters, becoming a very considerable stream, descends rapidly, in a bending course, nearly W.S.W. to the vicinity of Samosata. The range of Amanus here preventing its farther progress in this direction, it turns off to the S.E., a course which it next pursues, with some little variation, until it reaches Circesium. To the south of this place it enters the immense plains of *Sennar*; but, being repelled on the Arabian side by some sandy and calcareous heights, it is forced to run again to the S.E. and approach the Tigris. In proportion as these two rivers now approximate to one another, the intermediate land loses its elevation, and is occupied by meadows and morasses. Several artificial communications, perhaps two or three which are natural, form a prelude to the approaching junction of the rivers, which finally takes place near *Coma*. The river formed by their junction is called *Shat-al-Arab*, or the river of Arabia. It has three principal mouths, besides a small outlet; these occupy a space of thirty-six miles. The southernmost is the deepest, and freest in its current. Bars of sand, caused by the river, and which change in their form and situation, render the approach dangerous to the mariner. The tide, which rises above *Bassora*, and even beyond *Coma*, meeting with violence the downward course of the stream, raises its waters in the form of frothy billows.—Some of the ancients describe the Euphrates as losing itself in the lakes and marshes to the south of Babylon. (*Arrian*, 7, 7.—*Mela*, 3, 8.—*Plin.*, 5, 26.) Others consider the river formed by the union of the two as entitled to a continuation of the name of Euphrates. (*Strab.*, 2, p. 132; 15, p. 1060.) According to some, the Euphrates originally entered the sea as a separate river, the course of which the Arabs stopped up by a mound. (*Plin.*, 6, 27.) This last opinion has been in some measure revived by Niebuhr, who supposes that the canal of *Naar-Sares*, proceeding from the Euphrates on the north of Babylon, is continued without interruption to the sea. But uncertainty must always prevail with regard to this and other points connected with the Euphrates, both from the inundations of the river, which render this flat and moveable ground continually liable to change, as well as from the works of human labour. The whole length of the Euphrates, including the *Shat-al-Arab*, is 1147 English miles. Its name is the Greek form of the original appellation *Phrath*, which signifies *fruitful* or *fertilizing*; the prefix *eu*, being corrupted from the Oriental article. The Oriental name is sometimes also written *Perath*, as in *Gen.*, 2, 14, 15, 18, and *Joshua*, 1, 4. By the Arabians the river is called *Forat*. The epithet *fertilis* is applied to it by Lucan, Sallust, Solinus, and Cicero. The modern name of the Arsanias is *Morad-Siai*, or the waters of desire. (*Malte-Brun*, vol. 2, p. 100, *seqq.*, *Am. ed.*)

Euphrosyne (*Joy*), one of the Graces, sister to Aglaia and Thalia. (*Pausan.*, 9, 35.)

Eupŏlis, a writer of the old comedy, was born at Athens about the year 446 B.C. (*Clinton, Fast. Hell.*, vol. 1, p. 63.) He was therefore a contemporary of Aristophanes, who, in all probability, was born a year or two after. Eupolis is supposed to have exhibited for the first time in B.C. 429. In B.C. 425 he was third with his Νουμηνίαι, when Cratinus was second, and Aristophanes first. In B.C. 421 he brought out his Μαρικᾶς and his Κόλακες; one at the Dionysia ἐν Ληναίοις, the other at those ἐν ἄστει; and in a similar way his Αὐτόλυκος and Ἀστρατευτοί the following year. (*Schol. in Aristoph., Nub.*, 552, 592.—*Athen.*, 5, p. 216.—*Schol. in Aristoph., Pac.*, 803.) The titles of more than twenty of his comedies have been collected by Meursius. A few fragments remain. Eupolis was a bold and severe satirist on the vices of his day and city. Persius (1, 124) terms him "*iratum*." (Compare *Horat., Sat.*, 1, 4, 1, *seqq.*) In the Μαρικᾶς he attacked Hyperbolus. (*Aristoph., Nubes*, 551.) In the Αὐτόλυκος he ridiculed the handsome pancratiast of that name; in the Ἀστράτευτοι, which was probably a pasquinade, he lashed the useless and cowardly citizens of Athens, and denounced Melanthus as an epicure. In the Βαπταί he inveighed against the effeminacy of his countrymen. (*Schol. in Aristoph., Pac.*, 803.) In his Λακεδαίμονες he assailed Cimon, accusing him, among other charges, of an unpatriotic bias towards everything Spartan. (Compare *Plutarch, Vit. Cim.*, c. 16, who says that this play had a great influence on the public feeling.) Aristophanes seems to have been on bad terms with Eupolis, whom he charges with having pillaged the materials for his Μαρικᾶς from the Ἱππῆς (*Nubes*, 551, *seqq.*), and with making scurrilous jokes on his premature baldness. (*Schol. ad Nub.*, 532.) Eupolis appears to have been a warm admirer of Pericles as a statesman and as a man (*Schol. ad Aristoph., Acharn.*, p. 794, *Dindorf*), as it was reasonable that such a comedian should be, if it

be true that he owed his unrestrained license of speech to the patronage of that celebrated minister. His death was generally ascribed to the vengeance of Alcibiades, whom he had lampooned, probably in the Βάπται. (*Cicero, ad Att.*, 6, 1.) By his orders, according to the common account, Eupolis was thrown overboard during the passage of the Athenian armament to Sicily (B.C. 415). Cicero, however, calls this story a vulgar error; since Eratosthenes, the Alexandrean librarian, had shown that several comedies were composed by Eupolis some time after the date assigned to this pseudo-assassination. His tomb, too, according to Pausanias, was erected on the banks of the Asopus by the Sicyonians, which makes it most probable that this was the place of his death. (*Theatre of the Greeks*, p. 102, *seq.*, *4th ed.*)

Euripides, I. a celebrated Athenian tragic poet, son of Mnesarchus and Clito, of the borough Phlya, and the tribe Cecropis. (*Diog. Laert.*, 2, 45.—*Suidas, s. v.* Εὐριπ.—Compare the Life by Thom. Magister, and the anonymous Life published by Elmsley.) He was born Olymp. 75, 1, B.C. 480, in Salamis, on the very day of the Grecian victory near that island. (*Plut., Symp.*, 8, 1.) His mother Clito had been sent over to Salamis, with the other Athenian women, when Attica was given up to the invading army of Xerxes; and the name of the poet, which is formed like a patronymic from the Euripus, the scene of the first successful resistance to the Persian navy, shows that the minds of his parents were full of the stirring events of that momentous crisis. Aristophanes repeatedly imputes meanness of extraction, by the mother's side, to Euripides. (*Thesmoph.*, v. 386.—*Ibid.*, v. 455.—*Acharn.*, v. 478.—*Equit.*, v. 17.—*Ranæ*, v. 840.) He asserts that she was an herb-seller; and, according to Aulus Gellius (15, 20), Theophrastus confirms the comedian's sarcastic insinuations. Philochorus, on the contrary, in a work no longer extant, endeavoured to prove that the mother of our poet was a lady of noble ancestry. (*Suidas, s. v.* Εὐριπ.) Moschopulus also, in his life of Euripides, quotes this testimony of Philochorus. A presumptive argument in favour of the respectability of Euripides, in regard to birth, is given in Athenæus (10, p. 424), where he tells us Ὑλνοχόουν τε παρὰ τοῖς ἀρχαίοις οἱ εὐγενέστατοι παῖδες· a fact which he instances in the son of Menelaus and in *Euripides*, who, according to Theophrastus, officiated, when a boy, as cup-bearer to a chorus composed of the most distinguished Athenians in the festival of the Delian Apollo. Whatever one or both his parents might *originally* have been, the costly education which the young Euripides received intimates a certain degree of wealth and consequence as *then* at least possessed by his family. The pupil of Anaxagoras, Protagoras, and Prodicus (an instructer so notorious for the extravagant terms which he demanded for his lessons), could not have been the son of persons at that time very mean or poor. It is most probable, therefore, that his father was a man of property, and made a marriage of disparagement. In early life we are told that his father made Euripides direct his attention chiefly to gymnastic exercises, and that, in his seventeenth year, he was crowned in the Eleusinian and Thesean contests. (*Aul. Gell.*, 15, 20.) The scholiast memoirs of Euripides ascribe this determination of the father to an oracle, which was given him when his wife was pregnant of the future dramatist, wherein he was assured that the child

—ἐς κλέος ἐσθλὸν ὀρούσει,
Καὶ στεφέων ἱερῶν γλυκερὴν χάριν ἀμφιβαλεῖται.

This he interpreted of gymnastic glory and garlands. It does not appear, however, that Euripides was ever actually a candidate in the Olympic games.—The genius of the young poet was not dormant while he was occupied in these mere bodily accomplishments; and even at this early age he is said to have attempted dramatic composition. (*Aul. Gell.*, 15, 20.) He seems to have also cultivated a natural taste for painting. (*Thom. Mag. in Vit.—Vit. Anonym.—Vit. Moschop.*) Some of his pictures were long afterward preserved at Megara. At length, quitting the gymnasium, he applied himself to philosophy and literature. Under the celebrated rhetorician Prodicus, one of the instructers of Pericles, he acquired that oratorical skill for which his dramas are so remarkably distinguished. It is on this account that Aristophanes tauntingly terms him ποιητὴν ῥηματίων δικανικῶν (*Pax.*, 534). He likewise repeatedly ridicules him for his ἀντιλογίαι, λογισμοί, and στροφαί (*Ranæ*, 775); his περιπατοί, σοφίσματα, &c. Quintilian, however, in comparing Sophocles with Euripides, strongly recommends the latter to the young pleader as an excellent instructer. Cicero, too, was a great admirer of Euripides, perhaps more particularly so for the oratorical excellence commended by Quintilian. He was no less a favourite with his brother Quintus. (*Ep. ad Fam.*, 16, 8.)—From Anaxagoras he imbibed those philosophical notions which are occasionally brought forward in his works. (Compare *Valckenaer, Diatrib.*, 4, 5, 6.—*Bouterweck, de Philosophia Euripidea*, published in *Miscell. Græc. Dramat.*, p. 163, *seqq.*, Grant, Cambridge.) Here, too, Pericles was his fellow-disciple. With Socrates, who had studied under the same master, Euripides was on terms of the closest intimacy, and from him he derived those moral gnomæ so frequently interwoven into his speeches and narrations. Indeed, Socrates was even suspected of largely assisting the tragedian in the composition of his plays.—Euripides began his public career as a dramatic writer, Olymp. 81, 2, B.C. 455, in the twenty-fifth year of his age. On this occasion he was the third with a play called the *Pleiades*. In Olymp. 84, 4, B.C. 441, he won the prize. In Olymp. 87, 2, B.C. 431, he was third with the *Medea*, the *Philoctetes*, the *Dictys*, and the *Theristæ*, a satyric drama. His competitors were Euphorion and Sophocles. He was first with the *Hippolytus*, Olymp. 88, 1, B.C. 428, the year of his master's (Anaxagoras's) death: second, Olymp. 91, 2, B.C. 415, with the *Alexander* (or *Paris*), the *Palamedes*, the *Troades*, and the *Sisyphus*, a satyric drama. It was in this contest that Xenocles was first. (*Ælian., V. H.*, 2, 8.) Two years after this the Athenians sustained the total loss of their armament before Syracuse. In his narration of this disaster, Plutarch gives an anecdote (*Vit. Nic.*), which, if true, bears a splendid testimony to the high reputation which Euripides then enjoyed. Those among the captives, he tells us, who could repeat any portion of that poet's works, were treated with kindness, and even set at liberty. The same author also informs us, that Euripides honoured the soldiers who had fallen in that siege with a funeral poem, two lines of which he has preserved. The *Andromeda* was exhibited Olymp. 92, 1, B.C. 412; the *Orestes*, Olymp. 93, 1, B.C. 408. Soon after this time the poet retired into Magnesia, and from thence into Macedonia, to the court of Archelaüs. As in the case of Æschylus, the motives for this self-exile are obscure and uncertain. We know, indeed, that Athens was by no means the most favourable residence for distinguished literary merit. The virulence of rivalry raged unchecked in a licentious democracy, and the caprice of a petulant multitude would not afford the most satisfactory patronage to a high-minded and talented man. Report, too, insinuates that Euripides was unhappy in his own family. His first wife, Melito, he divorced for adultery; and in his second, Chœrila, he was not more fortunate on the same score. To the poet's unhappiness in his matrimonial connexions Aristophanes refers in his *Ranæ* (v. 1045, *seqq.*). Envy and enmity among his fellow-citizens, infidelity and domestic vexations at home, would prove no small inducements to

the poet to accept the invitations of Archelaüs. Perhaps, too, a prosecution in which he became involved, on a charge of impiety, grounded upon a line in the Hippolytus (*Aristot., Rhet.*, 3, 15), might have had some share in producing this determination to quit Athens; nor ought we to omit, that, in all likelihood, his political sentiments may have exposed him to continual danger. In Macedonia he is said to have written a play in honour of Archelaüs, and to have inscribed it with his patron's name, who was so much pleased with the manners and abilities of his guest as to appoint him one of his ministers. He composed in this same country also some other dramatic pieces, in one of which (the *Bacchæ*) he seems to have been inspired by the wild scenery of the land to which he had come. No farther particulars are recorded of Euripides, except a few apocryphal anecdotes and apophthegms. His death is said to have been, like that of Æschylus, in its nature extraordinary. Either from chance or malice, the aged dramatist was exposed, according to the common account, to the attack of some ferocious hounds, and by them so dreadfully mangled as to expire soon afterward, in his seventy-fifth year. This story, however, is clearly a fabrication, for Aristophanes in the Frogs would certainly have alluded to the manner of his death, had there been anything remarkable in it. He died B.C. 406, on the same day on which Dionysius assumed the tyranny. (*Clinton, Fast. Hellen.*, vol. 1, p. 81.) The Athenians entreated Archelaüs to send the body to the poet's native city for interment. The request was refused, and, with every demonstration of grief and respect, Euripides was buried at Pella. A cenotaph, however, was erected to his memory at Athens.—"If we consider Euripides by himself," observes Schlegel (vol. 1, p. 198, *seqq.*), "without any comparison with his predecessors; if we select many of his best pieces, and some single passages of others, we must bestow extraordinary praise upon him. On the other hand, if we view him in connexion with the history of his art; if in his pieces we always regard the whole, and particularly his object, as generally displayed in those which have come down to us, we cannot forbear blaming him strongly, and on many accounts. There are few writers of whom so much good and so much ill may be said with truth. His mind, to whose ingenuity there were no bounds, was exercised in every intellectual art; but this profusion of brilliant and amiable qualities was not governed in him by that elevated seriousness of disposition, or that vigorous and artist-like moderation, which we revere in Æschylus and Sophocles. He always strives to please alone, careless by what means. Hence he is so unequal to himself. He sometimes has passages overpoweringly beautiful, and at other times sinks into real lowness of style. With all his faults, he possesses astonishing ease, and a sort of fascinating charm.—We have some cutting sayings of Sophocles concerning Euripides, although the former was so void of all the jealousy of an artist that he mourned over the death of the latter; and, in a piece which he shortly after brought upon the stage, did not allow his actors the ornament of a garland. I hold myself justified in applying to Euripides particularly, those accusations of Plato against the tragic poets, that they gave up men too much to the power of the passions, and made them effeminate by putting immoderate lamentations into the mouths of their heroes, because their groundlessness would be too clear if referred to his predecessors. The jeering attacks of Aristophanes are well known, but have not always been properly estimated and understood. Aristotle brings forward many important causes for blame; and when he calls Euripides 'the most tragic of poets' (*Poet.*, 13, 10), he by no means ascribes to him the greatest perfection in the tragic art generally; but he means, by this phrase, the effect which is produced by unhappy catastrophes; since he immediately subjoins 'although he does not arrange the rest well.' Lastly, the scholiast on Euripides contains many short and solid critiques on single plays, among which may possibly be preserved the judgments of the Alexandrean critics; of whom Aristarchus, by his soundness and acuteness, deserved that his name should be proverbially used to signify a genuine critic. In Euripides we no longer find the essence of ancient tragedy pure and unmixed; its characteristic features are already partly effaced. These consist principally in the idea of destiny which reigns in them, in ideal representation, and the importance of the chorus. The idea of destiny had, indeed, come down to him from his predecessors as his inheritance, and a belief in it is inculcated by him, according to the custom of the tragedians; but still, in Euripides, destiny is seldom considered as the inviaible spirit of all poetry, the fundamental thought of the tragic world. It will be found that this idea may be taken in a severe or mild point of view; and that the gloomy fearfulness of destiny, in the course of a whole trilogy, clears up, till it indicates a wise and good providence. Euripides, on the other hand, drew it from the regions of infinity, and, in his writings, inevitable necessity often degenerates into the caprice of chance. Hence he can no longer direct it to its proper aim, namely, that of elevating, by its contrast, the moral free-will of man. Very few of his pieces depend on a constant combat against the dictates of destiny, or an equally heroic subjection to them. His men, in general, suffer, because they must, and not because they are willing. The contrasted subordination of ideal loftiness of character and passion, which in Sophocles, as well as in the graphic art of the Greeks, we find observed in this order, are in him exactly reversed. In his plays passion is the most powerful; his secondary care is for character; and if these endeavours leave him sufficient room, he seeks now and then to bring in greatness and dignity, but more frequently amiability. The dramatis personæ of a tragedy cannot be all alike free from faults, as otherwise hardly any strife could take place among them, and consequently there could be no complication of plot. But Euripides has, according to the doctrine of Aristotle (*Poet.*, 15, 7.—*Ibid.*, 26, 31), frequently represented his personages as bad without any necessity; for example, Menelaus in the Orestes. Tradition, hallowed by popular belief, reported great crimes of many ancient heroes; but Euripides, from his own free choice, falsely imputes to them traits at once mean and malicious. More especially, it is by no means his object to represent the race of heroes as pre-eminent above the present one by their mighty stature, but he rather takes pains to fill up or to arch over the chasm between his contemporaries and that wondrous olden time, and secretly to espy the gods and heroes of the other side in their undress; against which sort of observation, as the saying goes, no man, however great, can be proof. His manner of representation, as it were, presumes to be intimate with them: it does not draw the supernatural and the fabulous into the circle of humanity, but into the limits of an imperfect individual. This is what Sophocles meant when he said that he himself represented men as they should be, Euripides as they were. Not as if his own characters could always be held up as patterns of irreproachable behaviour: his saying referred to their ideal loftiness of character and manners. It seems to be a design of Euripides always to remind his spectators, 'See, those beings were men; they had just such weaknesses, and acted from exactly the same motives that you do, that the meanest among you does.' Hence he paints with great delight the weak sides and moral failings of his personages; nay, more, he even makes them exhibit them in frank self-confessions. They frequently are not only mean, but boast of it as if it must be so.—In his dramas the chorus is generally

an unessential ornament; its songs are often altogether episodical, without reference to the action; more glittering than energetic or really inspired. 'The chorus,' says Aristotle (*Poet.*, 18, 21), 'must be considered as one of the actors, and as a part of the whole; it must endeavour to assist the others; not as Euripides, but as Sophocles, employs it.' The ancient comic writers enjoyed the privilege of sometimes making the chorus address the audience in their own name; this was called a Parabasis. Although it by no means belongs to tragedy, yet Euripides, according to the testimony of Julius Pollux, often employed it, and so far forgot himself in it, that, in the piece called '*The Daughters of Danaus*,' he made the chorus, consisting of women, use grammatical forms which belonged to the masculine gender alone. Thus our poet took away the internal essence of tragedy, and injured the beautiful symmetry of its exterior structure. He generally sacrifices the whole to parts, and in these, again, he rather seeks after extraneous attractions than genuine poetic beauty. In the music of the accompaniments he adopted all the innovations of which Timotheus was the author, and selected those measures which are most suitable to the effeminacy of his poetry. He acted in a similar way as regarded prosody; the construction of his verses is luxuriant, and approaches irregularity. This melting and unmanly turn would indubitably, on a close examination, show itself in the rhythm of his choruses. He everywhere superfluously brings in those merely corporeal charms, which Winckelmann calls a flattery of the coarse outward sense; everything which is stimulating or striking, or, in a word, which has a lively effect, without any real intrinsic value for the mind and the feelings. He strives after effect in a degree which cannot be conceded even to a dramatic poet. Thus, for example, he seldom lets any opportunity escape of having his personages seized with sudden and groundless terror; his old men always complain of the infirmities of old age, and are particularly given to mount, with tottering knees, the ascent from the orchestra to the stage, which frequently, too, represented the declivity of a mountain, while they lament their wretchedness. His object throughout is emotion, for the sake of which he not only offends against decorum, but sacrifices the connexion of his pieces. He is forcible in his delineations of misfortune; but he often lays claim to our pity, not for some internal pain of the soul, a pain too retiring in its nature, and borne in a manly manner, but for mere corporeal suffering. He likes to reduce his heroes to a state of beggary; makes them suffer hunger and want, and brings them on the stage with all the exterior signs of indigence, covered with rags, as Aristophanes so humorously throws in his teeth in the Acharnians (v. 410–448).—Euripides had visited the schools of the philosophers, and takes a pride in alluding to all sorts of philosophical theories; in my opinion, in a very imperfect manner, so that one cannot understand these instructions unless one knows them beforehand. He thinks it too vulgar to believe in the gods in the simple way of the common people, and therefore takes care, on every opportunity, to insinuate something of an allegorical meaning, and to give the world to understand what an equivocal sort of creed he has to boast of. We can distinguish in him a twofold personage: the poet, whose productions were dedicated to a religious solemnity, who stood under the protection of religion, and must therefore honour it on that account likewise, and the sophist, with philosophical pretensions, who, in the midst of the fabulous miracles connected with religion, from which he drew the subjects of his pieces, endeavoured to bring out his sceptical opinions and doubts. While on the one hand he shakes the foundations of religion, on the other hand he plays the part of a moralist; in order to become popular, he applies to the heroic ages what would hold good only of the social relations of his contemporaries. He strews up and down a multitude of moral maxims, in which he contradicts himself, that are generally trite and often entirely false. With all this ostentation of morality, the intention of his pieces, and the impression which, on the whole, they produce, is sometimes extremely immoral. It is related of him, that he made Bellerophon come on the stage with a contemptible panegyric on riches, in which he preferred them before every domestic joy; and said, at last, 'If Venus (who had the epithet of golden) shone like gold, she would indeed deserve the love of men.' (*Seneca, Epist.*, 115.) The audience, enraged at this, raised a great tumult, and were proceeding to stone the orator as well as the poet. Euripides, on this, rushed forward and exclaimed, 'Wait patiently till the end; he will fare accordingly.' Thus also he is said to have excused himself against the accusation, that his Ixion spoke too abominably and blasphemously, by replying, that, in return, he had not concluded the piece without making him revolve on the wheel. But this shift of poetic justice, to atone for the representation of wickedness, does not take place in all his dramas. The bad frequently escape; lies and other knavish tricks are openly taken into protection, especially when he falsely attributes to them noble motives. He has also great command of that treacherous sophistry of the passions which gives things only one appearance. The following verse (*Hippol.*, 608) is notorious for its apology for perjury; indeed, it seems to express what casuists call mental reservation:

'My tongue took an oath, but my mind is unsworn.'

In the connexion in which this verse is spoken, it may indeed be justified, as far as regards the reason for which Aristophanes ridicules it in so many ways; but still the formula is pernicious on account of the turn which may be given it. Another sentiment of Euripides (*Phœniss.*, 534), 'It is worth while committing injustice for the sake of empire, in other things it is proper to be just,' was continually in the mouth of Cæsar, in order to make a wrong application of it. (*Sueton., Vit. Cæs.*, 30.—Compare *Cic., de Off.*, 3, 21.)—Seductive enticements to the enjoyment of sensual love were another article of accusation against Euripides among the ancients. Thus, for example, it must excite our indignation when Hecuba, in order to stir up Agamemnon to punish Polymnestor, reminds him of the joys Cassandra had afforded him; who, having been taken in war, was his slave, according to the law of the heroic ages: she is willing to purchase revenge for a murdered son, by consenting to and ratifying the degradation of a daughter who is still alive. This poet was the first to take for the principal subject of a drama the wild passion of a Medea, or the unnatural love of a Phædra; as, otherwise, it may be easily understood, from the manners of the ancients, why love, which among them was far less ennobled by delicate feelings, played merely a subordinate part in their earlier tragedies. Notwithstanding the importance imparted to female characters, he is notorious for his hatred of women; and it cannot be denied, that he brings out a great multitude of sayings concerning the weaknesses of the female sex, and the superiority of men, as well as a great deal drawn from his experience in domestic relations, by which he doubtlessly intended to pay court to the men, who, although they did not compose the whole of the public to which he addressed himself, yet formed the most powerful portion of it. A cutting saying, as well as an epigram, of Sophocles (*Athen.*, 13, p. 558.—*Id. ib.*, p. 605), have been handed down to us, in which he explains the pretended hatred of Euripides for women by supposing that he had the opportunity of learning their frailty through his own unhallowed desires. In the whole of Euripides' method of delineating women, we may perceive, indeed,

great susceptibility even for the more lofty charms of womanly virtue, but no real respect.—That independent freedom in the method of treating the story, which was one of the privileges of the tragic art, frequently, in Euripides, degenerates into unbounded caprice. It is well known that the fables of Hyginus, which differ so much from the relations of other writers, are partly extracted from his pieces. As he often overturned what had hitherto been well known and generally received, he was obliged to use prologues, in which he announces the situation of affairs according to his acceptation, and makes known the course of events. (Compare the amusing scene in Aristophanes, *Ranæ*, 1177, *seqq.*, and Porson's explanation of the employment of such prologues by Euripides, *Prælect. in Eurip.*, p. 8, *seqq.*) These prologues make the beginnings of the plays of Euripides very uniform; it has the appearance of great deficiency of art when somebody comes out and says, 'I am so and so; such and such things have already happened, and this is what is going to happen.' This method may be compared to the labels coming out of the mouths of the figures in old pictures, which can only be excused by the great simplicity of their antique style. But then, all the rest must harmonize with it, which is by no means the case with Euripides, whose personages discourse according to the newest fashion of the manners of his time. In his prologues, as well as in the dénoûement of his plots, he is very lavish of unmeaning appearances of gods, who are elevated above men only by being suspended in a machine, and might very easily be spared. He pushes to excess the method which the ancient tragic writers have of treating the action, by throwing everything into large masses, with repose and motion following at stated intervals. At one time he unreasonably prolongs, with too great fondness for vivacity of dialogue, that change of speakers at every verse which was usual even with his predecessors, in which questions and answers, or reproaches and replies, are shot to and fro like darts; and this he sometimes does so arbitrarily, that half of the lines might be dispensed with. At another time he pours forth long, endless speeches; he endeavours to show his skill as an orator in its utmost brilliancy, by ingenious syllogisms, or by exciting pity. Many of his scenes resemble a suit at law, in which two persons, who are the parties opposed to one another, or sometimes in the presence of a third person as judge, do not confine themselves to what their present situation requires; but, beginning their story at the most remote period, accuse their adversary and justify themselves, doing all this with those turns which are familiar to pleaders, and frequently with those which are usual among sycophants. Thus the poet attempted to make his poetry entertaining to the Athenians by its resemblance to their daily and favourite pursuit, carrying on and deciding, or at least listening to, lawsuits. On this account Quintilian particularly recommends him to the young orator, who may learn more by studying him than the older tragedians; an opinion marked with his usual accuracy. But it is easy to see that such a recommendation conveys no high eulogium, since eloquence may indeed find place in the drama when it is suitable to the capacity and object of the person who is speaking; but when rhetoric steps into the place of the immediate expression of the soul, it is no longer poetical.—The style of Euripides is, on the whole, not compressed enough, although it presents us with some very happily-drawn pictures and ingenious turns of language; it has neither the dignity and energy of Æschylus, nor the chaste grace of Sophocles. In his expressions he frequently aims at the extraordinary and strange, and, on the other hand, loses himself in commonplace; and too often the tone of his speeches becomes quite every-day, and descends from the height of the buskin to level ground. For these reasons, as well as on account of his almost ludicrous delineation of many characteristic peculiarities (such as the clumsy deportment of Pentheus in a female garb, when befooled by Bacchus (*Bacchæ*, v. 782, *seqq.*), or the greediness of Hercules (*Alcestis*, v. 764, *seqq.*), and his boisterous demands on the hospitality of Admetus), Euripides was a forerunner of the new comedy; for which he has an evident inclination, since, under the names belonging to the age of heroes, he frequently paints real personages of his own time. Menander also expressed an extraordinary admiration for him, and declared himself to be his scholar; and there is a fragment of Philemon, full of such extravagant admiration of him that it almost seems to be intended as a jest. 'If the dead,' he says, or makes one of his personages say, 'really possessed sensation, as some suppose, I would hang myself in order to see Euripides.' The sentiments of the more ancient Aristophanes, his contemporary, form a striking contrast to the veneration which the later comic writers had for him. Aristophanes reproaches or banters him for his lowering the dignity of tragedy, by exhibiting so many heroes as whining and tattered beggars (*Ranæ*, v. 841, 1063.—*Acharn.*, 395, *seqq.*—*Pax*, v. 147); by introducing the vulgar affairs of ordinary life (*Ranæ*, v. 959); by the sonorous unmeaningness of his choral odes, and the feebleness of his verses (*Ranæ*, v. 1300, *seqq.*—*Pax*, v. 532); and by the loquacity of all his personages, however low their rank or unsuitable their character might be. He charges his dramas with an immoral tendency (*Ranæ*, v. 850, 1043, 1068.—*Nubes*, v. 1371), and himself with contempt for the gods and fondness for new-fangled doctrines. (*Ranæ*, v. 887, *seqq.*) He laughs at his affectation of philosophy and rhetoric. (*Ranæ*, v. 815, 826, 966, 970, 1073, 1076.) Aristophanes, indeed, persecutes him indefatigably and inexorably; he was ordained to be, as it were, his perpetual scourge, that none of his vagaries in morals or in art might remain uncensured. Although Aristophanes, as a comic dramatist, is, by means of his parodies, the foe of the tragic poets in general, yet he nowhere attacks Sophocles; and even in the places in which he fastens on the weak side of Æschylus, his reverence for him is manifest, and he everywhere opposes his gigantic proportions to the petty ingenuity of Euripides. He has laid open, with immense understanding and inexhaustible wit, his sophistical subtlety, his rhetorical and philosophical pretensions, his immorality and seductive effeminacy, and the merely sensual emotions he excites. As modern judges of art have for the most part esteemed Aristophanes to be nothing better than an extravagant and slanderous buffoon, and, moreover, have not understood the art of translating the humourous dress he gives subjects into the truths which lie at the bottom, they have attached but little importance to his opinion.—After all that has gone before, we must not lose sight of the fact, that Euripides was yet a Greek, and a contemporary, too, of many of the greatest men that Greece possessed in politics, philosophy, history, and the graphic art. If, when compared with his predecessors, he stands far below them, when compared with many moderns he is far superior to them. He is particularly strong in the representation of a distempered and erring mind, given up to its passions to a degree of phrensy. (*Longinus*, 15, 3.) He is excellent when the subject leads principally to emotion, and has no higher claims; and still more on occasions when even moral beauty demands pathos. Few of his pieces are without single passages that are charmingly beautiful. Take him altogether, it is by no means my intention to deny that he possesses extraordinary talents; I only maintain that they were not united to a disposition honouring the rigour of moral principles and the holiness of religious feelings above everything else." (*Theatre of the Greeks*, 2*d ed.*, p. 133, *seqq.*)—Of the 120 dramas which Euripides is said to have composed,

we have remaining at the present day only eighteen tragedies and one satyric piece. The following are the titles and subjects: 1. Ἑκάβη, *Hecuba*. The sacrifice of Polyxena, whom the Greeks immolate to the manes of Achilles, and the vengeance which Hecuba, doubly unfortunate in having been reduced to captivity and deprived of her children, takes upon Polymnestor, the murderer of her son Polydorus, form the subject of this tragedy. The scene is laid in the Grecian camp in the Thracian Chersonese. The shade of Polydorus, whose body remains without the rites of sepulture, has the prologue assigned it. Ennius and L. Accius, and in modern times Erasmus of Rotterdam, have translated this play into Latin verse. Ludovico Dolce has given an Italian version of it; several passages have been rendered into French by La Harpe; Racine owes to it some fine verses in his Andromache and Iphigenia, and Voltaire has imitated some parts in his Mérope.—2. Ὀρέστης, *Orestes*. The scene of this play is laid at Argos, the seventh day after the murder of Clytemnestra. It is on this day that the people, in full assembly, are to sit in judgment upon Orestes and Electra. The only hope of the accused is in Menelaus, who has just arrived; but this prince, who secretly aims at the succession, stirs up the people in private to pronounce sentence of condemnation against the parricides. The sentence is accordingly pronounced, but the execution of it is left to the culprits themselves. They meditate taking vengeance by slaying Helen; but this princess is saved by the intervention of Apollo, who brings about a double marriage, by uniting Orestes with Hermione, the daughter of Helen, and Electra with Pylades. This dénoûement is unworthy of the tragedy. The piece, moreover, is full of comic and satiric traits. Some commentators think they recognise the portrait of Socrates in that of the simple and virtuous citizen who, in the assembly of the people, undertakes the defence of Orestes. This play is ascribed by some to Euripides the younger, nephew of the former.—3. Φοινίσσαι, *Phœnissæ*. The subject of this piece is the death of Eteocles and Polynices. The chorus is composed of young *Phœnician females*, sent, according to the custom established by Agenor, to the city of Thebes, in order to be consecrated to the service of the temple at Delphi. The prologue is assigned to Jocasta. Grotius regards the Phœnissæ as the chef-d'œuvre of Euripides: a more elevated and heroic tone prevails throughout it than is to be found in any other of his pieces. The subject of the Phœnissæ is that also of the Thebais of Seneca. Statius has likewise imitated it in his epic poem, and Rotrou in the first two acts of his Antigone.—4. Μήδεια, *Medea*. The vengeance taken by Medea on the ungrateful Jason, to whom she has sacrificed all, and who, on his arrival at Corinth, abandons her for a royal bride, forms the subject of this tragedy. What constitutes the principal charm of the piece is the simplicity and clearness of the action, and the force and natural cast of the characters. The exposition of the play is made in a monologue by the nurse: the chorus is composed of Corinthian females, a circumstance which does not fail to give an air of great improbability to this portion of the plot. It is said that Euripides gave to the world two editions of this tragedy, and that, in the first, the children of Medea were put to death by the Corinthians, while in the second, which has come down to us, it is their mother herself who slays them. According to this hypothesis, the 1378th verse and those immediately following, in which Medea says that she will impose on Corinth, contemptuously styled by her the land of Sisyphus, an expiatory festival for this crime, have been retained by mistake in the revision in which they should have disappeared. Medea has no expiation to demand of the Corinthians, if they are not guilty of the murder of her sons. (Compare *Böttiger, de Medea Euripidea*, &c.—*Matthiæ, Misc.*, vol. 1, p. 1, *seqq.*—*Böckh, Græcæ Tragœdiæ Principum num ea quæ supersunt genuina*, &c., p. 165.) Ælian informs us (*V. H.*, 5, 21), that the Corinthians prevailed upon Euripides to alter the tradition in question: he makes no mention, however, of any change in the piece itself. According to others, they purchased this compliance for the sum of five talents. The subject of the Medea was a favourite one with the dramatic writers of former times, and has proved no less so with the moderns. Among the former may be mentioned Neophron of Sicyonia, Ennius, Pacuvius, Accius, Ovid, and Seneca; among the latter, Ludovico Dolce, Glover, Corneille, &c.—5. Ἱππόλυτος στεφανοφόρος, *Hippolytus Coronifer*, "Hippolytus wearing a crown." The subject of this tragedy is the same with that which Racine has taken for the basis of his Phèdre, a subject eminently tragical. It presents to our view a female, a feeble-minded woman, the victim of the resentment of Venus, who has inspired her with a criminal passion. An object of horror to him whom she loves, and not daring to reveal her own shame, she dies, after having engaged Theseus, by her misrepresentations, to become the destroyer of his own son. The title of this tragedy is probably derived from the crown which Hippolytus offers to Diana. Euripides at first gave it the name of Ἱππόλυτος καλυπτόμενος. He afterward retouched it, and, changing the catastrophe and the title, reproduced it in the year that Pericles died. It gained the prize over the pieces of Iophon and Ion, which had competed with it in the contest. It is sometimes cited under the title of the Phædra, and the celebrated chef-d'œuvre of Racine is an imitation of it, as well as the tragedy of Seneca, which last, however, rather merits the name of a parody. A comparison between the Hippolytus of Euripides and the Phèdre of Racine, is given by Louis Racine, in the *Memoires de l'Academie des Inscrip. et Belles-Lettres*, vol. 8, p. 300; and by the Abbé Batteux in the same collection, vol. 42, p. 452. Consult also the work of Aug. Wilhelm Schlegel, *Paris*, 1805, 8vo, "*Comparaison entre la Phedre de Racine et celle d'Euripide.*"—6. Ἄλκηστις, *Alcestis*. The subject of this tragedy is moral and affecting. It is a wife who dies for the sake of prolonging her husband's existence. Its object is to show, that conjugal affection and an observance of the rites of hospitality are not suffered to go without their reward. Hercules, whom Admetus had kindly received while unfortunate, having learned that Alcestis, the wife of the monarch, had consummated her mournful sacrifice, seeks her in the shades, and restores her to her husband. In this piece, as in some others of Euripides, the introduction of comic traits into a tragic subject is open to just criticism. Although the character of Hercules is interesting and well-drawn, and though the play, in general, offers many beauties, it is, notwithstanding, regarded as one of the most feeble productions of our author.—7. Ἀνδρομάχη, *Andromache*. The death of the son of Achilles, whom Orestes slays, after having carried off from him Hermione, forms the subject of the piece. The scene is laid in Thetidium, a city of Thessaly, near Pharsalus. Some have pretended, that the aim of Euripides in writing this tragedy was to render odious the law of the Athenians which permitted bigamy. (Consult *Reflexions sur l'Andromaque d'Euripide et sur l'Andromaque de Racine, par Louis Racine*, in the *Mem. de l'Acad. des Inscrip.*, &c., vol. 10, p. 311.) Racine, in the preface to his *Andromaque*, holds the following language in relation to the mode of treating the subject which he has adopted in his own piece. "Andromaque, dans Euripide, craint pour la vie de Molossus, qui est un fils qu'elle a eu de Pyrrhus, et qu'Hermione veut faire mourir avec sa mère. Mais ici il ne s'agit point de Molossus. Andromaque ne connoit pas d'autre mari qu'Hector, ni d'autre fils qu'Astyanax. J'ai cru en cela me conformer à l'idée

que nous avons maintenant de cette princesse. La plupart de ceux qui ont entendu parler d'Andromaque ne la connoissent que pour la veuve d'Hector, et pour la mère d'Astyanax. On ne croit pas qu'elle doive aimer un autre mari ni un autre fils ; et je doute que les larmes d'Andromaque eussent fait sur l'esprit de mes spectateurs l'impression qu'elles ont faite, si elles avoient coulé pour un autre fils que celui qu'elle avoit d'Hector." It is easy to perceive from this how much the French poet has ennobled by the change the character of his heroine.—8. Ἱκέτιδες, *Supplices*, "The Female Suppliants." The scene of this tragedy is laid in front of the temple of Ceres at Eleusis, whither the Argive females, whose husbands have perished before Thebes, have followed their king Adrastus, in the hope of engaging Theseus to take up arms in their behalf, and obtain the rites of sepulture for their dead, whose bodies were withheld by the Thebans. Theseus yields to their request and promises his assistance. In exhibiting this play the third year of the 90th Olympiad, the fourteenth of the Peloponnesian war, Euripides wished, it is said, to detach the Argives from the Spartan cause. His attempt, however, failed, and the treaty was signed by which Mantinea was sacrificed to the ambition of Lacedæmon. The exposition of this piece has not the same fault as the rest : it is imposing and splendid, and made without the intervention of an actual prologue ; for the monologue by which Æthra, the mother of Theseus, makes known the subject of the piece, is a prayer addressed to Ceres, in which the recital naturally finds a place.—9. Ἰφιγένεια ἡ ἐν Αὐλίδι, *Iphigenia in Aulide*, "Iphigenia at Aulis." The subject of this tragedy is the intended sacrifice of Iphigenia, and her rescue by Diana, who substitutes another victim. It is the only one of the plays of Euripides that has no prologue, for it is well known that the *Rhesus*, which is also deficient in this respect, had one formerly. Hence Musgrave has conjectured that the present play had also once a prologue, in which the exposition of the piece was made by Diana ; and Ælian (*Hist. An.*, 7, 39) cites a passage of the Iphigenia which we do not now find in it, and which could only have been pronounced by Diana ; it announces what she intends to do for the purpose of saving Iphigenia. Eichstädt, however, and Böckh, maintain, that the Iphigenia which we at present have could not have been furnished with a prologue, since, if it had been, this prologue ought to have contained the recital which is put in the mouth of Agamemnon at verse 49, *seqq.* Hence Böckh concludes, that there were two tragedies with this name, one written by Euripides and having a prologue, the other composed by Euripides the younger, and which is also the one that we now possess. (*Eichstädt, de Dram. Græcorum Comico-Satyrico*, p. 99.—*Böckh, Græcæ Tragœdiæ Principum*, &c., p. 216.—Consult also *Bremi, Philolog. Beyträge aus der Schweiz*, p. 143, and *Jacobs, Zusätze zu Sulzer*, vol. 5, pt. 2, p. 401.) Racine has made the story of Iphigenia the subject of one of his chefs-d'œuvre. (Consult the *Comparaison de l'Iphigenie d'Euripide avec l'Iphigenie de Racine, par Louis Racine*, in the *Mem. de l'Acad. des Inscrip.*, &c., vol. 8, p. 288.) It has also been treated by Ludovico Dolce and by Rotrou.—10. Ἰφιγένεια ἡ ἐν Ταύροις, *Iphigenia in Tauride*, "Iphigenia in Tauris." The daughter of Agamemnon, rescued by Diana from the knife of the sacrificer, and transported to Tauris, there serves the goddess as a priestess in her temple. Orestes has been cast on the inhospitable shores of this country, along with his friend Pylades, and by the laws of Tauris they must be sacrificed to Diana. Recognised by his sister at the fatal moment, Orestes conducts her back to their common country. A monologue by Iphigenia occupies the place of a prologue and exposition. The scene where Iphigenia and her brother became known to each other is of a deep and touching interest : nevertheless, Guimond de la Touche is said, in this respect, to have surpassed his model. —11. Τρῳάδες, *Troades*, "The Trojan females." The action of this piece is prior to that of the Hecuba. The scene is laid in the Grecian camp, under the walls of Troy, which has fallen into the hands of the foe. A body of female captives have been distributed by lot among the victors. Agamemnon has reserved Cassandra for himself ; Polyxena has been immolated to the manes of Achilles ; Andromache has fallen to Neoptolemus, Hecuba to Ulysses. The object of the poet is to show us in Hecuba a mother bowed down by misfortune. The Greeks destroy Astyanax, and his mangled body is brought in to the mother of Hector, his own parent being by this time carried away in the train of Neoptolemus. Ilium is then given as a prey to the flames. This succession of horrors passes in mournful review before the eyes of the spectator ; yet there is no unity of action to constitute a subject for the piece, and consequently the play has no dénoûement. Neptune appears in the prologue. Seneca and M. de Chateaubrun have imitated this tragedy.—12. Βάκχαι, *Bacchæ*, "The female Bacchanalians." The arrival of Bacchus at Thebes and the death of Pentheus, who is torn in pieces by his mother and sister—such is the subject of this piece, in which Bacchus opens the scene and makes himself known to the spectators. Brumoy regards this as a satyric drama ; in this, however, he is mistaken, as the chorus of satyrs can never be dispensed with in such compositions. The action of the *Bacchæ* is very defective : it is a succession of rich paintings, of tragic situations, of brilliant verses, connected together by a very feeble interest. The spectacle which this tragedy presented must have been at once imposing and well calculated to keep alive curiosity. (Compare the remarks of Prevost, *Examen de la tragédie des Bacchantes*, in the *Theatre des Grecs*, by *Raoul-Rochette*, vol. 9, p. 376.) There is some probability for supposing that we have this play in a second edition.—13. Ἡρακλεῖδαι, *Heraclidæ*. The descendants of Hercules, persecuted by Eurystheus, flee for refuge to Athens, and implore the protection of that city. The Athenians lend aid, and Eurystheus becomes the victim of the vengeance he was about bringing upon them. Iolas, an old companion of Hercules, explains the subject to the spectators. The poet manages to impart an air of great interest to the piece.—14. Ἑλένη, *Helena*. The scene is laid in Egypt, where Menelaus, after the destruction of Troy, finds Helen, who had been detained there by Proteus, king of that country, when Paris wished to convey her to Ilium. Euripides follows in this the account of Herodotus, to which he adds some particulars of his own that border on romance. The action passes at the isle of Pharos, where Theoclymenus, the son and successor of Proteus, keeps Helen in custody with the view of espousing her. She employs a stratagem in order to escape from his power. The dénoûement of this piece resembles that of the Iphigenia in Tauris.—15. Ἴων, *Ion*. Ion, son of Apollo and Creüsa, daughter of Erechtheus, king of Athens, has been brought up among the priests at Delphi. The design of Apollo is to make him pass for the son of Xuthus, who has married Creüsa. The interest of the piece consists in the double danger which Creüsa and Ion run ; the former of being slain by Ion, and the latter of perishing by the poison prepared for him by a mother who is ignorant of his being her son. The play, however, is somewhat complicated, and has need of a long exposition, which is assigned to Mercury. The scene is laid at the entrance of Apollo's temple in Delphi, a place expressly chosen in order to give to the spectacle an air of pomp and solemnity. A religious tone, full of gravity and softness, pervades the whole piece. There is much resemblance between this tragedy and the *Athalie* of Racine.—16. Ἡρακλῆς μαινόμενος,

Hercules furens. After having killed, in his phrensy, his wife and children, Hercules proceeds to submit himself to certain expiatory ceremonies, and to seek repose at Athens. Amphitryon appears in the prologue: the scene is laid at Thebes.—17. Ἠλέκτρα, *Electra*. The subject of this piece has been treated also by Æschylus and Sophocles, but by each in his peculiar way. Euripides transfers the scene from the palace of Ægisthus to the country near Argos: the exposition of the play is made by a cultivator, to whom Electra has been compelled to give her hand, but who has taken no advantage of this, and has respected in her the daughter of a royal line. On comparing Euripides with Sophocles, we will find him inferior to the latter in the manner of treating the subject: he has succeeded, however, in embellishing it with interesting episodes.—18. Ῥῆσος, *Rhesus*. A subject derived from the tenth book of the Iliad. Some able critics have proved that this piece was never written by Euripides. (Consult *Dissertation sur la tragédie de Rhesus, par Hardion*, in the *Mem. de l'Acad. des Inscr. et Belles-Lettres*, vol. 10, p. 323.—*Valckenaer, Diatribe Euripidea*, c. 9, *seqq.*—*Beck's Euripides*, vol. 3, p. 444, *seqq.*, &c.)—19. Φαέθων, *Phaëthon*. Of this play we have about eighty verses remaining. Clymene, the mother of Phaëthon, is the wife of Merops, king of the Ethiopians, and Phaëthon passes for the son of this prince. The young man, having conceived some doubts respecting his origin, addresses himself to the Sun. The catastrophe, which cost him his life, is well known. In the tragedy of Euripides, the body of her son is brought to Clymene, at the very moment when Merops is occupied with the care of procuring for him a bride.—20. Δανάη, *Danaë*. Of this play we have the commencement alone, unless the sixty-five verses, which commonly pass for a part of the prologue, are rather to be considered as the production of some imitator, who has proceeded no farther in his attempt to ape the style of Euripides. This last is the hypothesis of Wolf. (*Litt. Anal.*, vol. 2, p. 394.)—The ancient writers cite also a poem of Euripides, to which we have already alluded, under the title of Ἐπικήδειον, "Funeral hymn," on the death of Nicias and Demosthenes, as well as of the other Athenians who perished in the disastrous expedition against Syracuse. We possess also two Epigrams of Euripides, each consisting of four verses, one of which has been preserved for us in the Anthology, and the other in Athenæus. There have also come down to us five letters, ascribed to Euripides, and written with sufficient purity and simplicity of style to warrant the belief that they are genuine productions. (Compare the remarks of Beck in his edition of the poet—vol. 7, *ed. Glasg.*, p. 720.)—Of the numerous fragments of Euripides that have reached us, it seems unnecessary here to speak. The only production worth mentioning, after those already noticed, is the satyric drama entitled *Cyclops* (Κύκλωψ). The Greek satyric drama must not be confounded with the satire of the Romans, from which it was totally distinct. (*Bentley on Phalaris*, p. 246, *ed. Lond.*, 1816.) It was a novel and mixed kind of play, first exhibited by Pratinas, probably at a period not long subsequent to Olymp. 70, 2, B.C. 499. (*Theatre of the Greeks*, 2d *ed.*, p. 113.) The poet, borrowing from tragedy its external form and mythological materials, added a chorus of satyrs, with their lively songs, gestures, and movements. This species of composition quickly obtained great celebrity. The tragic poets, in compliance with the humour of their auditors, deemed it advisable to combine this ludicrous exhibition with their graver pieces. One satyric drama was added to each tragic trilogy, as long as the custom of contending with a series of plays, and not with single pieces, continued. Æschylus, Sophocles, and Euripides were all distinguished satyric composers; and in the Cyclops of the latter we possess the only extant specimen of this singular exhibition. Notwithstanding, however, its burlesque ingredients, the tragic character was so far preserved in the satyric play, that the subject appears to have been always historical, and the action partly serious, though with a fortunate catastrophe. No less than tragedy and comedy, the satyric drama had its peculiar and appropriate stage decorations, representing woods, caves, mountains, and other diversities of the sylvan landscape. Satyrs old and young, with Silenus in his various ages, were distinguished from one another by the variety of their grotesque masks, crowned with long, shaggy goat's hair; while the Satyrs were negligently clad in skins of beasts, and the Sileni decorated with garlands of flowers skilfully woven. The satyr-parts, too, appear to have been sometimes acted by pantomimic performers, moving on a kind of stilts, to give more completely the appearance of goat's legs. The choral dance, it is hardly necessary to remark, was thoroughly rustic, peculiarly lively, and quite opposite in character to the solemn and impressive movements which accompanied the serious tragedy. (Compare *Casaubon, de Sat. Poes.*, 1, 5.) The fable of the Cyclops of Euripides is drawn from the Odyssey. The subject is Ulysses depriving Polyphemus of his eye, after having intoxicated him with wine. In order to connect with the story a chorus of satyrs, the poet has recourse to the following expedient. He supposes that Silenus, and his sons, the Satyrs, in seeking over every sea for Bacchus, whom pirates have carried away, have been shipwrecked on the coast of Sicily, where they have fallen into the hands of Polyphemus. The Cyclops has made slaves of them, and has compelled them to tend his sheep. Ulysses, having been cast on the same coast, and having been, in like manner, made captive by Polyphemus, finds in these satyrs a willing band of accomplices. They league with him against their master, but their excessive cowardice renders them very useless auxiliaries. They profit, however, by his victory, and embark along with him.—Among the numerous editions of Euripides which have issued from the press, the following are particularly worthy of notice: that of Beck, commenced by Morus, *Lips.*, 1778–88, 3 vols. 4to: that of Musgrave, *Oxon.*, 1778, 4 vols. 4to: that of Matthiæ, *Lips.*, 1813-37, 10 vols. 8vo.; and the variorum Glasgow edition, 1820, 9 vols. 8vo. —Of the separate plays, the best editions are those of Porson, Brunck, Valckenaer, Monk, &c. The Diatribe of Valckenaer (*Diatribe in Euripidis perditorum dramatum reliquias*, *Lugd. Bat.*, 1767, 4to) is a choice piece of criticism, and contains some happy corrections of the text of the fragments. It is an excellent work for those who wish to be acquainted with the philosophical opinions of Euripides, and with the peculiar character of his style, as distinguished from that of Sophocles.—II. A nephew of the preceding (*Suid., s. v.—Böckh, de Trag. Græc.*, xiv. and xviii.), commonly styled Euripides Junior. He was a dramatic poet, like his uncle, and exhibited, besides his own compositions, several plays of the latter, then dead; one of these gained the prize. Böckh and others suspect that he reproduced the *Iphigenia in Aulis*, and perhaps the *Palamedes*. (*Vid.* preceding article.) To this Euripides is ascribed, by Suidas, an edition of Homer. (*Theatre of the Greeks*, 2d *ed.*, p. 158.)

Euripus, a narrow strait, dividing Eubœa from the main land of Greece, and supposed to have been formed by an earthquake, or some other convulsion of nature, which tore Eubœa from the Bœotian coast. (*Eurip., ap. Strab.*, 60.) Several of the ancients have reported, that the tide in this strait ebbed and flowed seven times in the day, and as many times during the night, and that the current was so strong as to arrest the progress of ships in full sail. (*Pomp. Mela*, 2, 7.—*Strabo*, 55.—*Id.*, 403.—*Plin.*, 2, 100.) According to the popular account, Aristotle drowned himself here out of

chagrin, from not being able to account for so unusual a motion of the water. The story, however, is devoid of foundation. (*Vid.* Aristoteles.)—From this rapid movement of the current, the Euripus derived its ancient name (*εὖ, bene*, and *ῥίπτω, jacio*). Livy's account of this strait appears the most rational. "A more dangerous station for a fleet," observes this writer, "can hardly be found; besides that the winds rush down suddenly and with great fury from the high mountains on each side, the strait itself of the Euripus does not ebb and flow seven times a day, at stated hours, as report says; but the current changing irregularly, like the wind, from one point to another, is hurried along like a torrent tumbling from a steep mountain; so that, night or day, ships can never lie quiet." (*Liv.*, 28, 6.) The straits are now called, by a corruption of the ancient name, the straits of *Negropont*. Hobhouse visited the Euripus, and the account given by this intelligent traveller of its appearance in our own days is deserving of being cited. "What I witnessed of the Euripus was, that the stream flows with violence, like a mill-race, under the bridges, and that a strong eddy is observable on that side from which it is about to run, about a hundred yards above the bridges; the current, however, not being at all apparent at a greater distance, either to the south or north. Yet the ebbing and flowing are said to be visible at ten or a dozen leagues distance, at each side of the strait, by marks shown of the rising and falling of the water in several small bays on both coasts. The depth of the stream is very inconsiderable, not much more than four feet. The account which Wheler copied from the Jesuit Babin, respecting the changes of the Euripus, and which he collected on the spot, though not from his personal experience, he not being long enough in the place, was, that it was subject to the same laws as the tides of the ocean for eighteen days of every moon, and was irregular, having twelve, thirteen, or fourteen flowings and ebbings for the other eleven days; that is, that it was regular for the three last days of the old moon and the eight first of the new, then irregular for five days, regular again for the next seven, and irregular for the other six. The water seldom rose to two feet, and usually not above one; and, contrary to the ocean, it flowed towards the sea, and ebbed towards the main land of Thessaly, northward. On the irregular days it rose for half an hour, and fell for three quarters; but, when regular, was six hours in each direction, losing an hour a day. It did not appear to be influenced by the wind. A Greek of Athens, who had resided three years at Egripo, told me that he considered the changes to depend chiefly on the wind, which, owing to the high lands in the vicinity of the strait, is particularly variable in this place. The two great gulfs, for so they may be called, at the north and south of the strait, which present a large surface to every storm that blows, and receive the whole force of the Archipelago, communicate with each other at this narrow shallow channel; so that the Euripus may be a sort of barometer, indicative of every change, and of whatever rising and falling of the tide, not visible in the open expanse of waters there may be in these seas. I did not, however, see any marks of the water being ever higher at one time than at another. The Greek had observed also, that, when the wind was north or south, that is, either up or down the strait, the alteration took place only four times in the twenty-four hours; but that, when it was from the east, and blew strongly over the mountains behind Egripo, the refluxes took place more frequently, ten or twelve times; and that, in particular, immediately before the full of the moon, the turbulence and eddies, as well as the rapidity of the stream, were very much increased. There was never, at any season, any certain rule with respect either to the period or the number of changes. Those of the ancients who inquired into this phænomenon were aware, that the story of the Euripus changing its course always seven times during the day was unfounded; and the account given of it by Livy (28, 6) corresponds, in some measure, with that of my Athenian informant. The bridge which anciently connected the main land and the island was considerably longer than that which at present serves the same purpose. We are informed, that the strait was made more narrow by a dike, which the inhabitants of Chalcis constructed to lessen the passage; and it is by no means improbable, that the whole of the flat on which the fortified part of Egripo now stands, and which is surrounded on the land side by a wide marsh, was formerly covered by the waters of the Euripus." (*Hobhouse's Journey*, vol. 1, *Lett.* 29, p. 372, *seqq.*, *Am. ed.*)

EUROPA, I. one of the three main divisions of the ancient world. With the northern parts of this the ancients were very slightly acquainted, viz., what are now *Prussia*, *Sweden*, *Denmark*, *Norway*, and *Russia*. They applied to this quarter the general name of Scandinavia, and thought it consisted of a number of islands. From the Portuguese cape, denominated by mariners the *Rock* of *Lisbon*, to the *Uralian* Mountains, the length of modern Europe may be reckoned at about 3300 British miles, and from Cape *Nord*, in Danish Lapland, to Cape *Matapan*, the southern extremity of the Morea, it may be about 2350. As regards the limits of Europe, it may be remarked, that the chain of the Ural Mountains, the river of the same name, the Caspian Sea, and the lowest level of the isthmus between it and the Sea of Azof (a level indicated by the course of the Manytch and the Kuma), are boundaries between Europe and Asia in the part in which they are contiguous. That frontier ends at the Tanais or Don, which for a short space terminates the two continents. The remaining limits are more easily determined; they are the Sea of Azof, the Black Sea, the Bosporus, the Propontis, and the Hellespont. The line is taken across the Archipelago; Tenedos, Mytilene, Chios, Samos, Nicaria, Cos, and Rhodes, belong to Asia; Naxos, Stampalia, and Scarpanto, to Europe. The Mediterranean divides Africa and Europe; but it is not ascertained whether Malta, Gozo, Comino, Lampedosa, and Linosa are African or European islands. The Canaries, Madeira, and the Azores are, in a physical point of view, appendages of Africa, being parts of a submarine continuation from the chain of Atlas.—With respect to the name of Europe, it must be confessed that its etymology is altogether uncertain. Bochart derives the word from the Phœnician *Ur-appa*, which he makes equivalent to the Greek *λευκοπρόσωπος*, "of a white or fair aspect;" and considers it as applying not only to the sister of Cadmus, but also to the Continent of Europe, from the fairer visages and complexions of its inhabitants: "*quia Europæi Africanos candore faciei multum superant.*" (*Geogr. Sacr.*, 4, 33, col. 298.) M. Court de Gebelin, on the other hand, deduces the name from the Phœnician *Wrab*, i. e., "West," as indicating the country lying in that direction with reference to Asia. His explanation, however, of the mode in which the same appellation came to be applied to the lunar divinity, is far less plausible: "Ce nom ne convint pas moins à la Lune; car on ne la voit que le soir; et lorsqu'on commence à l'apercevoir à la Néomenie, c'est toujours au couchant: d'ailleurs n'est elle pas la Reine de la Nuit? elle fut donc appellée avec raison Europe." (*Monde Primitif*, vol. 1, p. 250.)—As regards the progress of geographical discovery, it may be remarked, that the earliest notices of Europe are in the writings of the Greeks, who inhabited the southeastern corner of the continent. From this country the geographical knowledge of Europe extended by degrees to the west and north. Homer was acquainted with the countries round the Ægean Sea or *Archipelago*. He had also a pretty accurate general notion respecting those which lie on the south

coast of the Black Sea; but what he says about the countries west of Greece, on the shores of the Mediterranean, is a mixture of fable and truth, in which the fabulous part prevails. It would seem that, in his age, these seas were not yet visited by his countrymen, and that he obtained his knowledge from the Phœnicians, who had probably for some time sailed to these regions, but who, according to the common policy of trading nations, spread abroad false accounts of these unknown countries, in order to deter other nations from following their track, and participating in the advantages of this distant commerce. It is probable, also, that the Phœnicians long excluded the Greeks from the navigation of the Mediterranean; for when the latter began to form settlements beyond their native country, they first occupied the shores of the Ægean, and afterward those of the Black Sea. As the European shores of this last-mentioned sea are not well adapted for agriculture, except a comparatively small tract of the peninsula of Crimea, their early settlements were mostly on the Asiatic coasts, and, consequently, little addition was made by these colonies to the geographical knowledge of Europe. But the navigation of the Phœnicians was checked in the middle of the sixth century before Christ, apparently by their being subjugated by the Persians. About this time, also, the Greeks began to form settlements in the southern parts of Italy and on the island of Sicily, and to navigate the Mediterranean Sea to its full extent. Accordingly, we find that, in the time of Herodotus (450 B.C.), not only the countries on each side of the Mediterranean, and the northern shores of the Black Sea, were pretty well known to the Greeks, but that, following the track of the Phœnicians, they ventured to pass the Columns of Hercules, and to sail as far as the Cassiterides, or Tin Islands, by which name the Scilly Isles and a part of Cornwall must be understood. It is even reported, that some of their navigators sailed through the English Channel and entered the North Sea, and perhaps even the Baltic. It must be observed, however, that Herodotus professes himself totally unacquainted with the islands called Cassiterides (3, 115), and Strabo (p. 104, &c.) expresses a very unfavourable opinion of the alleged northern voyages of Pytheas. Thus a considerable part of the coasts of Europe was discovered, while the interior remained almost unknown. When the Romans began their conquests, this deficiency was partly filled up. The conquest of Italy was followed by that of Spain and the southern parts of Gaul, and, not long afterward, Sicily, Greece, and Macedonia were added. Cæsar conquered Gaul and the countries west of the Rhine, together with the districts lying between the different arms by which that river enters the sea. His two expeditions into Britain made known also, in some measure, the nature of that island and the character of its inhabitants. Thus, in the course of little more than two hundred years, the interior of all those countries was discovered, the shores of which had been previously known. In the mean time, nothing was added to the knowledge of the coasts, the Greeks having lost their spirit of discovery by sea along with their liberty, and the Romans not being inclined to naval enterprise. After the establishment of imperial power at Rome, the conquests of the Romans went on at a much slower rate, and the boundaries of the empire soon became stationary. This circumstance must be chiefly attributed to the nature of the countries which were contiguous to those boundaries. The regions north of the Danube are mostly plains, and at that time were only inhabited by wandering nations, who could not be subjected to a regular government. Such, at least, are the countries extending between the Carpathian mountains and the Black Sea, and therefore the conquest of Dacia by Trajan was of short continuance and speedily abandoned. The countries between the Alps and the Danube were soon added to the empire; but, as the nations who inhabited the tracts north of that river had not given up a wandering life, they were enabled to elude the Roman yoke. The most important addition to the empire and to geographical knowledge was the conquest of England during the first century after Christ, to which, in the following century, the south of Scotland was added. Nothing seems to have been added afterward. The Geography of Ptolemy contains a considerable number of names of nations, places, and rivers in those countries which were not subjected to the Romans. Probably they were obtained from natives and from Roman traders, who had ventured to penetrate beyond the boundaries of the empire. But these brief notices are very vague, and in most cases it is very difficult to determine what places and persons are indicated. (*Encycl. Us. Knowl.*, vol. 10, p. 79.)—II. A daughter of Agenor (called by some Phœnix) king of Phœnicia. Jupiter, becoming enamoured of her, according to the old legend, changed himself into a beautiful white bull, and approached her, "breathing saffron from his mouth," as she was gathering flowers with her companions in a mead near the seashore. Europa, delighted with the tameness and beauty of the animal, caressed him, crowned him with flowers, and at length ventured to mount on his back. The disguised god immediately made off with his lovely burden, plunged into the sea, and swam with Europa to the Island of Crete, landing not far from Gortyna. Here he resumed his own form, and beneath a plane-tree caressed the trembling maid. The offspring of their union were Minos, Rhadamanthus, and Sarpedon. Asterius, king of Crete, espoused Europa subsequently, and reared her sons. (*Apollod.*, 3, 1.—*Hes., et Bacchyl., ap. Schol. ad Il.*, 12, 292.—*Mosch., Id.*, 2.—*Ovid, Met.*, 2, 833, *seqq.*—*Id., Fast.*, 5, 605.—*Keightley's Mythology*, p. 455.) The fable of Europa is made by the mythological expounders of the old school to rest on an historical basis. In this they are decidedly wrong. Instead of perceiving that this and other legends of mythology bear only an analogy to the truth, that they are false when understood literally, but frequently true when interpreted metaphorically, they have taken them as narratives of real facts, embellished by credulity or a poetical imagination, and, having struck out the wonders, they took the *caput mortuum* which remained for real history. Thus, in the present instance, the foundation of the story of Europa is said to have been, that a commander of a Cretan vessel, either himself named Taurus, or whose vessel bore that title, carried off the Phœnician princess Europa, daughter of Agenor, from the city of Tyre: others again make her to have been borne away by some Cretan merchants, whose ship had the emblem of a white bull, and who intended her as a prize for their king Asterius, who had assumed the name of Jupiter! (Consult *Banier's Mythology*, vol. 3, p. 400, *seqq.*) The truth is, however, that Europa was nothing more than the lunar divinity or the moon. In order to make this more apparent, let us review the whole ground of this singular fable. We find the legend of Jupiter and Europa known already to Homer (*Il.*, 14, 321) and Hesiod. (*Schol. ad Il.*, 12, 397.) The old genealogical poet Asius (*Pausan.*, 7, 4), and the Logographers Pherecydes (*ed. Sturz*, p. 111) and Hellanicus (p. 65), found already, in their time, a rich fund of materials in this fabulous legend. What Apollodorus, in particular, gives (3, 1), appears to have been taken from these writers. Antimachus and Anticlides are named as having written on this same subject (*Schol. ad Apoll. Rhod.*, 2, 178), but more especially Eumelus (*Schol. ad. Il.*, 6, 139) and Stesichorus. (*Schol. ad Eurip., Phœn.*, v. 674.—Compare *Fragm. Stesich., ed. Suchfort*, p. 13.) Amid such a number of writers, it is no wonder if the topic proved

sufficiently attractive to occupy the attention of many of the later Greek and Roman authors. Hence we find it reappearing, after some lapse of time, in Moschus (*Idyll.*, 2), Lucian (*Dial. Mar.—Opp.*, vol. 2, p. 125, *ed. Bip.*), and Achilles Tatius (*de Am. Clit. et Leuc.*, 1, 1.—Compare also *Anacreon, Od.*, 35.—*Horat., Od.*, 3, 27.—*Ovid, Met.*, 2, 833.—*Id., Fast.*, 5, 605.—*Germanici Arat. Phæn.*, 533.)—The ancient writers themselves attempt an explanation of the fable, with which the mythological expounders of later days are in full accordance, as we have already observed. Thus Palæphatus (p. 72, *ed. Fisch.*) makes the individual who carried off Europa to have been called Taurus (compare *Tzetzes, ad Lycophr.*, v. 1299, and *Meursius*, p. 250), and Julius Pollux says (*Onomast.*, 1, 83) the ship in which she was carried away had a bull for its *παράσημον*. If there be any ancient fable which requires, in its explanation, a careful separating of the earlier and original portions from what is of later addition, it is this of Europa. If we follow the narrative of Apollodorus, we will find the legend dividing itself into two distinct parts; the carrying off of Europa, and the search made for her by Cadmus, Cilix, &c. These two portions, however, are not necessarily connected with each other, as evidently appears from the former of the two having alone been handled by many writers.—What, now, were the ideas entertained by the earlier mythologists on the subject of this fable? Homer, in the well-known passage (*Il.*, 14, 315) where he speaks of the reunion of Jupiter and Juno on Mount Ida, merely mentions the daughter of Phœnix as having been one of the objects of Jupiter's love. This, most probably, was the earliest form of the legend; at least the bearing away of Europa by that deity appears to have been a later addition. According to Acusilaus (*ap. Apollod.*, 2, 5, 7), it was a real bull that brought Europa to Crete; and, according to another authority, the animal was selected by Neptune for this purpose, and was sent to Sidon by Jupiter, for the purpose of carrying off the maiden (*Nigidius, ap. Schol. ad Germ. Arat. Phæn., ed. Buhle*, 2, p. 55), for which service he was afterward placed among the stars. (*Eurip., Phryx. ap. Eratosth., cat.* 14.—*Theognis, Schol. ad Arat.*, p. 48, *ed. Buhle.*—*Hygin., Poet. Astr.*, 21.) It is easy to perceive, that this mythus loses all its meaning the moment this bull becomes the transformed Jupiter. (Compare *Gruber's Lexicon*, 2, p. 9.) We find, it is true, that even as early a writer as Hesiod is acquainted with the metamorphosis of Jupiter into a bull (*Schol. ad Hom., Il.*, 12, 397, *ed. Ald.*, 1521, p. 215), but this only shows at how early a period the addition to which we allude was made to the original fable. The germe of that fable, however, still remained, and was, in effect, simply this, Jove indulged his passion with Europa in Crete. The elucidation of the mythus mainly depends upon the clearing up of another question: what means the term Europa *primitively*, a land or a person? The former of these interpretations can in no way whatever be the true one. Homer and Hesiod, to whom Europa is known as the daughter of Phœnix, have no acquaintance with *Asia* and *Europe* as *parts of the world*. The Asian meadow or field (Ἄσιος λειμών) in Homer (*Iliad*, 2, 461), is merely a small tract of land in the vicinity of the Cayster. The name of Asia only began to be more extensively applied as the interior of Lower Asia began to be better known to the Greeks. (Compare *Hermann, ad Hymn. in Apoll.*, 250.) Europe, as a land, is entirely unknown to Homer: the first traces of the name are found in the Hymn to Apollo (v. 250, *seqq.*, and 290, *seqq.*), where it is used in opposition to the Peloponnesus and the islands, and seems to indicate the remaining portion of what was subsequently called Hellas. It is more than probable that the appellation itself originated in Lower Asia. (Compare the remarks of Buttmann, "*Ueber die mythische Verbindung von Griechenland mit Asien*," in the Memoirs of the Berlin Academy for 1818, p. 219, *seqq.*) In Euripides (*Iph. in Taur.*, v. 627), the epithet εὐρωπός occurs in the sense of "dark," and with this the explanation of Hesychius coincides: Εὐρώπη, χώρα τῆς δύσεως, ἡ σκοτεινή. The name Europe, then, will have been given by the Asiatics to the country which lay west of them, towards the *evening* (Ereb) sun, or the quarter of *darkness*. At what period this appellation was extended to the whole continent cannot now be ascertained (*Ukert's Geogr.*, vol. 2, p. 210); as, however, Pherecydes already divided the earth into two hemispheres (*Schol. ad Apoll. Rhod.*, 4, 1396), placing Europe in the north, and Asia, including Africa, in the south, we may suppose this arrangement to have been generally received about the time of the Logographers. Now it is manifest, from what has just been stated, that the original mythus of Europa had no symbolical reference whatever to the continent of that name. Before, however, proceeding farther in the examination of this fable, it becomes important to consider the lineage assigned to the female in question. Homer (*Il.*, 14, 321) names her as the daughter of Phœnix; so also Hesiod, Bacchylides (*Schol. Didymi, ed. Ald.*, 1521, p. 215), Asius (*Pausan.*, 7, 4), and Moschus (*Idyll.*, 2, 40). With the Logographers a discrepance presents itself. Some regard her as a daughter of Agenor, others still as the offspring of Phœnix (*Schol. ad Apoll. Rhod.*, 3, 1186): that the former of these two accounts, however, is the more commonly-received one, appears in the extracts from the Logographers as made by Apollodorus (3, 1). In the original mythus, therefore, Europa is the daughter of Phœnix, in the later and altered legend she is the child of Agenor. Phœnix now, according to the custom observed in similar fables, of naming a land after its first monarch, becomes the king of Phœnicia, and hence the leading idea involved in the legend, that Europa came from Phœnicia. Let us now turn our attention more immediately to the being and person of Europa. The first passage that arrests our notice is one occurring in the treatise on the "Syrian Goddess," ascribed to Lucian (*Opp., ed. Bip.*, vol. 9, p. 87.) "There is in Phœnicia," says the writer, "another large temple also, which is in the possession of the Sidonians, and which, as they say, is the temple of Astarte. Astarte I suppose to be the same with the moon. As, however, one of the priests told me, it was the temple of Europa, the sister of Cadmus. This daughter of King Agenor was honoured with a temple after her disappearance; and they have a sacred tradition (*λόγον ἱερόν*) respecting her, that, being very beautiful, she was beloved by Jupiter, who changed himself into a bull and carried her away into Crete. I heard this also from other Phœnicians; and, moreover, the Sidonian money has represented on it Europa sitting upon the back of a bull, that is, of Jupiter. They do not all agree, however, in making the temple to be that of Europa." In the case of so early a worship as that connected with the Sidonian temple, it is no wonder if the accounts of later days exhibit some discrepances. According to the more common statement, the temple was that of Astarte, whom the writer just quoted makes identical with the moon. Creuzer has shown with great ability (*Symbolik*, vol. 2, p. 65), that the greater part of the Syro-Phœnician goddesses conveyed the idea of the humid, receiving, fruit-yielding Earth, and the impregnated and in turn impregnating Moon. This last idea shows itself very clearly in the attributes of the Phœnician Astarte. Not only is she regarded by Lucian and others (*Selden, de Diis Syr.*, p. 244) as identical with Selene, but she is even styled, on that account, the Queen of Heaven (*Jerem.*, 7, 17); and the etymology given by Herodian, though of no value in itself, yet is of importance to the present discussion as showing the union of idea with re-

spect to Selene and Astarte. (*Φοίνικες δὲ Ἀστροάρχην ὀνομάζουσι, σελήνην εἶναι θέλοντες. Herodian*, 5, 6, 10.) This goddess had the principal seat of her worship in Sidon. (2 *Kings*, 23, 13.) As lunar goddess, Astarte had, among her other symbols, some of the attributes of the bull; she wore, says Sanchoniathon (*ap. Euseb., Præp. Evang.*, 1, 10), the hide of a bull as an ornament for the head when she wandered over the earth. In all the physico-religious systems of Lower Asia there existed a great uniformity in the leading principles (*Creuzer, Symbolik*, vol. 2, p. 11, *seqq.*), and throughout a large portion of this country the worship of the moon was firmly established. Without stopping to discover any traces of this in the Phrygian rites, or in those of the goddess of Comana, it will be sufficient to refer to Artemis Tauropolos, who would seem, in many respects, to have been the same with the Phœnician Astarte. (Compare *Creuzer, Symbolik*, vol. 4, p. 199.—*Millin, Galerie Myth.*, vol. 1, pl. 34, Nr. 121.) It is curious to observe, moreover, that Artemis Tauropolos was worshipped on the shores of the Persian Gulf, the primitive seat of the Phœnician race. (*Eustath. ad Dionys. Perieg.*, 609.—Compare *Dupuis, Memoires de l'institt. nat., an. XII., Litt. et b. arts*, vol. 5, p. 11.) Nor should we omit to notice, that, from the researches of Creuzer, the worship of Diana Luna would appear to have extended not only along the Persian Gulf, but also in various parts of middle Asia; and that the symbolical mode of representing this goddess was a female figure riding on a bull, with a crescent-shaped veil over her head. Such is the way in which she appears on a medal of the Island Icaria (*Harduin, de Num. Antiq.*, p. 217), where this worship also prevailed. (*Strab.*, 638.) It is extremely probable, that some early statue of Diana Luna, represented in precisely the same posture as the figure on the Icarian medal, gave rise to the mythus of the carrying away of Europa by a bull; and thus Europa belongs, as an imaginary personage, to the cycle of the lunar worship. To place this in a still clearer light, let us turn our attention to the testimony afforded by ancient works of art. Achilles Tatius (p. 10.—Compare *Plin.*, 36, 10) saw, in the Sidonian temple of Astarte, among the sacred offerings, a painting which had for its subject the carrying off of Europa. The description of this differs only in some collateral points from that of a painting preserved to us in the tomb of the Nasonii, of which Belloir makes mention. (*Picturæ Antiquæ sepulchri Nasoniorum in via Flaminia.—Græv., Thes. Ant. Rom.*, vol. 12, p. 1059.) The scene is laid on the shore near Sidon: the bull hastens with his lovely burden over the waves, and the playmates of Europa stand lost in astonishment and grief. The bearing away of Europa is the subject also of many sculptured stones that have come down to us. (Consult *Montfaucon, Ant. Expl.*, vol. 1, pl. 19, Nr. 4.—*Gori, Museum. Florent.*, vol. 1, tab. 56, Nr. 9.—*Augustini Gemmæ, ed. Gron.*, tab. 185.—*Gemme Antiche*, p. 2, tab. 27.—*Winckelmann, Catal. de Stosch.*, p. 57.—*Thesaurus Brandenb.*, p. 195.)—Even the name Europa itself has reference to this female's identity with the moon. It is derived, most probably, from *εὐρύωψ*, "broad-visaged," and alludes to the appearance of the moon when at its full. Her mother's name, moreover, is Τηλεφάσσα, "she that enlightens from afar." In Crete she subsequently marries Ἀστέριος, "the Starry," and gives birth to Minos, which connects her name with that of Pasiphaë (Πασιφάη), "she that enlightens all."—The conclusion, then, to which we would come, is this, that the legend of Europa relates to the introduction of the lunar worship, by Phœnician colonists, into Crete. (*Höck's Kreta*, vol. 1, p. 83, *seqq.*)—The identity of Europa and the Moon is also recognised by Knight. (*Inquiry into the Symb. Lang.*, &c.—*Class. Journ.*, vol. 25, p. 247.) His words are as follows: "It is in the character of the destroying attribute, that Diana is called ΤΑΥΡΟΠΟΛΑ, and ΒΟΩΝ ΕΛΑΤΕΙΑ, in allusion to her being borne or drawn by bulls; and it is probable that some such symbolical composition gave rise to the fable of Jupiter and Europa; for it appears that, in Phœnicia, Europa and Astarte were only different titles for the same personage, who was the deity of the Moon; comprehending both the Diana and Celestial Venus of the Greeks."—III. A district of Macedonia, in which was situate the town of Europus. Some geographers make it to have been a part of Thrace; but without any good reason. It was also called Europia. (*Vid.* Europus.)

Eurōpus, a town of Macedonia, situate, according to Pliny (4, 10), on the river Axius, and in the district of Emathia. Ptolemy does not ascribe it to this district, however, but to one which he calls Matia (p. 84). But, according to Pliny, there was another Europus, situated on the river Rhœdias (perhaps Ludias), of which Strabo also speaks. (*Strabo*, 327.)

Eurōtas, I. a river of Laconia, and the largest in the Peloponnesus. It rises in Arcadia, near Asea, a little to the southwest of Tegea, and, after running a short distance, disappears under ground. On the opposite side of the mountains which separate Arcadia from Laconia, it reappears in the latter country, in the district of Belmina. It then traverses that province, and passes by Sparta to Helos, near which town it empties into the sea. (*Strabo*, 342.—*Dionys. Perieg.*, v. 411.) The Eurotas flowed to the east of Sparta, as we are informed by Polybius; its stream was full and rapid, and could seldom be forded. Eurotas, the third king after Lelex, enlarged and regulated its bed, drew a canal from it, drained the neighbouring country, and, from feelings of gratitude on the part of his subjects, had his name given to the stream. (*Pausan.*, 3, 1.) The modern name is *Basilipotamo* (pronounced *Vasilipotamo*), and signifying the royal river, in allusion to certain petty princes, dependant upon the eastern emperors, who possessed a small kingdom in this quarter during the middle ages. (*Mannert, Geogr.*, vol. 8, p. 595.) Dodwell, however, states that the most common appellation for the Eurotas at the present day is *Iri*. (*Class. Tour*, vol. 2, p. 409.)—II. A river of Thessaly, called also Titaresius, rising in Mount Titarus, a branch of Olympus, and falling into the Peneus, a little above the vale of Tempe. Its modern name is the *Saranta Poros*. Its having been called Eurotas as well as Titaresius is stated by various authorities. (Compare *Strabo, Epit.* 7, p. 329, and the author of the Sibylline verses, 3, p. 227.) Although, however, the Titaresius fell into the Peneus, the waters of the two rivers did not mingle; as those of the Peneus were clear and limpid, while those of the Titaresius were impregnated with a thick unctuous substance, which floated like oil on the surface. Hence the fabulous account of its being a branch of the infernal Styx. (*Strabo*, 441.—*Hom., Il.*, 2, 751.—*Cramer's Anc. Greece*, vol. 1, p. 369.)

Eurus, a wind blowing from the southeast. It was sometimes called by the Latin writers Vulturnus. (*Senec., Quæst. Nat.*, 5, 16.) Those, however, who recognised only four winds, made Eurus the East wind, and attempted to confirm this opinion by a fictitious derivation of the name, making Εὖρος indicate *ἀπὸ τῆς ἓω ῥέων*, "blowing from the east," i. e., the point of the heavens where Aurora first appears.

Eurȳălus, a Trojan, son of Opheltius, and one of the followers of Æneas. Virgil has immortalized the inseparable friendship between him and Nisus. (*Vid.* Nisus.)

Eurybătes, I. a herald of Agamemnon, in the Trojan war, who, with Talthybius, took Briseïs away from Achilles, under the orders of that monarch. (*Hom., Il.*, 1, 320.)—II. A herald of Ulysses. (*Hom., Il.*, 2, 184.)

Eurybiădes, a Spartan, commander of the combined Grecian fleet at the battles of Artemisium and Salamis. He was appointed to this office, although Sparta sent only ten ships, by the desire of the allies, who refused to obey an Athenian. (*Herod.*, 8, 3.—*Bähr, ad loc.*) An allusion to the famous scene between Eurybiades and Themistocles will be found under the latter article. (*Vid.* Themistocles.)

Eurydice, I. the wife of Amyntas, king of Macedonia. She had, by her husband Alexander, Perdiccas and Philip, and one daughter called Euryone, who was married to Ptolemy Alorites. A criminal partiality for her daughter's husband, to whom she offered her hand and the kingdom, made her conspire against Amyntas, who must have fallen a victim to her infidelity, had not Euryone discovered it. Amyntas forgave her. Alexander ascended the throne after his father's death, and perished by the ambition of his mother. Perdiccas, who succeeded him, shared his fate; but Philip, who was the next in succession, secured himself against all attempts from his mother, and ascended the throne with peace and universal satisfaction. Eurydice fled to Iphicrates, the Athenian general, for protection. The manner of her death is unknown. (*C. Nep., Vit. Iphicl.*, 3.)—II. A daughter of Antipater, and the wife of Ptolemy I. of Egypt, by whom she had several children. After the death of Alexander the Great, she proceeded to Alexandrea for the purpose of rejoining her husband, and she brought with her Berenice, her niece, who proved the source of all her misfortunes. For Berenice inspired Ptolemy with so strong a passion, that he took her as his second wife, and allowed himself to be controlled entirely by her influence. Eurydice and her children retired to the court of Seleucus, king of Syria. One of her daughters subsequently married Agathocles, son of Lysimachus; and another, Demetrius Poliorcetes. Ptolemy Ceraunus, the eldest of her sons, seized upon the kingdom of Macedonia. Eurydice followed him to that country, and contributed to conciliate towards him the minds of the Macedonians, through the respect which they entertained for the memory of her father Antipater. Ptolemy Ceraunus having been slain, B.C. 280, in a battle against the Gauls, Macedonia was delivered up to the ravages of these barbarians, and Eurydice fled for protection to the city of Cassandrea. In order to attach the inhabitants more strongly to her interests, she gave them their freedom; and they, through gratitude, established a festival called after her *Eurydicea*. The rest of her history is not known. —III. A daughter of Amyntas and Cynane. Her previous name was Adea, afterward changed to Eurydice. (*Arrian, ap. Phot., cod.*, 92—vol. 1, p. 70, *ed. Bekker.*) She married Aridæus, the half-brother of Alexander, and for some time, through the aid of Cassander, defended Macedonia against Polysperchon and Olympias. Having been forsaken, at length, by her own troops, she fell into the hands of Olympias, together with her husband. Both were put to death by that queen. (*Justin*, 14, 5.)—IV. Wife of Orpheus. As she fled before Aristæus she was bitten by a serpent in the grass, and died of the wound. Her disconsolate husband determined to descend to the lower world, to endeavour to procure her restoration to life. Pluto and Proserpina listened to his prayer; and Eurydice was allowed to return, on the express condition that Orpheus should not look back upon her till they were arrived in the regions of day. Fearing that she might not be following him, the anxious husband looked back, and thereby lost her. (*Vid.* Orpheus.)

Eurymĕdon, a river of Pamphylia, in Asia Minor, rising in the chain of Mount Taurus, and, after passing the city of Aspendus, falling into the Mediterranean below that place. (*Scylax*, p. 40.—*Mela*, 1, 14.—*Mannert, Geogr.*, vol. 6, pt. 2, p. 124.) Near it the Persians were defeated by the Athenians under Cimon, B.C. 470, in both a naval and land fight. The Persian ships were drawn up at the mouth of the river, to the number of 350, or, as some affirm, 600; but, on the first attack, they fled to the shore and were stranded. Cimon then landed his forces, and, after a severe engagement, routed the enemy, and took their camp and baggage. (*Plut., Vit. Cim.*—*Thucyd.*, 1, 100.) This signal victory annihilated the Persian navy. The Eurymedon is now the *Capri-sou*, and appears to have undergone considerable changes since ancient times, for the bar at the mouth is now so shallow as to be impassable to boats that draw more than one foot of water. (*Cramer's Asia Minor*, vol. 2, p. 281.)

Eurÿphon, a Cnidian physician, a contemporary of Hippocrates, but probably older in years, since he is deemed the author of the Cnidian aphorisms which are quoted by Hippocrates. (*Galen, Comment. in Hipp. de victu acut.*, p. 43.)

Eurÿpon, a king of Sparta, son of Soüs. According to Pausanias (3, 7), his reign was so glorious a one, that his descendants were called from him *Eurypontidæ*, although the family belonged to the Proclidæ. Plutarch, however (*Vit. Lycurg.*, c. 2), says that the change of name was owing to Eurypon's having relaxed the strictness of kingly government, and inclined to the interests of the people. (Consult *Valckenaer, ad Theocrit. Adoniaz.*, p. 271.)

Eurysthĕnes, a son of Aristodemus, who reigned conjointly with his twin-brother Procles at Sparta. It was not known which of the two was born first; the mother, who wished to see both her sons raised on the throne, refused to declare it; and they were both appointed kings of Sparta by order of the oracle of Delphi, B.C. 1102. After the death of the two brothers, the Lacedæmonians, who knew not to what family the right of seniority and succession belonged, permitted two kings to sit on the throne, one of each family. The descendants of Eurysthenes were called *Eurysthenidæ*, and those of Procles, *Proclidæ*. It was inconsistent with the laws of Sparta for two kings of the same family to ascend the throne together, yet that law was sometimes violated by oppression and tyranny. Eurysthenes had a son called Agis, who succeeded him. His descendants were called *Agidæ*. There sat on the throne of Sparta 31 kings of the family of Eurysthenes, and only 24 of the Proclidæ. The former were the more illustrious. (*Herodot.*, 4, 147; 6, 52.—*Pausan.*, 3, 1.—*C. Nep., Vit. Ages.*)

Eurysthenidæ. *Vid.* Eurysthenes.

Eurystheus, a king of Argos and Mycenæ, son of Sthenelus and Nicippe the daughter of Pelops. Juno hastened his birth by two months, that he might come into the world before Hercules, the son of Alcmena, as the younger of the two was doomed by order of Jupiter to be subservient to the will of the other. (*Vid.* Alcmena.) The right thus obtained was cruelly exercised by Eurystheus, and led to the performance of the twelve celebrated labours of Hercules. The success of the hero in achieving these so alarmed Eurystheus, that he furnished himself with a brazen vessel, where he might secure himself a safe retreat in case of danger. Apollodorus says that it was a vessel of brass (*πίθον χαλκοῦν, Apollod.*, 2, 5, 1), which he constructed secretly under ground. It appears, in fact, to have been a subterraneous chamber, covered within with plates of brass. The remains of the treasury of Atreus at Mycenæ indicate a building of a similar description, the nails which probably served to fasten plates of this metal to the walls still appearing. These nails consist of 88 parts of copper and 12 of tin. A similar explanation may be given of the brazen temple of Minerva at Sparta. *Vid.* Chalcioecus. (*Gell's Itinerary*, p. 33.) After Hercules had been translated to the skies, Eurystheus persecuted his children, and threatened with war Ceyx, king of Trachis, at whose court they had taken shelter. They thereupon fled to Ath

ena, and received protection from the inhabitants, who refused to deliver them up to Eurystheus. A war ensued, in which Eurystheus and his five sons were slain, the former by the hand of Hyllus, son of Hercules. The head of the monarch was sent to Alcmena, who dug out the eyes with a weaving-shuttle. (*Apollod.*, 2, 8, 1, where for *κερκίσι* we are to read *κερκίδι*.) Other accounts of his end, however, are given by other writers. (*Eurip., Heraclid.*, 928, *seqq.* — Compare *Isocr., Paneg.*, 15.)

Eurytis (*idos*), a patronymic of Iole, daughter of Eurytus. (*Ovid, Met.*, 9, 395.)

Eurytus, a monarch of Œchalia, who taught Hercules the use of the bow. (*Apollod.*, 2, 4, 9.—*Heyne, ad loc.*) He offered his daughter Iole to him who should surpass himself and his sons in archery. Hercules conquered, but Eurytus refused to give his daughter to the hero, who therefore put him and his sons to death, and led away Iole captive. (*Apollod.*, 2, 6, 1.—*Id.*, 2, 7, 7.)

Eusebius Pamphili, I. one of the most distinguished among the earlier Christian writers, and the friend of Constantine, was born in Palestine, probably at Cæsarea, about 264 A.D. He pursued his studies at Antioch, and is believed to have received holy orders from Agapius, bishop of Cæsarea. After having been ordained presbyter, he set up a school in his native city, and formed an intimate acquaintance with Pamphilus, bishop of Cæsarea, who suffered martyrdom under Galerius, A.D. 309, and in memory of whose friendship he added to his name the term *Pamphili*, i. e., "(the friend) of Pamphilus." After the martyrdom of his friend he removed to Tyre, and thence to Egypt, where he himself was imprisoned. On his return from Egypt, he succeeded Agapius in the see of Cæsarea, A.D. 315. In common with many other bishops of Palestine, he at first espoused the cause of Arius; but at the council of Nice, in 325, where the Emperor Constantine assigned to Eusebius the office of opening the session of the assembly, the opinions of the heresiarch were condemned. He is said, however, to have raised some objections to the words "consubstantial with the Father," as applied to the Son in the Nicene creed. His intimacy with his namesake Eusebius, bishop of Nicomedia, who openly espoused the cause of Arius, led him also to favour the same, and to use his influence with the emperor for the purpose of reinstating Arius in the church, in defiance of the opposition of Athanasius. The party to which he attached himself were called Eusebians, from their leader Eusebius of Nicomedia, and they seem to have acted in a great degree through hostility towards Athanasius and his supporters, as they did not, as yet, openly advocate the objectionable tenets of Arius, who had himself apparently submitted to the decrees of the council of Nice. Eusebius afterward, in 330, assisted at the council of Antioch, where the Arians triumphed, and he was present at the council of Tyre in 335, and joined those bishops who censured the proceedings of Athanasius, the great champion of orthodoxy. Eusebius was deputed by this council to defend before Constantine the judgment which they had passed against Athanasius; and he appears to have used his influence with the emperor to have Athanasius banished. The part which he took in this unfortunate controversy caused him to be stigmatized as an Arian, though it appears that he fully admitted the divinity of Christ; and all that his accusers can prove is, that he believed there was a certain subordination among the persons of the Trinity. He was much in favour with Constantine, with whom he maintained an epistolary correspondence, many specimens of which he has inserted in his life of that prince. He died soon after his imperial patron, in 339 or 340. Eusebius was one of the most learned men of his time. "It appears from his works," says Tillemont, "that he had read all sorts of Greek authors, whether philosophers, historians, or divines, of Egypt, Phœnicia, Asia, Europe, and Africa." Though his industrious researches render his writings valuable, they are defective in judgment and accuracy. All the studies of Eusebius were directed towards the religion which he professed, and if he cultivated chronology, it was with the view of establishing on a solid basis the confidence to which the historical books of the Old Testament present so fair a claim. He displayed the fruits of his researches in a *Chronicle*, or *Universal History* (Παντοδαπὴ ἱστορία), divided into two books. In the first of these, to which he gave the name of *Chronography* (Χρονογραφία), he relates the origin and the history of all nations and empires, from the creation of the world down to 325 A.D. He pursues an ethnographic order, devoting a particular section to each people. The duration of the reigns of princes was fixed in it, and the author entered into details on certain events. In this first portion of the work, Eusebius introduced extracts from various historical writers whose productions are lost, such as Alexander Polyhistor, Berosus, Amydenus, Manetho, &c. The second part, entitled "*Chronical Canon*" (Χρονικὸς Κανών), consisted of synchronistic tables, giving, by periods of ten years each, the names of sovereigns, and the principal events which had taken place, from the call of Abraham (B.C. 2017). In compiling this part of his labours Eusebius availed himself of the Chronography of Sextus Julius Africanus, which he inserted almost entire in his Canon, completing it by the aid of Manetho, Josephus, and other historians. This he continued also to his own times. We possess a Latin translation of this chronicle, made by St. Jerome: it is not, after all, however, a simple version, since this father continued the dates down to the year 378, and made several changes also in the first part of the work. The Greek text itself is lost; and though George Syncellus has inserted many fragments of it in his Chronicle, and Eusebius himself has done the same in his *Præparatio Evangelica*, the remembrance of this original text was so far lost, that doubts began to be entertained whether that of the first book had ever existed, some critics being persuaded that Eusebius had written no other chronological work besides his *Canon*. Joseph Scaliger, however, undertook to reconstruct the first book of the work, by uniting all the fragments scattered throughout the writings of the various authors to whom allusion has been made. The whole subject has at length been cleared up in our own days, and all uncertainty on this point has been put completely to rest. In 1792, an Armenian of Constantinople, named Georgius Johannis, discovered an Armenian translation of the entire work. He made a copy of this, and transmitted it in 1794 to Dr. Zohrab at Venice. The precise date of the manuscript in question is unknown; but as the version is mentioned by Moses of Chorene, it ought to be as old at least as the fifth century. The first book of the Chronicle of Eusebius, with which we are made acquainted through the medium of this translation, is preceded by a preface, in which the author gives an account of the plan and difficulty of his undertaking. It is divided into forty-eight chapters, of which the first twenty-two embrace the chronology of the Chaldæans, Assyrians, Medes, Lydians, Persians, Hebrews, and Egyptians, comprehending under the latter head the dynasty of the Ptolemies. Almost all that these chapters contain existed already in Syncellus and in the Præparatio Evangelica; and hence we have not been very great gainers by the discovery of the Armenian version, as far as this portion of it is concerned. According to M. Raoul-Rochette (*Journal des Savans*, 1819, p. 545), the remaining chapters, from the twenty-third to the forty-eighth, are devoted to the chronology of the Greeks and Romans, down to the time of Julius Cæsar, and he has promised to communicate to the world whatever he may find there-

in sufficiently novel in its nature to merit such notice. An account of the Armenian version is also given by Saint Martin (*Journal des Savans*, 1820, p. 106). The conclusion to which the last-mentioned writer arrives, is as follows: that the great advantages expected to have been derived from the version to which we are referring, must be graduated much lower than they originally were; and yet, at the same time, that this discovery is of sufficient importance to merit honourable mention, since it gives a great degree of certainty to many particulars, of which we were before put in possession relative to ancient history, and renders incontestable the authority of the Greek fragments published by Scaliger.—Eusebius was also the author of an Ecclesiastical History (Ἐκκλησιαστικὴ ἱστορία), in ten books, from the origin of Christianity down to A.D. 324, a year which immediately preceded the triumph of the Catholic church over Arianism. This work contains no express history of church dogmas. The author proposed to himself a different object, which he specifies in the first book. It was to make known the succession of the apostles, and the individuals who, placed at the head of the different churches, distinguished themselves by their firmness and apostolic virtues, or who defended the word of God by their writings; to make mention of the persons who had endeavoured to propagate false doctrines; to describe the misfortunes and sufferings that had befallen the Jewish nation, as a punishment for their rejection of the Saviour; as well as the persecutions to which the faithful had been exposed, and the triumph procured for Christianity by the Emperor Constantine. A secondary object which Eusebius had in view, although he does not expressly mention it, was to transmit to posterity literary notices of those writers who had treated before him of detached portions of the sacred history. What he proposed to himself, however, was less to instruct and edify the faithful, than to place in the hands of the Gentiles a work which might induce them to renounce the errors of their religious systems and the prejudices of education. One is tempted, at least, to ascribe this intention to him, when we call to mind that his work contains a number of things known to every Christian reader; such as, for example, all that relates to the person of our Saviour, and the authenticity of the sacred writings; and also when we consider the skill he has displayed in placing in a prominent point of view the claims of Christianity, without, at the same time, making any direct attack on the absurdities of paganism. As Eusebius makes no mention of the troubles occasioned in the church by the doctrines of Arianism, it has been concluded that his history was not continued by him during the last sixteen years of his life (for he lived until 340); but that, being brought down by him to an epoch anterior to the council of Nice, it was concluded in 324. In support of this opinion it may be remarked, that Paulinus, the bishop, to whom he addresses himself at the commencement of the tenth book, was dead in 325. (Consult *Haake, de Byzantinarum rerum scriptoribus liber, Lips.*, 1677, 4to, pt. 1, c. 1, § 222.) In general, Eusebius may be called a moderate, impartial, and judicious writer. His history was translated into Latin by Rufinus, a priest of Aquileia, in the fourth century: he has made, however, retrenchments as well as additions, and has added a supplement in two books, which extends to the death of Theodosius the Great. This supplement was, in turn, translated into Greek by Gelasius of Cyzicus, about 476. Fabricius (*Bibl. Græc*, vol. 8, p. 445) says, that the work of Rufinus was translated by St. Cyrill of Jerusalem, and he refers to Photius as his authority for this assertion. The patriarch of Constantinople speaks of this translation from hearsay, for he never saw it: indeed, it never could have existed; since St. Cyrill died in 386, and the supplement of Rufinus appeared subsequent to 395. The Latin translation of Rufinus still exists, but the Greek version of his supplement is lost. Nicephorus Callistus, a compiler of the fourteenth century, has incorporated into his ecclesiastical history the greater part of that of Eusebius.—The other works of Eusebius which have relation to the department of ecclesiastical history are the following: Περὶ τῶν ἐν Παλαιστίνῃ μαρτυρησάντων, "Of those who suffered martyrdom in Palestine." The period referred to is the persecution of Dioclesian and Maximin, from 303 to 309.—Λόγος τριακονταετηρικός, "Thirty-year discourse," i. e., an Eloge on Constantine, pronounced in the *thirtieth year* of his reign, A.D. 335.—Περὶ τοῦ κατὰ θεὸν βίου τοῦ μακαρίου Κωνσταντίνου τοῦ Βασιλέως. A life of Constantine, in four books. It is rather an eloge than a biographical sketch.—Τῶν ἀρχαίων μαρτύρων συναγωγή, "A Collection of Ancient Martyrs." This work is lost, but many fragments have been preserved by the legendary writers of subsequent ages.—A life of Pamphilus, of which there remains a solitary fragment.—Περὶ τῶν κατὰ διαφόρους καιροὺς ἐν διαφόροις πόλεσιν ἀθλησάντων ἁγίων μαρτύρων, "Of the holy martyrs that have contended for the faith at various times and in various places."—We now come to another work of Eusebius, which forms the principal one of his theological writings. This is his Εὐαγγελικῆς ἀποδείξεως προπαρασκευή, or "*Præparatio Evangelica*." This work, though its subject is one entirely sacred in its nature, yet contains a great number of valuable notices respecting the mythology of the pagan nations, and the philosophy of the Greeks in particular. We find in it, also, numerous passages taken from more than four hundred profane writers, and in this list are many whose productions are lost for us. The *Preparatio Evangelica* is addressed to Theodotus, bishop of Laodicea, and is divided into fifteen books. To prepare his readers for a demonstration of evangelical truths by reasons purely philosophical, and, by collecting together a crowd of passages drawn from profane authors, to show how far superior Christianity is to all the systems of the pagan world—such is the object of Eusebius in the work we are considering. In the first six books he proves the futility of the heathen doctrines; the nine following ones develop the motives which have induced the followers of Christianity to prefer to them the Jewish system of theology as contained in the Old Testament. In the *first* book Eusebius gives the traditions of the Greeks respecting the origin of the world. He then directs his attention to the Phœnician theology, and it is on this occasion that he gives the celebrated fragment of Sanchoniathon. In the *second* book he examines the religious doctrines of the Egyptians, as given by Manetho; and those of the Greeks after Diodorus Siculus, Euhemerus, and St. Clement of Alexandrea. He undertakes to show that the Platonic was as inconsistent and defective as the popular theology, and that even the Romans themselves rejected the allegorical interpretations which the Greeks gave to their own mythological legends. The *third* book shows how vain and nugatory have been the efforts of those writers who have attempted to explain the Egyptian and Grecian fables on physical and moral principles. The *fourth* and *fifth* books continue this demonstration, and seek to prove that the objects of worship and sacrifice among the Greeks were the demons whom our Saviour drove from the world. The *sixth* book refutes the pagan doctrine of destiny, and that relative to the influence supposed to be exercised by the heavenly bodies on human actions. In the *seventh* the excellence of the religious system of the Jews is demonstrated, and the nature of this system explained. In the *eighth* book the sources of this religion are pointed out, and in this part of his work Eusebius gives, after Aristeas, the history of the Septuagint, or Greek version of the Old Testament. In

the following books, down to the thirteenth inclusive, the author undertakes to show, that the Greek writers have derived from the Sacred volume whatever they have taught of valuable or good in matters of philosophy: such, according to him, is the case especially with Plato. The *fourteenth* and *fifteenth* books labour to prove, that in the philosophical opinions of the Greeks there reign evident contradictions; that the majority of these opinions have no better foundation than mere hypothesis, and swarm with errors.—We must not omit another work of our author's, entitled, Περὶ τῶν τοπικῶν Ὀνομάτων ἐν τῇ θείᾳ γραφῇ, "Of the places mentioned in the sacred writings." It was in two books. The second book, which treats of Palestine, has alone reached us; we have it in Greek, and also in a Latin version by St. Jerome. The version would be preferable to the original, by reason of the corrections which Jerome made in the work, from his intimate acquaintance with the country, if it had not reached us in a very corrupt state.—The best editions of the work on chronology are, that of Scaliger, *Lugd. Bat.*, 1659, fol., and that of Mai and Zohrab, *Mediolan.*, 1818, 4to: the best editions of the Ecclesiastical History are, that of H. Stephens, *Paris*, 1544, fol., reprinted with the Latin version of Christophorson, at *Geneva*, 1612; and that of Heinichen, *Lips.*, 1827, 1 vol. 8vo. The life of Constantine accompanies the first of these.—The best edition of the Præparatio Evangelica is that of Vigier, *Paris*, 1628, fol., reprinted at *Leipzig*, 1688, fol.—II. A native of Emesa, surnamed Pittacus, slain in 554 by order of the Emperor Gallus, and to whom Ammianus Marcellinus (14, 7) gives the title of "*concitatus orator.*" —III. A native of Myndus, in Caria, a contemporary of the preceding. Eunapius makes mention of him in the life of Maximus; and, according to Wyttenbach (*Eunap., ed. Boissonade*, p. 171), he is the same with a third Eusebius, of whom Stobæus has left us two fragments.

Eustathius, I. archbishop of Thessalonica, flourished in the 12th century under the emperors Manuel, Alexius, and Andronicus Comnenus. He is celebrated for his erudition as a grammarian, and is especially known as a commentator on Homer and Dionysius the geographer. It must be confessed, however, that in the former of these commentaries he is largely indebted to the Deipnosophistæ of Athenæus, and Schweighaeuser holds the following strong language relative to the extent of these obligations (*Præf. ad. Athen.*, p. xix.): "*In Eustathii in Homerum Commentariis Athenæus noster a capite ad calcem (verissime dixeris) utramque paginam facit: adeoque est incredibilis et pæne infinitus locorum numerus, quibus doctus ille præsul ex uno Athenæi fonte hortulos suos irrigavit, ut sæpe etiam notissimorum nobilissimorumque auctorum, quorum ubivis obvia ipsa scripta sunt, unius ejusdem Athenæi verbis produxerit testimonia; utque, nisi de viri doctrina aliunde satis constaret, subinde propemodum videri ille posset e solo Naucratica Deipnosophista sapuisse.*" (Compare the note of the same editor, and *Fabricius, Bibl. Græc.*, vol. 1, p. 316, *seqq.*) The commentary of Eustathius was united to the edition of Homer which appeared at *Rome* in 1542, 1548, 1550, in 3 vols. folio; and was reprinted at *Bâle* in 1560, also in 3 vols. folio. The latest edition is the Leipzig one of 1825–30, 6 vols. 4to; for that of Politus, undertaken in 1730, with a Latin version, was never finished. The three volumes of it which appeared at Florence, 1730–35, in folio, extend only to the end of the fifth book of the Iliad. Müller and Baumgarten-Crusius have performed a valuable service for the student, in publishing extracts from Eustathius along with the text of the Iliad and Odyssey. (Compare the Memoir of Andrès on the Commentary of Eustathius, and the various translations which have been made of it; *Mem. della Reg. Academia Ercolanense*, vol. 1, p. 97, Naples, 1822. —*Bulletin des Sciences Historiques*, vol. 4, p. 337, *seqq.*) The commentary on Dionysius is less valuable, from the scanty nature, most probably, of the materials employed. A commentary on Pindar is lost. Some unpublished letters of the archbishop's are to be found in the public libraries of Europe.—II. A native of Egypt, called by some Eumathius, and styled in one manuscript Πρωτονοβιλίσσιμος καὶ μέγας χαρτοφύλαξ, "Protonobilissimus and great archivist." He was the author of a romance, entitled, Τὸ καθ' Ὑσμίνην καὶ Ὑσμινίαν δρᾶμα, "Hysmine and Hysminias." It is a cold, flat, and lifeless performance. The work has been twice published; first at *Paris*, 1618, in 8vo, with the version, and under the care, of Gaulmin; and again by Teucher, *Leips.*, 1792. This last contains merely the text and the version of Gaulmin, without either preface or notes.—III. An ancient jurist, who has left a work on Prescriptions, entitled, Περὶ τῶν χρονικῶν διαστημάτων, "Of intervals of time." It was published by Cujas in the 1st volume of his works, *Bâle*, 1561, 8vo; in Greek and Latin, by Schard, in the collection of Löwenklau, vol. 2, and at *Leipzig*, in 1791, 8vo, by Teucher.

Euterpe, one of the Muses. She presided over music, and is generally represented as holding two flutes. To her was ascribed by the poets the invention of the tragic chorus. Ausonius says of her, "*Dulciloquos calamos Euterpe flatibus urget.*" (*Idyll. xii.*, 4.) The name means "the well-delighting one," from *εὖ*, *well*, and *τέρπω*, *to delight*. (*Vid.* Muse.)

Euthycrates, a sculptor of Sicyon, son and pupil of Lysippus, flourished in Olymp. 120. He was peculiarly happy in the proportions of his statues. Those of Hercules and Alexander were in general esteem, and particularly that of Medea, which was borne on a chariot by four horses. (*Plin.*, 34, 8.) As regards the last of these subjects, however, consult the remarks of Sillig, where a new reading in the text of Pliny is suggested. (*Sillig, Dict. Art., s. v.*)

Eutrapelus ("the rallier," *εὐτράπελος*), an epithet given to P. Volumnius, a Roman, on account of his wit and pleasantry. (*Horat., Epist.*, 1, 18, 31.) Having forgotten to put his surname or title of Eutrapelus to a letter he wrote to Cicero, the orator tells him he fancied it came from Volumnius the senator, but was undeceived by the *eutrapelia* (*εὐτραπελία*), "the spirit and vivacity," which it displayed. (Compare *Ernesti, Clav. Cic. Ind. Hist., s. v.* Volumnius, and *Ind. Græc., s. v. εὐτραπελία*, from which it would appear that the *εὐτραπελία* of Volumnius was rather a "*mimica et scurrilis facetia.*")

Eutropius, I. a Latin historian of the 4th century. He bore arms under Julian in his expedition against the Parthians, as he himself informs us (9, 16), and is thought to have risen to senatorian rank. Suidas makes him of Italian origin, while some modern writers, on the other hand, advance the hypothesis that he was a native of Gaul, or, at least, had possessions in the neighbourhood of Auch, and was identical with the Eutropius to whom some of the letters of Symmachus are addressed. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 161, *seqq.*— Compare the remarks of Tzschucke on the life of Eutropius, prefixed to his edition.) The manuscripts give him the title of *Vir Cl.*, which may stand either for *Vir Clarissimus* or *Vir Consularis*, but which in either sense indicates an advancement to some of the highest offices in the state. He wrote several works, of which the only one remaining is an abridgment of the Roman History in ten books. It is a brief and dry outline, without either elegance or ornament, yet containing certain facts which are nowhere else mentioned. The work commences with the foundation of the city, and is carried on to the death of Jovian, A.D. 364. At the close of this work, Eutropius announces his intention of continuing the narrative in a more ele-

vated style, inasmuch as he will have to treat of great personages still living; "*quia ad inclytos principes venerandosque perventum est.*" It does not appear that he ever carried this plan into execution. The best edition is that of Tzschucke, *Lips.*, 1797, 8vo.—II. A eunuch and minister of the Emperor Arcadius, who rose by base and infamous practices from the vilest condition to the highest pitch of opulence and power. He was probably a native of Asia, was made chamberlain to the emperor in the year 395, and, after the fall of Rufinus, succeeded that minister in the confidence of his master, and rose to unlimited authority. He even was created consul, a disgrace to Rome never before equalled. An insult offered to the empress was the cause of his overthrow; and he was sent into perpetual exile to Cyprus. He was soon afterward, however, brought back on another charge; and, after being condemned, was beheaded A.D. 399. (*Zosim.*, 5, 10.—*Id.*, 5, 18, &c.)

Euxinus Pontus. *Vid.* Pontus Euxinus.

Exampæus, a fountain which, according to Herodotus, flows into the Hypanis, where the river is four days' journey from the sea, and renders its waters bitter, that before were sweet. Herodotus places this fountain in the country of the ploughing Scythians, and of the Alazones. It takes, he adds, the name of the place where it springs, which, in the Scythian tongue, is Exampæus, corresponding in Greek to ἱεραὶ ὁδοί, or "*the sacred ways.*" (*Herodot.*, 4, 52.)

F.

Fabāris, now *Farfa*, a river of Italy, in the territory of the Sabines, called also Farfaris. (*Virg.*, *Æn.*, 7, 715.)

Fabia Gens, a numerous and powerful patrician house of ancient Rome, which became subdivided into several families or branches, distinguished by their respective cognomina, such as Fabii Maximi, Fabii Ambusti, Fabii Vibulani, &c. Pliny says that the name of this house arose from the circumstance of its founders having excelled in the culture of the bean (*faba*), the early Romans having been remarkable for their attachment to agricultural pursuits. (*Plin.*, 18, 3.) According to Festus, however, the Fabii traced their origin to Hercules (*Fest.*, *s. v. Fabii*), and their name, therefore, is thought to have come rather from the Etrurian term *Fabu* or *Fabiu*, which Passeri makes equivalent to "august" or "venerable." (*Tab. Eugubin*, vii., *lin.* 22.) But this etymology is less probable, since the Fabii are said, by the ordinary authorities, to have been of Sabine origin, and to have settled on the Quirinal from the time of the earliest Roman kings. After the expulsion of the Tarquinii, the Fabian, as one of the older houses, exercised considerable influence in the senate. Cæso Fabius, being quæstor with L. Valerius, impeached Spurius Cassius, B.C. 486, A.U.C. 268, and had him executed. It has been noted as a remarkable fact, that, for seven consecutive years from that time, one of the two annual consulships was filled by three brothers Fabii in rotation. Niebuhr has particularly investigated this period of Roman history, and speculated on the causes of this long retention of office by the Fabii, as connected with the struggle then pending between the patricians and plebeians, and the attempt of the former to monopolize the elections. (*Rom. Hist.*, vol. 2, p. 174, *seqq.*) One of the three brothers, Q. Fabius Vibulanus, fell in battle against the Veientes in the year of Rome 274. In the following year, under the consulship of Cæso Fabius and Titus Virginius, the whole house of the Fabii proposed to leave Rome, and settle on the borders of the territory of Veii, in order to take the war against the Veientes entirely into their own hands. After performing solemn sacrifices, they left Rome in a body, mustering 306 patricians, besides their families, clients, and freedmen, and encamped on the banks of the Cremera in sight of Veii. There they fortified themselves, and maintained for nearly two years a harassing warfare against the Veientes and other people of Etruria. At last, in one of their predatory incursions, they fell into an ambuscade, and, fighting desperately, were all exterminated. (*Livy*, 2, 48, *seqq.*) Dionysius of Halicarnassus gives also another account of this disaster, which he considers less credible. According to this latter form of the legend, the 306 Fabii set off for Rome, in order to offer up a sacrifice in the chapel of their house. As they went to perform a pious ceremony, they proceeded without arms or warlike array. The Etrurians, however, knowing their road, placed troops in ambush, and, falling on the Fabii, cut them to pieces. (Consult the remarks of Dionysius, 9, 19, and of Niebuhr, *Rom. Hist.*, vol. 2, p. 200.) It is said that one only of the Fabii escaped this massacre, having been left quite young at Rome. (*Liv.*, 2, 50.—*Dion. Hal.*, 9, 22.) His name was Q. Fabius Vibulanus, and he became the parent stock of all the subsequent Fabii. He was repeatedly consul, and was afterward one of the decemviri with Appius Claudius for two consecutive years, in which office he disgraced himself by his connivance at the oppressions of his colleague, which caused the fall of the decemvirate. (*Vid.* Decemviri.)

Fabia Lex, I. *de ambitu*, was to circumscribe the number of *Sectatores* or attendants which were allowed to candidates in canvassing for some high office. It was proposed, but did not pass. (*Cic. pro Muren.*, 34.) The *Sectatores*, who always attended candidates, were distinguished from the *Salutatores*, who only waited on them at their houses in the morning, and then went away; and from the *Deductores*, who went down with them to the Forum and Campus Martius.—II. There was another law of the same name, enacted against kidnapping, or stealing away and retaining freemen or slaves. The punishment of this offence, at first, was a fine, but afterward to be sent to the mines; and for buying or selling a freeborn citizen, death. (*Cic. pro Rab.*, 3.—*Ep. ad Quint. Fr.*, 1, 2.)

Fabia, a vestal virgin, sister to Terentia, Cicero's wife. She was accused of criminal intercourse with Catiline, and brought to trial in consequence, but was defended by Cicero and acquitted. (*Middleton's Life of Cicero*, vol. 1, p. 139.)

Fabii. *Vid.* Fabia Gens.

Fabius, I. M. Ambustus, was consul A.U.C. 393, and again several times after. He fought against the Hernici and the Tarquinians, and left several sons.—II. Q. Maximus Rullianus, son of the preceding, attacked and defeated the Samnites, A.U.C. 429, in the absence and against the orders of his commanding officer, the Dictator Papirius, who would have brought him to punishment for disobedience, but was prevented by the intercession of the soldiers and the people. This Fabius was five times consul, and dictator twice. He triumphed over the Samnites, Marsi, Gauls, and Etrurians. His son, Q. Fabius Gurges, was thrice consul, and was grandfather of Q. Fabius Maximus Verrucosus, one of the most celebrated generals of Rome.—III. Q. Maximus Verrucosus, the celebrated opponent of Hannibal. He is said to have been called Verrucosus from a wart on his lip, *verruca* being the Latin name for "a wart." In his first consulship he triumphed over the Ligurians. After the victory of Hannibal at the Lake Trasymenus, he was named Prodictator by the unanimous voice of the people, and was intrusted with the preservation of the republic. The system which he adopted to check the advance of Hannibal is well known. By a succession of skilful movements, marches, and countermarches, always choosing good defensive positions, he harassed his antagonist, who could never draw him into ground favourable for his attack, while Fabius watched every op-

portunity of availing himself of any error or neglect on the part of the Carthaginians. This mode of warfare, which was new to the Romans, acquired for Fabius the name of *Cunctator* or "delayer," and was censured by the young, the rash, and the ignorant; but it probably was the means of saving Rome from ruin. Minucius, who shared with Fabius the command of the army, having imprudently engaged Hannibal, was saved from total destruction by the timely assistance of the dictator. In the following year, however, A.U.C. 536, Fabius being recalled to Rome, the command of the army was intrusted to the consul Terentius Varro, who rushed imprudently to battle, and the defeat at Cannæ made manifest the wisdom of the dictator's previous caution. Fabius was chosen consul the next year, and was again employed in keeping Hannibal in check. In A.U.C. 543, being consul for the fifth time, he retook Tarentum by stratagem, after which he narrowly escaped being caught himself in a snare by Hannibal near Metapontum. (*Liv.*, 27, 15, *seq.*) When, some years after, the question was discussed in the senate, of sending Scipio with an army into Africa, Fabius opposed it, saying that Italy ought first to be rid of Hannibal. Fabius died some time after at a very advanced age. His son, called likewise Quintus Fabius Maximus, who had also been consul, died before him. His grandson Quintus Fabius Maximus Servilianus, being proconsul, fought against Viriathus in Spain, and concluded with him an honourable peace. (*Livy, Epit.*, 54.) He was afterward consul repeatedly, and also censor. He wrote Annals, which are quoted by Macrobius. (*Sat.*, 1, 16.) His brother by adoption, Quintus Fabius Maximus Æmilianus, the son of Paulus Æmilius (*Liv.*, 45, 41), was consul A.U.C. 609, and was the father of Fabius, called Allobrogicus, who subdued not only the Allobroges, but also the people of southern Gaul, which he reduced into a Roman province, called from that time Provincia. Quintus Fabius Maximus, a grandson of Fabius Maximus Servilianus, served in Spain under Julius Cæsar, and was made consul A.U.C. 709. Two of his sons or nephews were consuls in succession under Augustus. There was also a Fabius consul under Tiberius. Panvinius and others have reckoned that, during a period of about five centuries, from the time of the first Fabius who is mentioned as consul, to the reign of Tiberius, forty-eight consulships, seven dictatorships, eight censorships, seven augurships, besides the offices of master of the horse and military tribune with consular power, were filled by individuals of the Fabian house. It could also boast of thirteen triumphs and two ovations. (*Augustinus de Familiis Romanorum.—Encycl. Us. Knowl.*, vol. 10, p. 151.)—IV. A loquacious personage alluded to by Horace (*Sat.*, 1, 1, 14).—V. Pictor, the first Roman who wrote an historical account of his country. This historian, called by Livy *scriptorum antiquissimus*, appears to have been wretchedly qualified for the labour he had undertaken, either in point of judgment, fidelity, or research; and to his carelessness and inaccuracy, more than even to the loss of monuments, may be attributed the painful uncertainty which to this day hangs over the early ages of Roman history. Fabius lived in the time of the second Punic war. The family received its *cognomen* from Caius Fabius, who, having resided in Etruria, and there acquired some knowledge of the fine arts, *painted* with figures the temple of *Salus*, in the year of the city 450. The historian was grandson of the painter. He served in the second Punic war, and was present at the battle of Trasymenus. After the defeat at Cannæ, he was sent by the senate to inquire from the oracle at Delphi what would be the issue of the war, and to learn by what supplications the wrath of the gods might be appeased. His annals commenced with the foundation of the city and the antiquities of Italy, and brought down the series of Roman affairs to the author's own time, that is, to the end of the second Punic war. We are informed by Dionysius of Halicarnassus, that, for the great proportion of the events which preceded his own age, Fabius Pictor had no better authority than vulgar tradition. He probably found, that, if he had confined himself to what was certain in these early times, his history would have become dry, insipid, and incomplete. This may have induced him to adopt the fables, which the Greek historians had invented concerning the origin of Rome, and to insert whatever he found in family traditions, however contradictory or uncertain. Dionysius has also given us many examples of his improbable narratives, his inconsistencies, his negligence in investigating the truth of what he relates as facts, and his inaccuracy in chronology. In particular, as we are told by Plutarch in his life of Romulus, Fabius followed an obscure Greek author, Diocles the Peparethian, in his account of the foundation of Rome, and from this tainted source have flowed all the stories concerning Mars, the Vestal, the Wolf, Romulus, and Remus. He is even guilty of inaccurate and prejudiced statements in relation to the affairs of his own time; and Polybius, who flourished shortly after those times, and was at pains to inform himself accurately concerning all the events of the second Punic war, apologizes for quoting Fabius on one occasion as an authority, and, at the same time, strongly expresses his opinion of his violations of truth and his gross inconsistencies. The account here given of this writer is rather confirmed by the few fragments that remain of his work, which are trifling and childish in the extreme. (*Dunlop's Hist. Rom. Lit.*, vol. 1, p. 117, *seqq.*)

FABRATERIA, a town of Latium, on the river Liris, and near its junction with the Trerus. The modern name is *Falvaterra*. This town appears at first to have belonged to the Volsci, but as early as 424 A.U.C. it placed itself under the protection of Rome. (*Liv.*, 8, 19.)

FABRICIUS, Caius, surnamed Luscinus, was consul for the first time in the year 471 of Rome, 283 B.C., when he triumphed over the Boii and Etrurians. After the defeat of the Romans, under the consul Lævinus, by Pyrrhus (B.C. 281), Fabricius was sent by the senate as legate to the king, to treat for the ransom of the prisoners, or, according to others, to propose terms of peace. Pyrrhus is said to have endeavoured to bribe him by large offers, which Fabricius, poor as he was, rejected with scorn, to the great admiration of the king. Fabricius being again consul, B.C. 279, was sent against Pyrrhus, who was then encamped near Tarentum. The physician of the king is said to have come secretly to the Roman camp, and to have proposed to Fabricius to poison his master for a bribe. The consul, indignant at this, had him put in fetters, and sent back to Pyrrhus, on whom this instance of Roman integrity made a strong impression. Pyrrhus soon after sailed for Sicily, whither he was called by the Syracusans, then hard pressed by the Carthaginians. Fabricius, having defeated the Samnites, Lucanians, and Brutii, who had joined Pyrrhus against Rome, triumphed over these nations. Pyrrhus afterward returning to Italy, was finally defeated and driven away by M. Curius Dentatus, B.C. 276. Two years after, Fabricius being consul for the third time, with Claudius Cinna for his colleague, ambassadors came from King Ptolemy of Egypt to contract an alliance with Rome.—Several instances are related of the extreme frugality and simplicity which marked the manners of Fabricius. When censor, he dismissed from the senate P. Cornelius Rufinus, who had been twice consul, and had also held the dictatorship, because he had in his possession ten pounds' weight of silver plate. Fabricius died poor, and the senate was obliged to make provision for his daughters. (*Plut., Vit. Pyrrh.—Liv., Epit.*, 13 *et* 14.—*Enc. Us. Knowl.*, v. 10, p. 153.)

Fæsŭlæ, now *Fiesoli*, a town of Italy, in Etruria, southeast of Pistoria, whence it is said the augurs passed to Rome. Catiline made it a place of arms. The Goths, when they entered Italy under the consulate of Stilicho and Aurelian, A.D. 400, were defeated in its vicinity. (*Cic. pro Mur.*, 24.—*Sil. Ital.*, 8, 478. *Sallust, Cat.*, 27.)

Falcidia Lex, proposed by the tribune Falcidius, A.U.C. 713, enacted that the testator should leave at least the fourth part of his fortune to the person whom he named his heir. (*Dio Cass.*, 48, 33.)

Falerĭa, a town of Picenum, southwest of Firmum, now *Falleroni*. (*Plin.*, 3, 13.)

Falerĭi (or *ium*), a city of Etruria, southwest of Fescennium, and the capital of the ancient Falisci, so well known from their connexion with the early history of Rome. Much uncertainty seems to have existed respecting the ancient site of this place; but it is now well ascertained that it occupied the position of the present *Civita Castellana*. Cluver, and after him Holstenius (*ad Steph. Byz.*, p. 67), have satisfactorily established this point. The doubt seems to have originated in the notion that there was a city named Faliscum, as well as Falerii. (*Strabo*, 226.) The situation of the ancient Falerii is made to agree with that of *Civita Castellana*, from the language of Plutarch (*Vit. Camill.*) and Zonaras (*Ann.*, 2), who both describe it as placed on a lofty summit; and the latter states that the old town was destroyed, and a new one built at the foot of the hill. This fact is confirmed by the identity of the new Falerii with the church of *St. Maria Falari*, on the track of the Flaminian way, where the Itineraries place that city. We learn, too, from Pliny (3, 5), that Falerii became a colony under the name of Falisca, a circumstance which sufficiently reconciles the apparent contradiction in the accounts of this city. (*Front., de Col.*, p. 130.) Falerii, according to Dionysius of Halicarnassus (1, 21), belonged at first to the Siculi; but these were succeeded by the Pelasgi, to whom the Greek form of its name is doubtless to be ascribed, as well as the temple and rites of the Argive Juno, and other indications of a Grecian origin which were observed by that historian, and with which Ovid, who had married a lady of this city, seems also to have been struck, though he has followed the less authentic tradition, which ascribed the foundation of Falerii to Halesus, son of Agamemnon. (*Am.*, 3, 13.—*Fast.*, 4, 73.) The early wars of the Falisci with Rome are chiefly detailed in the fifth book of Livy, where the celebrated story of Camillus and the schoolmaster of Falerii occurs. When the Roman commander was besieging this place, the schoolmaster of the city (since the higher classes of Falerii had a public one for the common education of their children) committed a most disgraceful and treacherous act. Having led his scholars forth, day after day, under pretence of taking exercise, and each time farther from the city walls, he at last suddenly brought them within reach of the Roman outposts, and surrendered them all to Camillus. Indignant at the baseness of the deed, the Roman general ordered his lictors to strip the delinquent, tie his hands behind him, and supply the boys with rods and scourges to punish the traitor, and whip him into the city. This generous act on the part of Camillus produced so strong an impression on the minds of the inhabitants, that they immediately sent ambassadors to treat of a surrender (*Liv.* 5, 27.—Compare *Val. Max.*, 6, 5.—*Front., Strat.*, 5, 4). It was not, however, till the third year after the first Punic war that this people was finally reduced. (*Polybius*, 1, 65.—*Livy, Epit.*, 19.—*Oros.*, 4, 11.) The waters of the Faliscan territory were supposed, like those of the Clitumnus, to have the peculiar property of communicating a white colour to cattle. (*Plin.*, 2, 103.—*Cramer's Anc. Italy*, vol. 1, p. 236.)

Falernus Ager, a part of Italy famed for its wine. Few portions of the Italian peninsula were unfriendly to the vine, but it flourished most in that tract of the southwestern coast to which, from its extraordinary fertility and delightful climate, the name of Campania Felix was given. Some doubt concerning the extent of the appellation seems to exist; but Pliny and Strabo confine it to the level country reaching from Sinuessa to the promontory of *Sorrento*, and including the Campi Laborini, from whence the present name of *Terra di Lavoro* has arisen. In ancient times, indeed, the hills by which the surface is diversified seem to have been one continued vineyard. Falernus is spoken of by Florus as a mountain, and Martial describes it under the same title; but Pliny, Polybius, and others, denominate it a field or territory (*ager*); and, as the best growths were styled indiscriminately *Massicum* and *Falernum* (*vinum*), it is thought that Massicus was the proper appellation of the hills which arose from the Falernian plain. The truth seems to be, that the choicest wines were produced on the southern declivities of the range of hills which commence in the neighbourhood of ancient Sinuessa, and extend to a considerable distance inland, and which may have taken their general name from the town or district of Falernus; but the most conspicuous or the best exposed among them may have been the Massic; and as, in process of time, several inferior growths were confounded under the common denomination of Falernian, correct writers would choose that epithet which most accurately denoted the finest vintage. If we are to judge, however, by the analogy of modern names, the question of locality will be quickly decided, as the mountain which is generally allowed to point to the site of ancient Sinuessa is still known by the name of *Monte Massico*. Pliny's account of the wines of Campania is the most circumstantial. (*Plin.*, 14, 6.) "Augustus, and most of the leading men of his time," observes this writer, "gave the preference to the Setine wine that was grown in the vineyards above Forum Appii, as being of all kinds the least calculated to injure the stomach. Formerly the Cæcuban wine, which came from the poplar marshes of Amyclæ, was most esteemed, but it has lost its repute through the negligence of the growers, and partly from the limited extent of the vineyards, which have been nearly destroyed by the navigable canal begun by Nero from Avernus to Ostia. The second rank used to be assigned to the growths of the Falernian territory, and among them chiefly to the Faustianum. The territory of Falernus begins from the Campanian bridge, on the left hand, as you go to Urbana. The Faustian vineyards are situate about 4 miles from the village, in the vicinity of Cediæ, which village is six miles from Sinuessa. The wines produced on this soil owe their celebrity to the great care and attention bestowed on their manufacture; but latterly they have somewhat degenerated, owing to the rapacity of the farmers, who are usually more intent upon the quantity than the quality of their vintage. They continue, however, in the greatest esteem, and are, perhaps, the strongest of all wines, as they burn when approached by a flame. There are three kinds, the dry, the light, and the sweet Falernian. The grapes of which the wine is made are unpleasant to the taste." From this and other accounts, it appears that the Falernian wine was strong and durable; so rough in its recent state as not to be drunk with pleasure, and requiring to be kept many years before it grew mellow. Horace calls it a fiery wine; Persius, *indomitum*, i. e., possessing very heady qualities. According to Galen, the best was that from 10 to 20 years; after this period it became bitter. Among the wines of the present day, *Xeres* and *Madeira* most closely approximate to the Falernian of old, though the difference is still very considerable, since the ancient wines of Italy and Greece

were usually mixed with certain quantities of pitch, aromatic herbs, sea-water, &c., which must have communicated to them a taste that we, at least, should consider very unpalatable. Among the ancient, and especially the Greek wines, it was no uncommon thing for an age of more than 20 years to leave nothing in the vessel but a thick and bitter mixture, arising, no doubt, from the substances with which the wine had been medicated. We have an exception, however, to this, in the wine made in Italy during the consulship of Opimius, A.U.C. 633, which was to be met with in the time of Pliny, nearly 200 years after. This may have been owing to the peculiar qualities of that vintage, since we are informed that, in consequence of the great warmth of the summer in that year, all the productions of the earth attained an extraordinary degree of perfection. *Vid.* Cæcubus Ager. (*Henderson's History of ancient and modern Wines*, p. 81, *seqq.*)

Fălisci, a people of Etruria. (*Vid.* Falerii.)

Falisous Gratius. *Vid.* Gratius.

Fannĭa Lex, *de Sumptibus*, enacted A.U.C. 588. It limited the expenses of one day, at festivals, to 100 *asses*, whence the law is called by Lucilius *Centussis;* on ten other days every month to 30, and on all other days to 10 asses: also, that no other fowl should be served up except one hen, and that not fattened for the purpose. (*Aul. Gell.*, 2, 24.—*Macrob.*, *Sat.*, 2, 13.)

Fannius, an inferior poet, ridiculed by Horace (*Sat.*, 1, 4, 21). It seems the legacy-hunters of the day carried his writings and bust to the library of the Palatine Apollo, a compliment only paid to productions of merit. The satirist remarks, that this was *unasked for* on the part of Fannius (*ultro delatis capsis et imagine*); an expression of double import, since *ultro* may also contain a sly allusion to the absence of all mental exertion on the part of the poet. (*Schol. et Heindorf, ad Horat., l. c.*)

Fanum Vacūnæ, a temple of Vacuna, in the vicinity of Horace's Sabine villa. (*Hor.*, *Ep.*, 1, 10, 49.) It is supposed to have stood on the summit of *Rocca Giovane.*

Farfărus. *Vid.* Fabaris.

Fauna, a goddess of the Latins. According to the old Roman legends, by which all the Italian deities were originally mortals, she was the daughter of Picus, and the sister and wife of Faunus. One account makes her to have never left her bower, or let herself be seen of men; and to have been deified for this reason, becoming identical with the Bona Dea, and no man being allowed to enter her temple. (*Macrob.*, 1, 12.) According to another tradition, she was not only remarkable for her modesty, but also for her extensive and varied knowledge. Having, however, on one occasion, made free with the contents of a jar of wine, she was beaten to death by her husband with myrtle-twigs! Repenting, however, soon after of the deed, he bestowed on her divine honours. Hence, in the celebration of her sacred rites, myrtle boughs were carefully excluded; nor was any wine allowed to be brought, under that name, into her temple; but it was called "honey," and the vessel containing it also was termed *mellarium* (scil. *vas*), i. e., "a honey-jar." (Consult *Macrob.*, *Sat.*, 1, 12, and *Spangenberg, de Vet. Lat. Relig. Domest.*, p. 64, where other versions of the story are given.) Fauna is said to have given oracles from her temple after death, which circumstance, according to some, affords an etymology for the name *Fatua* or *Fatuella*, which was often borne by her (from *fari*, "to declare"). A different explanation, however, is given in Macrobius (*Labeo, ap. Macrob.*, *Sat.*, 1, 12).—There can be little doubt but that Fauna is identical not only with the Bona Dea, but with Terra, Tellus, and Ops; in other words, with the Earth personified. (*Macrob.*, *l. c.*) The name appears to come from φάω, φαίνω, connected with which are φαύσκω and φαίνω, "*to bring forth into the light*," "*to cause to appear.*" (*Creuzer, Symbolik*, vol. 1, p. 51, *not.*—*Spangenberg, l. c.*)

Faunalĭa, festivals at Rome in honour of Faunus. They were celebrated on the 13th of February, or the ides of the month. On this same day occurred the slaughter of the Fabii. (*Ovid, Fast.*, 2, 193, *seqq.*) There was another festival of the same name, which was celebrated on the nones (5th) of December. (*Horat.*, *Od.*, 3, 18.)

Fauni, certain deities of the country, represented as having the legs, feet, and ears of goats, and the rest of the body human. The peasants offered them a lamb or a kid with great solemnity. When the spring brought back new life to the fields, the vivid imagination of the ancient poets saw them animated by the presence of these frolic divinities, and hence, no doubt, the origin of their name, from the Greek φάω or φαίω ("*to show forth*," "*to display to the view*"), the Fauns being, if the expression be allowed, the rays of the genial spring-light personified. (*Creuzer, Symbolik*, vol. 2, p. 921.)—The Fauns of the Latin mythology are somewhat analogous to the Satyrs of the Greeks. There are points, however, in which the ancient artists made them differ as to appearance. The Fauns are generally represented as young and frolic of mien; their faces are round, expressive of merriment, and not without an occasional mixture of mischief. The Satyrs, on the contrary, bear strong resemblance to different quadrupeds; their faces and figures partake of the ape, the ram, or the goat; they have sometimes goats' legs, but always either goats' or horses' tails. (*Flaxman, Lectures on Sculpture*, p. 152.) According to Lanzi, there is, in general, in the lower limbs of the Faun, more of the goat, in those of the Satyr more of the horse. (*Vasi*, p. 98, *seqq.*—Compare *Visconti, Mus. Pio-Clement.*, vol. 3, p. 54, *seq.*—*Virg.*, *G.*, 1, 10.—*Ovid, Met.*, 6, 392.)

Faunus, a rural deity of the ancient Latins, resembling the Grecian Pan, to whom he is not very dissimilar in name, and with whom he was often identified. (*Ovid, Fast.*, 2, 424.—*Id. ib.*, 4, 650.—*Horat.*, *Od.*, 1, 17, 1.) Indeed, some writers think that his worship was originally Pelasgic, and was brought by this race from Arcadia, the well-known centre of the worship of Pan. (Compare *Creuzer, Symbolik*, vol. 3, p. 203.) Faunus was held to have the power of telling the future. (*Ovid, l. c.*—*Virg.*, *Æn.*, 7, 81, *seq.*) In later times he was mortalized, like all the other Italian gods, and was said to have been a just and brave king, greatly devoted to agriculture, the son of Picus and father of Latinus. (*Virg.*, *Æn.*, 7, 47.—*Probus, Geor.*, 1, 10.) Like Pan, too, he was multiplied; and as there were Pans, so we also meet abundant mention of Fauns. (*Vid.* Fauni.) The poets gave to Faunus the same personal attributes as they did to the Fauns, making his shape half human, half that of a goat. As Fauna was nothing more than the Earth (*Vid.* Fauna), so Faunus appears to be the same with Tellumo. (*Spangenberg, de Vet. Lat. Rel. Dom.*, p. 63.—*Heyne, Excurs.*, 5, *ad Æn.*, 7.—*Ruperti, ad Juv.*, 8, 131.—*Arnias, ap. Arnob. adv. gent.*, 5, 1, p. 483.—*Creuzer's Symbolik*, vol. 3, p. 203.)

Favorīnus. *Vid.* Phavorinus.

Fausta, I. daughter of Sylla, married Milo the friend of Cicero. She disgraced herself by a criminal affair with the historian Sallust. (*Horat.*, *Sat.*, 1, 2, 41.—*Schol. Cruq. et Acr., ad loc.*)—II. Daughter of Maximian, and wife of Constantine the Great. When her father wished her to join him in a plot for assassinating her husband, she discovered the whole affair to the latter. After exercising the most complete ascendancy over the mind of her husband, she was eventually put to death by him, on his discovering the falsity of a charge which she had made against Crispus, the son of Constantine by a previous marriage. (*Amm. Mar-*

cell., 14, 1.—*Crevier, Hist. des Emp. Rom.*, vol. 6, p. 356.)

FAUSTĪNA, I. Annia Galeria, daughter of Annius Verus, prefect of Rome. She married Antoninus before his adoption by Hadrian, and died in the third year of her husband's reign, 36 years of age. She was notorious for her licentiousness, and yet her husband appeared blind to her frailties, and after her death even accorded unto her divine honours. Her effigy appears on a large number of medals. (*Dio Cass.*, 17, 30.—*Capitol., Vit. Anton. P., c.* 3.)—II. Annia, or the Younger, daughter of the preceding, married her cousin Marcus Aurelius, and died A.D. 176, in a village of Cappadocia, at the foot of Mount Taurus, on her husband's return from Syria. She is represented by Dio Cassius and Capitolinus as even more profligate in her conduct than her mother; and yet Marcus, in his Meditations (1, 17), extols her obedience, simplicity, and affection. Her daughter Lucilla married Lucius Verus, whom Marcus Aurelius associated with him in the empire, and her son Commodus succeeded his father as emperor. (*Capitol., Vit. Ant. Phil.*, c. 19.) Marchand (*Mercure de France*, 1745) and Wieland have attempted to clear this princess of the imputations against her character. (*Encyclop. Use. Knowledge*, vol. 10, p. 209.)

FAUSTĪTAS, a goddess among the Romans, supposed to preside over cattle, and the productions of the seasons generally. *Faustitas* is frequently equivalent to the *Felicitas Temporum* of the Roman medals. (*Horat., Od.*, 4, 5, 17.)

FAUSTŬLUS, the name of the shepherd who, in the old Roman legend, found Romulus and Remus getting suckled by the she-wolf. He took both the children to his home and brought them up. (*Vid.* Romulus, and Roma.)

FEBRUALĬA, a feast at Rome of purification and atonement, in the month of February: it continued for 12 days. The month of February, which, together with January, was added by Numa to the ten months constituting the year of Romulus, derived its name from this general expiatory festival, the people being then purified (*februati*) from the sins of the whole year. (*Ovid, Fast.*, 2, 19.) Some, however, deduce the name *Februarius* from the old Latin word *fiber*, mentioned by Varro (*L. L.*, 4, 13), and meaning the "end" or "extremity" of anything, whence comes the term *fimbria*, "the hem or edge of a garment." In this sense, therefore, February will have been so called from its having been the last month in the earlier Roman year. (*Nork, Etymol. Handwört.*, vol. 1, p. 338.)

FELIX, M. ANTONIUS, I. a Roman governor of Judæa, who succeeded in office Cumanus, after the latter had been exiled for malversation. (*Josephus, Ant. Jud.*, 20, 6.) He was the brother of the freedman Pallas, the favourite of Claudius. On reaching his government, A.D. 53, Felix became enamoured of the beautiful Drusilla, daughter of Agrippa, at that time married to Azizus, king of Emesa; and by dint of magnificent promises, and through the intervention of a reputed sorcerer named Simon, he succeeded in detaching her from her husband, and in making her his own wife. Josephus charges this governor (*Ant. Jud.*, 20, 8) with having caused the assassination of the high-priest Jonathas, to whom, in a great measure, he owed his place. Felix, it seems, wished to rid himself of one who was continually remonstrating with him about the oppression of his government. And yet the Roman governor proved in one instance of considerable benefit to those under his charge, by delivering them from the robbers who had previously infested their country. (*Joseph., l. c.*) It was before this Felix that St. Paul appeared at Cæsarea, on that memorable occasion when the startling subjects discussed by the apostle made the corrupt Roman tremble on his judgment-seat. (*Acts*, 24, 25.) Two years after, this Felix was succeeded by Porcius Festus, and left Paul still in prison, in order to please the Jews. The latter, however, sent a deputation to Rome to accuse him of various malpractices, but he was screened from punishment by the influence of his brother Pallas with Nero, who had succeeded Claudius on the imperial throne. (*Joseph., Ant. Jud.*, 20, 8.)—II. A native of Rome, who succeeded Dionysius the Calabrian as bishop of that city, A.D. 271, and suffered martyrdom in 275. He was succeeded by Eutychianus, bishop of Luna. There is extant an epistle of Felix to Maximus, bishop of Alexandrea, against Paul of Samosata.—III. A bishop of Rome, the second of the name in the list of Popes, though some call him Felix III., on account of an anti-pope who assumed the title of Felix II. in the schism against Liberius (A.D. 355–66). He succeeded Simplicius A.D. 483. Felix had a dispute, upon questions of ecclesiastical supremacy, with Acacius, bishop of Constantinople, who was supported by the emperor and most of the eastern clergy, in consequence of which a schism ensued between the Greek and Latin churches. Felix died A.D. 492, and was succeeded by Gelasius I. He was canonized by the Romish church. (Consult *Moreri, Dict. Hist.*, vol. 2, p. 503.)

FELSĪNA, an Etrurian city in Gallia Cisalpina, afterward called Bononia, and now *Bologna*. Pliny (3, 15) makes it to have been the principal seat of the Tuscans; but this must be understood to apply only with reference to the cities founded by that nation north of the Apennines. Bononia received a Roman colony 653 A.U.C. (*Liv.*, 37, 57.—*Vell. Paterc.*, 1, 15.) Frequent mention of this city is made in the civil wars. (*Cic., Ep. ad Fam.*, 11, 13.—*Id. ib.*, 12, 5.—*Appian*, 4, 2.) As it had suffered considerably during this period, it was restored and aggrandized by Augustus after the battle of Actium, and continued to rank high among the great cities of Italy. (*Tacit., Hist.*, 2, 53.—*Strabo*, 216.—*Pomp. Mel.*, 2, 4.—*Cramer's Ancient Italy*, vol. 1, p. 88.)

FELTRĬA, a town of Italy, now *Feltre*, in the district of Venetia. It was the capital of the small community called Feltrini.

FENESTELLA, a Roman historian, who lived in the time of Augustus. Pliny and Eusebius place his death in the sixth year of the reign of Tiberius, A.D. 21. Fenestella wrote an historical work entitled *Annales*, from which Asconius Pedianus has derived many materials in his Commentaries on Cicero's Orations. Of this work only fragments remain. Another production, "*De Sacerdotiis et Magistratibus Romanorum*," is sometimes attributed to him, but incorrectly. It is from the pen of Fiocchi (*Floccus*), a native of Florence, and was written at the commencement of the 14th century. Fenestella was seventy years old at the time of his death. (*Voss., de Hist. Lat.*, 1, 19.—*Puncc. de Viril. æt. L. L.*, p. 2, c. 5, 8.—*Madvig, de Ascon. Pedian.*, p. 64.) The fragments of Fenestella's Annals are given, among others, by Havercamp, in his edition of Sallust, vol. 2, p. 385. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 412.)

FERALĬA, a festival at Rome of the Dii Manes, on the 21st of February, but, according to Ovid, on the 17th. Festus derives the word from *fero*, on account of a repast *carried* to the sepulchres of relations and friends on that occasion, or from *ferio*, on account of the victims sacrificed. Vossius observes, that the Romans termed death *fera*, *cruel*, and that the word *feralia* might arise thence. (Compare, however, the remarks of *Nork, Etymol., Handwört.*, vol. 1, p. 341, *s. v. feriæ*.) It continued for 11 days, during which time presents were carried to the graves of the deceased, marriages were forbidden, and the temples of the gods were shut. Friends and relations also kept, after the celebration, a feast of peace and love, for settling differences and quarrels among one another, if any such existed. It was universally believed that

the manes of departed friends came and hovered over their graves, and feasted upon the offerings which the hand of piety and affection had prepared for them. In the case of the poor these offerings were plain and simple, consisting generally of a few grains of salt, flour mixed with wine, scattered violets, &c. The wealthy, however, offered up sumptuous banquets. (*Ovid, Fast.*, 2, 535, *seqq.*—*Kirchmann, de Funeribus*, p. 560.)

FERENTĪNUM, I. a town of Etruria, southeast of Vulsinii, now *Ferenti*. From Vitruvius, who speaks of some valuable stone-quarries in its neighbourhood (2, 7), we collect that it was a municipium. The Emperor Otho's family was of this city. (*Suet., Vit. Oth.*, 1.—*Sext., Aur. Vict.*—*Tacit., Hist.*, 2, 50.—Compare *Ann.*, 15, 33.)—II. A town of Latium, about eight miles beyond Anagnia, on the Via Latina, now *Ferentino*. It appears to have belonged originally to the Volsci, but was taken from them by the Romans and given to the Hernici. (*Liv.*, 4, 51.) It subsequently fell into the hands of the Samnites. (*Liv.*, 10, 34.—Compare *Steph. Byz., s. v.*—*Cramer's Anc. Italy*, vol. 2, p. 80, *seqq.*)

FERENTUM, or, more properly, FORENTUM, as Pliny (3, 11) writes it, a town of Apulia, about eight miles to the southeast of Vennsia, and on the other side of Mount Vultur. It is now *Forenza*. (*Horat., Od.*, 3, 4, 15.—*Diod. Sic.*, 19, 65.)

FERETRĬUS, an appellation of Jupiter among the Romans, who was so called from the *feretrum*, a frame supporting the *spolia opima*, dedicated to him by Romulus, after the defeat of the Cæninenses, and the death of their king. This derivation, however, is opposed by some, who think it better to derive the term from the Latin *ferire, to smite*. This is the opinion of Plutarch, and he adds, that Romulus had prayed to Jupiter that he might have power to smite his adversary and kill him. (*Liv.*, 1, 10.—*Plut., Vit. Rom.*)

FERĬÆ LATĪNÆ, the Latin Holydays. (*Vid.* Latium.)

FERONĬA, a goddess worshipped with great solemnity by both the Sabines and Latins, but more especially the former. She is commonly ranked among the rural divinities. Feronia had a temple at the foot of Mount Soracte, and in her grove around this temple great markets used to be held during the time of her festival. Her priests at this place used to walk unhurt on burning coals. (*Dion. Hal.*, 3, 32.—*Strab.*, 226.—*Heyne, ad Virg., Æn.*, 7, 800.—*Fabretti, Inscript.*, p. 452.) She had also a temple, grove, and fount near Anxur, and in this temple manumitted slaves went through certain formalities to complete their freedom, such as cutting off and consecrating the hair of their head, and putting on a pileus or cap. (*Liv.*, 32, 1.—*Serv. ad Virg., Æn.*, 7, 564.) Flowers and first-fruits were the offerings to her, and the interpretation of her name given in Greek was *Flower-bearing* or *Garland-loving*, while some rendered it Persephone (Proserpina). Thus Dionysius of Halicarnassus remarks, *ἱερόν ἐστι . . . θεᾶς Φερωνείας ὀνομαζομένης, ἣν οἱ μεταφράζοντες εἰς τὴν Ἑλλάδα γλῶσσαν οἱ μὲν Ἀνθηφόρον, οἱ δὲ Φιλοστέφανον, οἱ δὲ Φερσεφόνην καλοῦσιν.* (*Dion. Hal.*, 3, 32, where for *Φερωνείας* we must evidently read *Φερωνίας*, to suit the text in another part of Dionysius, 2, 49, as also the quantity given by the Latin poets.) Feronia was also said to have been called Juno Virgo (*Serv. ad Æn.*, 7, 799); but this, according to Spangenberg, is a mere error, arising from the Sabine form of the name (Heronia) being confounded with the Greek appellation for Juno (Hera). (*Spangenberg, de Vet. Lat. Rel. Dom.*, p. 48.) In the vicinity of the temple of Feronia, at Soracte, was another to the god Soranus, and the worship of these two divinities was connected, in a measure, by common ceremonies. Hence Müller compares these two divinities with the Mania and Mantus of the Etrurians. (*Müller, Etrusk.*, vol. 2, p. 65.)

FESCENNĬA (*iorum*) or FESCENNIUM, a city of Etruria, east of the Ciminian Lake, and near the Tiber. It seems to have occupied the site of the modern *Galese*. Dionysius of Halicarnassus informs us (1, 21), that this place was first possessed by the Siculi, who were afterward expelled by the Pelasgi; and he adds, that some slight indications of the occupation of this city by the latter people might still be observed in his day. It is on this account, probably, that Solinus (c. 8) says, it was founded by the Argives. Fescennium is quoted in the annals of Latin poetry for the nuptial songs, called Carmina Fescennina, for which, according to Festus, it gave its name. (Compare *Pliny*, 15, 22.) The Fescennine verses, however, derive their appellation, according to others, from the obceno deity Fascinus, whom it was their object to propitiate. Traces of these gross effusions were to be found at Rome even in the latest periods of the empire, more particularly in the couplets which the young men sang at the nuptials of their friends, and the songs of the soldiers who followed the triumphal car of the general. The origin of the Fescennine verses is to be traced to the rude hilarity attendant upon the celebration of harvest. They were, therefore, in their primitive character, a sort of rustic dialogue spoken extempore, in which the actors exposed before their audience the failings and vices of their adversaries, and, by a satirical humour and merriment, endeavoured to raise the laughter of the company. They would seem to have speedily run into excess, since one of the laws of the Twelve Tables prohibits this license under pain of death; a punishment afterward commuted for beating with sticks. (Consult *Henrichs, Versus ludicri in Romanorum Cæsares priores olim compositi, Halæ*, 1810, p. 6.)

FESTUS, I. Sextus Pomponius (or, according to others, Pompeius), a grammarian, supposed to have lived during the latter half of the third century. He made an abridgment, in alphabetical order, of the large work of Verrius Flaccus, on the signification of Words ("*De Verborum Significatione*"). This abridgment has been divided by editors into 20 books, each of which contains a letter. Festus has passed over in silence those words which Verrius had declared obsolete, and he intended, it would seem, to have treated of them in a separate work. Sometimes he does not coincide in the opinions of Verrius, and on these occasions he gives his own views of the subject matter. The abridgment of Festus is one of the most useful books we possess for acquiring an accurate knowledge of the Latin tongue; it has experienced, however, in some respects, an unhappy lot. It existed entire down to the 8th century, when Paul Winifred conceived the idea of making a small and meager extract from it. This compilation henceforward supplanted the original work in the libraries of the day, and the latter was so far lost to modern times that but a single manuscript was found of it, and this an imperfect one, commencing with the letter M. (*Dacier, Præf. ad Fest.*) Aldus Manucius, into whose hands the manuscript fell, amalgamated its contents with the labours of Paul Winifrid, and made one work of them, which he printed in 1513, at the end of the *Cornucopiæ de Perotto*. Another individual, whose name is unknown, made a similar union, but more complete than that of Aldus: the work of this latter was published in 1560 by Antonio Agostina, bishop of Lerida, who afterward became archbishop of Saragossa. Other fragments of Festus were found in the library of Cardinal Farnèse; they were published by Fulvius Ursinus, at Rome, in 1581. The best editions are, that of Dacier (*In Usum Delphini*), Paris, 4to, 1681, that of C. O. Muller, 4to, *Leips.*, 1839, and that of Lindemann, in the *Corpus Grammaticorum*

Latinorum Veterum, vol. 2, 4to, *Lipsiæ*, 1832.—II. Porcius, governor of Judæa after Felix, whom the Jews solicited to condemn St. Paul or to order him up to Jerusalem. The apostle's appeal to Cæsar (the Emperor Nero) frustrated the intentions of both Festus and the Jews. (*Acts*, 25, 1, *seqq.*)

Fibrēnus, a small stream of Latium, running into the Liris, and forming before its junction a small island. This island belonged to Cicero, and is the spot where the scene is laid of his dialogues with Atticus and his brother Quintus on legislation. He describes it in the opening of the book as the property and residence of his ancestors, who had lived there for many generations; he himself was born there, A.U.C. 646. The Fibrenus, in another passage of the second book, is mentioned as remarkable for the coldness of its waters. The river is now called *Fiume della Posta*: the island has taken the name of *S. Domenico Abate*. (*Romanelli*, vol. 3, p. 366, *seqq.*—*Cramer's Ancient Italy*, vol. 2, p. 113.)

Ficulĕa or Ficulnea, a town of Latium, beyond Mount Sacer, to the north of Rome. Cicero had a villa there, and the road that led to the town was called *Ficulnensis*, afterward *Nomentana Via*. (*Cic., Att.*, 12, 34.—*Liv.*, 1, 38; 3, 52.) It is supposed by Nibby to have stood at *Monte Gentile*, about nine miles from Rome. (*Delle Vie degli Antichi*, p. 94.)

Fidēnæ, a town of the Sabines, between four and five miles from Rome. It was at first a colony of Alba (*Dion. Hal.*, 2, 54), but fell subsequently into the hands of the Etrurians, or more probably the people of Veii. Fidenæ, according to Dionysius (2, 23), was conquered by Romulus soon after the death of Tatius; he represents it as being at that period a large and populous town. It made several attempts to emancipate itself from the Roman yoke, sometimes with the aid of the Etruscans, at others in conjunction with the Sabines. Its last revolt occurred A.U.C. 329, when the dictator Æmilius Mamercus, after having vanquished the Fidenates in the field, stormed their city, which was abandoned to the licentiousness of his soldiery. (*Liv.*, 4, 9.) From this time we hear only of Fidenæ as a deserted place, with a few country-seats in its vicinity. (*Strabo*, 226.—*Cic., de Leg. Agr.*, 2, 25.—*Horat., Epist.*, 1, 2, 7.) In the reign of Tiberius a terrible disaster occurred here by the fall of a wooden amphitheatre, during a show of gladiators, by which accident 50,000 persons, as Tacitus reports (*Ann.*, 4, 62), or 20,000, according to Suetonius (*Tib.*, 40), were killed or wounded. From the passage of Tacitus here cited, it appears that Fidenæ had risen again to the rank of a municipal town. (Compare *Juvenal*, 10, 99.) The distance of five miles, which ancient writers reckon between Rome and Fidenæ, and the remains of antiquity which are yet to be seen there, fix the site of this place near *Castel Giubileo*. (*Nibby, Viaggio Antiq.*, vol. 1, p. 85.—*Cramer's Anc. Italy*, vol. 1, p. 302.)

Fidius Dius, a Roman deity, whose name often occurs in adjurations. The expression *Me dius fidius*, which is found so frequently in the Roman classics, has been variously explained. Festus makes *dius fidius* to be put for Διὸς *filius*, the son of Jupiter, i. e., Hercules; he cites, at the same time, other opinions, as that it is the same with swearing *per divi fidem* or *per diurni temporis* (i. e., *diei*) *fidem*. All these etymologies, however, are decidedly erroneous. A passage in Plautus (*Asin.*, 1, 1, 8) furnishes a safer guide, which is as follows: "*Per dium fidium quæris; jurato mihi video necesse esse eloqui, quidquid roges.*" From this passage we may fairly infer, that, in the phrase under consideration, *dius* is the same as *deus* or *divus*, and *fidius* an adjective formed from *fides*. Hence *dius fidius*, "the god of honour," or "of good faith," will be the same as the Ζεὺς πίστιος of the Greeks; and, if we follow the authority of Varro, identical with the Sabine Sancus and Roman Hercules. (*Varro, L. L.*, 4, 10.)

Firmum, a city of Picenum, about five miles from the sea, below the river Tinna. It was called Firmum Picenum, and was so termed probably to distinguish it from some other city of the same name, now unknown. (*Mich. Catalani, Orig. e Antich. Fermane*, pt. 2, p. 32.) It was colonized, as Velleius Paterculus informs us (1, 14), towards the beginning of the first Punic war. Ancient inscriptions give it the name of Colonia Augusta Firma. The modern town of *Fermo* is yet a place of some note in the *Marca d'Ancona*; and the *Porto di Fermo* answers to the Castellum Firmanorum of Pliny (3, 13.—*Cramer's Ancient Italy*, vol. 1, p. 283).

Firmus or Firmĭus, one of those ephemeral Roman emperors known in history by the name of tyrants, because they were usurpers of empire under legitimate sovereigns. He was born in Seleucia in Syria, and owned extensive possessions in Egypt. Urged on by the impetuosity and love of change peculiar to the Egyptian Greeks, he seized upon Alexandrea, and assumed the title of Augustus, one of his objects being to aid the cause of Zenobia, who had already been conquered by Aurelian, but whose power was still not completely overthrown. Aurelian marched against Firmus with his usual rapidity, defeated him, took him prisoner, and inflicted on him the punishment of the cross. Firmus is described as having been of extraordinary stature and strength of body. His aspect was so forbidding that he obtained in derision the surname of Cyclops. (*Vopisc., Vit. Firm.*)

Fiscellus, that part of the chain of the Apennines which separates the Sabines from Picenum. (*Plin.*, 3, 12.) Mount Fiscellus was reported by Varro to be the only spot in Italy in which wild goats were to be found. (*Varro, R. R.*, 2, 1.)

Flaccus, I. a poet. (*Vid.* Valerius.)—II. Verrius, a grammarian, tutor to the two grandsons of Augustus, and author of a work entitled "*De Verborum Significatione*." (*Vid.* Festus, I.)—III. One of the names of Horace. (*Vid.* Horatius.)

Flaminĭa Via, one of the Roman roads. It was constructed by C. Flaminius when censor (A.U.C. 533, B.C. 221), and was carried, in the first instance, from Rome to Narnia; whence it branched off in two directions, to Mevania and Spoletum, uniting, however, again at Fulginia. From this place it continued its course to Nuceria, and was there divided a second time, one branch striking off through Picenum to Ancona; whence it followed the coast to Fanum Fortunæ; here it met the other branch, which passed the Apennines more to the north, and descended upon the sea by the pass of Petra Pertusa and Forum Sempronii. These two roads, thus reunited, terminated at Ariminum. (*Cramer's Anc. Italy*, vol. 1, p. 392.)

Flaminĭus, C. Nepos, was consul A.U.C. 531 and 537 (B.C. 223 and 217). Having been sent this latter year against Hannibal, his impetuous character urged him to hazard the battle of the Lake Trasymenus, in which conflict he was slain, with the greater part of his army. (*Liv.*, 22, 3.—*Flor.*, 2, 6.—*Val. Max.*, 1, 6.)

Flaminīnus, Titus Quintius, was made consul B.C. 198, before he was thirty years of age, and had the province of Macedonia assigned to him, with the charge of continuing the war against Philip, which had now lasted for two years, without any definite success on the part of the Romans. In his first campaign he drove Philip from the banks of the Aoüs, and, among other important movements, succeeded in detaching the Achæans from the Macedonian alliance. In the following year Flamininus, being confirmed by the senate in his command as proconsul, before commencing hostilities afresh, held a conference with Philip on the coast of the Maliac Gulf, and allowed him to send ambassadors to Rome to negotiate a peace. These negotiations, however, proving fruitless, Flamininus marched into Thessaly, where Philip had taken up a position,

and totally defeated him in the battle of Cynoscephalæ, in a spot broken by small hills, between Pheræ and Larissa. The Macedonians lost 8000 killed and 5000 prisoners. After granting peace to the Macedonian monarch on severe and humiliating terms, Flamininus was continued in his command for another year, B.C. 196, to see these conditions executed. In that year, at the meeting of the Isthmian Games, where multitudes had assembled from every part of Greece, Flamininus caused a crier to proclaim, "that the senate and people of Rome, and their commander Titus Quintius, having subdued Philip and the Macedonians, restored the Corinthians, Phocians, Locrians, Eubœans, Thessalians, Achæans, &c., to their freedom and independence, and to the enjoyment of their own laws." Bursts of acclamation followed this announcement, and the crowd pressed forward to express their gratitude to Flamininus, whose conduct throughout these memorable transactions was marked by a wisdom, moderation, and liberality seldom found united in a victorious Roman general. He was thus the means of protracting the independence of the Greek states for half a century longer. In the following year, B.C. 195, Flamininus was intrusted with the war against Nabis, tyrant of Lacedæmon, who had treacherously seized on the city of Argos. The Roman commander marched into Laconia, and laid siege to Sparta, but he met with a brave resistance, and at last agreed to grant peace to Nabis, on condition that he should give up Argos and all the other places which he had usurped, and restore their lands to the descendants of the Messenians. His motives for granting peace to Nabis were, he said, partly to prevent the destruction of one of the most illustrious of the Greek cities, and partly the great preparations which Antiochus, king of Syria, was then making on the coast of Asia. Livy suggests, as another probable reason, that Flamininus wished to terminate the war himself, and not to give time to a new consul to supersede him and reap the honours of the victory. The senate confirmed the peace with Nabis, and in the following year, 194 B.C., Flamininus, having settled the affairs of Greece, prepared to return to Italy. Having repaired to Corinth, where deputations from all the Grecian cities had assembled, he took a friendly leave of them, withdrew his garrisons from all their cities, and left them to the enjoyment of their own freedom. On returning to Italy, both he and his soldiers were received with great demonstrations of joy, and the senate decreed him a triumph for three days. Before the car of Flamininus, in the celebration of this triumph, appeared, among the hostages, Demetrius son of Philip, and Armenes son of Nabis, and in the rear followed the Roman prisoners, who had been sold as slaves to the Greeks by Hannibal during the second Punic war, and whose liberation Flamininus had obtained from the gratitude of the Grecian states. The Achæans alone are said to have liberated 1200, for whom they paid 100 talents as compensation-money to their masters. Altogether, there was never, perhaps, a Roman triumph so satisfactory as this to all parties, and so little offensive to the feelings of humanity. In the year 183 B.C., Flamininus was sent to Prusias, king of Bithynia, upon the ungracious mission of demanding the person of Hannibal, then in his old age, and a refugee at the court of Prusias. The monarch was prevailed upon to violate the claims of hospitality, but the Carthaginian prevented his treachery by destroying himself with poison. In the year 168 B.C., Flamininus was made augur, in the room of C. Claudius deceased. (*Liv.*, 45, 44.) After this he is no longer mentioned in history. (*Plut., Vit. Flamin.*) —II. Lucius, brother of the preceding, commanded the Roman fleet during the first campaign of Quintius, and scoured the coasts of Eubœa, Corinth, and other districts at that time allied or subject to the King of Macedonia. He was afterward expelled from the senate by Cato, when censor, for having put to death a Gallic prisoner to gratify a minion of his. (*Plut., Vit. Flamin.*)

Flanaticus Sinus, a gulf lying between Istria and Liburnia, in the Adriatic. It was also called Polaticus Sinus, from the town of Pola in its vicinity. The name Flanaticus was derived from the adjacent town of Flano. The modern appellation is the Gulf of *Quarnaro*. (*Plin.*, 3, 19.)

Flano, a town on the Illyrian side of the Sinus Flanaticus, and giving name to the gulf. (*Steph. Byz., s. v.*) The modern name is *Fiannona*.

Flevus, a canal intersecting the country of the Frisii, made by Drusus. This in time expanded to such a degree as to form a considerable lake or lagune, whose issue to the sea was fortified by a castle bearing the same name. This lagune, having been, in progress of time, much increased by the sea, assumed the name of *Zuyder Zee*, or the Southern Sea; and of several channels which afford entrance to the ocean, that named *Vlie* indicates the genuine egress of the Flevus. (*Tacit., Ann.*, 2, 6; 4, 72.—*Plin.*, 4, 15.—*Mela*, 3, 2.)

Flōra, the goddess of flowers. She was a very ancient Italian deity, being one of those said to have been worshipped by Tatius. Her festival was termed *Floralia*, and was celebrated at the end of April and beginning of May. It greatly degenerated, however, in the course of time, and became so offensive to purity as not to bear the presence of virtuous characters. The story of Cato the Censor in relation to this festival, is well known. (*Val. Max*, 2, 10.) The Romans, who in general displayed very little elegance of imagination in the origins which they invented for their deities, said that Flora had been a courtesan, who, having acquired immense wealth (at Rome in the early days of the republic!), left it to the Roman people, on condition of their always celebrating her birthday with feasts. (*Plut., Quæst. Rom.*, 35. —*Lactant.*, 1, 24.) Flora being an ancient, original Latin deity, was addressed by the honorific title of *Mater*, "Mother." (*Cic. in Verr.*, 5, 14.—*Lucret.*, 5, 738.—*Keightley, ad Ov., Fast.*, 5, 183, *seqq.*—*Id., Mythology*, p. 540.)—II. A name assumed by a courtesan at Rome. (*Plut., Vit. Pomp.*)

Floralia, games in honour of Flora at Rome. (*Vid.* Flora.)

Florentia, a town of Etruria, on the river Arnus, now *Florence*, or, as the Italians call the name, *Firenze*. It has no pretensions to a foundation of great antiquity, as we find no mention made of it before the time of Cæsar, by whom Frontinus says it was colonized; unless we think, with Cluverius, that the town called Fluentia by Florus (1, 2), and mentioned with many other distinguished cities, as having severely suffered in the civil wars of Sylla and Marius, might be identified with it. However that may be, we find distinct mention made of Florentia in the reign of Tiberius; when, as Tacitus informs us, the inhabitants of that city petitioned that the waters of the Clanis, a river which was very injurious from its perpetual inundations, might be carried off into the Arnus. (*Tac., Ann.*, 1, 79.—Compare *Plin.*, 3, 5.) At a later period this city was destroyed by Totila, and rebuilt by Charlemagne. (*Cramer's Anc. Italy*, vol. 1, p. 183.)

Florus, I. L. Annæus, a Latin historian, born, according to the common opinion, in Spain, but, as others maintain, in Gaul, and who wrote in the reign of Trajan. He was still living in the time of Hadrian, and is perhaps the same individual to whom, according to Spartianus, this emperor addressed some sportive verses. By some critics also he is regarded as the author of the *Pervigilium Veneris*. A modern philologist, Titze, has attempted to prove that the historian Florus lived in the time of Augustus, and that he is identical with the Lucius Junius Florus to whom Hor-

ace has addressed two of his epistles. It is true that some manuscripts give the historian the name of Julius; in order, however, to admit the hypothesis of Titze, we must regard as interpolated a passage of the Proœmium of Florus, where mention is made of Trajan. (Consult the work of Titze, "*De Epitome rerum Romanarum, quæ sub nomine Lucii Annæi, sive Flori, Senecæ fertur, ætate probabilissima, vero auctore, operis antiqui forma*," Lincii, 1804, 8vo.) Florus has left us an abridgment of Roman History, entitled "*Epitome de gestis Romanorum*," divided into four books. It commences with the origin of Rome, and extends to A.U.C. 725, when Augustus closed the temple of Janus, a ceremony which had not taken place for 206 years previous. This work is an extract not merely from Livy, but from many other ancient historians, no part of whose works any longer remain. It is less a history than an eulogium on the Roman people, written with elegance, but, at the same time, in an oratorical style, and not without affectation. Oftentimes facts are merely hinted at, events are passed over with a flourish of rhetoric; while the declamatory tone which everywhere prevails, and the concise and sententious phrases in which he is fond of indulging, impart an air of coldness to his writings, and render them monotonous, and sometimes obscure. Florus likewise commits many errors of a geographical nature, and on many occasions is defective in point of chronology. His text has reached us in a very corrupt state, and abounds with interpolations.—Some manuscripts give to the author of this work the name of Seneca: in fact, a branch of the Annæan family bore the name of Seneca; and there is even reason to believe that this family took indiscriminately the surname of Seneca or Florus. (Consult *Wernsdorff, Poët. Lat. Min.*, vol. 3, p. 452.) From this title, as given by certain manuscripts, and from a passage of Lactantius, some critics have concluded that the Epitome is the work of Seneca the philosopher. Lactantius (*Inst. divin.*, 7, 15) says, that Seneca divided the history of the Roman people into four periods; that of infancy, youth, manhood, and old age. This division occurs also in Florus, but in no other writer of antiquity, which would tend to strengthen the opinion that Lactantius has cited Florus under the name of Seneca. To this, however, it may be objected, that, though Florus adopts four periods or divisions in his work, his arrangement is not exactly the same with that mentioned by Lactantius; besides, Florus might have borrowed from Seneca. The best edition of Florus is that of Duker, *Lugd. Bat.*, 1722, and 1744, 2 vols. 8vo. The edition of Fischer is also valuable, *Lips.*, 1760, 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 389, *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 452, *seqq.*)—II. A young Roman, the friend of Horace, who accompanied Tiberius in his expedition into Dalmatia (A.U.C. 721), and subsequently into Armenia (A.U.C. 734). Horace addresses two epistles to him (1, 3, and 2, 2). Some make him the same with Florus the historian. (Consult preceding article.)

Fons Solis. *Vid.* Ammon.

Fonteius, Capito, I. an intimate friend of Horace, and who, in the conference at Brundisium, acted for Antony, while Mæcenas had charge of the interests of Octavius. (*Horat., Sat.*, 1, 5, 33.)—II. A Roman who raised commotions in Germany during the reign of Galba. He was put to death by the lieutenants stationed there, before even orders reached them from home. (*Tacit., Hist.*, 1, 7.)

Formiæ, a town of Latium, to the northeast of Caieta. It was a place of great antiquity, and is looked upon by the most ancient writers as the abode and capital of the Læstrygones, of which Homer speaks in the Odyssey, and where his hero met with so inhospitable a reception. The description of the place, however, is so indefinite, though it may agree in the principal features, that, unless the consenting voice of antiquity had fixed upon this spot as the scene of Ulysses' disaster, we could have had no clew for discovering in Formiæ the seat of these savage cannibals. Every one, however, is at liberty to indulge his fancy with the supposition that the harbour which Homer describes was actually that of *Gaeta* (the ancient Formiæ), and he may there recognise in it the towering rocks, the prominent shores, and the narrow entrance. (*Odyss.*, 10, 80.—*Eustace's Classical Tour*, vol. 2, p. 367.) According to Strabo (233), Formiæ was a Laconian colony, and its first appellation was Hormiæ, in allusion to the excellent anchorage which its port afforded to vessels. (Compare *Plin.*, 3, 5.) This place, however, is chiefly interesting from having been long a favourite residence of Cicero, and finally the scene of the tragical event which terminated his existence. He sometimes talks of his retreat here as his Caietan villa (*Ep. ad Att.*, 1, 2, and 3), but more commonly terms it his Formianum. He appears to have resided there during the most turbulent part of the civil war between Cæsar and Pompey; for, in one of his letters to Atticus (7, 8), he mentions a long conference he held with the latter at this place, and from which he inferred that no alternative was left but that of war. In the reign of Augustus we find Formiæ distinguished as the birthplace and residence of Mamurra, a Roman senator of enormous wealth: hence the appellation by which Horace designates it in the narrative of his journey to Brundisium, "*In* Mamurrarum *lassi deinde* urbe *manemus*," &c. (*Sat.*, 1, 5, 37.) The retirement and ease which this delightful spot afforded is well described by Martial (*Ep.*, 10, 30). The Formian hills are often extolled for the superior wine which they produced. (*Horat., Od.*, 1, 20.—*Id. ibid.*, 3, 16.) The modern name of Formiæ is *Mola di Gaeta*. (*Cramer's Ancient Italy*, vol. 2, p. 125.)

Formianum, a villa of Cicero near Formiæ, near which the orator was assassinated. (*Vid.* Formiæ.)

Fornio, a small river of Venetia, now the *Risano*, considered before the reign of Augustus as the boundary of Italy towards its northeastern extremity; but, when Histria was included in Cisalpine Gaul, this limit was removed to the little river Arsia. (*Plin.*, 3, 18.)

Fortuna (in Greek Τύχη), the Goddess of Fortune, or that unseen power which was believed to exercise such arbitrary dominion over human affairs. By Hesiod and by one of the Homeridæ (*Theog.*, 360.—*Hom., Hymn. ad Cer.*, 420) she is classed among the Oceanynmphs. Pindar in one place (*Ol.*, 13, 1) calls her "the child of Jupiter Eleutherius;" elsewhere he says that she is one of the Destinies. (*Frag., Incert.*, 75.) Alcman called her the sister of Law and Persuasion, and daughter of Forethought (Προφρσθεια.—*Ap. Plut. de Fort. Rom.*, 4). In her temple at Thebes Fortune held Wealth (Πλοῦτος) in her arms, whether as mother or nurse was uncertain. (*Pausan.*, 9, 16.) The image of this goddess made by Bupalus for the people of Smyrna had a hemisphere (πόλος) on its head, and a horn of Amalthæa in its hand. (*Pausan.*, 4, 30, 6.—Compare *Siebelis, ad Pausan.*, 2, 10, 4.) The Goddess Fortune was, however, of much greater importance in the eyes of the Italians than in those of the Greeks. Under the name of Nortia she was adored in Etruria. She was also worshipped at Antium, where she had a splendid temple, at Præneste, and elsewhere. At Rome there were two temples to her, both ascribed to Servius Tullius, the one of *Bona* or *Virgo Fortuna*, the other of *Fors Fortuna*. (*Ovid, Fast.*, 6, 569, *seqq.*—*Keightley, ad loc.*—*Id., Mythology*, p. 302, 533.)

Fortunatæ Insulæ, islands lying off the western coast of Africa, and deriving their name from their remarkable beauty, and the abundance of all things desirable which they were supposed to contain. Their climate was one continual spring, their soil was covered

with eternal verdure, and bloomed with the richest flowers; while the productions of earth were poured forth spontaneously in the utmost profusion. The legend of the Island of the Blessed in the Western Ocean may possibly have given rise to the tale of the Fortunate Islands. (*Vid.* Elysium.)—Many at the present day regard the Fortunate Islands of antiquity as geographical realities. Some make them identical with the *Canaries*, and this opinion is grounded upon the situation and temperature of those islands, and the delicious fruits which they produce. (*Plin.*, 6, 32.—*Diod. Sic.*, 5, 19.)

Fōrum Rōmānum, *Vetus* vel *Magnum*, a large open space between the Capitoline and Palatine Hills, called until lately *Campo Vaccino*, or the Cow-field, or market. The Italians, however, have grown ashamed of so vulgar a name, and have restored to the place its ancient appellation of Forum Romanum. It is now a mere open space, strewed for the most part with ruins. It is collected from Livy (1, 12) and Dionysius of Halicarnassus (2, 66), that the Forum was situate between the Capitoline and Palatine Hills; and from Vitruvius we learn that its shape was that of a rectangle, the length of which exceeded the breadth by one third. From these data, which agree with other incidental circumstances, it is generally thought that the four angles of the Roman forum were formed by the arch of Severus at the foot of the Capitol; the Fabian arch, at the termination of the Via Sacra; the church of *St. Theodore*, at the foot of the Palatine; and that of the *Consolazione*, below the Capitol. Here the assemblies of the people used generally to be held, and here also justice was administered, and public business transacted. It was formed by Romulus, and surrounded with porticoes, shops, and buildings by Tarquinius Priscus. (*Liv.*, 1, 35.—*Dion. Hal.*, 3, 67.) Around the Forum were built spacious halls, called Basilicæ, where courts of justice might sit, and other public business be transacted. The present surface of the Forum is from fifteen to twenty feet above its ancient level.—There was only one Forum under the republic; Cæsar added another; Augustus a third; a fourth was begun by Domitian, and finished by Nerva, after whom it was named. But the most splendid was that of Trajan, adorned with the spoils he had taken in war. Besides these, there were various *fora* or places where commodities were sold.

Forum, a name given in Roman geography to many places where there was either a public market, or where the prætor held his court (*Forum sive Conventus*); of these the most important were: I. Forum, a town of Latium, on the Appian Way, about twenty-three miles from Aricia, and sixteen from Tres Tabernæ. It is mentioned by St. Paul in the account of his journey to Rome (*Acts*, 28, 15), and is also well known as Horace's second resting-place in his journey to Brundisium. Holstenius and Corradini agree in fixing the position of Forum Appii at *Casarillo di Santa Maria*. But D'Anville, from an exact computation of distances and relative positions, inclines to place it at *Borgo Lungo*, near *Treponti*, on the present road (*Anal. Geogr. de l'Italie*, p. 186); and he would seem to be correct, especially as it appears clear from Horace, that here it was usual to embark on a canal, which ran parallel to the Via Appia, and which was called Decennovium, its length being nineteen miles. (*Procop., Rer. Got.*, 1, 2.) Vestiges of this canal may still be traced a little beyond *Borgo Lungo*. It must be observed, too, that the name of this modern place agrees very well with the idea which Horace gives us of Forum Appii.—II. Allieni, a town of Gallia Cisalpina, mentioned by Tacitus (*Hist.*, 3, 6). Cluverius conceives, with considerable probability, that this ancient town occupied the present site of *Ferrara*, that modern name being evidently a corruption of Forum Allieni, contracted to Forum Arrii.—III. Aurelii, a town of Etruria, now *Montalto*. (*Cic., Cat.*, 1, 9.)—IV. Claudii, another in Etruria, now *Oriolo*.—V. Cornelii, another, now *Imola*, in the Pope's dominions. (*Pliny*, 3, 16.—*Cic., Ep. ad Fam.*, 12, 5.)—VI. Domitii, a town of Gaul, now *Frontignan*, in Languedoc.—VII. Flaminii, a town of Umbria, now *San Giovane*. (*Plin.*, 3, 14.)—VIII. Gallorum, a town of Gallia Togata, now *Castel Franco*, in the Bolognese. (*Cic., Ep. ad Fam.*, 10, 30.)—IX. Julii a town of Venetia, called *Forajuliensis urbs*, now *Friuli*.—X. Julii, a town of Gallia Narbonensis, now *Frejus*, in Provence. (*Cic., Ep. ad Fam.*, 10, 17.)

Fosi, a people of Germany, lying north of the Cherusci, along the Visurgis or *Weser*. They shared the fate of the Cherusci when the Langobardi conquered the latter people. They are supposed to have been a branch of the Cherusci. (*Mannert, Geogr.*, vol. 3, p. 175, 208.)

Fossa, I. the straits of *Bonifacio*, between Corsica and Sardinia, called also Taphros. (*Plin.*, 3, 6.)—II. Drusi, a canal eight miles in length, opened by Drusus from the Rhine to the Yssel. (*Vid.* Drusus, I.)—III. Philistina, one of the mouths of the Po, now the *Po grande*. It is spoken of as a very considerable canal, having seven arms or cuts, called *Septem Maria*, or *Fossiones Philistinæ*. These were drawn off from it to the sea. The works in question were undertaken by the Tuscans, for the purpose of draining the marshy grounds about Hadria. Mazocchi sees in the term *Philistinæ* traces of a reference to Phœnicia. (*Mazocch., Dissert. Corton.*, vol. 3, *diss.* 1, *diatr.* 1, *de sette Mari.*)

Fossiones Philistinæ. *Vid.* Fossa, III.

Franci, a confederation of Germanic tribes, which first appeared on the stage of history in the last quarter of the second century of our era. As the Franks are first mentioned during the reign of the philosophic and pacific Antonine, Mannert concludes that their confederation was not the result of hostile aggression from Rome, but of internal wars; and these wars he conceives to have been chiefly of self-defence against the Saxon confederation, which, occupying the north of Germany, sought to extend itself westward to the Rhine. The Germans lying between the Saxons and that river found it necessary to unite in order to resist their northen invaders, and did so successfully under their new name of Franks. (*Geschichte der alten Deutschen, besonders der Franken*, p. 79, *seqq.*) Various etymologies have been assigned to this appellation: some deduce it from the German term *frank*, meaning "free," and indicating a race of *Freemen*; others from the *francisca*, a favourite weapon of this people; but Luden, in his *Geschichte des Teutschen Volkes* (Goths, 1825–30), derives the name from the word *wrangen*, still used in Lower Saxony for "to fight" or "brawl" (compare the English "wrangle"); whence the epithet might mean quarrelsome, or, perhaps, bold warriors. The Franks soon became powerful enough to act on the offensive, and, crossing the Rhine to meet other foes, they spread their devastations from the banks of that river to the foot of the Pyrenees: nor were they stopped by these mountains. Spain, in turn, was overrun; and, when the exhausted country no longer supplied a variety of plunder, the Franks seized on some vessels and transported themselves into Mauritania. They were afterward driven out of Gaul by the Roman arms, and from the reign of Probus (A.D. 277) to that of Honorius, seem to have contented themselves with occasional irruptions. They obtained a permanent footing in Gaul during the last years of the reign of Honorius. About the year 500, Clovis, or Chlodwig (his proper Teutonic name), by reducing the several Frank principalities under his own sceptre, and conquering the last remnant of the western Roman empire in Gaul, is held to have founded the French monarchy. His Frank kingdom

was, nevertheless, by no means commensurate with modern France, consisting of merely the northern German provinces on probably both banks of the Rhine, of the present kingdom of the Netherlands, and of so much of France as lies north of the Loire, with the exception of Brittany, where large bodies of Britons, expelled from their insular home by the Saxons, had established themselves, and long maintained their independence. Of the southern half of France, the larger part, situated to the west of the Rhone, was included in the Visigothic kingdom of Spain; while the provinces to the east of that river were held, together with Savoy and Switzerland, by the Burgundians. Chlodwig attacked both. Against the Burgundians he effected little or nothing, but he was more successful against their western neighbours. Assisted by the hatred which the Catholic natives entertained towards their Arian master, he, before his death, reduced the Visigothic dominions in Gaul to the single province of Languedoc, incorporating all the rest in his Frank realm. His sons and grandsons, in time, not only subdued Burgundy, but brought many German states, as the Thuringians, Allemans, and Bavarians, into complete feudal subjection. (*Foreign Quarterly Review*, No. 13, p. 169, *seqq.*)

Fregellæ, a city of Latium, situate near the Liris, and close to the Via Latina, as appears from the mention of a station called Fregellanum in the Itineraries which describe that route. Fregellæ is stated by Strabo (238) to have been once a place of some consequence, and the capital of a considerable district. It was taken by the Romans A.U.C. 427. After suffering from Pyrrhus, and subsequently from Hannibal, this place attained to so considerable a degree of importance and prosperity as to suppose that it could compete even with Rome; its inhabitants revolted, and probably under circumstances peculiarly offensive to the Romans. L. Opimius was ordered to reduce the Fregellani. Their town was immediately besieged, and, after a vigorous resistance, was taken through the treachery of Numitorius Pullus, one of their own citizens, whose name has been handed down to us by Cicero. (*De Fin.*, 5, 22.—*Phil.*, 3, 6.) Fregellæ was on this occasion destroyed, the discontented state of the allies of Rome at that period probably rendering such severe measures necessary. (*Liv.*, *Epit.*, 60.—*Rhet. ad Her.*, 4, 9.—*Vell. Paterc.*, 2, 6.—*Val. Max.*, 2, 8.) In Strabo's time the condition of this city was little better than that of a village, to which the neighbouring population resorted at certain periods for religious purposes. Its ruins, according to Cluverius, are to be seen at *Ceperano*, a small town on the right of the *Garigliano*. (*Ital. Ant.*, vol. 1, p. 1036.—Compare *Holst. ad Steph. Byz.*, p. 220, and *De Chaupy*, vol. 3, p. 474.) A more modern writer, however, fixes this ancient site at *S. Giovanni Incarico*, about three miles farther down the river. (*Pasquale Cayro, Citta del Lazio*, vol. 1.—*Romanelli*, vol. 3, p. 380.—*Cramer's Ancient Italy*, vol. 2, p. 111.)

Frentāni, a people of Italy, on the Adriatic coast, east of Samnium and northwest of Apulia, who received their name from the river Frento, now *Fortore*, which runs through the eastern part of their country, and falls into the Adriatic opposite the islands of Diomede. The Frentani appear to have possessed a separate political existence, independent of the Samnitic confederacy, though we are assured that they derived their descent from that warlike and populous race. (*Strabo*, 241.) Their history, in other respects, bears a close resemblance to that of the neighbouring tribes, the Vestini, Peligni, and Marrucini. Together with these, the Frentani, as Livy reports, voluntarily submitted to the Romans, and sent deputies to obtain a treaty from that power, which was readily granted. (*Liv.*, 9, 45.) We find the Frentani also numbered with the Marsi, Marrucini, and Vestini, by Polybius, as the allies of Rome before the invasion of Hannibal (2, 24). From Plutarch we learn, that they distinguished themselves in the war against Pyrrhus (*Vit. Pyrrh.*—Compare *Florus*, 1, 18), and it appears that they faithfully adhered to the Roman cause throughout the whole of the second Punic war. Appian is the only author who has particularly mentioned the Frentani, as having joined the coalition of the petty states of central Italy against Rome (*Civ. Bell.*, 1, 39), but even without the authority of this writer we could not doubt that this people would unite in support of the common cause with the surrounding states, to whom they were bound by consanguinity and other political ties. Whatever may have been their former extent of territory, we find it restricted by the geographers of the Augustan age to the tract of country lying between the mouths of the Aternus and Tifernus, which separated it from the Marrucini to the north, and from Apulia to the south. (*Mela*, 2, 4.—*Plin.*, 3, 11, *seqq.*—*Ptol.*, p. 66.) Though it extended also into the interior towards Samnium, and the sources of the rivers just mentioned, the few cities of the Frentani with which we are acquainted appear to have been situated on the coast. (*Cramer's Ancient Italy*, vol. 2, p. 254, *seqq.*)

Frisii, a people of Germany, having for their boundaries the eastern mouth of the Rhine on the west, the ocean on the north, the Amisia or *Ems* on the east, and the Vechta or *Vecht* on the south. They occupied, consequently, what answers at the present day to *West Friesland*, *Groningen*, and the northern angle of *Ober-Yssel*, together with the islands which lie partly to the north in the ocean, and partly to the eastern mouth of the Rhine. Pliny and Tacitus (*Ann.*, 1, 60.—*Ib.*, 4, 72, &c.) name this people Frisii; Ptolemy and Dio Cassius, Φρίσσιοι and Φρείσιοι (*Ptol.*, 2, 11.—*Dio Cass.*, 54, 32); but by later writers they are styled Φρίσσονες (*Procop.*, 4, 20), *Frisiones* (*Chronic. Moisiac.*, 797), *Frisones* (*Paul. Warnefr., de Gest. Longob.*, 6, 37), &c. From a very early period the Frisii appear to have been on friendly terms with the Romans. Drusus not only marched unimpeded through their territory and entered their harbour with his fleet, but also received from them the most active assistance, not as from a conquered people, but allies. They aided also Germanicus. Their enmity to the Cherusci would seem to have been the real motive of their friendship with the Romans. At a subsequent period, however, they discovered the true nature of the alliance which the latter had formed with them, and fell an easy prey to their conquering arms. (*Mannert, Geogr.*, vol. 3, p. 272.)

Frontīnus, Sex. Jul., a Latin writer, born of a plebeian family (*Poleni, Vit. Front.*, 1, *seqq.*), but who attained, by his integrity, valour, and intelligence, to some of the highest offices of the state. In A.D. 70 he was prætor, but abdicated this office to please Domitian, who wished to add it to the dignity of consul, with which he himself was already invested. (Compare *Tacitus, Hist.*, 4, 39.—*Suetonius, Domit.*, 1.) Five years after Frontinus obtained the command of Britain, and was intrusted with the subjugation of the Silures; which would seem to indicate that he had been consul in A.D. 74, though the *Fasti Consulares*, which are not, however, very complete as regards the *consules suffecti*, make no mention of him. He accomplished the object of his mission, notwithstanding the difficulties of the enterprise. Agricola, the father-in-law of Tacitus, was appointed his successor. Under Nerva he received the consulship a second time, A.D. 97, and was appointed the same year *Curator Aquarum*, or general superintendent of the waters and aqueducts of the capital, and in this capacity brought the waters of the Anio to Rome by means of a splendid aqueduct. He died about A.D. 106, and filled, at the time of his death, the office of augur, in which

he was succeeded by Pliny. Frontinus wrote a work on the Roman aqueducts, and another on military stratagems. The former of these, to which the copyists of the middle ages have given the barbarous title of "*De aquæductibus urbis Romæ Commentarius*," is written in an easy style, but without the least elegance. It is important, however, for archæology, since we find in it a detailed history of those remarkable monuments, the aqueducts of Rome. As regards the title of the work, it may be remarked, that the term *aquæductus* does not appear in the treatise itself: and an old edition gives as the superscription, "*De Aquis, quæ in Urbem influunt, libellus mirabilis.*" The other work, entitled "*Stratagematicon libri IV.*," is partly of a military and partly of an historical character; it is a mere compilation, sometimes written with great negligence, especially in the historical part. Still, even in an historical point of view, the work is not without interest, since it contains some particulars which are not to be found in the other historians that have come down to us. To Frontinus are ascribed other productions, which are, however, of a later age. One is entitled "*De Re Agraria*," or "*De Agrorum Qualitate*;" the others, "*De Limitibus*" and "*De Coloniis.*" The last two are merely fragments, and their authors lived after the time of the Antonines, who are mentioned in them. The best edition of Frontinus is that of Oudendorp, *Lugd. Bat.*, 1779, 8vo. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 671, *seqq.*)

Fronto, I. a Latin writer, born at Cirta, in Africa, of an Italian family. After studying in his own country, he came to Rome in the reign of Hadrian, and acquired great reputation as a rhetorician and grammarian. Antoninus Pius appointed him preceptor to his two adopted sons Marcus Aurelius and Lucius Verus, whose confidence and affection he gained, as is proved by their letters. After being consul, Fronto was appointed to a government in Asia, which his bad health prevented him from filling. His learning and his instructive conversation are mentioned with praise by Aulus Gellius, the historian Appian, and others of his contemporaries. He died in the reign of Marcus Aurelius, at an advanced age. (*Klügling, Suppl. ad. Harles. Notit. Brev.*, p. 320.—*Mai, Comment. præv.*, ♦ iv., *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 595.) —Until of late years we had nothing of Fronto's works, except fragments of his treatise "*De Differentia Verborum*," being a vocabulary of the so-called synonyms. But in 1815, Angelo Mai having discovered in the Ambrosian Library at Milan a palimpsest MS., on which had been originally written some letters of Fronto to his two pupils, deciphered the text wherever the writing was not entirely obliterated, and published it with notes. It happened, by singular good fortune, that Mai, being some years after appointed librarian of the Vatican, discovered in another palimpsest volume another part of Fronto's letters, with the answers of Marcus Aurelius and Verus. Both the volumes came originally from the monastery of St. Columbanus, at Bobbio, the monks having written them over with the Acts of the First Council of Chalcedon. It happened, that one of the volumes was transferred to Milan, and the other to Rome. Mai published the whole in a new edition, entitled, "*M. Cornelii Frontonis et M. Aurelii imperatoris epistulæ; L. Veri et Antonini Pii et Appiani epistularum reliquiæ: Fragmenta Frontonis et Scripta Grammatica*, 8vo, *Rom.*, 1823." These letters are very valuable, as throwing additional light on the age of the Antonines, confirming what we know of the excellent character of Marcus Aurelius, and also showing his colleague Verus in a more favourable light than he had been viewed in before. The affectionate manner in which both emperors continue to address their former preceptor is very touching. Two or three short epistles of Antoninus Pius are also interesting. There are, besides, many letters of Fronto to various friends, a few of which are in Greek. (*Encycl. Us. Knowl.*, vol. 10, p. 498.)—II. A native of Emesa, a rhetorician, who lived at Rome in the time of Alexander Severus. He taught eloquence also at Athens, and was the rival of the first Philostratus. The critic Longinus was his nephew. He wrote various works, of which only a few fragments remain. (*Suid.*—*Schöll, Hist. Lit. Gr.*, vol. 7, p. 204.)

Frusino, a city of Latium, now *Frosinone*, situate on the river Cosa. (*Strabo*, 238.) This place was deprived by Rome of its territory for having incited the Hernici to war, A.U.C. 450. Frontinus names it among the colonies, and Festus among the præfecture.

Fucinus, a lake of Italy, in the country of the Marsi, now sometimes called *Lago Fucino*, but more commonly *Lago di Celano*. It is of considerable extent, being not less than forty miles in circumference. As it was subject to inundation (*Strabo*, 241), Julius Cæsar, it appears, had intended to find a vent for its waters (*Sueton., Vit. Cæs.*, 44), but this design was not carried into execution till the reign of Claudius. After a continued labour of three years, during which 30,000 men were constantly employed, a canal of three miles in length was carried through a mountain from the lake to the river Liris. On its completion, the splendid but sanguinary show of a real *naumachia* was exhibited on the lake in the presence of Claudius and Agrippina, and a numerous retinue, while the surrounding hills were thronged with the population of the neighbouring country. The reader will find these events fully detailed in Suetonius (*Vit. Claud.*, 20), Tacitus (*Annal.*, 12, 56), and Dio Cassius (60, 11). Hadrian afterward is said to have repaired this work of Claudius. (*Æl., Spart., Vit. Hadr.*) Considerable remains of this undertaking of Claudius are yet to be seen between *Avezzano* and *Lugo*. (Consult *Fabretti, Dissert. de Emissario Lacus Fucini.*—*Romanelli*, vol. 3, p. 194.—*Cramer's Ancient Italy*, vol. 1, p. 328.)

Fulvia Gens, an illustrious family at Rome, the branches of which were those of Curvus, Nobilior, Flaccus, Pætinus, Maximus, Centumalus, &c.

Fulvia, I. a female of good family, but licentious principles. She disclosed to Cicero the details of the conspiracy of Catiline, which she had learned from Quintus Curius. (*Sall., Cat.*, c. 23.)—II. A bold, ambitious woman, at first the wife of Clodius the turbulent tribune, and, after his death, of Marcus Antonius the triumvir. She first came into notice on the assassination of Clodius, when, having caused the corpse to be brought into the vestibule of her dwelling, and having assembled the populace, she caused, by her tears and language, a violent sedition. Some years after this, on having become the spouse of Antony, she took an active part in the proscriptions of her husband, and is said to have even sacrificed to her own vengeance several individuals who had given her offence. After the head of Cicero was brought to Antony, she took it on her knees, broke forth into cowardly insult of the character of the deceased, and then, with fiendish malice, pierced the tongue with her golden bodkin. Having been left at Rome by Antony during the war against Brutus and Cassius, she became all powerful in that city, named the prætors at her own pleasure, sold the government of the provinces, and even decreed a triumph to Lucius, the brother of Antony, who had no claim whatever to one. When, after the battle of Philippi, Antony had passed into the East to regulate affairs in that quarter, Fulvia, irritated by his intercourse with Cleopatra, tried to induce Octavius to take up arms against him. Not succeeding in this, she took them up against Octavius himself, in conjunction with her brother-in-law Lucius, who now professed open opposition to the illegal power of the Triumvirate. After very bold and

spirited efforts, however, on her part, she was besieged with her brother-in-law at Perusia, and compelled to surrender to the power of Octavius. Fulvia, after this, retired to Greece, and rejoined her husband, but was coldly received by him. She died at Sicyon, A.U.C. 712, through chagrin and wounded pride, as was believed, at her husband's attachment to Cleopatra. (*Vell. Paterc.*, 2, 74.—*Plut., Vit. Ant.*—*Id., Vit. Cic.*)

FULVIUS, I. L. Curvus, was consul A.U.C. 432, B.C. 320, and six years after master of the horse to the dictator L. Æmilius. (*Liv.*, 8, 38.—*Id.*, 9, 21.)—II. M. Curvus Pætinus, was consul in place of T. Minucius, A.U.C. 449, B.C. 305. He took the city of Bovianum, in the country of the Samnites. (*Liv.*, 9, 44.)—III. Cn. Pætinus, was consul A.U.C. 454, B.C. 300. He gained a memorable victory over the Samnites near Bovianum, and enjoyed a triumph. Three years after he carried on successful operations in Etruria in quality of proprætor. (*Liv.*, 9, 44.—*Id.*, 15, 91.)—IV. S. Pætinus Nobilior, was consul A.U.C. 499, B.C. 255, along with Æmilius Paulus Lepidus. These two commanders sailed for Africa after the overthrow of Regulus by the Carthaginians, gained a naval victory, compelled the foe to raise the siege of Clypea, and carried off an immense booty from the Carthaginian territories. They were shipwrecked, however, on their return to Italy, and of 200 vessels only 80 were saved.—V. Q. Flaccus, was consul A.U.C. 517, 530, 542, and 545 (B.C. 237, 224, 212, and 209.) He defeated Hanno near Bovianum, and laid siege to Capua, which surrendered to him after the lapse of a year. The conquered were treated with great cruelty. (*Vid.* Capua.) Some time subsequent to this, he marched against the Hirpini, Lucanians, and other nations of Italy, who, alarmed at the severities inflicted on Capua, surrendered to him the garrisons which had been placed in their cities by Hannibal. (*Livy*, 23, 21.—*Id.*, 24, 29.—*Id.*, 25, 2.)—VI. M. Nobilior, was prætor in Spain A.U.C. 588, B.C. 196, and carried the Roman arms to the Tagus, making himself master also of Toletum (*Toledo*), up to that period deemed impregnable. Having obtained the consulship, A.U.C. 565, he was intrusted with the war in Greece, during which he took Ambracia, traversed Epirus as conqueror, and reduced to submission the island of Cephallenia. Two years after this he was accused before the senate of having maltreated the allies of the Roman people, but was acquitted of the charge, and received the honour of a triumph. In the year 573 he was elected censor along with Æmilius Lepidus, his bitter foe. Apprehending injury to the state from their known enmity, the leading men of the senate adjured both individuals to lay aside their differences for the good of their country. A reconciliation accordingly took place, and nothing occurred to disturb these friendly feelings during the rest of their joint magistracy. Fulvius raised many public structures, a basilica, a forum, &c. He also constructed a port at the mouth of the Tiber. (*Liv.*, 33, 42.—*Id.*, 35, 7.—*Id.*, 20, 22, &c.)—VII. Q. Flaccus, was prætor A.U.C. 573, B.C. 181. He took, in this capacity, the city of Urbicua in Farther Spain, and defeated the Celtiberi in the battle of Ebura, killing in this and in another encounter 35,000 men. On his return to Rome he received a triumph, and in the same year (575) the consulship. In A.U.C. 580 he was elected censor along with Posthumius Albinus. These two censors were the first that paved the streets of Rome, B.C. 174. The next year he built a temple to Fortune, and, to adorn it, carried off a large portion of the marble tiles from the temple of the Lacinian Juno in Lower Italy. (*Vid.* Lacinium.) The senate compelled him to restore these. The popular account made him to have been deprived of reason for this act of sacrilege. (*Liv.*, 39, 56 *et* 40.—*Id.*, 40, 16.—*Vell. Paterc.*, 1, 10.)—VIII. M. Flaccus, was consul A.U.C. 629, B.C. 125. He seconded the projects of Tiberius Gracchus to obtain for the states of Italy the rights of citizenship. Being afterward sent against the Gauls, he defeated them, and obtained a triumph. Four years subsequently he became involved in the seditious movements of the Gracchi relative to the agrarian law, and perished in an affray which arose. (*Vid.* Gracchus.)

FUNDĀNUS, a lake near Fundi in Italy, which discharges itself into the Mediterranean. (*Tacit., Hist.*, 3, 69.) According to Pliny, the Lacus Fundanus was originally called Amyclanus, from the city of Amyclæ in its vicinity. (*Plin.*, 14, 6.)

FUNDI, a town of Latium, on the Appian Way, near the Lacus Fundanus, and not far from Caieta. It is now *Fondi*. The first mention of this place in history occurs at the end of the Latin war, A.U.C. 417, when, with the exception of the right of voting, it obtained the privileges of a Roman city, for having allowed a free passage to the Roman troops in their march into Campania. (*Liv.*, 8, 14.) Not long after, however, the Fundani incurred the displeasure of the senate for having secretly aided the city of Privernum in a hostile incursion into the Roman territory, but, by a timely submission, they escaped the threatened vengeance. Fundi received the right of voting A.U.C. 564, and its citizens were enrolled in the Æmilian tribe. (*Liv.*, 38, 36.) It was subsequently colonized by the veteran soldiers of Augustus. Horace's description of the ridiculous importance assumed by the prætor of Fundi will be in the recollection of most readers. (*Sat.*, 1, 5, 34, *seqq.*—*Cramer's Anc. Italy*, vol. 2, p. 122.)

FURIA LEX, *de Testamentis*, by C. Furius the tribune. It forbade any person to leave as a legacy more than a thousand *asses*, and that he who took more should pay fourfold. By the laws of the twelve tables, one might leave what legacies he pleased. (*Cic., Verr.*, 1, 42.)

FURIÆ, the Furies, called also *Diræ* and *Eumenides*. These goddesses are frequently named by Homer, but he says nothing of their origin. In the Theogony, they spring from the blood of Uranus, when mutilated by his son Saturn, whose own children they are according to Empedocles; while Æschylus and Sophocles call them the children of Night. (*Æsch., Eumen.*, 317, 418.—*Soph., Œd. Col.*, 40, 106.) The Orphic Hymns assign them the rulers of Erebus for parents. (*Hymn.*, 70.) In the time of the Alexandrean writers, the Furies, like the Fates, were three in number, and were named Alecto (*Unceasing*), Megæra (*Envier* or *Denier*), and Tisiphone (*Blood-avenger*). The Furies were worshipped at Athens as the *revered* (σεμναί) goddesses; and at Sicyon as the *kind* (Εὐμενίδες) deities. It is generally thought that both of these appellations were propitiatory ones, and meant to appease. Müller, however, is of opinion, that the term Eumenides, as applied to the Furies, is connected with old religious ideas, according to which, death and ruin, as well as life and welfare, were supposed to emanate from one and the same source. (*Müller, Eumenid.*, p. 204.)—The external representation of these goddesses, in the play of Æschylus called after them, is founded entirely on the fearful aspect of their ideal nature. In their exterior configuration the poet seems to have drawn a good deal on his own invention; for the earlier bards had no definite image of these goddesses before their eyes; and though there were in their temple at Athens old carved images of the *Semnæ*, still their figure could not be adapted to dramatic purposes. From the Gorgons Æschylus borrowed the snaky hair of the Furies. He took, no doubt, from these also the pendent tongue, red with the lapped gore, and the grinning mouth, which regularly characterizes the Gorgon head in ancient works of art. The long pendent tongue, moreover, is most likely the main type

by which their resemblance to hounds was expressed. (*Muller, Eumenid.*, p. 216, *seq.*) According to the more common mode of delineating the Furies, they are represented as brandishing each a torch in one hand, and a scourge of snakes in the other.—For some remarks on the term Erinnyes, consult that article. (*Keightley's Mythology*, p. 196.)

Furĭi, a family which migrated from Medullia in Latium, and came to settle at Rome under Romulus, and was admitted among the patricians. Camillus was of this family, and it was he who first raised it to distinction. (*Plut., Vit. Camill.*)

Furĭna, an early Latin goddess, whose name, in the time of Varro, was hardly known to a few. (*Varro, L. L.*, 5, 3.) There was a sacred grove of this goddess beyond the Tiber (in which Caius Gracchus was slain), and this, with the similitude of the name, led Cicero and others to identify Furina with the Furies. (*Cic., N. D.*, 3, 18.—*Plut., Vit. C. Gracch.*, c. 17. —*Martian, de Nupt.*, 2, 40.) The Furinalia were celebrated on the 25th July. (*Keightley's Mythology*, p. 540, *seq.*)

Furĭus, M. Bibaculus, a Latin poet of Cremona, who wrote annals in Iambic verse. (*Quintil.*, 10, 1, 96.) Horace ridicules him as a turgid and bombastic writer. (*Sat.*, 2, 5, 39, *seqq.*)

Fuscus, Aristĭus, a friend of Horace, as conspicuous for integrity as for learning and abilities. The poet addressed to him the 22d Ode of the First Book, and also the 10th Epistle, 1st Book.

Fusia Lex, I. passed A.U.C. 690, ordained that, in the Comitia Tributa, the different kinds of people in each tribe should vote separately, that thus the sentiments of each rank might be known.—II. Caninia, another, enacted A.U.C. 751, to check the manumission of slaves; limiting this manumission to a certain number, proportioned to the whole amount of slaves which one possessed; from two to ten, the half; from ten to thirty, the third; from thirty to a hundred, the fourth part; but not above a hundred, whatever was the number. (*Heinecc., Antiq. Rom.*, 1, 7, 1.—*Blair, on Slavery among the Romans*, p. 174.)

G.

Gabæ, a city of Persia, in the province of Persis, placed by Ptolemy southeast of Pasargada, on the confines of Carmania. Mannert makes it coincide with the modern *Darabgherd.* (*Geogr.*, vol. 5, pt. 2, p. 530, *seqq.*)—II. A city of Sogdiana, southwest of Cyreschata. D'Anville supposes it to be the modern *Kauos;* Mannert, on the contrary, is in favour of the modern *Rabas*, on the river *Kressel*, north of *Samarcand.* (*Geogr.*, vol. 4, p. 460, 489.) Gabæ was one of the first places to which the exploits of Alexander gave celebrity in this country. It is the same with the Gabaza of Curtius. (*Quint. Curt.*, 8, 4, 1.)

Gabĭi, I. a town of the Sabines, near the Via Salaria, and not far from Cures. Its site is now called *Grotte di Torri*, or simply *Torri.* (*Galetti, Gabio, antica citta di Sabina, scoperta ov' è ora Torri, ovvero le Grotte di Torri, Roma*, 4to, 1757.)—II. An ancient city of Latium, somewhat to the northwest of Tusculum, and beyond the little river Veresis. (*Strabo*, 239.) Its site corresponds, as is thought, to the modern *l'Osa.* Strabo mentions that it was on the Via Prænestina, and about 100 stadia from Rome. Dionysius of Halicarnassus gives the same distance (4, 53); and Appian places it midway between Rome and Præneste. (*Bell. Civ.*, 5, 23.) The Itineraries reckon twelve miles from Rome to this town. These data enabled Holstenius and Fabretti to fix the position of Gabii with sufficient accuracy at a place called *l'Osteria del Pantano;* and this opinion was satisfactorily confirmed by the discoveries made here in 1792, under the direction of Gavin Hamilton, on an estate of Prince Borghese, known by the name of *Pantano dei Griffi.* (*Visconti, Monumenti Gabini, Roma*, 1792.—*Nibby, Viaggio Antiq.*, vol. 1, p. 235.) Gabii is said to have been one of the numerous colonies founded by Alba (*Dion. Hal.*, 4, 53), and an obscure tradition represented it as the place in which Romulus and Remus were brought up. (*Dion. Hal.*, 1, 84.—*Plut., Vit. Rom.*) The artful manner in which Tarquinius Superbus obtained possession of Gabii, after he had failed in the attempt by force of arms, is well known, as recorded by Livy (1, 58, *seqq.*—*Dion. Hal.*, 4, 53). The treachery of Sextus Tarquinius did not remain unpunished; for, after the expulsion of his family from Rome, he fell at Gabii, a victim to his tyranny and oppression. (*Liv.*, 1, 60.) According to the same historian, the Gauls received their final defeat from Camillus near this city (5, 49). This place suffered so much during the civil wars, that it became entirely ruined and deserted. We learn, however, from several monuments discovered in the excavations already referred to, that Gabii was raised from this state of ruin and desolation under Antoninus and Commodus, and that it became a thriving town. (*Visconti, Monumenti Gabini.*) In its more flourishing days, Juno seems to have been held in peculiar honour at Gabii, and the remains of her temple are said to be still visible on the site of that city. (*Nibby, Viaggio Antiquario*, vol. 1, p. 236.) The inhabitants of Gabii had a peculiar mode of folding or girding the toga, in order to give more freedom to the person when in motion. In this mode of wearing the toga, which was called the *Cinctus Gabinus*, or "Gabine Cincture," the lappet was thrown back over the left shoulder, and brought round under the right arm to the breast; so that it girded the individual, and made the toga shorter and closer. According to Servius (*ad Virg., Æn.*, 7, 612), the inhabitants of Gabii, while engaged in sacrificing, were suddenly attacked by the enemy, whereupon, not having time to array themselves in arms, they tucked up their togas in this manner, and advanced to meet the foe. Virgil (*Æn.*, 7, 612) represents the Roman consul thus arrayed when he opens the gates of the temple of Janus; and in this garb the Decii devoted themselves to death. (*Cramer's Anc. Italy*, vol. 2, p. 50.)

Gabĭna, the name of Juno, worshipped at Gabii. (*Virg., Æn.*, 7, 682.—*Vid.* Gabii, II.)

Gabinĭa Lex, I. *de Comitiis*, proposed by A. Gabinius, the tribune, A.U.C. 614. It required, that, in the public assemblies for electing magistrates, the votes should be given by ballots, and not *viva voce.* (*Cic., de Leg.*, 3, 16.)—II. Another, brought forward by A. Gabinius the tribune, A.U.C. 685. It granted Pompey the power of carrying on the war against the pirates during three years, and of obliging all kings, governors, and states to supply him with all the necessaries he wanted, over all the Mediterranean Sea, and in the maritime provinces as far as 400 stadia from the sea. (*Cic., pro Leg. Man*, 17.—*Dio Cass.*, 36, 7.)—III. Another, *de Usura*, by Aul. Gabinius the tribune, A.U.C. 685. It ordained that no action should be granted for the recovery of any money borrowed upon small interest to be lent upon larger. This was a usual practice at Rome, which obtained the name of *versuram facere.* Compare the remarks of *Heineccius, Rom. Ant.*, 3, 15, 14, p. 548, *ed. Haubold.*

Gabinĭus, I. Aulus, the author of what were termed, from him, the Gabinian Laws, attached himself at first to Sylla, and afterward to Pompey. When tribune of the commons, B.C. 69, he proposed a law giving Pompey almost absolute control over the coasts of the Mediterranean, together with the command of the sea itself, for the purpose of suppressing the Cilician pirates. The leading men in the state endeavoured, but in vain, to prevent the passage of this law. They succeeded, however, in thwarting Gabinius' wish to

go as one of Pompey's lieutenants, although the latter expressly asked for him as such. Gabinius very probably was recompensed by Pompey in some other way, since, according to Cicero, he was so needy at the time, and so corrupt in principle, that, had this law not been passed, he would have turned pirate himself. Having obtained the consulship, B.C. 58, he took part with Clodius against Cicero, and powerfully contributed to the exile of the latter. The next year he obtained the government of Syria. Judæa, which was comprised in this province, was at that period a scene of trouble, owing to the rival claims of Hyrcanus and Aristobulus to the throne. Gabinius defeated Aristobulus in a great battle near Jerusalem, and then wrote home to the senate, and claimed a thanksgiving for his victory. This was refused him, and he was ordered to return. Disobeying the authority of the senate, he continued in command, and acted in the most arbitrary and oppressive manner. He even had the hardihood to march into Egypt, thus violating a positive law by making war beyond the boundaries of his own province. His object in passing into this country was to reinstate Ptolemy, which he successfully effected, after two victories over his rebellious subjects. The senate, highly incensed at his conduct, ordered him at last to return home and defend himself. Having obeyed this mandate, he was immediately accused of high treason. The interest of Cæsar and Pompey, however, obtained his acquittal. He was immediately after accused of extortion, and was less successful, notwithstanding the same powerful influence was exerted in his behalf; and even Cicero himself, yielding to the solicitations of Pompey, actually appeared as his advocate. Gabinius was condemned to perpetual banishment. After an exile of some years he was recalled by Cæsar, and remained thenceforth attached to the party of the latter. Subsequently to the battle of Pharsalia, he was sent into Illyricum with some newly levied-legions, but his army was almost destroyed, in several encounters, by the barbarians, and he was compelled to shut himself up in Salona, where he died of a malady brought on by chagrin at his discomfiture. His death happened about A.U.C. 707. (*Cic., pro Dom.*, 9.—*Id., pro Leg. Man.*, 17.—*Id., Phil.*, 14, 8.—*Plut., Vit. Pomp.*—*Id., Vit. Cic.*, &c.)—II. A Roman general under Claudius, about A.D. 31, who gained some successes over the Germans.

GABĪNUS *Cinctus*. *Vid.* Gabii.

GADES (*ium*), GADIS (*is*), and GADĪRA, a flourishing commercial city of Spain, at the mouth of one of the arms of the Bætis, now *Cadiz*. It was founded by a Phœnician colony about 1500 B.C., according to some; others, however, make its foundation coeval with that of Utica, and this last to have been 287 years before Carthage. Its name in Phœnician was Gaddir, and signified a hedge or limit, as it was thought that here were the western limits of the world. Thus Pliny (4, 36) remarks, "*Pœni Gaddir, ita Punica lingua septum significante*," and Solinus (c. 23), "*Quam Tyrii, a Rubro profecti mari, Erythream, Pœni lingua sua Gaddir, id est sepem, nominarunt.*"—The Greek name is Γάδειρα, and hence we have in Hesychius, Γάδειρα· τὰ περιφράγματα, Φοίνικες. (Compare the Hebrew form *Gedĕrah*, which Gesenius defines *a place surrounded with a wall*, into which the shepherds drove their flocks by night, for security against wild animals. Consult also *Gesenius, Geschichte der Hebraischen Sprache und Schrift*, p. 227.) It was situate on a small island of the same name, which was separated from the main land by a strait only one stadium wide. This island is said to have abounded at an early period with wild olive-trees, and to have been hence named Cotinūsa (Κοτινοῦσα), not by the early inhabitants of the land, however, as some of the ancient writers thought, but by the Greeks; for the appellation is a Grecian one. Near it lay the small island Erythea, called by the inhabitants Juno's island. (*Vid.* Erythea.) Gades came into the power of the Carthaginians in the first Punic war, and in the second surrendered itself voluntarily to the Romans. From Julius Cæsar it received the name and privileges of a Roman colony; and in a later age it was styled Augusta Julia Gaditana. Hercules, surnamed *Gaditanus*, had here a celebrated temple. (*Plin., l. c.—Flor.*, 2, 17.—*Liv.*, 28, 37.—*Justin.*, 44, 5.)

GADITĀNUS SINUS, now the *Bay of Cadiz*.

GADITĀNUM FRETUM, now the *Straits of Gibraltar*. (*Vid.* Abyla and Calpe.)

GÆTULĬA, a country of Africa, south of Numidia, and now answering in some degree to *Biledulgerid*, or the region of locusts. Its situation and limits are not properly ascertained, and, indeed, do not seem to have been always the same. Isidorus (c. 9) gives a curious account of the origin of the Gætuli: "*Gætuli Getæ dicuntur fuisse, qui ingenti agmine a locis suis navibus conscendentes loca Syrtium in Libya occupaverunt: et, quia ex Getis venerant, derivato nomine Gætuli cognominati sunt.*" This statement is very properly refuted by the president Des Brosses; but he himself assigns an etymology just as uncertain, namely, from the Phœnician term *Geth*, "a flock," on the supposition that they were a shepherd-race. (*Flor.*, 4, 12.—*Mela*, 1, 4.—*Plin.*, 5, 1.—*Id.*, 21, 13, &c.)

GAIUS (*vid.* remarks under Caius), one of the Roman classical jurists, whose works entitle him to a place among the great writers on law, such as Papinian, Paulus, and Ulpian. Nothing is known of the personal history of Gaius beyond the probable fact that he wrote under Antoninus Pius and Aurelius. His works were largely used in the compilation of the "Digest" or "Pandects," which contain extracts from his writings under various heads. The "Institutions" of Gaius were probably the earliest attempt to present a sketch of the Roman law in the form of an elementary text-book. This work continued in general use till the compilation of the Institutes of Justinian, which were not only mainly based on the Institutions of Gaius, but, like this earlier work, were divided into four books, with the same general distribution of the subject-matter as that adopted by him. The Institutions of Gaius appear to have been neglected after the promulgation of Justinian's compilation, and were finally lost. All that remained was the detached pieces collected in the Digest, and what could be gathered from the "Breviarium Alaricianum," as the code of the Visigoths is sometimes called. But in 1816, Niebuhr discovered a manuscript in the library of the chapter of Verona, which he ascertained to be a treatise on the Roman law, and which Savigny, founding his opinion on the specimens published by Niebuhr, conjectured to be the Institutions of Gaius. This conjecture was soon fully confirmed, though the MS. has no author's name on it. Göschen, Bekker, and Hollweg undertook to examine and copy this MS., an edition of which appeared at Berlin in 1820, by the first of these scholars. To form some idea of the labour necessary to decipher this MS., and of the patient perseverance of those who undertook this formidable task, the reader is referred to the report of Göschen to the Academy of Berlin, Nov. 6th, 1817. A second examination of this MS. was made by Bluhme, and a new edition of the Institutions was published by Göschen, at Berlin, in 1824, which presents us with an exact copy of the MS., with all its deficiencies, and contains a most copious list of all the abbreviations used by the copyist of Gaius.—The Institutions of Gaius form one of the most valuable additions that have been made in modern times to our knowledge of the Roman law. The fourth book is particularly useful for the information which it contains on actions and the forms of proce-

dure. The style of Gaius, like that of all the classical Roman jurists, is perspicuous and yet concise. One of the most useful editions is that by Klenze and Böcking (Berlin, 1829), which contains the Institutions of Gaius and Justinian, so arranged as to present a parallelism, and to furnish a proof, if any yet were wanting, that the MS. of Verona is the genuine work of Gaius. (*Encycl. Us. Knowl.*, vol. 11, p. 34. — Consult Göschen, on the "*Res Quotidianæ*" of Gaius, in the *Zeitschrift für Geschichtliche Rechtswissenschaft, Berlin*, 1815, and *Hugo, Lehrbuch der Gesch. des Röm. Rechts.*)

GALANTHIS, a servant-maid of Alcmena, whose sagacity eased the sufferings of her mistress. When Juno resolved to retard the birth of Hercules, and hasten the labours of the wife of Sthenelus, she solicited the aid of Lucina, who immediately repaired to the dwelling of Alcmena, and, in the form of an aged female, sat near the door with her feet crossed and fingers joined. In this posture she uttered some magical words, which served to prolong the sufferings of Alcmena. Alcmena had already passed some days in the most excruciating torments, when Galanthis began to suspect the jealousy of Juno; and concluded that the female, who continued at the door always in the same posture, was the instrument of the anger of the goddess. Influenced by these suspicions, Galanthis ran out of the house, and with a countenance expressive of joy, she informed the aged stranger that her mistress had just brought forth. Lucina, at these words, rose from her posture, and that instant Alcmena was safely delivered. The laugh which Galanthis raised upon this, made Lucina suspect that she had been deceived. She seized Galanthis by the hair, threw her on the ground, and transformed her into a weasel. (*Ovid, Met.*, 9, 306, *seqq.*)—This whole fable is connected with a legend prevalent among the Thebans, that, when Alcmena was suffering from the pangs of parturition, a weasel (γαλῆ) ran by and terrified her by its sudden appearance, and that the terror thus excited eased her throes and produced a happy delivery. (*Ælian, V. H.*, 12, 5.) Hence the weasel was highly revered by the Thebans, and was called by them the nurse of Hercules. (*Clem. Alex., Protr.*, p. 25, 6.)

GALĂTÆ, the inhabitants of Galatia. (*Vid.* Galatia.)

GALĂTÆA and GALATHÆA, a sea-nymph, daughter of Nereus and Doris. She was passionately loved by the Cyclops Polyphemus, whom she treated with disdain; while Acis, a shepherd of Sicily, enjoyed her unbounded affection. The union, however, of the two lovers was destroyed by the jealousy of Polyphemus, who crushed his rival with a fragment of rock, which he rolled on him from an overhanging height. Galatæa was inconsolable for the loss of Acis, and as she could not restore him to life, she changed him into a stream. (*Ovid, Met.*, 13, 789.—*Virg., Æn.*, 9, 103.)

GALATĬA or GALLOGRÆCĬA, a country of Asia Minor, lying south of Paphlagonia, west of Pontus, and northeast of Phrygia. (*Vid.* Gallo-Græcia.)

GALBA, I. Sergius, an orator anterior to Cicero. While holding the government of Spain, he treacherously murdered 30,000 Lusitanians. Having been accused for this by Cato the Censor, he was about to be condemned, when he wrought upon the feelings of the people by embracing before them his two sons, still quite young. This saved him. (*Cic., Orat.*, 1, 53.)—II. Servius Sulpitius, a celebrated Roman lawyer, father of the emperor.—III. Servius Sulpitius, born in the reign of Augustus, of a patrician family, served with distinction in Germany, was afterward proconsul, first in Africa, and subsequently in Hispania Tarraconensis, in which office he gained a reputation for justice and moderation. He was still in Spain when Julius Vindex, the proconsul of Celtic Gaul, rose against Nero. Galba joined Vindex, and Otho, governor of Lusitania, followed his example. The assembled multitudes saluted Galba as emperor and Augustus; but he declared that he was only acting as the lieutenant of the senate and people of Rome, in order to put an end to the disgraceful tyranny of Nero. The prætorian guards soon after, having revolted against Nero, proclaimed Galba, and the senate acknowledged him as emperor. Galba hastened from Spain to Rome, where he began by calling to account those favourites of Nero who had enriched themselves by proscriptions and confiscations, and by the senseless prodigality of that prince; but it was found that most of them had already dissipated their ill-gotten wealth. Galba, *or*, rather, his confidants who governed him, then proceeded against the purchasers of their property, and confiscations became again the order of the day. The new emperor, at the same time, exercised great parsimony in his administration, and endeavoured to enforce a strict discipline among the soldiers, who had been used to the prodigality and license of the previous reign. Being past seventy years of age, Galba, on this and other accounts, soon became the object of popular dislike and ridicule, his favourites were hated, and revolts against him broke out in various quarters, several of which were put down and punished severely. Galba thought of strengthening himself by adopting Piso Licinianus, a young patrician of considerable personal merit, as Cæsar and his successor; upon which Otho, who had expected to be the object of his choice, formed a conspiracy among the guards, who proclaimed him emperor. Galba, unable to walk, caused himself to be carried in a litter, hoping to suppress the mutiny; but, at the appearance of Otho's armed partisans, his followers left him, and even the litter-bearers threw the old man down and ran away. Some of the legionaries came up and put Galba to death, after a reign of only seven months, counting from the time of Nero's death, A.D. 68. Galba was 73 years old when he was taken off. He was succeeded by Otho, but only for a short time, as Vitellius superseded him, and Vespasian soon after superseded Vitellius. (*Sueton., Vit. Galb.—Tacit., Hist.*, 1, 4, *seqq.*—*Dio Cass.*, 63, 29.—*Id.*, 64, 1, *seqq.*)

GALĒNUS, CLAUDĬUS, a celebrated physician, born at Pergamus about 131 A.D. His father, an able architect and good mathematician, gave him a liberal education. His anatomical and medical studies were commenced under Satyrus, a celebrated anatomist; Stratonicus, a disciple of the Hippocratic school; and Æschrion, a follower of the Empirics. After the death of his father he travelled to Alexandrea, at that time the most famous school of medicine in the world. His studies were so zealously and successfully pursued, that he was publicly invited to return to his native country. At the age of 34 he settled himself at Rome, when his celebrity became so great from the success of his practice, and more especially from his great knowledge of anatomy, that he quickly drew upon himself the jealousy of all the Roman physicians. He became physician to the Emperor Marcus Aurelius. At the solicitation, also, of many philosophers and men of rank, he commenced a course of lectures on Anatomy; but the jealousy of his rivals quickly compelled him to discontinue them, and eventually to leave Rome entirely. Many particulars of his life may be gathered from his own writings; we are unacquainted, however, with the period of his return home, as well as that of his death. All that we can learn is merely that he was still living in the reign of Septimius Severus.—Galen was a most prolific writer. Though a portion of his works were lost by the conflagration of his dwelling, or have been destroyed by the lapse of time, still we have the following productions of his surviving and in print. 1. Eighty-two treatises, the genuineness of

which is now well established. 2. Eighteen of rather doubtful origin. 3. Nineteen fragments, more or less extensive in size. 4. Eighteen commentaries on the works of Hippocrates.—To these published works must be added thirty or forty treatises or parts of treatises, which still exist in manuscript in the public libraries of Europe. The number of works that are lost, among which were fifty that treated on medical subjects, is supposed to have been one hundred and sixty-eight.—The instruction which Galen had received in the principles of the different sects of medical philosophy, had given him an acquaintance with the various errors of each, and he speaks of them at all times in the language of no measured contempt. The school which was founded by himself may justly merit the title of Eclectic, for its doctrines were a mixture of the philosophy of Plato, of the physics and logic of Aristotle, and of the practical knowledge of Hippocrates. On many occasions he expresses himself strongly on the superiority of theory to mere empiricism; but upon those matters which do not admit of being objects of experience, such as the nature of the soul, he confesses his ignorance, and his inability to give any plausible explanation.—Among the productions of Galen that are of a philosophical character, may be enumerated the following: A treatise "On the best Doctrine" against Phavorinus; a dissertation "On the opinions of Hippocrates and Plato;" "a commentary on the Timæus of Plato," and several pieces "On Dialectics." Galen has been frequently censured for impiety; but his Demonstration of Divine Wisdom from the structure of the human body, in his treatise "On the uses of the parts of the human body," is a sufficient refutation of this calumny.—The following sketch of the professional character of this celebrated physician is given by Dr. Adams. "Galen, to whom medicine, and every science allied to it, are under so great obligations, was a man skilled in all philosophy, a profound reasoner, an ardent admirer of truth, a worthy member of society, and a distinguished ornament of his profession. Though, according to his own account, unambitious of fame, he acquired a name which for fourteen centuries was above every other name in his profession, and even now stands pre-eminently illustrious. We shall give a hasty sketch of his merits in the different branches of medical science to which he directed his attention. Wisely judging that an acquaintance with the minute structure of the human body was an indispensable preparation to a knowledge of its derangements, he devoted himself ardently to the study of anatomy, in which his works evince that he was eminently skilled. In his *Administrationes Anatomicæ* particularly, almost every bone and process of bone, every twig of nerve, every ramification of bloodvessel, every viscus, muscle, and gland, with which modern anatomists are acquainted, are described by him with a degree of minuteness which will surprise those who entertain a mean opinion of the Galenical anatomy. Vesalius, indeed, a zealot for human dissection in the days of the Emperor Charles the Fifth, strenuously attacks the accuracy of his anatomical descriptions; and as he was constantly on the lookout for mistakes, he is no doubt sometimes successful in attaining the object of his search; but, in other instances, while endeavouring to set Galen right, he only goes wrong himself. For example, he finds fault with Galen for saying that the fourth ventricle of the brain is lined by a membrane; but it is now well ascertained that here Galen was right, while his censurer was wrong. In fact, the justness of Vesalius' strictures has been too easily acquiesced in, although most of them had been previously rebutted by the learned Eustachius.—Galen's treatise '*De usu Partium*' is replete with accurate anatomical descriptions, ingenious physiological theory, and sound theology, and in all these respects need not fear a comparison with our Paley's work on natural theology. Throughout, as the learned Mr. Harris has well remarked, he, in imitation of Aristotle, inculcates, with irresistible strength of argument, the great doctrine of *Final Causes*, maintaining, in opposition to the Epicureans, that Means do not lead to Ends, but Ends to Means. As to his Physiology, it is in general founded upon careful dissection, accurate experiment, and philosophical induction; so that, in most instances where it has been departed from, subsequent experience has shown the correctness of its doctrines. Thus the distribution of the nerves into nerves of sensation and nerves of muscular motion, and the distinction between the characters of the cerebral and spinal nerves, although clearly pointed out by him, and acquiesced in by Oribasius, Theophilus, and Nemesius among his countrymen, and by Rhazes, Serapion, Avicenna, Avenzoar, and Averrhoes among the Arabians; nay, though admitted by his modern rival Vesalius, were overlooked or denied by subsequent physiologists, until the doctrine was lately revived by an intelligent lecturer on anatomy in London. In the hands of several English and French experimentalists, this theory has undergone different modifications; but I will venture to predict, that, when time has deprived it of the charm of novelty, the additions and alterations which have been made by modern hands upon the ancient doctrine, will be found to be rather blemishes than improvements. With regard to the functions of the arteries and veins, Galen's views must be admitted to be not very distinctly defined; but has the celebrated theory of Harvey removed all the difficulties, and cleared away all the obscurity, which hung over this important department of physiology? Let the following declaration, by one of the most distinguished among the present physiologists of France, be taken as a test of the degree of precision which now prevails upon this subject: 'Il n'existe pas deux ouvrages de Physiologie, deux traités de Medicine, où la circulation soit decrite et considerée dans le même manière.' (*Magendre, Jour. de Phys.*) At all events, it is clear that Galen had the merit of establishing two important facts regarding the function of the arteries; first, that they contain blood, and not vapour or gas, as mentioned by Erasistratus; and, secondly, that it is the expansion or diastole of the artery which is the cause of the influx of the blood, and not the influx of the blood which is the cause of the expansion of the artery. The former of these facts Harvey himself does him the justice of allowing that he maintained; and a late French physiologist, Dumas, compliments him for having held the latter opinion, although it is at variance with Harvey's views respecting the circulation. In his work on the *Natural Faculties* he has expressed fully his sentiments upon a subject which is still far from being cleared up; but it is remarkable, that very lately a theory has been advanced, which corresponds, in a great degree, with the doctrine advocated by Galen. I allude to Dutrochet's famous theory of the Endosmose and Exosmose, which powers, if I mistake not, are but different names for the Attractive and Expulsive Faculties of Galen.—Operative Surgery is the department of his profession which is least indebted to him; and yet even here he has left some monuments of his boldness and ingenuity. He has described minutely an operation performed by him upon the chest of a young man, by which he perforated the breast-bone, and laid bare the heart, in order to give vent to a collection of matter seated in the thorax. The subject of Ulcers is handled by him very scientifically in his book *De Methodo Medendi*. It is to be remarked, that his definitions and divisions of ulcers are the same as those adopted by one of our best English writers on this subject, Mr. Benjamin Bell. His *Commentaries on Hippocrates* show his acquaintance with Fractures and Dislocations.—*Of Hygiene, or the Art of Preserving Health*, he treated at great length in a work consisting of six books.—His treatise *De Fac-*

ulate Alimentorum contains very important observations on the nature of aliments, and furnishes an exposition of his opinion on the subject of Dietetics. It need not fear a comparison with the work lately published on Diet by Dr. Paris. I do not state this in disparagement of the latter, whom I esteem to be a very judicious authority, but to intimate my opinion that we have not advanced much in the knowledge of this branch since the time of Galen.—Of most diseases he has treated either fully or cursorily in some part or other of his works, but upon the whole he has given no comprehensive treatise upon the practice of physic. His most complete treatises are those entitled *De Curatione, ad Glauconem*, and the *Ratio Curandi*.—The Materia Medica and Pharmacy appear to have been the objects of his particular study, and both are handled by him in several of his works. Though his list of medicinal articles, taken from the vegetable kingdom, be less numerous than that of Dioscorides, he has described more animal and mineral substances. His treatise *De Medicinis secundum locos* contains a copious list of pharmaceutical preparations; and that part of it on Compositions for the Eyes might, I am convinced, be consulted with advantage by the oculists of the present day.—Of all his works, none was long so much studied and commented upon as the one entitled *Ars Medica*, respecting which Kühn remarks: '*Est is in Galeni libris, quem grata erga tantum virum posteritas æstimavit longe maximi, quem omnes scholæ explicabant, quem medici diurna nocturnaque manu versabant, quem legisse debebant ceu librum Galeni maxime authenticum omnes, cujusque puncta debebant explicare, speciminis causâ prius, quam licentiam praxeos medicæ exercendæ consequerentur.*' Of a treatise long so celebrated, and now so little known, it is scarcely safe to express an opinion, lest we should be reduced to the alternative of either reproaching antiquity for want of sense, or modern times for want of discernment. At all events, however, we may venture to affirm, that, if the Doctrine of the Temperaments have any foundation in nature, no one had ever studied them more attentively, or described them with greater precision, than Galen has done in this treatise.—In several works he gives an elaborate system of the Arterial Pulses, which, as usual with his doctrines, was taken up by all subsequent writers; and abridged expositions of it may be found in Philaretus, Paulus Ægineta, Actuarius, Rhazes, and Avicenna. The reader may find some candid remarks upon it in Borden's Physiology, who, although an advocate for a new system, gives not an unfair statement of the system of Galen."—The best edition of Galen is that of Kühn, 19 vols. 8vo, *Lips.*, 1821–1830.

GALĒRIUS, a Roman emperor. (*Vid.* Maximianus.)

GALĒSUS, I. now *Galeso*, a river of Calabria, flowing into the bay of Tarentum. The poets have celebrated it for the shady groves in its neighbourhood, and the fine sheep which fed on its fertile banks, whose fleeces were said to be rendered soft by bathing in the stream. (*Martial, Ep.*, 2, 43; 4, 28.—*Virg., G.*, 4, 126.—*Horat., Od.*, 2, 6, 10.)—II. A rich inhabitant of Latium, killed as he attempted to make a reconciliation between the Trojans and Rutulians, when Ascanius had killed the favourite stag of Tyrrheus, which was the prelude of all the enmities between the hostile nations. (*Virg., Æn.*, 7, 535.)

GALILÆA, a celebrated country of Palestine, forming the northern division. Josephus (*Bell. Jud.*, 3, 3) divides it into Upper and Lower, and he states that the limits of Galilee were, on the south, Samaris and Scythopolis to the flood of Jordan. It contained four tribes, Issachar, Zebulon, Naphthali, and Asher; a part also of Dan, and part of Perea, or the country beyond Jordan. Upper Galilee was mountainous, and was called Galilee of the Gentiles, from the heathen nations established there, who were enabled, by the mountainous nature of the country, to maintain themselves against all invaders. Strabo enumerates among its inhabitants, Egyptians, Arabians, and Phœnicians. (*Strab.*, 760.) Lower Galilee, which contained the tribes of Zebulon and Asher, was adjacent to the Sea of Tiberias or Lake of Gennesareth. Galilee, according to Josephus, was very populous, contained 204 cities and towns, and paid 200 talents in tribute. Its principal city was Cæsarea Philippi. The inhabitants of Galilæa were very industrious, and, being bold and intrepid soldiers, they bravely resisted the nations around them. The Jews of Judæa regarded them with much contempt. Their language was a corrupt and unpolished dialect of Syriac, with a mixture of other languages. It was probably this corrupt dialect that led to the detection of Peter as one of Christ's disciples. (*Mark*, 14, 70.) Our Saviour was called a Galilean (*Matt.*, 26, 69), because he was brought up at Nazareth, a city of Galilæa; and as his apostles were mostly, if not all, natives of this province, they also are called Galileans and "men of Galilee." (*Acts*, 1, 11.) This country was most honoured by our Saviour's presence. To this part Joseph and Mary returned with him from Egypt; here he lived till he was thirty years of age, and was baptized by John; hither he returned after his baptism and temptation; and in this province was his place of residence when he commenced his ministry. The population being very great, he had more opportunities of doing good here than in any other portion; on which account, probably, he made it his principal abode. After his resurrection he directed his apostles to come to Galilee to converse with him. (*Matt.*, 28, 7.—Consult, in relation to this country, the following parts of Scripture: *Josh.*, 20, 7, and 21, 32.—1 *Kings*, 9, 11.—2 *Kings*, 15, 29.—1 *Chron.*, 6, 76.—*Isaiah*, 9, 1.—*Matt.*, 2, 22; 3, 13; 4, 12.—*Luke*, 4, 14.—*John*, 7, 41.—*Acts*, 5, 37, and 10, 37.)

GALLI, I. a warlike race of antiquity. (*Vid.* Gallia.)—II. A name borne by the priests of Cybele. (*Vid.* Cybele.)

GALLIA, an extensive and populous country of Europe, bounded on the west by the Atlantic, on the north by the Insula Batavorum and part of the Rhenus or *Rhine*, on the east by the Rhenus and the Alps, and on the south by the Pyrenees. The greatest breadth was 600 English miles, but much diminished towards each extremity, and its length was from 480 to 620 miles. It was therefore more extensive than modern France before the Revolution, though inferior to the kingdom under Napoleon, which was 650 miles long from east to west, and 560 broad from north to south. Gaul was originally divided among the three great nations of the Belgæ, the Celtæ, and the Aquitani. The Romans called the inhabitants of this country by one general name, Galli, while the Greeks styled them Celtæ. The Greeks called the country itself Galatia, Celtica (Κελτική), and Celto-Galatia; the last for distinction' sake from Galatia in Asia Minor. Of the three great nations of Gaul, the Celtæ were the most extensive and indigenous, and the Belgæ the bravest. The Celtæ extended from the Sequana or *Seine* in the north, to the Garumna or *Garonne* in the south. Above the Celtæ lay the Belgæ, between the *Seine* and *Lower Rhine*. They were intermixed with Germanic tribes. The Aquitani lay between the *Garonne* and Pyrenees, and were intermingled with Spanish tribes. These three great divisions, however, were subsequently altered by Augustus, B.C. 27, who extended Aquitania into Celtica as far as the Liger or *Loire*; the remainder of Celtica above the Liger was called Gallia Lugdunensis, from the colony of Lugdunum, *Lyons*; and the rest of Celtica towards the Rhine was added to the Belgæ under the title of Belgica; lastly, the south of Gaul, which, from having been the first provinces possessed by the Romans, had

been styled Gallia Provincia, was distinguished by the name of Narbonensis, from the city of Narbo or *Narbonne*. This province was anciently called also Gallia Braccata, from the *braccæ* or under-garments worn by the inhabitants; while Gallia Celtica was styled Comata, from the long hair worn by the natives. These four great provinces, in later ages, were called the four Gauls, and subdivided into 17 others.

1. *General remarks on the Gallic race.*

As far back as we can penetrate into the history of the West, we find the race of the Gauls occupying that part of the continent comprehended between the Rhine, the Alps, the Mediterranean, the Pyrenees, and the Ocean, as well as the two great islands situate to the northwest, opposite the mouths of the Rhine and Seine. Of these two islands, the one nearer the continent was called *Alb-in*, "White Island." (*Alb* signifies "high" and "white:" *inn*, contracted from *innis*, means "island."—Compare the remark of Pliny, 14, 16, "*Albion insula, sic dicta ab albis rupibus quas mare alluit.*") The other island bore the name of *Er-in*, "Isle of the West" (from *Eir* or *Iar*, "the west"). The continental territory received the special appellation of *Galltachd*, "Land of the Galls." The term *Gaeltachd*, or, more correctly, *Gaidhealtachd*, is still applied to the highlands of Scotland. From this word the Greeks formed Γαλατία (*Galatia*), and from this latter the generic name of Γαλάται. The Romans proceeded by an inverse method, and from the generic term *Galli* deduced the geographical denomination *Gallia*. The population of Gaul was divided into families or tribes, forming among themselves many distinct communities or nations. These nations generally assumed names deduced from some feature of the country in which they dwelt, or from some peculiarity in their social state. Oftentimes they united together, in their turn, and formed confederations or leagues. Such were the confederations of the Celtæ, Ædui, Armorici, Arverni, &c.—The Gaul was robust and of tall stature. His complexion was fair, his eyes blue, his hair of a blond or chestnut colour, to which he endeavoured to give a red or flaming hue by certain applications. (*Plin.*, 28, 12.—*Martial*, 8, 33.) The hair itself was worn long, at one time floating on the shoulders, at another gathered up and confined on the top of the head. (*Diod. Sic.*, 5, 28.) The beard was allowed to grow by the people at large; the nobles, on the other hand, removed it from the face, excepting the upper lip, where they wore thick mustaches. (*Diod. Sic., l. c.*) The attire common to all the tribes consisted of pantaloons or *braccæ* (braca, bracca, braga; *brykan* in Cymraig; *bragu* in Armoric). These were of striped materials. (In Celtic *breac* means "a stripe.") They wore also a short cloak, having sleeves, likewise formed of striped materials, and descending to the middle of the thigh. (*Strabo*, 196.) Over this was thrown a short cloak or sagum (*sae*, Armoric.—Compare *Isidor.*, *Origin.*, 19, 24), striped like the shirt, or else adorned with flowers and other ornamental work, and, among the rich, superbly embroidered with silver and gold. (*Virg.*, *Æn.*, 8, 660.—*Sil. Ital.*, 4, 152.—*Diod. Sic.*, 5, 28.) It covered the back and shoulders, and was secured under the chin by a clasp of metal. The lower classes, however, wore in place of it the skin of some animal, or else a thick and coarse woollen covering, called, in the Gallo-Kimric dialects, *linn* or *lenn*. (In Armoric *len* means "a covering;" and in Gaelic *lein* signifies "a soldier's cloak."—Compare the Latin *læna* and the Greek λαῖνα and χλαῖνα.)—The Gauls possessed a strong taste for personal decoration: it was customary with the rich and powerful to adorn themselves with a profusion of collars, bracelets, and rings of gold. (*Strabo*, 196.)—The offensive arms of the nation were, at first, hatchets and knives of stone; arrows pointed with flint or shells; clubs; spears hardened in the fire, and named *gaïs* (in Latin *gæsum*, in Greek γαισόν and γαισός); and others called *cateïes*, which they hurled all on fire against the enemy. (In Gaelic, *gaitheth*, pronounced *ga-tè*, signifies "a fiery dart.") Foreign traffic, however, made them acquainted, in process of time, with arms of iron, as well as with the art of manufacturing them for themselves from the copper and iron of their own mines. Among the arms of metal which thenceforward came into use, may be mentioned the long sabre of iron or copper, and a pike resembling our halberds, the wound inflicted by which was considered mortal. For a long time the Transalpine, as well as the Cisalpine, warriors of the Gallic race had rejected the use of defensive armour as inconsistent with true courage; and, for a long period, an absurd point of honour had induced them even to strip off their vestments, and engage naked with the foe. This prejudice, however, the fruit of an ostentatious feeling natural to the race, was almost entirely effaced in the second century. The numerous relations formed between the Gauls and the Massiliots, Italians, and Carthaginians, had at first spread a taste for armour, as a personal decoration, among the Gallic tribes; in a short time the conviction of its utility was superadded; and the military costume of Rome and Greece, adopted on the banks of the Loire, the Rhone, and the Saône, formed a singular combination with the ancient array of the Gaul. To a helmet of metal, of greater or less value according to the fortune of the warrior, were attached the horns of an elk, buffalo, or stag; while for the rich there was a headpiece representing some bird or savage beast; the whole being surmounted by a bunch of plumes, which gave to the warrior a gigantic appearance. (*Diod. Sic.*, 5, 28.) Similar figures were attached to their bucklers, which were long, quadrangular, and painted with the brightest colours. These representations served as devices for the warriors; they were emblems by means of which each one sought to characterize himself or strike terror into the foe. (Compare *Vegetius*, 2, 18.—*Sil. Ital.*, 4, 148.)—A buckler and casque after this model; a cuirass of wrought metal, after the Greek and Roman fashion, or a coat of mail formed of iron rings, after the manner of Gaul (*Varro, L. L.*, 4, 20); an enormous sabre hanging on the right thigh, and suspended by chains of iron or brass from a belt glittering with gold and silver, and adorned with coral; a collar, bracelets, rings of gold around the arm and on the middle finger (*Plin.*, 33, 1); pantaloons; a sagum hanging from the shoulders; in fine, long red mustaches; such were the martial equipments and such the appearance of an Arvernian, Æduan, or Biturigan noble.—Hardy, daring, impetuous, born, as it were, for martial enterprises, the Gallic race possessed, at the same time, an ingenious and active turn of mind. They were not slow in equalling their Phœnician and Grecian instructers in the art of mining. The same superiority to which the Spaniards had attained in tempering steel, the Gauls acquired in the preparation of brass. Antiquity assigns to them the honour of various useful inventions, which had hitherto escaped the earlier civilization of the East and of Italy. The process of tinning was discovered by the Bituriges; that of veneering by the Ædui. (*Plin.*, 34, 17.) The dyes, too, of Gaul were not without reputation. (*Plin.*, 8, 48.) In agriculture, the wheel-plough and boulter were Gallic discoveries. (*Plin.*, 18, 18.—*Id. ibid.*, 18, 11.) With the Gauls, too, originated the employment of marl for enriching the soil. (*Plin.*, 18, 6, *seqq.*) The cheeses of Mount *Lozere*, among the Gabali; those of Nemausus; and two kinds made among the Alps, became, in time, much sought after by the inhabitants of Italy (*Plin.*, 11, 49); although the Italians generally ascribed to the Gallic cheeses a savour of too acid a nature and somewhat medicinal. (*Plin.*,

l. c.) The Gauls also prepared various kinds of fermented drinks; such as barley-beer, called *cerevisia* (*Plin.*, 22, 15.—In old French, *Cervoise*; in Cymraig, *Cwrw.*); and likewise another kind of beer, made from corn, and in which honey, cumin, and other ingredients were mingled. (*Posidon., ap Athen.*, 4, 13.) The froth of beer was employed as a means for leavening bread: it was used also as a cosmetic, and the Gallic females frequently applied it to the visage, under the belief that it imparted a freshness to the complexion. (*Plin.*, 22, 25.) As regarded wine, it was to foreign traders that the Gauls and Ligurians were indebted for its use; and it was from the Greeks of Massilia that they learned the process of making it, as well as the culture of the vine.—The dwellings of the Gauls, spacious and of a round form, were constructed of posts and hurdles, and covered with clay both within and without; a large roof, composed of oak-shingles and stubble, or of straw cut and kneaded with clay, covered the whole. (*Strabo*, 196.—*Vitruv.*, 1, 1.) —Gaul contained both open villages and cities: the latter, surrounded by walls, were defended by a system of fortification, of which we find no example elsewhere. Cæsar gives the following description of these ramparts (*B. G.*, 7, 23). "Straight beams, placed lengthwise at equal intervals, and two feet distant from each other, are laid along the ground. These are mortised together on the inside, and covered deep with earth; but the intervals are stopped in front with large stones. These being fixed and cemented together, another range is put over, the same distance being preserved, and the beams not touching each other, but intermitting at equal spaces, and each bound close together by a single row of stones. In this manner the whole work is intermixed till the wall is raised to its full height. By this means the work, from its appearance and variety, is not displeasing to the eye; the beams and stones being placed alternate, and keeping their own places in exact right lines: and besides, it is of great advantage in the defence of cities; for it is secured by the stone from fire, and from the battering-ram by the wood, which, consisting of entire beams, forty feet long, for the most part mortised on the inside, could neither be forced in nor torn asunder."—Such would seem to have been the fortifications of the cities in the civilized and populous part of Gaul. To the north and east, among the more savage tribes, there were no cities properly so called; the inhabitants resided for the most part in large enclosures, formed of trunks of trees, and calculated to repel by these rude intrenchments the assaults of a disciplined as well as undisciplined foe.—Besides his habitation in the city, the rich Gaul generally possessed another in the country, amid thick forests and on the banks of some river. (*Cæs.*, *B. G.*, 6, 30.) Here, during the heat of summer, he reposed from the fatigues of war; but he brought along with him, at the same time, all his equipments and retinue, his arms, his horses, his esquires. In the midst of the storms of faction and the civil dissensions, which marked the history of Gaul in the first and second centuries, these precautions were anything else but superfluous.

2. *General habits of the Gallic race.*

It was, as we have already remarked, in war, and in the arts applicable to war, that the genius of the Gauls displayed itself to most advantage. This people made war a regular profession, while the management of arms became their favourite employment. To have a fine martial mien, to retain for a long period strength and agility of body, was not only a point of honour for individuals, but a duty to the state. At regular intervals, the young men went to measure their size by a girdle deposited with the chief of the village, and those whose corpulence exceeded the official standard were severely reprimanded as idle and intemperate persons, and were, besides, punished with a heavy fine. (*Strabo*, 196.)—In preparing for foreign expeditions, a chieftain of acknowledged valour generally formed a small army around him, consisting, for the most part, of adventurers and volunteers who had flocked to his standard: these were to share with him whatever booty might be obtained. In internal wars, however, or defensive ones of any importance, levies of men were forcibly made; and severe punishments were inflicted on the refractory, such as the loss of noses, ears, an eye, or some one of the limbs. (*Cæs.*, *B. G.*, 7, 4.) If any dangerous conjuncture occurred; if the honour or safety of the state were about to be compromised, then the supreme chief convened an armed council (*Cæs.*, *B. G.*, 5, 66). This was the proclamation of alarm. All persons able to bear arms, from the youth to him advanced in years, were compelled to assemble at the place and day indicated, for the purpose of deliberating on the situation of the country, of electing a chief, and of discussing the plan of the campaign. It was expressly provided by law, that the individual who came last to the place of rendezvous should be cruelly tortured in the presence of the assembled multitude. (*Cæs.*, *B. G.*, 5, 66.) This form of convocation was of rare occurrence; it was only resorted to in the last extremity, and more frequently in the democratic cities than in those where the aristocracy had the preponderance. Neither infirmities nor age freed the Gallic noble from the necessity of accepting or sueing for military commands. Oftentimes were seen, at the head of the forces, chieftains hoary and almost enfeebled by age, who could even scarcely retain their seats on the steed which supported them. (*Hirt.*, *B. G.*, 8, 12.) This people would have believed that they dishonoured their aged warriors by making them die elsewhere than on the field of battle.—To the fierce vivacity of the attack and to the violence of the first shock, were reduced nearly all the military tactics of the Gauls, on level ground and in pitched battle. In the mountainous regions, on the other hand, and especially in the vast and thick forests of the north, war had a close resemblance to the chase: it was prosecuted in small parties, by ambuscades and all sorts of stratagems; and dogs, trained up to pursue men, tracked out, and aided in conquering the foe. These dogs, equally serviceable for the chase and for war, were obtained from Belgic Gaul and from Britain. (*Strabo*, 196. —*Sil. Ital.*, 10, 77.—*Ovid*, *Met.*, 1, 533.—*Martial*, 3, 47.) A Gallic army generally carried along with it a multitude of chariots for the baggage, which embarrassed its march. (*Hirt.*, *B. G.*, 8, 14.—*Cæs.*, *B. G.*, 1, 51.) Each warrior bore a bundle of straw, put up like a sack, on which he was accustomed to sit in the encampment, or even in the line of battle while waiting the signal to engage. (*Hirt.*, *B. G.*, 8, 15.)—The Gauls, like other nations, for a long period were in the habit of killing their prisoners of war, either by crucifixion, or by tying them to trees as a mark for their weapons, or by consigning them to the flames amid horrid rites. Long prior, however, to the second century of our era, these barbarous practices were laid aside, and the captives of transalpine nations had nothing to fear but servitude. Another custom, not less savage, that of cutting off the heads of their slain enemies on the field of battle, was not slower in disappearing. It was long a settled rule in all wars, that the victorious army should possess itself of such trophies as these; the common soldiers fixed them on the points of their spears, the horsemen wore them suspended by the hair from the poitrels of their steeds; and in this way the conquerors returned to their homes, making the air resound with their triumphal acclamations. (*Strabo*, 197.) Each one then hastened to nail up these hideous testimonials of his valour to the gate of his dwelling; and, as the same thing was

done with the trophies of the chase, a Gallic village bore no faint resemblance to a large charnel-house. Carefully embalmed, and saturated with oil of cedar, the heads of hostile chieftains and of famous warriors were deposited in large coffers, and arranged by their possessor according to the date of acquisition. (*Strabo*, 198.) This was the book, in which the young Gallic warrior loved to study the exploits of his forefathers; and each generation, as it passed onward, strove to add to the contents. To part, for money, with the head of a foe, acquired either by one's own exertions or those of his ancestors, was regarded as the height of baseness, and would have fixed a lasting stain on him who should have been guilty of the deed. Many even boasted of having refused, when offered by the relations or countrymen of the deceased, an equal weight of gold for a head thus obtained. (*Diod. Sic.*, 5, 29.) Sometimes the scull, cleansed and set in gold or silver, served as a cup in the temples, or circulated in the festivities of the banquet, and the guests drank out of it to the glory of the victor and the triumphs of their country. These fierce and brutal manners prevailed for a long period over the whole of Gaul. Civilisation, in its onward march, abolished them by degrees, until, at the commencement of the second century, they were confined to the savage tribes of the North and West. It was there that Posidonius found them still existing in all their vigour. The sight of so many human heads, disfigured by outrages, and blackened by the air and the rain, at first excited in his bosom the mingled emotions of horror and disgust: "however," adds the stoic traveller, with great naïveté, "my eyes became gradually accustomed to the view." (*Strabo*, 198.)—The Gauls affected, as more manly in its character, a strong and rough tone of voice (*Diod. Sic.*, 5, 31), to which, moreover, their harsh and guttural idioms greatly contributed. They conversed but little, and by means of short and concise phrases, which the constant use of metaphors and hyperboles rendered obscure and almost unintelligible to strangers. (*Diod. Sic., l. c.*) But, when once animated by dispute, or incited by something that was calculated to interest or arouse, at the head of armies or in political assemblies, they expressed themselves with surprising copiousness and fluency, and the habit in which they indulged, of employing figurative language, furnished them, on such occasions, with a thousand lively and picturesque images, either for exalting their own merit or putting down an opponent.—The Gauls, in general, were accused of drinking to excess; a habit which took its rise both in the grossness of their manners and in the wants of a cold and humid climate. The Massilian and Italian traders were not slow in furnishing the necessary aliment for the indulgence of this baneful vice. Cargoes of wine found their way, by means of the navigable rivers, into the very heart of the country. The tempting beverage was also conveyed over land in wagons (*Diod. Sic.*, 5, 26), and in various quarters regular establishments were opened for vending the article. To these places the Gauls flocked from every part, and gave, in exchange for the wines of the south, their metals, peltries, grain, cattle, and slaves. So lucrative was this traffic to the vender, that oftentimes a young slave could be procured for a jar of the inebriating liquor. (*Diod. Sic.*, 5, 26.) About the first century, however, of our era, this vice began gradually to disappear from among the higher classes, and to be confined to the lower orders, at least with the nations of the south and east.—Milk and the flesh of animals, especially that of swine, formed the principal aliment of the Gauls. A curious account of their repasts, traced by one who had often sat with them at table, is given by Posidonius (*Ap. Athen.*, 4, 13). After an excessive indulgence in the pleasures of the banquet, they loved to seize their arms and defy each other to the combat. At first it was a mere sportive encounter; but, if either party chanced to be wounded, passion got so far the better of them, that, unless separated by their friends, they continued to engage till one or the other of them was slain. So far, indeed, did they carry their contempt of death and their ostentatious display of courage, that they might be seen agreeing, for a certain sum of money or for so many measures of wine, to let themselves be slain by others; mounted on some elevated place, they distributed the liquor or gold among their most intimate friends, and then reclining on their bucklers, presented their throats to the steel. (*Posidonius, ap. Athen.*, 4, 13.) Others made it a point of honour not to retire from their dwellings when falling in upon them, nor from the flames, nor from the tides of ocean and the inundations of rivers; and it is to these foolish bravadoes that the Gauls owed their fabulous renown of being an impious race, who lived in open war with nature, who drew the sword against the waves, and discharged the arrow at the tempest.—The working of mines, and certain monopolies enjoyed by the heads of tribes, had placed in the hands of some individuals enormous capitals; hence the reputation for opulence which Gaul enjoyed at the period of the Roman invasion, and even still later. It was the Peru of the ancient world. The riches of Gaul even passed into a proverb. (*Cic., Phil.*, 12.—*Josephus*, 2, 28.—*Plut., Vit. Cæs.*—*Suet., Cæs.*, &c.) The sight of the various articles in use among the people at large, both plated and tinned, whether for domestic use or for war, such as utensils for cooking, arms, harness for horses, yokes for mules, and even sometimes entire chariots (*Florus*, 3, 2), could not fail to inspire the first travellers into this country with an exaggerated idea of its wealth, and contributed, no doubt, to spread a romantic colouring over the accounts that were given of it. To this was added the lavish prodigality of the Gallic chieftains, who freely spent the resources of their families, and also those of their dependants, for the purpose of attaining to office or securing the favour of the multitude. Posidonius makes mention of a certain Luern or Luer (Λουέρνιος, *Posidon., ap. Athen.*, 4, 13.—Λουέριος, *Strabo*, 191), king of the Arverni, who caused a shower of gold and silver to descend upon the crowd as often as he appeared in public. He also gave entertainments in a rude style of barbarian magnificence; a large space of ground was enclosed for the purpose, and cisterns were dug in it, which were filled with wine, mead, and beer. (*Posidon., l. c.*)—Properly speaking, there was no domestic union or family intercourse among the Gallic nations; the females were held in that dependance and servitude which denotes a very imperfect condition of the social state. The husband had the power of life and death over his wife as well as over his offspring. When a person of high rank suddenly died, and the cause of his decease was not clearly ascertained, his wife or wives (for polygamy was practised among the rich) were seized and put to the torture; if the least suspicion was excited of their having been privy to his death, the unfortunate victims perished in the midst of the flames, after the most frightful punishments. (*Cæs., B. G.*, 6, 19.) A custom, however, which prevailed in this country about the commencement of our era, shows that even then the condition of females had undergone some degree of melioration: this was the community of goods between husband and wife. Whatever sum the husband received with his wife as a dowry, the same amount he added to it from his own resources; a common stock was thus formed, the interest or profits resulting from which were preserved, and the whole fell to the lot of the survivor. The children remained under the care of their mother until the age of puberty; a father would have blushed to allow his son to appear publicly

in his presence, before the latter could wield a sabre and make a figure on the list of warriors. (*Cæs., B. G.*, 6, 18.)—Among some nations of Belgic Gaul, where the Rhine was an object of superstitious adoration, a whimsical custom prevailed; the river was made the means of testing the fidelity of the conjugal state. When a husband had doubts respecting his paternity, he took the new-born infant, placed it on a board, and exposed it to the current of the stream. If the plank and its helpless burden floated safely upon the waters, the result was deemed favourable, and all the father's suspicions were dissipated. If, on the contrary, the plank began to sink, the infant perished, and the parent's suspicions were confirmed. (*Julian, Epist.*, 15, *ad Maxim. philos.—Id., Orat.*, 2, *in Constant. imp.—Anthol. Gr.*, 1, 43, 1.)

3. *Civil and Religious Institutions of the Gauls.*

Two privileged orders ruled in Gaul over the rest of the population: the priests and nobles. The people at large were divided into two classes, the inhabitants of the country and the residents of cities. The former of these constituted the tribes or clients appertaining to noble families. The client cultivated his patron's domains, followed his standard in war, and was bound to defend him with his life. To abandon his patron in the hour of peril was regarded as the blackest of crimes. The residents of cities, on the other hand, found themselves beyond the control of this system of clientship, and, consequently, enjoyed greater freedom. Below the mass of the people were the slaves, who do not appear, however, to have been at any time very numerous. The two privileged orders of which we have just made mention, imposed each in its turn a heavy yoke of despotism upon Gaul; and the government of this country may be divided into three distinct forms, prevailing at three distinct intervals of time; that of the priests, or a theocracy; that of the chieftains of tribes, or a military aristocracy; and that, finally, of the popular constitutions, founded on the principle of free choice by a majority of voters.—When we examine attentively the character of the facts relative to the religious belief of Gaul, we are led to acknowledge the existence of two classes of ideas, two systems of symbols and superstitions entirely distinct from each other; in a word, two religions: one, altogether sensible in its character, based on the adoration of natural phenomena, and recalling by its forms much of the polytheism of Greece; the other, founded on a material, metaphysical, mysterious, and sacerdotal pantheism, presenting the most astonishing conformity with the religions of the East. This latter has received the name of Druidism, from the Druids, who were its first founders and priests; the other system has been called the Gallic Polytheism. Even if no other testimony existed to prove the priority of the latter, in point of time, to Druidism, the natural and invariable progress of religious ideas among all the nations of the globe would tend to establish the fact. It is not so, however. The old and valuable traditions of the Cymric race attribute to this people, in the most formal and exclusive manner, the introduction of the Druidical doctrines into Gaul and Britain, as well as the organization of sovereign priesthood. According to these traditions, it was the chief of the first invasion, Hu, Heus, or Hesus, surnamed "the powerful," who implanted in this territory, which had been conquered by his horde, the religious and political system of Druidism. A warrior, a priest, and a legislator during his life, Hesus enjoyed, besides this, a privilege common to all founders of theocracies: he became a god after death. If the question be now put, how Druidism arose among the Cymric race, and from what source originated those striking points of resemblance between its fundamental doctrines and those of the secret religions of the East, between many of its ceremonies and those practised in Samothrace, in Asia, and in India, we find no light thrown upon this subject by history. Neither the facts collected by foreign writers, nor any national traditions, furnish us with a positive solution of the difficulty. It may be reasonably conjectured, however, that the Cymri, during their long sojourn either in Asia or on the borders of Asia and Europe, were initiated into religious ideas and institutions, which, circulating at that time from one people to another, eventually spread themselves over all the eastern quarter of the world. Druidism, introduced into Gaul by conquest, organized itself in the domains of the conquerors with greater energy than it had ever done elsewhere; and after it had converted to its dogmas the whole Gallic population, and probably a portion of the Ligures, it continued to have, in the midst of the Cymri, in Armorica, and in Britain, its most powerful colleges of priests and its most secret mysteries. The empire of Druidism, however, did not completely stifle that religion of nature which prevailed before its introduction in Britain and Gaul. Every wise and mysterious system of religion tolerates a fetichism more or less gross in its character, and calculated to take hold of and keep alive the superstition of the multitude; and this fetichism it seeks to hold always stationary. Stationary it therefore remained in the island of Britain. In Gaul, therefore, in the eastern and southern sections of the country, where Druidism had not been imposed by arms, although it had become the ruling religion, the early national form of worship preserved more independence, even under the ministry of the Druids who had constituted themselves its priests. It continued, then, to be here cultivated, and, following the progressive march of civilization and intelligence, it gradually elevated itself from the rudeness of mere fetichism to religious conceptions which became more and more elevated in character. Thus the immediate adoration of brute matter, of natural agents and phenomena, such as stones, trees (*Max. Tyr.*, 38), winds, and, in particular, the terrible blast denominated *Kirk* or *Circius* (*Senec., Quæst. Nat.*, 5, 17), lakes, rivers (*Posidon., ap. Strab.*, 188.—*Oros.*, 4, 16.—*Greg. Turon., de Glor. confess.*, c. 5), thunder, the sun, &c., gave place, in process of time, to the abstract notion of spirits or divinities regulating these phenomena, and imprinting a will on these agents. Hence we have, in a later age, the god *Taranis*, the spirit of the thunder (*Lucan, Pharsal.*, 1, 466.—*Toranis* in Gaelic, and *Taranis* in Cymraig and Armoric, mean "thunder"); the god *Pennin*, the deity of the Alps (*Liv.*, 21, 38); the goddess *Arduinna*, presiding divinity over the forest of Ardennes, and numerous others. By a still farther effort of abstraction, the general powers of nature, that of the human soul, and even of civil society, were also deified. *Taranis* became the god of the skies, the mover of the universe, the supreme judge who hurled his angry thunder at mortals. The sun, under the name of *Bel* and *Belen* (*Auson., Carm.*, 2, *de Profess. Burdigal.*—*Tertull., Apoll.*, c. 24.—*Herodian*, 8, 3), became a beneficent deity, causing salutary plants to spring up and presiding over medicine. *Heus* or *Hesus*, notwithstanding his Druidic origin, took a station in the polytheism of Gaul, as the god of war and conquests; this was probably an intercalation of the Druids. In the Cymric traditions Heus has the character of chief deity, the supreme being. (*Davies, Welsh Archæol.*, p. 110.) The genius of commerce also received the adoration of the Gauls under the name of *Tuetates* (*Lactant., Div. Inst.*, 1, 21.—*Min. Felix*, c. 30); he was regarded as the inventor of all arts and the protector of routes. The manual arts had also their particular divinities. In fine, the symbol of the liberal arts, of eloquence, and of poesy, was deified under the form of an old man, armed like the Grecian Hercules with a club and bow, but whom his captives gayly followed, attached by the

ear to chains of gold and amber, which proceeded from his mouth. He was named Ogmius. (*Lucian, Herc.*—*Opp., ed. Bip.*, vol. 7, p. 312.—Compare *Ritter, Vorhalle*, p. 368, *seqq.*)—Coincidences of so striking a nature with their own mythology could not fail to surprise Roman observers, nor was it difficult for them to discover, as they thought, all their own gods in the polytheism of Gaul. Cæsar consequently informs us, that they acknowledged among their divinities Mercury, Apollo, Mars, Jupiter, and Minerva. "Mercury," observes this writer, "is the deity whom they chiefly adore: they have many images of him: they account him the inventor of arts; their guide in travelling and journeys; and imagine that he has a very great influence over trade and merchandise. After him they adore Apollo, Mars, Jupiter, and Minerva, of whom they have the same opinion with other nations: that Apollo averts diseases; that Minerva first introduced needlework and manufactures; that Jupiter holds the supreme power of the heavens; that Mars presides over war. To him, whenever they have determined on going to battle, they usually devote the spoil they have taken." (*Cæs., B. G.*, 6, 17.)—This resemblance between the two systems of religion changed into identity when Gaul, subjected to the dominion of Rome, had felt for some years the influence of Roman ideas. It was then that the Gallic polytheism, honoured and favoured by the emperors, ended its career by becoming totally merged in the polytheism of Italy; while, on the other hand, Druidism, its mysteries, its doctrine, and its priesthood, were cruelly proscribed, and extinguished amid streams of blood.

4. *Origin of the Gauls.*

The question to be considered here is this, whether there existed a Gallic family distinct from the other families of nations in the West, and whether it was divided into two races. The proofs which we shall adduce in favour of the affirmative are of three kinds: 1st, philological, deduced from an examination of the primitive languages of the west of Europe: 2d, historical, drawn from the Greek and Roman writers: 3d, likewise historical, deduced from national traditions among the Gauls.

I. *Proofs drawn from an examination of languages.*

In the countries of Europe, called by the ancients *Transalpine Gaul* and *Britain*, embracing, at the present day, France, Switzerland, the Low Countries, and the British Isles, various languages are spoken, which all, however, range themselves under two great classes: one, that of the languages of the South, draws its origin from the Latin, and embraces all the dialects of the Romans and French; the other, that of the Northern languages, is descended from the ancient Teutonic or German, and prevails in a part of Switzerland and the Low Countries, in England, and in the lowlands of Scotland. Now we know historically that the Latin language was introduced into Gaul by the Roman arms; we know, also, that the Teutonic languages, spoken in Gaul and in Britain, may be in like manner traced to the conquests of the Teutonic or German tribes: these two main languages, therefore, introduced from without, are strangers to the primitive population, that is to say, to the population which occupied the countries in question anterior to these conquests. But in the midst of so many new-Latin and new-Teutonic dialects, we find in some parts of France and Britain the remains of primitive languages, completely distinct from the two great classes of which we have just made mention. Of these, France contains two, the *Basque*, spoken in the western Pyrenees, and the *Bas-Breton*, more extensively spread not long ago, but at present confined to the extremity of ancient Armorica. Britain likewise possesses two, the *Welsh*, spoken in the principality of Wales, and called by those who speak it the *Cymraig*; and the Gaëlic, used in the highlands of Scotland and in Ireland. History gives us no information relative to these original languages, whether they were introduced into the countries where they are spoken posterior to the Roman and German conquests; neither does it furnish us with any grounds for surmising by whom they might have been so introduced: we are led, therefore, to regard them as anterior to these conquests, and, consequently, as belonging to the primitive population. The question of antiquity being thus disposed of, two other inquiries present themselves. 1. Did these languages belong to the same people or to different ones? 2. Have we any historical proofs that they were spoken anterior to the establishment of the Romans, and, consequently, of the Germans, and in what portions of territory? We will attempt to solve these two questions by examining each of these languages in succession; and first, we will remark, that the Bas-Breton attaching itself very closely to the Cymraig, the original idioms, of which we are speaking, are reduced in fact to three. 1. The *Basque*. 2. The *Gaëlic* or *Gallic*. 3. The *Cymraig* or *Cymric*.

1. *Of the Basque Language.*

This language, called *Euscara* by the people who speak it, is used in some cantons in the southeast of France and northeast of Spain, on both sides of the Pyrenees: the singularity of its radicals and its grammatical construction distinguish it no less from the Cymric and Gallic tongues, than from the derivatives of the Latin and Teutonic. Its antiquity cannot be doubted, when we see that it has furnished the oldest appellations for the rivers, mountains, cities, and tribes of ancient Spain. Its great extension is no less certain. The learned researches of Humboldt have discovered its imprint in the geographical nomenclature of almost the whole of Spain, especially the eastern and southern provinces. (*Humboldt, Prüfung der Untersuchungen über die Urbewohner Hispaniens, vermittelst der Vaskischen Sprache, Berlin*, 1821.) In Gaul, the province called Aquitania by the Romans, and comprehended between the Pyrenees and the course of the Garonne, presents also, in its earliest geography, numerous traces of this language. Similar traces may be found, more altered and of rarer occurrence, it is true, along the Mediterranean, between the Oriental Pyrenees and the Arno, in the region called by the ancients Liguria, Celto-Liguria, and Ibero-Liguria. A large number of names of men, dignities, and institutions, mentioned in history as belonging to the Iberians, or else to the Aquitani, are easily explained by the aid of the Basque language. From all this we may deduce the legitimate presumption that the Basque is a remnant of the ancient Spanish or Iberian language, and the population who speak it at the present day are a fragment of the Iberian race. 2. That this race, in language at least, had nothing in common with the nations speaking the Gaelic and Cymric. 3. That they occupied, in Gaul, the two great cantons of Aquitania and Gallic Liguria.

2. *Of the Gaëlic or Gallic tongue.*

The Gaelic or Gallic, according to the mode of pronouncing the name, is spoken in the highlands of Scotland, in Ireland, the Hebrides, and the Isle of Man. There is no trace of any other idiom having been in use previously in these quarters, since most of the denominations of places, communities, and individuals belong exclusively to this language. If we follow its vestiges by means of geographical and historical nomenclatures, we will find that the Gaelic has prevailed in the whole of the lowlands of Scotland and in England, whence it appears to have been driven out by the Cymric tongue: we may recognise it also

in a portion of the south, and in all the east of Gaul, in upper Italy, in Illyria, and in central and western Spain. It is the eastern and southern provinces, however, of Gaul that bear the most evident marks of the passage of this tongue. It is only by the aid of a Gaelic glossary that we can discover the signification of geographical names, dignities, institutions, individuals, &c., belonging to the primitive population of this country. Still farther, the *patois* of the east and south of France at the present day swarms with words that are strangers to the Latin, and which are discovered to be taken from the Gaelic tongue. From these facts we may deduce the following inferences: 1. that the race which spoke Gaelic, in distant ages, occupied the British isles and Gaul, and that from this centre the language spread itself over many cantons of Italy, Spain, and Illyria. 2. That it preceded in Britain the race which spoke the Cymric.

3. *Of the Cymric tongue.*

That part of Britain which is called the country or principality of Wales, is inhabited, as is well known, by a people who bear in their mother-tongue the name of *Cymri* or *Kymri*; and from the most distant period they have known no other. Authentic literary monuments attest that this language, the *Cymraig* or *Cymric*, was cultivated with great éclat about the sixth century of our era, not only within the actual limits of the principality of Wales, but along the whole western coast of England, while the Anglo-Saxons, a Germanic population, occupied by conquest the centre and the east. An examination of the geographical and historical nomenclatures of Britain, anterior to the arrival of its German invaders, proves also, that, before this epoch, the Cymric prevailed throughout the whole southern part of the island, where it had succeeded to the Gaelic, which had been banished to the north. We have already stated, that the Bas-Breton, or Armoric tongue, spoken in a part of Brittany, was a Cymric dialect. The intermixture of a great number of Latin and French words has altered, it is true, the aspect of this dialect; yet historical monuments bear full testimony to the fact, that, about the fifth century, it was almost identically the same with that of the island of Britain, since the natives of this island, who fled to Armorica to escape from the Anglo-Saxons, found in this latter country, it is said, a people who spoke the same language with themselves. (*Adelung, Mithradates*, vol. 2, p. 157.) The names, moreover, drawn from geography and history, clearly show, that this idiom was spoken anterior to the fifth century in the whole of the west and north of Gaul. This tract of country then, as well as the southern portion of the isle of Britain, must have been anciently peopled by the race that spoke the Cymric tongue. But what is the generic name of this race? Is it the *Armorican*?—Is it the *Breton*?—*Armorican*, which signifies "maritime," is a local, not a generic, appellation; while, on the other hand, *Breton* appears to have been nothing more than the name of a particular tribe. We will adopt then, provisorily, as the true name of this race, that of *Cymri*, which from the sixth century has served to designate it in the isle of Britain.—As regards the two idioms of the Cymric and Gaelic, it may not be amiss to state the following general particulars. The basis of both is undoubtedly the same, and both spring from some common tongue. By the side, however, of this striking similitude in the roots and in the general system of the composition of words, we cannot fail to observe great discrepances in the grammatical structure, discrepances essential in their character, and which constitute two distinct languages, two separate tongues, though sisters to each other, and not two dialects of the same tongue. It should also be remarked, that the Gallic and the Cymric belong to that great family of languages, the source of which is connected by philologists with the Sanscrit, the ancient and sacred idiom of India.

Having completed our examination of the languages in question, we may deduce from this review of them the following historical inferences. 1. An Iberian population, distinct from the Gallic, inhabited several cantons in the south of Gaul, under the names of *Aquitani* and *Ligures*. 2. The Gallic population, properly so called, was divided into Galli and Cymri. 3. The Galli had preceded the Cymri on the soil of Britain, and probably also on that of Gaul. 4. The Galli and the Cymri formed two races, belonging to one and the same human family.

II. *Proofs drawn from the Greek and Roman historians.*

1. *Gallic Nations beyond the Alps.*

Cæsar acknowledges throughout the whole extent of Gaul, with the single exception of the province of Narbonne, three nations, "differing in language, institutions, and laws: the Aquitani, dwelling between the Pyrenees and the Garonne; the Belgæ, occupying the northern parts of the country, from the Rhine to the Marne and Seine; and the Galli, called also Celtæ, established in the central quarter of the land." He gives to these three communities, taken collectively, the general name of Galli, which in this case is nothing more than a mere geographical designation. Strabo adopts the division of Cæsar, but with an important change. In place of limiting the Belgæ, as Cæsar does, to the course of the Sein, he adds to them, under the name of *paroceanites*, or *maritime* (παρωκεανίτων), all the tribes established between the mouth of this river and that of the Loire, and known in Gallic geography by the appellation of *Armoricans*, which equally signifies "maritime," and of which the term *paroceanites* appears to be merely a Greek translation. This arrangement of Strabo's merits the greater attention, not only because that great geographer was well acquainted with the Roman authors who had written upon Gaul, but also derived much information from the travels of Posidonius, and the labours of the learned among the people of Massilia or Marseilles. These two opinions, however, relative to the Belgæ, may be easily reconciled, as we shall see in the sequel. The geographers of a later period, Mela, Pliny, Ptolemy, &c., either conform to the ethnographic division given by Cæsar, or to the one traced by Augustus after the reduction of Gaul to a Roman province. In all this the Narbonnaise is not comprehended: now, we find in the ancient writers that it contained, besides the Celtæ or Galli, Ligurians, *strangers to the Gauls* (ἑτεροεθνεῖς.—*Strab.*, 137), and also Phocean Greeks, who composed the population of Massilia and its dependencies.—There existed then, in the indigenous population of Gaul, four different branches: 1. The *Aquitani*; 2. The *Ligures*; 3. The *Galli* or *Celtæ*; 4. The *Belgæ*.—We will consider each of these in succession.

1. *The Aquitani.*

"The Aquitani," observes Strabo (189.—*Id.*, 176), "differ essentially from the Gallic race, not only in language, but also in physical conformation: they resemble the Iberians more than they do the Gauls." He adds, that the contrast afforded by two Gallic nations confined within the limits of Aquitania, made the distinctive features of the race we are considering the more apparent. According to Cæsar, the Aquitani had, besides a peculiar dialect, institutions of a peculiar and separate character. Now, historical facts show that these institutions bore, for the most part, the stamp of the Iberian character; that the national dress was Iberian; that there existed stronger ties of amity and alliance between the Aquitanian and Iberian tribes,

than between the former and the Gauls, who were separated from them merely by the Garonne; in fine, that their virtues and their vices were assimilated in the closest manner to that standard of good and evil qualities which appears to have constituted the moral type of the Iberian race. We find, then, a concordance between the proofs drawn from history and those deduced from an examination of languages: the Aquitani were, beyond doubt, an Iberian population.

2. *Ligures.*

The Ligures, whom the Greeks call Ligyes, are designated by Strabo as strangers to Gaul. Sextus Avienus, whose labours were based upon documents which had been left by the Carthaginians, and who, consequently, must have been put in possession of much valuable matter connected with the ancient history of Iberia, places the primitive seats of the Iberi in the southwest of Spain, whence, after a long succession of conflicts, the invasion of the conquering Celts had compelled them to remove. (*Avien.*, v. 132, *seqq.*) Stephanus of Byzantium also places in the southwest of Spain, near Tartessus, a city of the Ligures, which he calls *Ligystiné* (Λιγυστινή). Thucydides subsequently shows us the Ligures, expelled from the southwestern part of the peninsula, arriving on the eastern borders of the Sicoris or *Sègre*, and driving away in their turn the nation of the Sicani. (*Thucyd.*, 6, 2.) He does not give this as a simple tradition, but as an incontestible fact. Ephorus and Philistus of Syracuse held the same language in their writings, and Strabo believes that the Sicani were originally Iberians. The Sicanī, driven from their country, forced their way through the eastern passes of the Pyrenees, traversed the Mediterranean shore of Gaul, and entered Italy. The Ligures must have followed them, since we find the latter nearly at the same time spread over the whole Gallic and Italian coasts, from the Pyrenees as far as the Arno. We know, by the unanimous testimony of the ancient writers, that the west and the centre of Spain had been conquered by the Celtæ or Galli; but we are uninformed as to the period when this took place. The movements of the Sicani and Ligures show us that the invasion was made by the western passes of the Pyrenees, and that the Iberian tribes, driven back on the eastern coast, began to move onward into Gaul and even Italy. They furnish us also with an approximation to the date when this took place: the Sicani, expelled from Italy, as they had been from Spain, seized upon the island of Sicily about the year 1400 B.C. (*Freret, Œuvr. compl.*, vol. 4, p. 200), which places the irruption of the Celtæ into Iberia about the sixteenth century before the Christian era.—Although, after what has been said, the Iberian origin of the Ligures appears to be placed beyond the reach of doubt, it must nevertheless be acknowledged, that their manners did not bear so strong an Iberian stamp as those of the Aquitani: the reason would seem to be, that they did not preserve themselves from foreign intermixture. History tells us of powerful Celtic tribes intermingled with them in Celto-Liguria, between the Alps and the Rhone; at a still later period, Ibero-Liguria, between the Rhone and Spain, was subjugated almost entirely by a people who were total strangers to the Ligures, and who bore the name of Volcæ. The date of this invasion of the Volcæ into Ibero-Liguria (now *Languedoc*) cannot be fixed with any precision. The most ancient recitals, whether mythological or historical, and the periplusses down to that of Scylax, which appears to have been written about 350 B.C., make mention only of the Ligures, Elesyces, Bebryces, and Sodes, in the whole canton; the Elesyces are even represented as a powerful nation, whose capital Narbo (now *Narbonne*) flourished in commerce and in arms. About the year 281, the Volcæ Tectosages, inhabiting what is now upper Languedoc, are rendered conspicuous all of a sudden, and for the first time, by an expedition which they sent into Greece. (*Justin*, 24, 4.—*Strabo*, 187.) About the year 218, at the time of Hannibal's passage, the Volcæ Arecomici, inhabiting lower Languedoc, are also cited (*Liv.*, 21, 26) as a numerous people, giving the law throughout all the surrounding country. It is, then, between 340 and 281 that we must place the arrival of the Volcæ and the conquest of Ibero-Liguria.—The manuscripts of Cæsar, in speaking of the Volcæ, have indifferently *Volcæ* or *Volgæ*. Ausonius (*Clar. Urb. Narb.*, 9) informs us, that the primitive name of the Tectosages was *Belgæ*; and Cicero (*Pro M. Fonteio.—Dom. Boug., Rec. des Hist.*, &c., p. 656) calls them Belgæ. Saint Jerome relates, that the idiom of their colonies established in Galatia in Asia Minor, was still in his time the same with that of Trèves, the capital of the Belgæ, and Saint Jerome had travelled both in Gaul and the East. (*Hieron.*, l. 2, *Comment. Epist. ad Galat.*, c. 3.) After this, it is hardly permitted us to doubt but that the Volcæ were Belgæ, or, rather, that these two names were one and the same; and the details of their history, for they played an important part in the affairs of Gaul, furnish numerous proofs in support of their Belgic origin. We must therefore separate this people from the Ligurian population, with which they have nothing in common.—In conclusion, we infer, that the Ligures were Iberians; a second accordance of history with philological inductions.—We have therefore remaining only the Galli or Celtæ, and the Belgæ, as containing the elements of the Gallic population properly so called.

3. *Celtæ.*

There is no necessity whatever for our demonstrating the identity of the Celtæ and Galli; it is given, as fully established, by all the ancient writers. The signification, however, of the term *Celt* is a subject open to inquiry. Cæsar informs us (*B. G.*, 1, 1), that it is drawn from the language of the Gauls: and, in fact, it does indeed belong to the present Gallic idiom, in which *ceilt* and *ceiltach* mean "an inhabitant of the forests." This signification leads to the presumption that the name was a local one, and was applied either to a tribe, or to a confederation of tribes, occupying certain cantons; and that it consequently had a special and restricted meaning. Indeed, the great Gallic confederations were for the most part local. The testimony of Strabo may be cited in support of this hypothesis. The geographer informs us, that the Gauls of the province of Narbonne were formerly called Celtæ; and that the Greeks, particularly the Massiliots, entering into commercial relations with them before becoming acquainted with the other nations of Gaul, erroneously took their name as the common appellation for the whole Gallic race. (*Strab.*, 189.) Some, and Ephorus among the rest, even extended it beyond the limits of Gaul, and made of it a geographical denomination for all the races of the West. (*Strab.*, 34.) Notwithstanding, however, these erroneous ideas, which throw much obscurity over the accounts of the Greek writers, many authors of this nation speak of the Celtæ in the special and limited sense which accords with the opinion of Strabo. Polybius (3, 37) places them "around Narbo;" Diodorus Siculus (5, 32), "above Massilia, in the interior of the country, between the Alps and Pyrenees;" Aristotle (*Gen. Anim.*, 2, 8), "above Iberia;" Dionysius Periegetes, "beyond the sources of the Po" (v. 280). Finally, Eustathius, in his commentary on the last-mentioned writer, revives the vulgar error, which attributes to the whole of Gaul the name of a single canton. Vague though they are, these designations appear clearly to specify the country situate between the Ligurian frontier to the east, the Garonne to the south, the plateau

of the Arvernian Mountains to the west, and the ocean to the north: all this tract, and the coast likewise of the Mediterranean, so unproductive and arid at the present day, were for a long time covered with dense forests. (*Liv.*, 5, 34.) Plutarch places also between the Alps and the Pyrenees, in the earliest ages, a people called Celtorii. (*Vit. Camill.*) This race is thought by some to have formed part of the league or confederation of the Celtæ, for *tor* signifies "elevated," and also "a mountain," and hence *Celtor* is supposed to designate an inhabitant of the woody mountains. Thus it would seem that the Celtic confederation, in the time of its greatest power, was subdivided into Celts of the plain and Celts of the mountain. Historians unanimously inform us, that it was the Celts who conquered the west and the centre of Spain; and, in fact, we find their name attached to great masses of the Gallo-Iberian population, such as the Celt-Iberi, a mixture of Celts and Iberians, who occupied the centre of the peninsula; and the Celtici, who had seized upon the northwest. It is easy to perceive that the invasion must have commenced with the Gallic tribes nearest the Pyrenees. The Celtic confederation, however, did not alone accomplish this conquest; other Gallic tribes either accompanied or followed them: witness, for example, the people established in what is now Gallicia, and was anciently denominated Galloecia, and who, as is well known, belonged to the general Gallic race. Thus much for Spain.—As for upper Italy, though twice inundated by transalpine nations, it presents no trace of the name of Celt: no tribe, no territory, no river, recalls their peculiar appellation. Everywhere and on every occasion we meet merely with the general name of Gauls. The word Celtæ became known to the Romans only at a late period.—As to the assertion of Cæsar, that the Gauls were called in their own language Celtæ, it is possible that the Roman commander, more occupied with combating the Gauls than studying their language and institutions, and finding, in effect, that the word *Celt* was Gallic, and recognised by the Gauls for one of their national denominations, may, without farther investigation, have concluded that the two terms were synonymous. It is possible, too, that the Gauls of the eastern and central sections may have adopted, in their commercial and political relations with the Greeks, a name by which the latter were accustomed to designate them; just as we see, in our own days, some of the tribes of America and Africa, accepting, under similar circumstances, appellations which are either quite inexact or else totally erroneous.—From what has thus far been remarked, it would seem to follow, 1. That the name *Celt* had, among the Gauls, a limited and local application. 2. That the confederation of the tribes denominated Celtic dwelt in part among the Ligures, in part between the Cevennes and the Garonne, and along the Arvernian plateau and the ocean. 3. That the Celtic confederation exhausted its strength in the invasion and conquest of Spain, and took no share consequently in two successive invasions of Italy.

4. *Belgæ.*

The Belgæ are unanimously acknowledged by the ancient writers as forming part of the Gallic race. The word Belgæ belongs to the Cymric idiom, in which, under the form *Belgiadd*, the radical of which is *Belg*, it signifies "warlike." It would seem, then, that this was not a generic appellation, but a title of some military expedition, some armed confederation. It is a stranger to the present Gaelic dialect (for *bolg*, "a sack," has nothing to do with the present inquiry), but not to the national traditions of the Gaelic race, as still existing, in which the *Bolg* or *Fir-Bolg* play an important part, as conquerors come from the mouths of the Rhine into ancient Ireland. The name of Belgæ was unknown to the Greek writers; it appears, indeed, to have been comparatively recent in Gaul, when contrasted with that of the Celtæ, Ligures, &c. The Belgæ had established themselves in Britain on the southern coast of the island, in the midst of the Breton race, who were not of Gallic origin; for the Gallic race were by this time driven to the north, beyond the Frith of Forth. Neither Cæsar nor Tacitus has remarked any difference of origin or language between these Bretons and the Belgæ. The names of individuals, moreover, as well as those of a local nature in the cantons occupied by the two races, belong to one and the same language, the Cymric. In Gaul Cæsar has given the Seine and Marne as the southern limits of the Belgæ. Strabo adds to this Belgica another which he calls *Paroceanite* or *Maritime*, and which comprehends the tribes situate to the west, between the mouth of the Seine and that of the Loire, that is to say, the tribes which Cæsar and the other Roman writers call *Armorican*, from a Gaelic term which signifies "*maritime*." The testimony of Cæsar is undoubtedly hard to be contested in what relates to Gaul. On the other hand, however, Strabo was acquainted with the writings of the Massiliots, he had studied the works of Posidonius, that celebrated Greek, who had traversed Gaul, in the time of Marius, as a man of learning and a philosopher. There must, of necessity, have been a great many points of resemblance between the Armorican tribes and the Belgæ to induce Posidonius and Strabo to declare them members of one and the same race; and, on the other hand, there must have been some very marked differences which could lead Cæsar to make two distinct nations of them. An examination of historical facts shows us the Armorican tribes united in a sort of political and independent confederation, but, in the event of wars and general alliances, uniting themselves more willingly to the Belgæ than to the race of the Gauls. Again, a philological investigation proves that the same language was spoken in Belgica in the time of Cæsar as in that of Strabo. We may hence boldly conclude, that the Armoricans and the Belgæ were two communities or confederations of the same race, which had arrived in Gaul at two different periods: we may also infer still farther: 1. That the north and west of Gaul, and the south of Britain, were peopled by one and the same race, forming the second branch of the Gallic population properly so called: 2. That the language of this race was one, the fragments of which are preserved in two cantons of ancient Armorica and in the island of Britain: 3. That the generic name of the race is entirely unknown to us, as far as history is concerned; but that philology gives it to us under the form of Cymri.

2. *Gallic Nations of Italy.*

The most credible of the learned Romans who handled the subject of early Italian history, recognised two distinct conquests of upper Italy by nations which had migrated from ancient Gaul. The first of these inroads they carried back to the earliest periods in the history of the West; and they designated these first transalpine conquerors by the appellation of "Old Gauls," *Veteres Galli*, to distinguish them from the transalpine invaders who achieved the second conquest. This latter conquest, being the more recent of the two, is the better known. It commenced in the year 587 B.C., under the conduct of the Biturigan Bellovesus, and it was continued by the successive invasions of four other bands, during the space of sixty-six years.—*First conquest.* These Old Gauls, according to the ancient writers, were the ancestors of the Umbrians. Cornelius Bocchus, the freedman of Sylla, is cited by Solinus (c. 8) as having fully established this point. This was also the opinion maintained by Gnipho, the preceptor of Julius Cæsar, and who, born in Cisalpine Gaul, had probably directed his careful attention to the history of his own nation. Isidorus likewise adopted

it (*Orig.*, 9, 2); as did also Solinus and Servius. The Greek writers also followed in the same train, with few exceptions, notwithstanding an etymology very popular in Greece, which made the word Umbrian (Ombrian) to be derived from Ὄμβρος, "a shower," "rain," because the nation in question had, according to some, escaped from a deluge. The Umbrians were regarded as one of the most ancient nations of Italy. (*Plin.*, 2, 14.—*Florus*, 1, 17.) After long and bloody conflicts, they drove the Siculi from the country around the Po. Now, as the Siculi passed into Sicily about 1364 B.C., the Umbrian invasion may have taken place in the course of the 15th century. They became a very powerful race, and their sway extended from the upper to the lower sea, as far south as the mouths of the Tiber and Trento. The Etrurian power eventually put an end to their wide-spread dominion. The words *Umbri*, *Ombri*, and *Ombrici*, by which the Romans and the Greeks designated this people, would seem to have been nothing else but the Gaelic *Ambra* or *Amhra*, which signifies "valiant," "noble;" and to have been appropriated to itself as a military title by some invading horde.—The geographical division established by the Umbrians is not only in conformity with the customs of the Gallic race, but belongs to their very language. Umbria was divided into three provinces: *Oll-Ombria*, or "High Umbria," which comprised the mountainous country between the Apennines and the Ionian Sea: *Is-Ombria*, or "Low Umbria," which embraced the country around the Po: and *Vil-Ombria*, or "Umbria along the shore," which last, at a later period, became Etruria. Although the Etrurian influence produced a rapid change in the language, religion, and social order of the Umbrians, there still were preserved among the mountaineers of Oll-Ombria some remarkable traces of the character and customs of the Gauls: for example, the gæsum or *gais*, a weapon both in its invention and name pointing to a Gallic origin, was always the national javelin of the Umbrian peasant. (*Liv.*, 9, 36.) The Umbrians, who had been dispersed by the Etrurian conquerors, were received as brothers on the banks of the Saône and among the Helvetian tribes, where they perpetuated their name of Insubres (Isombres). "*Insubres*," observes Livy, "*pagus Æduorum*" (5, 23). Others found a hospitable reception among the Ligurians of the Maritime Alps (*Plin.*, 3, 17, *seqq.*), and carried thither their name of Ambrones. This alone can explain a point which has occasioned much perplexity to historians, and has given rise to numerous contradictory theories; how, namely, a tribe of Alpine Ligurians, and another of Helvetii, warring against each other under the respective banners of the Romans and the Cimbri, found, to their great astonishment, that they had each the same name and the same war-cry. (*Plut.*, *Vit. Mar.*)—From what has been said, it would seem to result, that upper Italy was conquered in the 15th century before our era by a confederation of Gallic tribes bearing the name of Ambra or Ambrones.—*Second conquest.* The first invasion had been made *en masse*, with something of order, and by a single confederation; the second was successive and tumultuous. During the space of sixty-six years, Gaul poured her population upon Italy by the Maritime, the Graian, and the Pennine Alps. If we bear in mind that, about the same epoch (B.C. 587), an emigration not less considerable took place from Gaul to Illyria, under the conduct of Sigovesus, we cannot but believe that these great movements were the result of causes far more serious than those mentioned by Livy (5, 34). Gaul, in fact, presents at this period the aspect of a country deeply agitated by some violent commotion.—But of what elements were these bands composed, which descended from the Alps to seize upon upper Italy? Livy makes them to have come from Celtica, that is, from the domains of the Gauls, the forces conducted by Bellovesus and Elitovius; and the enumeration of the tribes which formed this expedition, such as they are given by Polybius, proves, in fact, that the first wave belonged to the Gallic population.—Every one has heard of the famous combat between T. Manlius Torquatus and a Gaul of gigantic stature. True or false, the incident was very popular at Rome: it became a subject for the painter's skill; and the head of the Gaul, making horrible grimaces, figured as a sign for a banker's shop in the Roman forum. This sign, rounded into the form of a buckler, bore the name of *Scutum Cimbricum*. It existed at Rome in the year of the city 586, and 168 before our era. (Compare *Remesius*, p. 342.) The word *Cimbricum* is here employed as synonymous with *Gallicum*.—At a later period, when the invasion of the Cimbri from the north renewed in Italy the terror of this name, the victorious commander of Rome caused a buckler to be adorned with this ancient device. The shield of Marius, according to Cicero (*de Or.*, 2, 66), had depicted on it a Gaul, with cheeks hanging down, and projecting tongue.—The term *Cimbri*, then, designated one of the branches of the Gallic population, and this branch had colonies in Gallia Cispadana: we have ascertained, however, the previous existence of Gallic colonies in Gallia Transpadana: the Gallic population, then, of Italy was divided into two distinct branches, the *Galli* and the *Cimbri* or *Kimbri*.

3. *Gauls beyond the Rhine.*

First branch.

We have spoken of a double series of emigrations, commenced B.C. 587, under the conduct of Bellovesus and Sigovesus. Livy informs us, that the expedition of Sigovesus set out from Celtica, and that its leader was a nephew of the Biturigan Ambigatus, who reigned over the whole country; which means that Sigovesus and his followers were Gauls. The same historian adds, that they directed their course towards the Hercynian forest (5, 34). This designation is a very vague one; but we know from Trogus Pompeius, who, being born in Gaul, drew his information from more exact and precise traditions, that these Gauls established themselves in Pannonia and Illyria. (*Justin*, 24, 4.) Ancient historians and geographers show us, in fact, a multitude of Gallic or Gallo-Illyrian communities spread between the Danube, the Adriatic, and the frontiers of Epirus, Macedonia, and Thrace. Among the number of these are the *Carni*, inhabiting the *Alpes Carnicæ*, to the east of the great Alpine chain (compare the Celtic *Carn*, "a rock"); the *Taurisci*, a purely Gallic race (compare the Celtic *Taur* or *Tor*, "elevated," "a mountain."—*Strabo*, 293); the *Iapodes* (*Strabo*, 313), a Gallo-Illyrian race occupying the valleys of Carinthia and Stiria; the *Scordisci*, dwelling around Mount Scordus, whose power was feared even by the Romans. The frequent recurrence of terminations in *dunn*, *mag*, *dur*, &c., the names of mountains, such as *Alpius* and *Albius*; the country called *Albania*; in fine, a great number of Gallic words, found even at the present day in the Albanian tongue, are so many proofs of the Gauls having at one time or other taken up their residence in this country.

Second branch.

Historical testimonies, remounting to the time of Alexander the Great, attest the existence of a people called *Cimmerii* or *Cimbri*, on the borders of the Northern Ocean, in the present peninsula of Jutland. In the first place, critics acknowledge the identity of the names *Cimmerii* and *Cimbri*, conformed as they are, the one to the genius of the Greek, the other to that of the Latin tongue. (*Strabo*, 293.) The most ancient writer that makes mention of the Cimbri is Philemon: according to him, they called their ocean *Mori-Marusa*, i. e., "Dead Sea," as far as the promontory

Rubeas; beyond this they styled it *Cronium*. (*Plin.*, 4, 13.) These two names are easily explained by the Cymric language: *mar* there signifies "sea;" *marw*, "to die;" *marwvis*, "death;" and *crwnn*, "congealed," "frozen:" in Gaelic, *croin* has the same force: *Murchroinn* is "the frozen sea." (*Adelung, älteste Gesch. der Teutschen*, p. 48.—*Toland's several pieces*, pt. 1, p. 150.)—Ephorus, who lived about the same period, knew the Cimbri, and gives them the name of Celts; but in his geographical system, this very vague denomination designates at the same time a Gaul and an inhabitant of Western Europe. (*Strabo*, 203.) When, between the years 113 and 101 before our era, a deluge of Cimbri poured its desolating fury on Gaul, Spain, and Italy, the belief was general, that they came from the extremities of the West, from the frozen regions bordering on the Northern Ocean, from the Cimbric Chersonese, from the shores of the Cimbric Thetis. (*Florus*, 3, 3.—*Polyæn.*, 8, 10.—*Ammian. Marcell.*, 31, 5.—*Claudian, Bell. Get.*, v. 638.—*Plut., Vit. Mar.*) In the time of Augustus, the Cimbri occupied a portion of Jutland, and they acknowledged themselves to be the descendants of those who, in a preceding age, had committed so many ravages. Alarmed at the conquests of the Romans beyond the Rhine, and supposing that their object was to inflict vengeance upon them for the inroad of their ancestors, they sent an embassy to the emperor to supplicate for pardon. (*Strabo*, 292.) Strabo and Mela (3, 3) place these Cimbri to the north of the Elbe. Tacitus found them there in his own time. (*Germ.*, c. 37.) Pliny gives a much more extensive signification to this name of Cimbri; he would seem to make it a generic term. He not only, for example, recognises the Cimbri of the present Jutland, but he speaks also of the Mediterranean Cimbri (4, 3) in the vicinity of the Rhine, comprehending, under this common appellation, various tribes which in other writers bear widely different names. These Cimbri, inhabiting Jutland and the countries round about, were generally regarded as Gauls, that is to say, as belonging to one of the two races which then held possession of Gaul. Cicero, in speaking of the great invasion of Cimbri, says in many places that Marius had conquered the Gauls. In like manner, Sallust (*Bell. Jug.*, c. 114) makes Cæpio, who was defeated by the Cimbri, to have been so by Gauls. Most of the subsequent writers hold the same language: finally, the Cimbric buckler of Marius bore the figure of a Gaul. To this we may add, that *Ceso-rix*, *Boïo-rix*, &c., names of chieftains in the Cimbric army, are to all appearance Gallic appellations.—When we read the details of this terrible invasion, we are struck with the promptitude and facility with which the Cimbri and Belgæ came to an understanding and arranged matters among themselves, while all the calamities of the inroad appear to have fallen on central and southern Gaul. Cæsar informs us, that the Belgæ vigorously sustained the first shock of the invaders, and arrested the torrent on their frontiers. This may all have been so; but we see them almost immediately after entering into an agreement with each other. The Belgæ cede to the invaders one of their fortresses, Aduaticum, in which to deposite their baggage; and the Cimbri, on their part, leave as a guard for their baggage, which contained all their riches, a body of only six thousand men, and continue on their way; they must have been well assured, then, of the fidelity of the Belgæ. After the overthrow of the Cimbri in Italy, the garrison of Aduaticum still remain in possession of the fortress and its territory, and become a Belgic tribe. When the Cimbri wish to attack the province of Narbonne, they make an alliance with the Volcæ Tectosages, a Belgic colony, while their proposals are rejected by the other Gallic tribes. These facts, and many others that might be adduced, prove, that if there were a community of origin and language between the Cimbri and one of the races that dwelt in Gaul, it was more likely the race of which the Belgæ formed a part than any of the Gallic ones. A remark of Tacitus sheds a new light on the subject. He states, that the Æstii, a community dwelling in the vicinity of the Cimbri, on the shores of the Baltic, and in all probability belonging to the Cimbric race, spoke a language approximating closely to the insular Breton ("*lingua Britannicæ propior*," *Tac., Germ.*, c. 45). Now we have seen that the language of the Bretons was also that of the Belgæ and of the Armoric tribes.—All the ancient historians attribute to a Gallic army the invasion of Greece, in the years 279 and 280 B.C. Appian (*Bell. Illyr.*, 4) calls these Gauls Cimbri.—Again, the Gallic nations, whether pure, or intermingled with Sarmatian and German tribes, were numerous on the northern bank of the lower Danube and in the vicinity: the most famous of all, that of the Bastarnæ (*Tac., Germ.*, c. 46.—*Plin.*, 4, 12.—*Liv.*, 34, 26.—*Id.*, 30, 50, *seqq.*—*Polyb., excerpt., leg.* 62), intermingled probably with Sarmatians, dwelt between the Black Sea and the Carpathian Mountains. Mithradates, wishing to form a powerful league against Rome, addressed himself to this powerful nation. "He sent," says Justin (38, 3), "ambassadors to the *Cimbri*, Sarmata, and Bastarnæ." It is evident, that the Cimbri of Jutland cannot here be meant, separated as they were from the King of Pontus by the whole extent of the Continent of Europe, but those Cimbri who dwelt in the vicinity of the Bastarnæ and Sarmatæ, and on whom had been reflected the glory gained by their brethren in Gaul and in Noricum. The existence of Cimbric nations, extending at various intervals from the lower Danube as far as the Elbe, would seem to establish the fact, that all the country between the Pontus Euxinus and the Ocean, following the courses of the rivers, was possessed by the race of the Cimbri anterior to the increase and development of the Germanic race.

Proofs drawn from National Traditions.

There are few persons at the present day who have not heard of those curious monuments, as well in prose as in verse, which compose the literature of the Welsh or Cymri, and which go back, almost without interruption, from the 16th to the 6th century of our era: a literature not less remarkable for the originality of its forms, than for the light which it throws upon the early history of the Cymri. Contested at first with the greatest obstinacy by a spirit of criticism alike superficial and contemptuous, the authenticity of these ancient records is now established beyond the possibility of doubt. (Consult *Myvyrian, Archæology of Wales.*—*Turner, Authenticity of the ancient British poems*, &c.) From the national traditions detailed in these early effusions, the following results may be established. 1. The duality of the two races is recognised by the Triads: the *Gwyddelad* (Gauls) who inhabit *Alben* are regarded as a stranger and hostile people. (*Trioeddynys Prydain*, n. 41.—*Archæol. of Wales*, vol. 2.)—2. The identity of the Armorican Belgæ with the Cymric Britons is also recognised; the Armorican tribes are there designated as deriving their origin from the primitive race of the Cymri, and holding communication with them by the aid of one and the same language. (*Trioed.*, 5.)—3. The Triads make the race of the Cymri to have come from that part of the land of *Haf* (the country of summer or of the south) called *Deffrobani*, and where at present is Constantinople. (These words, "and where at present is Constantinople," appear to be the addition of some copyist; still they are not without value, as being founded on the traditions of the country.) "They arrived at the *foggy sea*" (the German Ocean), "and proceeded thence to Britain and the country of *Lydau*" (Armorica), "where they settled." (*Trioedd.*, n. 4.) The bard Taliesin

simply says, that the Cymri came from Asia. (*Welsh Archæol.*, vol. 1, p. 76.) The Triads and Druidic bards agree in many particulars respecting the settlement of the Cymri on their arrival in Western Europe. It was *Hu, the powerful*, who conducted them: a priest, a warrior, a legislator, and, after death, a god, he united in himself all the attributes requisite for the chief of a theocracy. Now we know that a part of the Gallic race was long subject to the theocratic government of the Druids. This name of *Hu* was not unknown to the Greeks and Romans, who give the appellation of *Heus* and *Hesus* to one of the deities of Druidism.—The Irish have also their national traditions, but so confused and evidently fabulous, that it would be improper to employ them on the present occasion. They contain, however, one thing which ought not to be omitted here, the mention of a people termed *Bolg* (*Fir-Bolg*), who came from the borders of the Rhine and conquered the south of Ireland. It is not difficult to recognise in these strangers a colony of the Belgic Cymri, though nothing probable is stated respecting their history or their settlement.—Ammianus Marcellinus (15, 9), or rather Timagenes, whom he appears to be quoting, gives an ancient tradition of the Gallic Druids concerning the origin of the nations of Gaul. This tradition stated, that a part of the Gallic population was indigenous, but that another part had come from far distant islands and countries beyond the Rhine, whence they had been driven by frequent wars and by inundations of the sea.—We find, then, in the traditional history of the Gauls, as well as in the testimony of foreign writers, and in the characters of the languages spoken throughout the country, the fact well established of the division of the Gallic family into two distinct branches or races.

General Conclusions.

1. The Aquitani and Ligures, though inhabitants of Gaul, were not of Gallic blood, but belonged to the Iberian stock.

2. The nations of Gallic blood were divided into two branches, the *Galli* and the *Cymri*. The relationship of these two branches to each other is confirmed by their idioms, their manners and customs, and their national characters in general. It becomes still more apparent, however, when we compare with them the other communities that dwelt in their vicinity, namely, the Iberians, the Italians, and the Germans. And yet there exists a sufficient diversity in their respective manners, idioms, and moral characters, to authorize us to trace a line of demarcation between these two branches, which is warranted also as well by their national traditions as by the testimony of history.

3. The origin of the Gallic race belongs to the East. Their language, their traditions, their history, in fine, point to Asia as the cradle of their nation. (*Thierry, Histoire des Gaulois*, vol. 1, *Introd.*, p. xii.–lxviii.) At what period, however, they left their parent-home and commenced their migration to the West, is beyond the reach of positive history. On this point we are left in a great measure to our own conjectures, although Linguistic, or the science of comparative philology, furnishes us with aids to the prosecution of this inquiry, by no means unimportant in their character. One thing, at least, is certain, from an attentive examination of the Celtic language, that the race who spoke this tongue came first into the West, and in all probability was the first too that separated from the parent stock. This circumstance, perhaps, may serve to explain why the Celtic idioms, along with the greatest richness in Indo-European radicals, display a less complete system of grammatical forms than most other branches of the same great family of languages; whether it be that, at the time of the Celtic separation from home, these grammatical forms had not yet reached their full number and development, or, what is more probable, that a longer period of separation, than in the case of other races, has exercised a more injurious effect. Whichever of the two be the correct opinion, it is nevertheless apparent, that the analogies between the Celtic and Sanscrit carry us back to a period the earliest that we can reach by the aid of comparative philology, and furnish us hence with most important data for ascertaining, to what degree of development the mother-tongue itself had attained before the separation in question took place. Thus, for example, an examination of the Celtic idioms appears conclusively to show, that, at the time when this separation took place, the mother-tongue possessed already an entire system of euphonic laws, which the Sanscrit has preserved the best of any Indo-European tongue, and which it has, in fact, preserved so well, that certain anomalies of the Celtic still find their explanation in the euphonic rules of the sacred language of India. (*Pictet, de l'Affinité des Langues Celtiques avec le Sanscrit*, p. 172.)

General History of Gaul.

The history of Gaul divides itself naturally into four periods. The first of these comprises the movements of the Gallic tribes while yet in their Nomadic state. None of the races of the West ever passed through a more agitated or brilliant career. Their course embraced Europe, Asia, and Africa; their name is recorded with terror in the annals of almost every nation. They burned Rome; they wrested Macedonia from the veteran legions of Alexander; they forced Thermopylæ and pillaged Delphi; they then proceeded to pitch their tents on the plains of the Troad, in the public places of Miletus, on the borders of the Sangarius, and those of the Nile; they besieged Carthage, menaced Memphis, and numbered among their tributaries the most powerful monarchs of the East; they founded in upper Italy a powerful empire, and in the bosom of Phrygia they reared another empire, that of Galatia, which for a long time exercised its sway over the whole of Lower Asia.—During the second period, that of their sedentary state, we see the gradual development of social, religious, and political institutions, conformable to their peculiar character as a people; institutions original in their nature; a civilization full of movement and of life, of which Transalpine Gaul offers the purest and most complete model. One might say, in following the animated scenes of this picture, that the theocracy of India, the feudal system of the middle ages, and the Athenian democracy, had met on the same soil for the purpose of contending with each other and reigning by turns. Soon this civilization undergoes a change; foreign elements are introduced, brought in by commerce, by the relations of neighbourhood, by reaction from subjugated nations. Hence arose multiplied and often whimsical combinations. In Italy it is the Roman influence that exerts itself on the manners and institutions of the Gauls; in the south of Gaul it is that of the Massiliots; while in Phrygia we have a most singular compound of Gallic, Grecian, and Phrygian civilization.—To this succeeds the third period in the history of the Gallic race, that of national struggles and subjugation. By a singular coincidence, it is always by the Roman sword that the power of the Gallic tribes is destined to fall; in proportion as the Roman dominion extends, that of the Gauls recedes and declines. It would seem, indeed, that the victors and the vanquished, in the battle on the banks of the Allia, followed each other over the whole earth to decide the ancient quarrel of the Capitol. In Italy, the Cisalpine Gauls were reduced, but only after two centuries of obstinate resistance. When the rest of Asia had submitted to the yoke, the Galatæ still defended against Rome the independence of the East. Gaul eventually fell, but through complete exhaustion, after

a century of partial conflicts and nine years of general war under Cæsar. In fine, the names of Caractacus and Galgacus shed a splendour on the last and ineffectual efforts of British freedom. It is everywhere an unequal conflict between ardent and undisciplined valour on the one hand, and cool and steady perseverance on the other.—The fourth period comprehends the organization of Gaul into a Roman province, and the gradual assimilation of transalpine manners to the customs and institutions of Italy; a work commenced by Augustus and completed by Claudius. (*Thierry, Histoire des Gaulois*, vol. 1, *Introd.*, p. vi., *seqq.*)

Gallia Cisalpīna, Gaul this side of the Alps, with reference to Rome, a name given to the northern part of Italy, as occupied by the Gallic tribes which had poured over the Alps into this extensive tract of country. Livy assigns to these migrations of the Gauls as early a date as the reign of Tarquinius Priscus, that is, about 600 B.C. Having securely established themselves in their new possessions, they proceeded to make farther inroads into various parts of Italy, and thus came into contact with the forces of Rome. More than two hundred years had elapsed from the time of their first invasion, when they totally defeated the Roman army on the banks of the Allia, and became masters of Rome itself. The defence of the Capitol and the exploits of Camillus (*Liv.*, 5, 47, *seqq.*), or, rather, if Polybius be correct (2, 18), the gold of the vanquished, and the dangers which threatened the Gauls at home, preserved the state. From that time, the Gauls, though they continued, by frequent incursions, to threaten, and even ravage, the territory of Rome, could make no impression on that power. Though leagued with the Samnites and Etruscans, they were almost always unsuccessful. Defeated at Sentium in Umbria, near the Lake Vadimonis in Etruria, and in a still more decisive action near the port of Telamo in the same province (*Polyb.*, 2, 19, *seqq.*), they soon found themselves forced to contend, not for conquest, but for existence. The same ill success, however, attended their efforts in their own territory. The progress of the Roman arms was irresistible; the Gauls were beaten back from the Adriatic to the Po, from the Po to the Alps, and soon beheld Roman colonies established and flourishing in many of the towns which had so lately been theirs. Notwithstanding these successive disasters, their spirit, though curbed, was still unsubdued; and when the enterprise of Hannibal afforded them an opportunity of retrieving their losses and wreaking their vengeance on the foe, they eagerly embraced it. It is to their zealous co-operation that Polybius ascribes in a great degree the primary success of that expedition. By the efficient aid which they afforded Hannibal, he was enabled to commence operations immediately after he had set foot in Italy, and to follow up his early success with promptitude and vigour. (*Polybius*, 3, 66.) As long as that great commander maintained his ground and gave employment to all the forces of the enemy, the Gauls remained unmolested, and enjoyed their former freedom, without being much burdened by a war which was waged at a considerable distance from their borders. But when the tide of success had again changed in favour of Rome, and the defeat of Hasdrubal, together with other disasters, had paralyzed the efforts of Carthage, they once more saw their frontiers menaced; Gaul still offered some resistance, even after that humbled power had been obliged to sue for peace; but it was weak and unavailing; and about twelve years after the termination of the second Punic war, it was brought under entire subjection, and became a Roman province. (*Carli, Antichita Italiche*, vol. 2, p. 5.) Under this denomination it continued to receive various accessions of territory, as the Romans extended their dominions towards the Alps, till it comprised the whole of that portion of Italy which lies between those mountains and the rivers Magra and Rubicon. It was sometimes known by the name of Gallia Togata (*Mela*, 2, 4.—*Plin.*, 3, 14), to distinguish it from Transalpine Gaul, to which the name of Gallia Comata was applied. (*Cic.*, *Phil.*, 8, 9.) This latter name refers to the Gallic custom of wearing the *hair* long. The epithet Togata alludes to the circumstance of the rights of citizenship having been conferred on the natives of the country. The towns of Cisalpine Gaul obtained the privileges of Latin cities, and, consequently, the right of wearing the Roman *toga*, by a law of Pompeius Strabo (*Ascon. com. in Or. in Pison.*, p. 490), about 665 A.U.C.—According to Polybius, Cisalpine Gaul was included in the figure of a triangle, which had the Alps and Apennines for two of its sides, and the Adriatic, as far as the city of Sena Gallica, for the base. This is, however, but a rough sketch, which requires a more accurate delineation. The following limits will be found sufficiently correct to answer every purpose. The river Orgus, *Orca*, will define the frontier of Cisalpine Gaul to the northwest, as far as its junction with the *Po*, which river will then serve as a boundary on the side of Liguria, till it receives the *Tidone* on its right bank. Along this small stream we may trace the western limit, up to its source in the Apennines, and the southern along that chain to the river Rubicon. To the north, a line drawn nearly parallel with the Alps across the great Italian lakes will serve to separate Gaul from Rhætia and other Alpine districts. The Athesis, *Adige*, from the point where it meets that line, and subsequently the *Po*, will distinguish it on the east and south from Venetia, and the Adriatic will close the last side of this irregular figure. The character which is given us of this portion of Italy by the writers of antiquity is that of the most fertile and productive country imaginable. Polybius describes it as abounding in wine, corn, and every kind of grain. Innumerable herds of swine, both for public and private supply, were bred in its forests; and such was the abundance of provisions of every kind, that travellers when at an inn did not find it necessary to agree on the price of any article which they required, but paid so much for the whole amount of what was furnished them; and this charge, at the highest, did not exceed half a Roman *as*. (*Polyb.*, 2, 15.) As a proof of the richness of this country, Strabo remarks, that it surpassed all the rest of Italy in the number of large and opulent towns which it contained. The wool grown here was of the finest and softest quality; and so abundant was the supply of wine, that the wooden vessels in which it was commonly stowed were of the size of houses. (*Strabo*, 218.) Lastly, Cicero styles it the flower of Italy, the support of the empire of the Roman people, the ornament of its dignity. (*Phil.*, 3, 5.—*Cramer's Ancient Italy*, vol. 1, p. 40, *seqq.*)

Gallĭenus, Publius Licinius, son of the Emperor Valerian, was made Cæsar, and colleague to his father, A.D. 253. He defeated, in a great battle near Mediolanum (*Milan*), the Alemanni and other northern tribes, which had made an irruption into Upper Italy, and gave evidence on that occasion of his personal bravery and abilities. He was also well-informed in literature, and was both an orator and a poet. When Valerian was taken prisoner by the Persians, A.D. 260, Gallienus took the reins of government, and was acknowledged as Augustus. He appears to have given himself up to debauchery and the company of profligate persons, neglecting the interests of the empire, and taking no pains to effect the release of his father from his hard captivity, in which he died. The barbarians attacked the empire on every side, revolts broke out in various provinces, where several commanders assumed the title of emperor, while Gallienus was loitering at Rome with his favourites. Yet now and then he seemed to awaken from his torpor, at the news of the advance of the

invaders; and, putting himself at the head of the legions, he defeated Ingenus, who had usurped the imperial title in Illyricum. But he disgraced his victory by horrible cruelties. Meantime Probus, Aurelianus, and other able commanders, were strenuously supporting the honour of the Roman arms in the East, where Odenatus, prince of Palmyra, acted as a useful ally to the Romans against the Persians. Usurpers arose in Egypt, in the Gauls, in Thrace, in almost every province of the empire, from which circumstance this period has been styled the reign of the thirty tyrants. At last Aureolus, a man of obscure birth, some say a Dacian shepherd originally, but a brave soldier, was proclaimed emperor by the troops in Illyricum, entered Italy, took possession of Mediolanum, and even marched against Rome while Gallienus was absent. Gallienus returned quickly, repulsed Aureolus, and defeated him in a great battle, near the Addua, after which the usurper shut himself up in Mediolanum. Here he was besieged by Gallienus; but, during the siege, the emperor was murdered by some conspirators. (*Aurel. Vict.*, c. 33.—*Eutrop.*, 9, 8.—*Zonaras*, 12, 24, *seqq.*)

Gallinaria Sylva, a wood in Campania, near Liternum, that furnished timber for the fleet with which Sextus Pompeius infested the coasts of the Mediterranean. (*Strabo*, 243.) Juvenal mentions the spot as a noted haunt of robbers and assassins. (*Sat.*, 3, 305.) Cicero leads us to suppose that this wood lay on the road from Sinuessa to Naples. (*Ad Fam.*, 9, 23.) It is now called *Pineta di Castel Volturno.* (*Pratilli della Via Appia*, p. 183.)

Gallogræcia or Galatia, an extensive country of Asia Minor, occupied by a horde of Gauls. This region being merely a dismembered portion of ancient Phrygia, it will only be necessary here, in inquiring into its former history, to account for its being occupied by the Gauls or Gallo-Græci, from whom its new appellations were derived. We collect from Polybius and Livy (the latter of whom, however, only copies from the former), that this Asiatic colony was, in fact, but a detachment of those vast hordes which had wandered from Gaul under the conduct of Brennus, and with which that leader had invaded Greece. On their arrival in Dardania, a dispute arose between some of the chiefs and the principal commander, when the discontented troops, to the number of 20,000, determined to abandon the main body, and seek their fortunes elsewhere, under the direction of Leonorius and Lutarius. They traversed the plains of Thrace, and, encamping near Byzantium, were for a time the bane and terror of the citizens, by the devastations they committed, and the galling tribute they imposed. At length, however, tempted by the beautiful aspect of the shores of Asia, and the reputed wealth and fertility of that country, they were easily induced to listen to the offers of Nicomedes, king of Bithynia, for entering into his service. They accordingly crossed the Bosporus, and having joined the troops of Nicomedes, were of great assistance to him in his wars with Zibœtes. They now obtained a firm footing in Asia Minor; and, though not more than 20,000 men, and of these not more than one half furnished with arms, they spread alarm and consternation throughout the peninsula, and compelled whole provinces and even empires to pay them tribute. They even proceeded to divide the whole of Asia Minor among their three tribes, allotting to each a portion on which it was to levy impositions. The Hellespont was assigned to the Trocmi, Æolis and Ionia to the Tolistoboii, and the interior of the peninsula to the Tectosages. The settled abode, however, of the three tribes was in the country between the Sangarius and Halys, which they had seized, without resistance or difficulty, from the unwarlike Phrygians. As their numbers increased, they became more formidable, and also more imperious in their exactions; so that at length even the kings of Syria thought it prudent to comply with their demands. Attalus, king of Pergamus, was the only sovereign who had the resolution to refuse at length to submit to this ignominious extortion. He met the barbarians in the field, and, seconded by the bravery of his troops, obtained a victory over these Gallo-Græci, as they were now called, from their intermixture with the Greeks of Phrygia and Bithynia. (*Liv.*, 38, 16.) Prusias, king of Bithynia, not long after, cut to pieces another body of Gauls, and freed the Hellespont from their depredations. (*Polyb.*, 5, 111.) These, however, were only partial advantages, and the Gauls remained the terror and tyrants of Asia Minor, so says, at least, the Roman historian, till the war with Antiochus brought the Roman armies into Asia. The victory of Magnesia having driven that monarch across the range of Taurus, there remained the Gallo-Græci only between the Romans and the entire possession of the peninsula. There wanted but a slight pretext to justify an invasion of these barbarous hordes in their own fastnesses. It was asserted that they had aided Antiochus in the campaign which had just terminated; and on this pretence war was declared against them, and the consul Manlius was ordered to march into their country, and reduce them by force of arms. That general, being joined by Attalus, brother of Eumenes, king of Pergamus, with a select body of troops, defeated the Tolistoboii and Trocmi with prodigious slaughter, and by a victory over the Tectosages, no less decisive than the former, terminated the war; the small remnant of the Gauls being content to sue for peace on any conditions. The Roman senate, satisfied with having broken the power of the Gallo-Græci, allowed them to retain possession of their country, on condition of giving no offence to Eumenes, king of Pergamus, who might be considered as their lieutenant in Asia, and forsaking their former wandering and marauding habits. Previously, as Strabo informs us, the whole of Galatia had been divided into four parts, each governed by a separate chief named tetrarch. Each tetrarch had under him a judge and military commander, who appointed two lieutenants. These collectively had the power of assembling the general council, which met in a spot called Drynemetum, and consisted of 300 members. This assembly decided only criminal cases: all other business was transacted by the tetrarchs and judges. Subsequently the number of tetrarchs was reduced to three, and finally to one. The latter change was made by the Romans in favour of Deiotarus, who had rendered their arms essential service in the Mithradatic war (*Appian, Bell. Mithr.*, 114), and who is so often mentioned by Cicero in terms of the greatest esteem and friendship. (*Vid.* Deiotarus.) On his death, which took place at an advanced age, part of his principality was annexed to Paphlagonia and Pontus under Polemo; and part to the dominions of Amyntas, chief of Lycaonia. On the demise of the latter, the whole of Galatia came into the possession of the Romans, and formed one province of their vast empire. (*Strab.*, 566.—*Plin.*, 5, 32.)—Though intermixed with Greeks, the Galatæans retained throughout their original tongue, since we are assured by St. Jerome that in his day they spoke the same language as the Treviri in Gaul. (*Prolegom. in Epist. ad Galatas.*) Neither did they entirely lose their original simplicity of manners; for Cicero, in his defence of Deiotarus (c. 9), praises him as an extensive cultivator and breeder of cattle. Less effeminate also and debased by superstition than the natives of Phrygia, they were more ready to embrace the tidings of salvation brought to them by the great Apostle of the Gentiles. The ecclesiastical notices assign sixteen bishoprics to Galatia, under two divisions; one called Galatia *Consularis*, the other *Salutaris*. (*Hierocl.*, p. 696.)—No ancient geographer has laid down with accuracy the

limits of Gallo-Græcia. It is known generally, that to the west it bordered upon Phrygia Epictetus, and a portion of Bithynia, north of the Sangarius: on the north it ranged along the Bithynian and Paphlagonian chains, till it met the Halys, which separated it from Cappadocia towards the east: on the south it was contiguous to Lycaonia and part of Pisidia, till it met again the Phrygian frontier, somewhere between the sources of the Sangarius and Alander on the north. (*Cramer's Asia Minor*, vol. 2, p. 79, *seqq.*)

GALLUS, I. Caius or Cnæus Sulpitius, was consul B.C. 166. His name is honourably connected with the history of ancient science, since he may be regarded as the first individual among the Romans that turned his attention to astronomical studies. Livy states, that, when a tribune in the army of Paulus Æmilius in Macedon, he foretold an eclipse of the moon, first to the consul, and then, with his leave, to the Roman army. The eclipse took place on the evening before the great battle of Pydna, and the Romans, being prepared for it, were under no alarm, while their opponents were terrified, and deemed it an omen of the fall of their king Perses. (*Liv.*, 44, 37.—Compare *Cic.*, *de Senect.*, 16.) The date of this eclipse was 168 B.C. Now as the tables of Hipparchus only began with 162 B.C., Gallus must have availed himself of some (probably Oriental) mode earlier than that of Hipparchus, but which has not come down to us. A passage in Pliny (2, 19) would seem to have reference to a work composed by Gallus, which may have been a treatise on eclipses, and such, indeed, is the opinion of Hardouin (*Ad Plin.*, *l. c.*). Cicero praises the astronomical knowledge of Gallus (*de Senect.*, 16), and Livy, Valerius Maximus, and Frontinus have not forgotten his name. He is said to have repudiated his wife because she appeared on one occasion in public without a veil. (*Val. Max.*, 6, 3, 10.)—II. Cornelius, a distinguished Roman, ranked among the chief of the Latin elegiac writers, and compared by Quintilian with Tibullus, Propertius, and Ovid. He was born of poor and ignoble parents, A.U.C. 685. Forum Julii is said to have been the place of his birth (*Chron. Euseb.*), but there were two towns of that name within the boundaries of the Roman empire. The one, since called *Friuli*, lay within the district of that name; the other (now *Frejus*, in Provence) was situate on the southern coast of the Roman province of Gallia Narbonensis. Some writers have fixed on the former as the birthplace of Gallus (*Hist. Lit. Aquileiensis*, lib. 1, 8. —*Liruti*, *Notiz. dell' Vite ed Opere de Let. de Friuli*, vol. 1, p. 2.—*Tiraboschi*, vol. 1, pt. 1, lib. 3, 1), but a greater number have maintained that he was a native of Frejus. (*Hist. Litt. de la France, par les Benedictins.* —*Fuhrmann*, *Handbuch*, &c., p. 286.—*Harles*, *Introd. in Not. Lit. Rom.*, vol. 1, p. 333.—*Müller*, *Einleitung*, vol. 2, p. 232.) The Eusebian chronicle is the authority which places his birth at Forum Julii; but, owing to a corruption in some of the manuscripts of that chronicle, Forum Livii being substituted in its room, a few writers have supposed that he was born at that town, now *Forli*, in the Romagna. (*Flavius Blondus*, *Ital. Illustrata.*—*Morgagni*, *Opusc. Miscell.*) From the obscurity of his birth and of his original situation, little is known concerning the early years of Gallus. He is first mentioned in history as accompanying Octavius when he marched to Rome, after the battle of Modena, to demand the consulship. He had soon so far ingratiated himself with this leader, that we find him among the number of his advisers after the battle of Philippi, and counselling him, along with Mæcenas, to write in gentle terms to the senate, with assurances that he would offer no violence to the city, but would regulate all things with clemency and moderation. On the partition of the lands which followed the defeat of Brutus, Gallus was appointed to collect, from the cantons on the banks of the Po, a tribute which had been imposed on the inhabitants in place of depriving them of their lands. When the young triumvir became the undisputed master of the western half of the Roman empire, he raised Gallus to the highest honours of the state; and when he meditated the appropriation of the eastern half likewise, he invested him with an important military command. After the battle of Actium, he was opposed to Antony in person on the invasion of Egypt; and while Augustus took possession of Pelusium, its eastern key, Gallus was employed to make himself master of Parætonium, which was considered its western barrier. Gallus proved eminently successful in this enterprise. He thwarted all the attempts of Antony to shake the fidelity of the soldiers, many of whom had at one time served under that leader; and by a skilful stratagem he surprised and destroyed a number of vessels which belonged to his adversary. When Augustus, having at length encamped near Alexandrea, received intelligence that Antony had laid violent hands on himself, he despatched Proculeius to the city, in order, if possible, to save the treasures and get Cleopatra alive into his power. But she refused to confer with this emissary otherwise than from within the monument she had constructed, Proculeius standing without the gate, which was strongly barred. Having heard her proposals and observed the situation of the place, Proculeius returned and made his report to Augustus. It was then that Gallus undertook to perform a part still more perfidious and despicable. He advanced to the gate of the monument, and contrived to lengthen out a conference with the queen, till Proculeius, in the mean while, having fixed his scaling-ladders to the walls, entered the tower by one of the windows, and then descended to the gate where Cleopatra was discoursing with his coadjutor. She immediately turned round from Gallus, and, seeing that she was thus surprised, attempted to stab herself, but Proculeius wrested the dagger from her hands.—Egypt having been reduced to complete submission, its conqueror directed his whole attention towards the administration of its internal affairs. Its importance as the granary from which Italy derived the chief supplies of corn, its wealth, its population, and the levity of its inhabitants, all contributed to render this recent acquisition a subject of much care and solicitude to Augustus. He considered it inexpedient to allow any native assembly or council to meet. He even thought it dangerous to permit any authority to be exercised over this realm by the Roman senate; and he accordingly took into his own hands the whole administration, which, on his return to Rome, he determined to devolve on a viceroy, supported by a great military force stationed in different parts of the kingdom. Gallus was the person whom he first invested with this prefecture; and his long-tried fidelity, his attachment to his master, and his talent for conciliation, gave every prospect of a government which would be exercised with advantage to the prince who trusted him, and the people who were confided to his care; and so long as he acted under the direction of Augustus, he manifested no defect either in capacity or zeal. He opened new conduits from the Nile, and caused the old channels to be cleared; he restored the vigour of the laws, protected commerce, and encouraged arts; and he founded another Alexandrean library, the former magnificent collection of books having been in part destroyed by fire in the time of Julius Cæsar. By these means Egypt for a while enjoyed, under the government of Gallus, a prosperity and happiness to which she had long been a stranger during the sway of the Ptolemies. But the termination of the rule of this first prefect of Egypt did not correspond with its auspicious commencement. Elated with power, he soon forgot the respect that was due to his benefactor. He ascribed everything to his own merit, erecting statues to himself

throughout all Egypt, and engraving a record of his exploits on the pyramids. In unguarded hours, and when under the influence of the double intoxication of prosperity and wine, he applied to his master the most opprobrious and insulting expressions. (*Dio Cass.*, 53, 23.) Indiscretion and vanity were quickly followed by acts of misgovernment and rapine. He plundered the ancient city of Thebes, and stripped it of its principal ornaments (*Ammianus Marcell.*, 16, 4), and he is even said, though on no very certain authority, to have filled up the measure of his offences by conspiring against the life of the emperor. In consequence of his misconduct, and of those unguarded expressions, which were probably conveyed to his master, with exaggeration, by some false friend or enemy, he was recalled in the fifth year of his government; and immediately after his return to Rome, one of his most intimate friends, called Largus, stood forth as his accuser. Augustus, in the mean while, forbade him his presence; and the charges, which now multiplied from every quarter, were brought before the senate. Though Gallus had many friends among the poets, he had few among the senators. No one could refuse verses to Gallus, but a fair hearing was probably denied him. He was sentenced to perpetual exile, and his whole property was confiscated. (*Dio Cass.*, 53, 23.) Unable to endure the humiliation, which presented such a contrast to his former brilliant fortune, he terminated his existence by a voluntary death. This sad conclusion to his once prosperous career took place A.U.C. 727, when he was in the forty-third year of his age. Augustus is said to have mourned the death which his severity had thus occasioned; and Suetonius, in the life of that emperor (c. 66), has described the feelings which he expressed on receiving intelligence of his melancholy fate. But his sorrow probably was not sincere; and, if we may believe Donatus, he ungenerously carried his resentment so far beyond the tomb, as to command Virgil to expunge an eulogy on Gallus, which he had introduced near the conclusion of the Georgics, and to substitute in its place the story of Aristæus and the bees, which, however beautiful in itself, does not compensate for the loss of the poet's delineation of an eminent friend, by whom he was warmly patronised, and whom, in return, he warmly loved.—The guilt or the misfortunes of Gallus as a statesman have been long since forgotten, and he is now remembered only as a distinguished patron of learning, and as an elegant poet. Gallus was the friend of Pollio and Mæcenas, and rivalled them, through life, as an eminent promoter of the interests of literature. He protected Parthenius Nicenus, a Greek author, who had been brought to Rome during the Mithradatic war, and who inscribed to him his collection of amorous mythological stories, entitled Περὶ ἐρωτικῶν παθημάτων, declaring, in his dedication, that he addressed the work to Gallus, as likely to furnish incidents which might be employed by him in the poems he was then writing. But Gallus is best known to posterity as the patron of Virgil, whom he introduced to the notice of Mæcenas, and as also instrumental in obtaining for him restitution of his farm, after the partition of the lands among the soldiery. (*Probus, Vit. Virg.*) In gratitude for these and other favours conferred on him, the Mantuan bard has introduced an elegant compliment to Gallus in the sixth eclogue; and has devoted the tenth to the celebration of his passion for Lycoris. The real name of this female is said to have been Cytheris. (*Servius, ad Virg., Eclog.*, 10.) She was an actress of Mimes, who to exquisite beauty joined all the accomplishments of her profession. Besides having engaged the affections of Gallus, she had captivated Antony, and is said in her earlier years to have touched the heart of Brutus. The passion of Gallus may be supposed to have been at its height when Virgil wrote his tenth eclogue, A.U.C. 716, at which period Gallus was about thirty years of age. At this time Cytheris had forsaken him for a rival, who was then engaged in a military expedition on the other side of the Alps, and she had even accompanied her new lover to that inhospitable region.—The elegies of Gallus consisted of four books, but they have now all perished; they were held, however, in high estimation so long as they survived. Ovid speaks of Tibullus as the successor of Gallus, and as his companion in the Elysian fields (*Am.*, 3, 9); and he oftener than once alludes to the extensive celebrity which his verses had procured for him as well as to his mistress. (*Am.*, 1, 15.) Quintilian ranks him as an elegiac poet with Tibullus and Propertius, though he thinks his style was somewhat harsher than that of either. Besides the four books of elegies, Gallus translated or imitated from the Greek of Euphorion a poem on the Grynean grove, written in the manner of Hesiod. He likewise translated from the same Euphorion a number of ancient mythological fables, such as the stories of Scylla and Philomela. Gallus also wrote a number of epigrams.—The four elegies, which were first published in the year 1500 by Pomponius Gauricus, as the work of Cornelius Gallus, are generally supposed to have been written by Maximianus Gallus, who lived in the reign of Anastasius. They are chiefly filled with complaints of the miseries and deprivations of extreme old age, a theme not likely to be chosen by Gallus, who died at the age of forty-two. Aldus Manutius, the son of Paullus, published another elegy, under the name of Asinius Gallus, the son of Pollio, whom he appears to have confounded with Cornelius Gallus. Though superior to the others in point of poetical style, it has no better claims to authenticity. (*Dunlop, Hist. Rom. Lit.*, vol. 3, p. 429, *seqq.*) The best edition of the pieces and fragments attributed to Gallus is that of Wernsdorff in the *Poetæ Latini Minores*.—III. Ælius, the first and the only Roman that ever penetrated with an army into the interior of Arabia. He was of equestrian rank, and was appointed by Augustus imperial procurator in Egypt. The Arabians of that day had accumulated great riches by the trade with India. This excited the cupidity of the Romans, and Ælius Gallus was sent to subdue them. The expedition, however, signally failed, in consequence of the treachery of Syllæus, the commander of the Arabian auxiliaries who formed part of the Roman force. This leader, influenced by patriotic motives, guided the army of the invaders into sandy deserts, from which they were glad to retreat with considerable loss. The fleet, in like manner, which accompanied the expedition, was led into shoals where a large number of vessels were lost. Syllæus paid for his patriotic treachery with his life. An account of the whole affair is given by Strabo, who was the intimate friend of Gallus. (*Strab.*, 779, *seqq.*) Pliny and Dio Cassius also furnish us with information on this subject which is not contained in the narrative of Strabo. (*Dio Cass.*, 53, 29.) Great difficulty arises, however, in attempting to adopt the accounts which we thus obtain with the state of geographical knowledge at the present day. (Consult *Gossellin, Recherches*, vol. 2, p. 116.—*De Sacy, Mem. de l'Acad. des Inscr.*, &c., vol. 48, p. 514. —*Mannert, Geogr.*, vol. 6, p. 116, *seqq.*) Valesius (Valois), Burmann, and Simson have noticed the error of Casaubon (*ad Strab., l. c.*), who confounds this Ælius Gallus with Cornelius Gallus the poet.—IV. Flavius Claudius Constantinus, brother of the Emperor Julian, and nephew to Constantine the Great. In 351 A.D., Constantius, the son of Constantine, granted him the dignity of Cæsar, and sent him to Antioch. But the power with which he was invested called forth nothing but vice, and Constantius having recalled him, A.D. 354, caused him to be put to death in prison, at the age of twenty-nine.

Gangarĭdæ, a people near the mouths of the Ganges. Ptolemy assigns them a capital, called Ganga Regia, on the western side of the Ganges, which D'Anville places in latitude 24° 50′, and makes the site to coincide with that of *Raji-mohol*. The Gangaridæ were allies of the Prasii, who lay nearer the Indus towards the northwest. The united forces of these two nations awaited the army of Alexander on the other side of the Hyphasis; but report made them so formidable for numbers and valour, that the wearied and alarmed Macedonians refused to cross the stream, in spite of all the efforts and remonstrances of their king. (*Justin*, 12, 8.—*Curt.*, 9, 2.—*Virg.*, *Æn.*, 3, 27.)

Ganges, a famous river of India, which, in the language of Hindustan, is called *Padda*, and is also named *Burra Gonga*, or the Great River, and *Gonga*, or the river, by way of eminence; and hence the European name of the stream is derived. The Sanscrit name of the Ganges (*Padda*) signifies *foot*, because the Brahmins, in their fabulous legends, make the river to flow from the foot of Beschan, who is the same with Vischnou, or the preserving deity. This great stream, together with the Burrampooter, whose twin-sister it has not unaptly been denominated, has its source in the vast mountains of Thibet. It seeks the plains of Hindustan by the west, and pursues the early part of its course through rugged valleys and defiles. After wandering about eight hundred miles through these mountainous regions, it issues forth a deity to the superstitious yet gladdened Hindu. This river was unknown to Herodotus, as he does not mention it, though it became famous in a century afterward. Its source was for a long period involved in obscurity. A survey, however, has been recently made by the British-Indian government, and it has been found to issue in a small stream, under the name of *Bhagirathy*, from under a mass of perpetual snow, accumulated on the southern side of the *Himmaleh* Mountains, between 31° and 32° north latitude, and 78° and 79° east longitude. It is computed to be 1500 miles in length, and at five hundred miles from its mouth is, during the rainy season, four miles broad and sixty feet deep. Its principal tributaries are the *Jumna*, the *Gogra*, and the *Burrampooter*. The whole number of streams which flow into it are eleven. About two hundred miles from the sea, the Delta of the Ganges commences by the dividing of the river. Two branches, the *Cossimbazzar* and the *Iellinghy*, are given off to the west. These unite to form the *Hoogley*, or *Bhagirathy*, on which the port of *Calcutta* is situated. It is the only branch commonly navigated by ships, and in some years it is not navigable for two or three months. The only secondary branch which is at all navigable for boats, is the *Chandah* River. That part of the Delta which borders on the sea is composed of a labyrinth of creeks and rivers, called the *Sunderbunds*, with numerous islands, covered with the profuse and rank vegetation called jungle, affording haunts to numerous tigers. These branches occupy an extent of two hundred miles along shore. The Ganges rises fifteen feet by the end of June, owing to the heavy rains. The remainder of its rise, which is in all thirty-two feet, is occasioned by the rains which fall in Bengal. By the end of July, all the lower parts of the country adjoining the Ganges, as well as the Burrampooter, are overflowed for a width of one hundred miles, nothing appearing but villages, trees, and the sites of some places that have been deserted. The line of the Ganges which lies between *Gangotree*, or the source of the leading stream, and *Sagor* island, below *Calcutta*, is held particularly sacred. The main body, which goes east to join the *Brahmapootra*, is not regarded with equal veneration. Wherever the river happens to run from south to north, contrary to its usual direction, it is considered peculiarly holy. The places most superstitiously revered are the junctions of rivers, called *Prayags*, the principal of which is that of the *Jumna* with the Ganges at *Allahabad*. In the British courts of justice, the water of the Ganges is used for swearing Hindus, as the Koran is for Mohammedans, and the Gospel for Christians. (*Malte-Brun*, *Geogr.*, vol. 3, p. 18, *seqq.*)

Gangetĭcus Sinus, now the *Bay of Bengal*, into which the Ganges falls.

Ganymēdes, son of Tros and of Callirhoë daughter of the Scamander. He was remarkable for his beauty, and on this account, according to the legend, was carried off to Olympus by an eagle, to be the cup-bearer of Jove, who gave Tros, as a compensation, some horses of the Olympian breed. (*Hom.*, *Il.*, 5, 265, *seq.*—*Id. ib.*, 20, 234, *seq.*—*Hom.*, *Hymn.*, 4, 202.) One of the Cyclic poets (*ap. Schol. ad Eurip.*, *Orest.*, 1390) said, that Jupiter gave Laomedon a golden vine for Ganymede. The son of Tros succeeded Hebe as cup-bearer of the skies. (*Vid.* Hebe.) They who wish to give an historical aspect to this legend, make Ganymedes to have been carried off by Tantalus. The truth is, however, that the fable of Ganymedes, according to Knight, seems to have arisen from some symbolical composition, representing the act of fructifying nature, attended by Power and Wisdom: and this composition would appear to have been at first misunderstood, and afterward misrepresented in poetical fiction. For the lines in the Iliad alluding to it are, as Knight maintains, spurious; and, according to Pindar, the most orthodox, perhaps, of all the poets, Ganymede was not the son of Tros, but a mighty genius or deity, who regulated or caused the overflowings of the Nile by the motion of his feet. (*Schol. in Arat. Phænom.*, v. 282.) His being, therefore, the cup-bearer of Jupiter, means no more than that he was the distributor of the waters between heaven and earth, and, consequently, a distinct personification of that attribute of Jupiter, which is otherwise signified by the epithet Pluvius. Hence he is only another modification of the same personification as Attis, Adonis, and Bacchus; who are all occasionally represented holding the patera or cup; which is also given, with the cornucopiæ, to their subordinate emanations, the local genii; of which many small figures in brass are extant. (*Inquiry into the Symb. Lang.*, &c., § 121. —*Class. Journ.*, vol. 25, p. 42.)

Garamantes (sing. *Garamas*), a people of Africa, south of Fazania, deriving their name from the city of Garama, now *Garmes*. They were slightly known to the Romans under Augustus, in whose time some claim was made to a triumph over them, on which account they are mentioned by Virgil. (*Virg.*, *Æn.*, 4, 198; 6, 795.—*Lucan*, 4, 334.—*Plin.*, 5, 8.—*Sil. Ital.*, 1, 142; 11, 181.)

Garamantis, a nymph, mother of Iarbas, by Jupiter. (*Virg.*, *Æn.*, 4, 198.)

Gargānus, a mountain of Apulia, terminating in a bold promontory of the same name (Garganum Promontorium), now *Punta di Viesti*. Strabo (284) seems to have considered the whole of that extensive neck of land, lying between the bay of *Rodi* and that of *Manfredonia*, as the Garganum Promontorium, for he describes it as running out to sea for the space of 300 stadia, or 37 miles. Scylax seems to refer to this mountain under the name of Arion. (*Periplus*, p. 5.) Frequent allusion is made to this celebrated ridge and headland by the Latin poets, especially on account of its fine groves of oaks. (*Horat.*, *Od.*, 2, 9.—*Id.*, *Ep.*, 2, 1, 200.—*Sil. Ital.*, 8, 630.—*Lucan*, 5, 378.)

Gargaphĭa, a valley near Platæa, with a fountain of the same name, where Actæon was torn to pieces by his dogs. (*Ovid*, *Met.*, 3, 156.) The fountain of Gargaphia was situate about a mile and a half distant

from Platæa, on Mount Cithæron, towards the Athenian frontier. (*Gell, Itin.*, p. 112.)

Gargărus (plur. *a, orum*), one of the summits of Ida, the roots of which formed the promontory of Lectum. It is generally supposed to have been the highest peak of the range, but this honour must be assigned to the ancient Cotylus. (*Hobhouse's Travels*, Lett. 42.) On Gargarus was a town named Gargara. (*Strabo*, 621.) Dr. Hunt gives an interesting account of his ascent of Gargarus. He found the summit covered with snow, and mentions the following particular relative to its ancient name. "I have ventured to record a circumstance which proves on how fanciful a foundation etymological reasonings are founded. Our guide, when he pointed expressively to the snow on the top of the mountain, repeated the words *Gar, gar*, 'Snow, snow,' in which an enthusiastic topographer of the Iliad would easily have traced the ancient name of Gargarus." (*Walpole's Memoirs*, vol. 1, p. 122.—Compare, in relation to Gargarus, *Clarke's Travels, Greece, Egypt*, &c., vol. 3, p. 166.)

Gargettus, a demus or borough of the tribe Ægeïs in Attica, where Eurystheus is said to have been buried. (*Steph. Byz., s. v.—Strabo*, 377.) It was the birthplace of Epicurus. (*Diog. Laert.*, 10, 1.) The modern *Krabato* is supposed to occupy its site. (*Stuart's Ant. of Ath.*, 3, p. 16.—*Spon.*, vol. 2, p. 104.—*Gell's Itin.*, p. 75.)

Garumna, now the *Garonne*, a river of Gaul, which rises in the valley of *Arran*, to the south of *Bertrand*, among the Pyrenees, and falls into the Oceanus Cantabricus, or *Bay of Biscay*. The general course of this river, which extends to about 250 miles, is northwest. After its junction with the Duranius or *Dordogne*, below Burdegala or *Bourdeaux*, it assumes the name of *Gironde*. According to Julius Cæsar's division of Gallia, the Garumna was the boundary of Aquitania, and separated that district from Gallia Celtica. This river is navigable to Tolosa or *Toulouse*, and communicates with the Mediterranean by means of the canal of Louis XIV., about 180 miles long, made through *Languedoc*. (*Mela*, 3, 2.—*Mannert, Geogr.*, vol. 2, p. 117.)

Gaugamēla, a village of Assyria, in the district of Aturia, and about 500 stadia from Arbela. (*Arrian*, 6, 1.) The battle between Alexander and Darius took place near this spot; but, as Arbela was a considerable town, the Greeks chose to distinguish the conflict by the name of the latter. Gaugamela is said to have signified, in Persian, "*the house of the camel*," and to have been so called because Darius, the son of Hystaspes, having escaped upon his camel across the deserts of Scythia, when retreating from the latter country, placed the animal here, and appointed the revenue of certain villages for its maintenance. (*Plut., Vit. Alex.*, c. 31.)

Gaulus, I. a small island adjacent to Melite or *Malta*, now called *Gozo*. (*Plin.*, 3, 8.)—II. Another below the south shore of Crete, now called *Gozo* of *Candia*, for distinction' sake from *Gozo* of *Malta*.

Gaurus, a ridge of mountains bordering on Lake Avernus, and now called *Monte Barbaro*. It was famous for its wines. (*Lucan*, 2, 665, *seqq.*—*Sil. Ital.*, 8, 534.—*Stat. Silv.*, 3, 5, 99.)

Gaza, one of the five Philistine satrapies or principalities, situate towards the southern extremity of Canaan, about 16 miles south of Ascalon (*Itin. Ant.*, p. 150), and a small distance from the Mediterranean. Its port was called Gazæorum Portus. As the name of the city of Gaza appears in the first book of Moses (10, 18), Mela must of course be mistaken, who says it is of Persian origin, and states that Cambyses made this place his chief magazine in the expedition against Egypt. (*Mela*, 1, 11.) It was, however, an important and strongly-fortified place, as being situate so near the borders of that country. Alexander took and destroyed it, after it had made a powerful resistance for the space of two months. (*Arrian*, 2, 27.—*Quintus Curtius*, 4, 6.) Antiochus the Great sacked it, and it was several times taken from the Syrians by the Maccabees. (*Polyb., excerpt. Vales.*—*Maccab.*, 1, 11, 61.—*Josephus, Ant. Jud.*, 13, 21.) It was afterward subjected to new losses, so that St. Luke states (*Acts*, 8, 26) that it was, in his time, a desert place. Erasmus Schmid, Beza, and Le Moyne, however, following the Syriac version, refer the word ἔρημος, in the original, not to Gaza, but to the way leading towards it. They are refuted by Reland. Strabo notices "Gaza, the desert," which agrees with the Acts. The place was called Constantia afterward. It is now termed by the Arabs *Rassa*, with a strong guttural expression. The ancient name in Hebrew signifies *strong*. (Compare *Mannert, Geogr.*, vol. 6, pt. 1, p. 263.)

Gebenna or Cevenna, now *Cevennes*, a chain of mountains in Gaul, which separated the Helvii from the Arverni, in that part of the Roman province corresponding to the modern *Languedoc*. The Pyrenees join the Cevennes, these last the Vosges, which in their turn unite with Jura to the south, and form the Ardennes to the north. The name Cebenna appears to contain the Celtic radical *Pen* or *Ben*, "a summit," so that the name probably meant "the lofty range." (*Malte-Brun, Geogr.*, vol. 4, p. 389, *Brussels ed.*)

Gedrosĭa, a sandy and barren province of Persia, south and southeast of Carmania, and lying along the Mare Erythræum. It is now called *Mekran*. In passing through this country, the army of Alexander underwent very great hardships, from want of water and provisions, and from columns of moving sand. Its principal city was Pura, now *Fohrea*. (*Strabo*, 720.—*Arrian*, 6, 23, *seqq.*) Wahl compares the name Gedrosia with the Persian *dshiaadurueschi*, "rough," "stormy," "boisterous," from the boisterous and stormy waves that beat upon its coast. (*Vorder und Mittel-Asien*, p. 585.)

Gĕla, I. a river of Sicily, to the east of the Himera, and falling into the sea on the southeastern coast, near the city of the same name. The appellation Gela is said to have been given to it from the icy coldness of its waters, the term *gela* (compare the Latin *gelu*) having the meaning of "ice" in the languages of the Opici and Siculi. (*Steph. Byz., s. v.*) Virgil applies the epithet *immanis* to Gela, meaning, according to some, the city, or, as others think, the river. The former opinion is the more correct one. The city was termed by the poet "immanis" ("*of monster-symbol*"), in allusion to the Minotaur on its coins. Those, however, who refer the epithet to the river, make it signify "cruel," i. e., perilous, and consider it as alluding to the numerous whirlpools in this stream, whence Ovid remarks, "*Et te vorticibus non adeunde Gela.*" (*Fast.*, 4, 470.—*Virg., Æn.*, 3, 702.) The modern name of the Gela is, according to Cluverius, the *Ghiozzo*, or "Icy river."—II. A city of Sicily, on the southeastern coast, a short distance from the sea and from the mouth of the river of the same name. (*Vid.* Gela, I.) It was founded by a joint colony from Crete and from Lindus in the island of Rhodes, 45 years after the foundation of Syracuse. (*Herod.*, 7, 153.—*Thucyd.*, 6, 4.) Gela became one of the most powerful of the Grecian colonies in Sicily, and, 108 years after its own foundation, it colonized Agrigentum. This state of prosperity continued until the time of Gelon, who removed a large part of its inhabitants to Syracuse. After this it sank in importance, and never recovered its former power, but received another blow at a later period, when Dionysius the elder, being unable to save the place from the Carthaginians, carried off all the people to his capital. (*Vid.* Dionysius I.) The Geloans subsequently returned to their city, but only to encounter new mis-

fortunes. Agathocles, suspecting the inhabitants of favouring the Carthaginians, suddenly made himself master of Gela, put to death 4000 of the wealthiest citizens, confiscated their property, and placed a garrison in the city. The final blow was at last received from its own colony Agrigentum. Phintias, tyrant of this latter place, wishing to perpetuate his name, built the small but commodious city of Phintias, called after himself, and transferred to it all the inhabitants of Gela. From this period, therefore, 404 years after its foundation, the city of Gela ceased to exist. On a part of the ancient site stands the modern *Terra Nova*. The plains around Gela (*Campi Geloi*) were famed for their fertility and beauty. (*Diod. Sic.*, 11, 25.—*Id.*, 13, 98.—*Id.*, 19, 108.—*Id.*, 20, 31.—*Id.*, 22, 2.—*Strabo*, 418.—*Mannert, Geogr.*, vol. 9, pt. 2, p. 345.)

Gellius, Aulus (or, as some manuscripts give the name, Agellius), a Latin grammarian, born at Rome in the early part of the second century, and who died at the beginning of the reign of Marcus Aurelius. We have but few particulars of his life. We know that he studied rhetoric under Cornelius Fronto at Rome, and philosophy under Phavorinus at Athens, and that, on his return to Rome, while still at an early age, he was made one of the centumviri or judges in civil causes. (*Noct. Att.*, 14, 2.) Gellius has left behind him one work entitled *Noctes Atticæ*, "Attic Nights." It was written, as he informs us in the preface, during the winter evenings in Attica, to amuse his children in their hours of relaxation. It appears, from his own account, that he had been accustomed to keep a commonplace book, in which he entered whatever he heard in conversation, or met with in his private reading, that appeared worthy of remembrance. In composing his "*Noctes Atticæ*" he seems merely to have copied the contents of his commonplace book, with a little alteration in the language, but without any attempt at classification or arrangement. The work contains anecdotes and arguments, scraps of history and pieces of poetry, and dissertations on various points in philosophy, geometry, and grammar. Amid much that is trifling and puerile, we obtain information on many subjects relating to antiquity, of which we must otherwise have been ignorant. It is divided into twenty books, which are still extant, excepting the eighth and the beginning of the seventh. He mentions, in the conclusion of his preface, his intention of continuing the work, which he probably, however, never carried into effect.—The style of Aulus Gellius is in general negligent and incorrect. In his eagerness to imitate the old writers, he is often carried too far, and introduces too many forms of expression from the earlier comic poets, whom he seems most anxious to take for his models in this respect. That he invented, however, any new terms himself seems hardly credible. The best editions of Aulus Gellius are, that of Gronovius, *Lugd. Bat.*, 1706, 4to, and that of Lion, *Götting.*, 1824, 2 vols. 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 310.—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 718.)

Gelon, a native of Gela in Sicily, who rose from the station of a private citizen to be supreme ruler of Gela and Syracuse. He was descended from an ancient family, which originally came from Telos, an island off the coast of Caria, and settled at Gela, when it was first colonized by the Rhodians. During the time that Hippocrates reigned at Gela (B.C. 498–491), Gelon was appointed commander of the cavalry, and greatly distinguished himself in the various wars which Hippocrates carried on against the Grecian cities in Sicily. On the death of Hippocrates, who fell in battle against the Siculi, Gelon seized the supreme power, B.C. 491. Soon afterward a more splendid prize fell in his way. The nobles and landholders (γάμοροι) of Syracuse, who had been driven from the city by an insurrection of their slaves, supported by the rest of the people, applied to Gelon for assistance. This crafty prince, gladly availing himself of the opportunity of extending his dominions, marched to Syracuse, into which he was admitted by the popular party (B.C. 485), who had not the means of resisting so formidable an opponent. (*Herodot.*, 7, 154, *seq.*) Having thus become master of Syracuse, he appointed his brother Hiero governor of Gela, and exerted all his endeavours to promote the prosperity of his new acquisition. In order to increase the population of Syracuse, he destroyed Camarina, and removed all its inhabitants, together with a great number of the citizens of Gela, to his favourite city. By his various conquests and his great abilities, he became a very powerful monarch; and therefore, when the Greeks expected the invasion of Xerxes, ambassadors were sent by them to Syracuse, to secure, if possible, his assistance in the war. Gelon promised to send to their aid two hundred triremes, twenty thousand heavy-armed troops, two thousand cavalry, and six thousand light-armed troops, provided the supreme command were given to him. This offer being indignantly rejected by the Lacedæmonian and Athenian ambassadors, Gelon sent, according to Herodotus, an individual named Cadmus to Delphi, with great treasures, and with orders to present them to Xerxes if he proved victorious in the coming war. (*Herod.*, 7, 157–164.) This statement, however, was denied by the Syracusans, who said that Gelon would have assisted the Greeks, if he had not been prevented by an invasion of the Carthaginians, with a force amounting to three hundred thousand men, under the command of Hamilcar. This great army was entirely defeated near Himera by Gelon, and Theron monarch of Agrigentum, on the same day, according to Herodotus, on which the battle of Salamis was fought. (*Herod.*, 7, 165, *seqq.*) An account of this expedition is also given by Diodorus Siculus (11, 21), who states, that the battle between Gelon and the Carthaginians was fought on the same day as that at Thermopylæ. There seems, indeed, to have been a regular understanding between Xerxes and the Carthaginians, in accordance with which the latter were to attack the Greeks in Sicily, while the Persian monarch was to move down upon Attica and the Peloponnesus.—Gelon appears to have used with moderation the power which he had acquired by violence, and to have endeared himself to the Syracusans by the equity of his government, and by the encouragement he gave to commerce and the fine arts. We are informed by Plutarch, that posterity remembered with gratitude the virtues and abilities of Gelon, and that the Syracusans would not allow his statues to be destroyed together with those of the other tyrants, when Timoleon became master of the city. (*Plut., Vit. Timol.*) He died B.C. 478, and was succeeded by his brother Hiero. (*Aristot., Polit.*, 5, 12.—*Encycl. Us. Knowl.*, vol. 11, p. 108.)

Gelōi, the inhabitants of Gela. (*Virg., Æn.*, 3, 701.)

Gelōnes and Gelōni, a people of Scythia, included by Herodotus (4, 108) among the Budini. The historian speaks of their wooden city called Gelonus, and makes them to have been originally a Grecian race, who transplanted themselves from the trading ports of Greece and settled among the Budini, where they used a language partly Scythian and partly Grecian. This account, however, appears very unsatisfactory. It is better to refer the Geloni to that curious chain which connects the earlier history of Grecian civilization with the regions of the remote East, by means of sacerdotal colonies scattered throughout the wilds of Scythia. (Compare the remarks of Ritter, *Vorhalle*, p. 266.)

Gemoniæ Scalæ, steps at Rome, near the prison called Tullianum, down which the bodies of those who had been executed in prison were thrown into the Fo-

rum, to be exposed to the gaze of the multitude. (*Val. Max.*, 6, 9.—*Liv.*, 38, 59.)

GENĂBUM, a town of the Aureliani, on the Ligeris or *Loire*, which ran through it. It was afterward called Aureliani, from the name of the people, and is now *Orleans*. (*Cæs., B. C.*, 7, 3.—*Lucan*, 1, 440.)

GENAUNI, a people of Vindelicia. (*Vid.* Brenni.)

GENĔVA, a city of the Allobroges, at the western extremity of the Lacus Lemanus or *Lake of Geneva*, on the south bank of the Rhodanus or *Rhone*. The modern name is the same as the ancient. (*Cæs., B. G.*, 1, 6.)

GENSĔRIC (more correctly GEISERICH), king of the Vandals, was the illegitimate brother of Gonderic, whom he succeeded A.D. 429. In the same year he left Spain, which had been partly conquered by the Vandals, and crossed over into Africa, at the solicitation of Boniface, governor of that province, who had been induced, by the arts of his rival Aetius, to rebel against Valentinian III., emperor of the West. Boniface soon repented of the step he had taken, and advanced to meet the invader. But his repentance came too late. The Moors joined the standard of Genseric, and the powerful sect of the Donatists, who had been cruelly persecuted by the Catholics, assisted him against their oppressors. Boniface was defeated, and obliged to retire into Hippo Regius, where he remained till he obtained a fresh supply of troops. Having ventured upon a second battle, and being again defeated, he abandoned the province to the barbarians, and sailed away to Italy. A peace was concluded between Genseric and the Emperor of the West, by which all Africa to the west of Carthage was ceded to the Vandals. This, however, did not long continue, and the city of Carthage was taken by the Vandals, by surprise, A.D. 439. The Emperors of the West and East made great preparations for the recovery of the province, but an alliance which Genseric made with Attila, king of the Huns, effectually secured him against their attempts. Genseric's next object was the formation of a naval power: an immense number of ships were built, and his fleets ravaged the shores of Sicily and Italy. Invited by the Empress Eudoxia, he sailed up the Tiber, A.D. 455, and permitted his soldiers, for the space of fourteen days, to pillage Rome. In A.D. 460 he destroyed the fleet which the Emperor Majorian had collected for the invasion of Africa; and, as his power increased, his ravages became more extensive. The island of Sardinia was conquered, and Spain, Italy, Sicily, Greece, Egypt, and Asia Minor were plundered every year by the Vandal pirates. Leo, the emperor of the East, at last resolved to make a vigorous effort for the recovery of Africa. A great army was assembled, and the command was given to Basilicus. He landed at Bona, and at first met with considerable success, but was at length obliged to retire from the province. After this victory Genseric met with no farther opposition, but remained undisturbed master of the sea till his death, which happened A.D. 477. He was succeeded by his son Hunneric. Genseric was an Arian, and is said to have persecuted the Catholics with great cruelty. (*Procop., de Bell. Vand.*—*Gibbon, Decline and Fall*, c. 33–36.)

GENTĬUS, king of the Illyrians, sold his services to Perses, king of Macedonia, for ten talents, and threw into prison the Roman ambassadors. He was addicted to intemperance, and hated by his subjects. The prætor Anicius conquered him in the space of twenty or thirty days, and led Gentius himself, his wife, brother, and children in triumph at Rome. (*Liv.*, 43, 19, *seqq.*)

GENŬA, now *Genoa*, a celebrated town of Liguria. In the second Punic war, Genua, then a celebrated emporium, took part with the Romans, and was, in consequence, plundered and burned by Mago the Carthaginian. (*Liv.*, 28, 46.) It was afterward rebuilt by the Romans (*Liv.*, 30, 1), and was made a municipium. A curious fact, illustrative of the history of Genua, was brought to light by the discovery of a brazen tablet, in 1506, near the city. This monument informs us, that a dispute having arisen between the Genuatæ and Veiturii, on the subject of their respective boundaries, commissioners were appointed by the Roman senate, A.U.C. 636, to settle the limits of the two territories; and the tablet gives the result of their labours. In the time of Strabo, Genua seems to have been a place of considerable trade, particularly in timber, which was brought from the mountains, where it grew to a great size. Some of it, being richly veined, was used for making tables, which were thought scarcely inferior to those of cedar-wood. Other commodities were cattle, skins, and honey, which the Ligurians exchanged for oil and Italian wine, none being grown on their coast.—In later times we find the name written Janua, from an idea that it was founded by Janus, which Cluver justly rejects as absurd. (*Ital. Ant.*, vol. 1, p. 70.—*Cramer's Ancient Italy*, vol. 1, p. 25, *seqq.*)

GENUCĬA LEX, proposed by the tribune Genucius, A.U.C. 411, that no one should enjoy the same office twice within ten years, nor be invested with two offices in one year. (*Liv.*, 7, 42.)

GENŪSUS, a river of Illyricum. Cellarius places it to the south of the Apsus and north of Apollonia; but Kruse and others make it the same with the Panyasus of Ptolemy, to the south of Dyrrhachium. The modern name, if Cellarius be correct, is the *Semno* or *Siomini*. Kruse, however, makes it the *Iscumi*. (*Bischoff und Möller, Wörterb.*, p. 551.)

GEOPONĬCA (Γεωπονικά), or "a treatise on Agriculture" (from γέα, γῆ, "*the earth*," and πονέω, "*to bestow labour upon*"), the title of a compilation, in Greek, of precepts on rural economy, extracted from ancient writers. The compiler, in his proœmium, shows that he was living at Constantinople, and dedicated his work to the Emperor Constantine, "a successor of Constantine, the first Christian emperor," stating that he wrote it in compliance with his desire, and praising him for his zeal for science and philosophy, and also for his philanthropic disposition. The emperor here meant is supposed by some to have been Constantine Porphyrogenitus, and the compilation is generally ascribed to Cassianus Bassus, a native of Bithynia, who, however, is stated by others to have lived some centuries before the time of Porphyrogenitus. The question respecting the authorship of the Geoponica has excited much discussion, and Needham, in his edition of the work (*Cantab.*, 1704), has treated the subject at great length. The work is divided into twenty books, which are subdivided into short chapters, explaining the various processes of cultivation adapted to various soils and crops, and the rural labours suited to the different seasons of the year; together with directions for sowing the various kinds of corn and pulse; for training the vine, and the art of wine-making, upon which the author is very diffuse. He also treats of olive-plantations and oil-making, of orchards and fruit-trees, of evergreens, of kitchen-gardens, of the insects and reptiles that are injurious to plants, of the economy of the poultry-yard, of the horse, the ass, and the camel; of horned cattle, sheep, goats, pigs, &c., and the care they require; of the method of salting meat; and, lastly, of the various kinds of fishes. Every chapter is inscribed with the name of the author from whom it is taken, and the compiler gives, at the beginning of the first book, a list of the principal authorities. Other authors besides these are quoted in the course of the work. Two or three chapters are inscribed with the name of Cassianus, who speaks of himself in them as a native of Maratonymus in Bithynia, where he had an estate. (*Geopon.*, 5, 6, *et* 36.) The work is curious, as giving a course of ancient agriculture, collected from the most approved authorities then extant. The best edi-

tion of the Geoponica is that of Niclas, *Lips.*, 1781, 4 vols. 8vo. (*Encycl. Us. Knowl.*, vol. 11, p. 156.—*Schöll, Gesch. Griech. Litt.*, vol. 3, p. 439.)

GEORGĬCA, the title of Virgil's poem on husbandry. (*Vid.* Virgilius.)

GERÆSTUS, a promontory of Eubœa, terminating the island to the southwest. It is now Cape *Mantelo*. (*Homer, Od.*, 3, 176.—*Eurip., Orest.*, v. 992.) There was a well-frequented haven near the promontory. (*Plin.*, 4, 12.—*Steph. Byz.*, *s. v.*)

GERGIS or GERGĪTHA, a city of Dardania in Troas, a settlement of the ancient Teucri, and, consequently, a town of very great antiquity. (*Herod.*, 5, 122. —*Id.*, 7, 43.) Cephalo, an early historian, who is cited by Dionysius of Halicarnassus, Athenæus, and others as having written a history of Troy, was a native of this place. (*Dion. Hal., A. R.*, 1, p. 180.—*Athen.*, 9, p. 393.—*Strab.*, 589.—*Steph. Byz.*, *s. v.* Ἀρίσβη, Γραικός.) Gergis, according to Xenophon, was a place of strength, having an acropolis and very lofty walls, and one of the chief towns held by Mania, the Dardanian princess. (*Xen., Hist. Gr.*, 3, 1, 12.) It had a temple sacred to Apollo Gergithius, and was said to have given birth to the sibyl, who is sometimes called Erythræa, from Erythræ, a small place on Mount Ida (*Dion. Hal.*, 1, 55), and at others Gergithia. In confirmation of this fact, it was observed that the coins of this city had the effigy of the prophetess impressed upon them. (*Phlegon, ap. Steph. Byz.*, *s. v.* Γέργις.) Some of these coins are still extant, and accord with the testimony of Phlegon. They are thus described by numismatic writers: "Caput muliebre adversum laureatum cum stola ad collum R. ΓΕΡ. Sphinx alata sedens Æ., 3." (*Sestini, Lett. Numism.*, t. 1, p. 88.) It appears from Strabo that Gergitha having been taken by Attalus, king of Pergamus, he removed the inhabtants to the sources of the Caïcus, where he founded a new town of the same name. (*Strab.*, 616.) The Romans, according to Livy, made over the territory of the old town to the Ilienses (38, 39). Herodotus, in describing Xerxes' march along the Hellespont, states that he had the town of Dardanus on his left, and Gergitha on the right; it is evident, therefore, that the latter must have been situated inland, and towards Mount Ida. (*Herod.*, 7, 43.—*Cramer's Asia Minor*, vol. 1, p. 84, *seqq.*)

GERGOVĬA, a strong town and fortress of Gaul, belonging to the Arverni. It was situate on a very high mountain, and of difficult access on all sides. It is now *Gergovie*. (*Cæs., B. G.*, 7, 9.)

GERMANĬA. The word Germania was employed by the Romans to designate a country of greater extent than modern Germany. They included under this name all the nations of Europe east of the Rhine and north of the Danube, bounded on the north by the German Ocean and the Baltic, including Denmark and the neighbouring islands, and on the east by the Sarmatians and Dacians. It is difficult, however, to ascertain how far Germany stretched to the East. According to Strabo (289), Germanic tribes dwelt nearly as far as the mouths of the Borysthenes (or *Dnieper*). The northern and northeastern parts of Gaul were also known under the name of Germany in the time of the Roman emperors, after the province of Belgica had been subdivided into *Germania Prima* and *Germania Secunda*.

1. *Origin of the Germanic nations.*

The origin of the Germanic nations is involved in uncertainty. The inhabitants of the beautiful regions of Italy, who had never known a rougher country, could hardly believe that any nation had deserted its native soil to dwell in the forests of Germany, where severe cold prevailed for the greater part of the year, and where, even in summer, impenetrable forests prevented the genial rays of the sun from reaching the ground. They thought that the Germans must have lived there from the beginning, and therefore called them *indigenæ*, or "natives of the soil." (*Tacit., de Mor. Germ.*, 2.) Modern inquiries, however, have traced the descent of the Germanic race from the inhabitants of Asia; since it is now indisputably established that the Teutonic dialects belong to one great family with the Latin, the Greek, the Sanscrit, and the other languages of the Indo-Germanic chain. Von Hammer calls the Germans a Bactriano-Median nation. He makes the name *Germani* or *Sermani*, in its primitive import, to have meant those who followed the worship of Buddha, and hence the Germans, according to him, are that ancient and primitive race who came down from the mountains of Upper Asia, the cradle of the human species, and, spreading themselves over the low country more to the south, gave origin to the Persian and other early nations. Hence the name *Dschermania* applied in early times to all that tract of country which lay to the north of the Oxus. The land of Erman, therefore, which was situate beyond this river, and which corresponds to the modern *Chorasin*, is made by Von Hammer the native home of the Germanic race, and the Germans themselves are, as he informs us, called *Dschermani*, their primitive name, by the Oriental writers down to the fourteenth century. (*Von Hammer, Wien. Jahrb.*, vol. 2, p. 319.—Compare vol. 9, p. 39.) Another remarkable circumstance is, that, besides the name referred to, that of the modern *Prussians* may be found under its primitive form in the Persian tongue. We have there the term *Pruschan* or *Peruschan*, in the sense of "a people." In Meninski (1, p. 533) we have *Berussan* and *Beruschan*, in the sense of "*communitas ejusdem religionis*," while, in Ferghengi Schuuri, *Peruschan* or *Poruschan* more than once occurs. (Vol. 1, B. 182, *V. l. Z.* and *S.* 183, *s. Z.*) Even the name *Sachsen* or *Sassen* (Saxons) is to be found in the Persian tongue, under the form *Sassan*, as indicating not only the last dynasty of the Persian empire (the Sassanides), but also those acquainted with the doctrines of the Dessatin, the old Persian dialect of which is far more nearly related to the Gothic than the modern Persian to the German. In the Oriental histories, moreover, mention is made of the dynasty of the sons of Boia, in whom we may easily recognise the progenitors of the Boii; while traces of the name of the Catti may be found in that of *Kat*, in Chorasin. (*Fergh. Schuuri*, B. 231.) The Getæ, too, frequently appear under the appellation of the *Dschets* in the history of Timour; and finally, the name of the *Franks* has been traced to the Persian *Ferheng*, "reason" or "understanding." (*Von Hammer*, in *Kruse's Archiv. der Germanischen Völkerstamme*, hft. 2, p. 124, *seqq.*) Even as early as the time of Herodotus, the name of the Τερμάνιοι (*Germanii*) appears among the ancient Persian tribes (*Herod.*, 1, 125), while the analogies between the Persian and German are so striking as to have excited the attention of every intelligent scholar. Von Hammer has promised to show remarkable affinities between upward of 4000 German and Persian words. (*Archiv.*, p. 126, *not.*) And, besides all this, an ancient Georgian MS. of laws, recently brought to light, proves conclusively, that the Georgian nation had among them *ordeals* precisely similar to those of the early Germans, and also the same judicial forms of proceeding, and the same system of satisfactions to be paid in cases of homicide, according to the rank of the party slain. (*Annal. de legislat. et de Jurisprudence, Nro.* 40, *Paris*, 1829.—Compare, on the general question of German and Persian affinities, *Adelung, Mithradates*, vol. 1, p. 278, *seqq.*—*Id. ib.*, vol. 2, p. 170, *seqq.*—*Ritter, Erdkunde*, vol. 2, p. 674.—*Id., Vorhalle*, p. 307.—*Norberg, de Orig. Germ.*, p. 591.—*Link, Urwelt*, p. 170.—*Pfister, Gesch. der Deutsch.*, vol. 1, p. 24, *seqq.*, p. 519, *seqq.*) Now, if these resp-

ists be true, and they are acknowledged to be so by every scholar who has examined them, the commonly-received derivation of the name *Germani* falls to the ground. The advocates for this etymology maintain, that the appellation in question comes from *wer*, "war," and *mann*, "a man," and that "*Germani*" therefore means "men of war" or "warriors," the Roman alphabet, in consequence of its not having any *w*, converting this letter into a soft *g*. They refer also to Tacitus, who states, that the Tungri first assumed this name on crossing the Rhine, and that it gradually spread over the whole nation. (*De Mor. Germ.*, 2.) Others again assert, that the term is of Celtic origin, and was first applied by the Gauls to their German conquerors, and they deduce it from the Celtic *gerr*, "war," and *mann*, "a man." (*Lemaire, Ind. Geogr., ad Cæs., s. v.*, p. 269.) The true origin of the name, however, as has already been remarked, must be sought in the remote East.—There was also another national name which the Germans applied to themselves, and that was *Teutones*. In this we recognise at once the root of the modern term *Deutsche* or *Teutsche;* and the appellation would seem to have come from the old German word *Diet*, "a people," and to have been used as a name for the whole German race, considered as forming but one people, though divided into many independent tribes. (*Klemm, Germ. Alterthumsk.*, p. 79.)

2. Geographical acquaintance with Ancient Germany.

The Greeks and Romans had very little knowledge of Germany before the time of Julius Cæsar, who met with several Germanic tribes in Gaul, and crossed the Rhine on two occasions, rather with the view of preventing their incursions into Gaul, than of making any permanent conquests. His acquaintance was, however, limited to those tribes which dwelt on the banks of the Rhine. Under the early Roman emperors many of these tribes were subdued, and the country west of the Visurgis (or *Weser*) was frequently traversed by the Roman armies. But at no period had the Romans any accurate knowledge of the country east of this river; and it is therefore difficult to fix with certainty the position of the German tribes, particularly as the Germans were a nomade people. Some parts of Germany were inhabited by the Gauls, who were, according to Cæsar (*B. G.*, 6, 24), the more warlike nation in early times. Tacitus, at a later day, divides the Germans into three great tribes, which were subdivided into many smaller ones: 1. the Ingævones, bordering on the ocean. 2. Herminones, inhabiting the central parts. 3. Istævones, including all the others. Pliny (4, 14) makes five divisions: 1. Vindili, including the Burgundiones, Varini, Carini, and Gullones. 2. Ingævones, including the Cimbri, Teutones, and Chauci. 3. Istævones, near the Rhine, including the midland Cimbri. 4. Herminones, inhabiting the central parts, including the Suevi, Hermunduri, Catti, and Cherusci. 5. Peucini and Bastarnæ, bordering on the Dacians.

3. Manners and Customs of the Ancient Germans.

Our principal information on this subject is derived from Tacitus, who wrote a separate treatise on the manners and customs of the Germanic tribes, entitled "*De Situ, Moribus, et Populis Germaniæ.*" Occasional notices and scattered hints are also found in the works of other ancient authors, particularly in the Gallic commentaries of Cæsar.—A nation free from any foreign intermixture (say the Roman writers), as is proved by their peculiar national physiognomy, inhabits the countries beyond the Rhine, with fierce blue eyes, deep yellow hair, a robust frame, and a gigantic height; inured to cold and hunger, but not to thirst and heat, warlike, honest, faithful, friendly and unsuspicious towards friends, but towards enemies cunning and dissembling; scorning every restraint, considering independence as the most precious of all things, and therefore ready to give up life rather than liberty. Unacquainted with the arts of civilization, ignorant of agriculture and of the use of metals and letters, the German lives in his forests and pastures, supported by the chase, and the produce of his herds and flocks; his life being divided between inaction, sensual pleasures, and great hardships. In time of peace, sleep and idleness, by day and night, are the sole pleasure of the indolent, discontented warrior, who longs for war, and manly, dangerous adventures. Till these arrive, he surrenders himself, with all the passion of unrestrained nature, to drinking and gaming. A beverage, prepared with little art from wheat and barley, indemnifies him for the absence of the juice of the grape, which nature has denied him, and exhilarates his noisy feasts. His personal liberty is not too precious to be staked on the cast of a die; and, faithful to his word, he suffers himself to be fettered, without resistance, by the lucky winner, and sold into distant slavery. The form of government, in the greater part of Germany, is democratic. The German obeys general and positive laws less than the casual ascendancy of birth or valour, of eloquence or superstitious reverence. On the shores of the Baltic there are several tribes which acknowledge the authority of kings, without, however, resigning the natural rights of man. Mutual protection forming the tie which unites the Germans, the necessity was early felt of rendering individual opinion subject to that of the majority; and these few rude outlines of political society are sufficient for a nation destitute of high ambition. The youth, born of free parents and ripened to manhood, is conducted into the general assembly of his countrymen, furnished with the shield and spear, and received as an equal and worthy member of their warlike republic. These assemblies, consisting of men able to bear arms, and belonging to the same tribe, are summoned at fixed periods or on sudden emergencies. The free vote of the members of these councils decides on public offences, the election of magistrates, on war or peace. For though the leaders are allowed to discuss all subjects previously, yet the right of deciding and executing is solely with the people. Impatient of delay, and obeying the impulse of their passions, without regard to justice or policy, the Germans are quick in adopting resolutions. Their applause or dissatisfaction is announced by the clashing of their arms or by a murmur. In times of danger a leader is chosen, to whom several tribes submit. The most valiant is selected for this purpose, to lead his countrymen more by his example than his authority. As soon as the danger is past, his authority, reluctantly borne by his free-minded countrymen, ceases. In times of peace, no other superior is known than the princes, who are chosen in the assemblies to distribute justice, or compose differences in their respective districts. Every prince has a guard and a council of 100 persons. Although the Romans called several German princes *kings*, yet these rulers had not so much as the right of punishing a freeman with death, or imprisonment, or blows. A nation to which every kind of restraint was thus odious, and which acknowledged no authority, respected no obligations but those which they imposed upon themselves. To leaders of approved valour the noblest youths voluntarily devoted their arms and services; and as the former vied with each other in assembling the bravest companions around them, so the latter contended for the favour of their leaders. It was the duty of the leader to be the first in courage in the hour of danger, and the duty of his companions not to be inferior to him. To survive his fall was an indelible disgrace to his companions, for it was their most sacred duty to defend his person, and to heighten his glory by their own deeds. The leader fought for victory, his companions, for their

leader. Valour was the grace of man, chastity the virtue of woman. The primitive nations of German origin attached something of a sacred character to the female sex. Polygamy was only permitted to the princes as a means of extending their connexions; divorce was forbidden rather by a sense of propriety than by law. Adultery was considered an inexpiable crime, and was, therefore, very rare. Seduction was not to be excused on any consideration. The religious notions of this race could not but be rude and imperfect. The sun and moon, fire and earth, were their deities, whom they worshipped, with some imaginary beings to whom they ascribed the direction of the most important circumstances of life, and whose will the priests pretended to divine by secret arts. Their temples were caverns, rendered sacred by the veneration of many generations. The ordeals so famous in the middle ages were considered by them infallible in all dubious cases. Religion afforded the most powerful means for inflaming their courage. The sacred standards, preserved in the dark recesses of consecrated caverns, were raised on the field of battle, and their enemies were devoted, with dreadful imprecations, to the gods of war and thunder. The valiant only enjoyed the favour of the gods; a warlike life, and death in battle, were considered as the surest means of attaining the joys of the other world, where the heroes were rejoiced by the relation of their deeds, while sitting around the festal table, and quaffing beer out of large horns or the sculls of their enemies. But the glory which the priests promised after death was conferred by the bards on earth. They celebrated in the battle and at the triumphal feasts the glorious heroes of past days, the ancestors of the brave who listened to their simple but fiery strains, and were inspired by them with contempt of death, and kindled to glorious deeds.

4. *History of Ancient Germany.*

The Romans first became acquainted with the ancient Germans in B.C. 113, when they appeared under the name of Teutones and Cimbri, on the confines of the Roman dominion, and then moving south, carried the terror of their arms over Gaul and part of Northern Italy, until overthrown by Marius and Catulus (103 and 101 B.C.). When Julius Cæsar had established himself in Gaul, he became acquainted with a nation then designated by the name of Germans. Arioviatus, the leader of the nation, which had previously inhabited the banks of the Danube, attempted to establish himself in Gaul, but, being defeated by Cæsar, he was obliged to flee beyond the Rhine. Of the fugitives who returned over the Rhine, the nation of the Marcomanni seems to have been formed. Cæsar crossed the Rhine twice; not with the view of making conquests in that wilderness, but to secure Gaul against the destructive irruptions of the barbarians. He even enlisted Germans in his army, first against the Gauls, then against Pompey. He obtained an accurate knowledge of those tribes only that lived nearest to the Rhine, as the Ubii, Sygambri, Usipetes, and Tencteri. The rest of Germany, he was told, was inhabited by the Suevi, who were divided into 100 districts, each of which annually sent 1000 men in quest of booty. They lived more by hunting and pasture than by agriculture, held their fields in common, and prevented the approach of foreign nations by devastating their borders. This account is true, if it is applied to the Germans in general, and if by the 100 districts are understood different tribes.—The civil wars diverted the attention of the Romans from Germany. The confederacy of the Sygambri made inroads into Gaul with impunity, and Agrippa transferred the Ubii, who were hard pressed by them, to the west side of the Rhine. But the Sygambri having defeated Lollius, the legate of Augustus (A.U.C. 739), the emperor himself hastened to the Rhine, erected fortifications along the banks of this river to oppose the progress of the enemy, and gave his stepson Drusus the chief command against them. This general was victorious in several expeditions, and advanced as far as the Elbe. He died A.U.C. 745. Tiberius, after him, held the chief command on the Rhine during two years, and exercised more cunning than force against the Germans. He induced them to enter the Roman service. The bodyguard of Augustus was composed of Germans, and the Cheruscan Arminius was raised to the dignity of knight. From 740 to 755, different Roman generals commanded in those regions. Tiberius, having received the chief command a second time (A.U.C. 756), advanced to the Elbe; and the Romans would probably have succeeded in making Germany a Roman province, but for the imprudence of his successor, Quintilius Varus, by which all the advantages which had been previously gained were lost. His violent measures for changing the manners and customs of the Germans produced a general conspiracy, headed by the Cheruscan Arminius, who had received his education in Rome. Decoyed with three legions into the forest of Teutoberg, Varus was attacked and destroyed with his army. A few fugitives only were saved by the legate Asprenas, who was stationed with three legions in the vicinity of Cologne. The consequence of this victory, gained by the Germans A.D. 9, was the loss of all the Roman possessions beyond the Rhine; the fortress of Aliso, built by Drusus, was destroyed. The Cherusci then became the principal nation of Germany. Four years after, the Romans, under the command of Germanicus, made a new expedition against the Germans; but, notwithstanding the valour and military skill of the young hero, he did not succeed in re-establishing the Roman dominion. The Romans then renounced the project of subjugating the Germans, whose invasions they easily repelled, and against any serious attacks from whom they were secured by the internal dissensions which had arisen in Germany. Maroboduus, who had been educated at the court of Augustus, had united, partly by persuasion and partly by force, several Suevian tribes into a coalition, which is known under the name of the Marcomannic confederacy. At the head of this powerful league, he attacked the great kingdom of the Boii, in the southern part of Bohemia and Franconia, conquered it, and founded a formidable state, whose authority extended over the Marcomanni, Hermunduri, Quadi, Longobardi, and Semnones, and which was able to send 70,000 fighting men into the field. Augustus had ordered Tiberius, with twelve legions, to attack Maroboduus and destroy his power; but a general rebellion in Dalmatia obliged him to conclude a disadvantageous peace. The disasters which afterward befell the Romans in the west of Germany, prevented them from renewing their attempts against the Marcomanni, who ventured to make frequent incursions into the southern parts of Germany. Two powerful nations, therefore, now existed in Germany, the Marcomanni and the Cherusci, who, however, soon became engaged in disputes. On the one hand, the Longobardi and Semnones, disgusted with the oppressions of Maroboduus, deserted his confederacy and joined the Cherusci; and, on the other, Inguiomerus, the uncle of Arminius, having become jealous of his nephew, went over to Maroboduus. After the war between the two rivals had been carried on for a considerable time, according to the rules of the military art, which Arminius and Maroboduus had learned in the school of the Romans, the victory at last remained with the Cherusci. Tiberius, instead of assisting Maroboduus, who had solicited his help, instigated Catualda, king of the Gothe, to fall upon him, forced him to leave his country, and to seek refuge with the Romans. Catualda, however, soon experienced the same fate from the Hermunduri, who now

appear as the principal tribe among the Marcomanni. The Cherusci, after the loss of their great leader, Arminius, A.D. 21, fell from their high rank among the German nations. Weakened by internal dissensions, they finally received a king from Rome, by the name of Italicus, who was the last descendant of Arminius. During his reign they quarrelled with their confederates, the Longobardi, and sunk to an insignificant tribe on the south side of the Hercynian forest. On the other hand, the Catti, who lived in the western part of Germany, rose into importance. The Frisians rebelled on account of a tribute imposed upon them by the Romans, and were with difficulty overpowered; while the Catti, on the Upper Rhine, made repeated assaults on the Roman fortresses on the opposite bank. Their pride, however, was humbled by Galba, who compelled them to abandon the country between the Lahn, the Maine, and the Rhine, which was distributed among Roman veterans. Eighteen years later a dispute arose between the Hermunduri and Catti, on account of the salt-springs of the Franconian Saale. Meanwhile the numerous companions of Maroboduus and Catualda, having settled on the north of the Danube, between the rivers Gran and Morava, had founded under Vannius, whom they had received as king from the Romans, a new kingdom, which began to grow oppressive to the neighbouring tribes. Although Vannius had entered into an alliance with the Sarmatian Iazygæ, he was overpowered by the united arms of the Hermunduri, Lygii, and western Quadi (A.D. 50), and was compelled to fly for refuge to the Romans. His son-in-law, Sido, was now at the head of the government. He was a friend of the Romans, and rendered important services to Vespasian. In the West, the power of the Romans was shaken by the Batavi, so that they maintained themselves with the greatest difficulty. A war now broke out, that was terminated only with the downfall of Rome. The Suevi, being attacked by the Lygii, asked for assistance from Domitian, who sent them 100 horsemen. Such paltry succours only offended the Suevi. Entering into an alliance with the Iazygæ, in Dacia, they threatened Pannonia. Domitian was defeated. Nerva checked them, and Trajan gained a complete victory over them. But, from the time of Antoninus the philosopher, the flames of war continued to blaze in those regions. The Roman empire was perpetually harassed, on two sides by the barbarians, on one side by a number of small tribes, who, pressed by the Goths, were forced to invade Dacia in quest of new habitations. The southern regions were assigned to them in order to pacify them. But a war of more moment was carried on against Rome on the other side, by the united forces of the Marcomanni, Hermunduri, and Quadi, which is commonly called the Marcomannic war. Marcus Aurelius fought against them to the end of his life, and Commodus bought a peace, A.D. 180. Meantime the Catti devastated Gaul and Rhætia, the Cherusci forced the Longobardi back to the Elbe. A.D. 220, new barbarians appeared in Dacia, the Visigoths, Gepidæ, and Heruli, and waged war against the Romans. At the same time, in the reign of Caracalla, a new confederacy appeared in the southern part of Germany, the Alemanni, consisting of Istævonian tribes. Rome, in order to defend its provinces against them, erected the famous *Vallum Romanorum*, the ruins of which are still visible from Ixthausen to Œhringen. But the power of the Romans sank more and more, partly by the incessant struggle against the barbarians, partly by internal agitations. At the time when the Roman power had been weakened by civil wars, in the frequent military revolutions during the government of the emperors, the Franks forced their way as far as Spain, and in the reign of the Emperor Probus they also conquered the island of the Batavi. Thus the Franks and Alemanni were now the most powerful German nations. Under Julian, the former lost the island of the Batavi, which was conquered by the Saxons, and the latter were humbled by the armies of Rome. But this was Rome's last victory. In the beginning of the 5th century, barbarians assailed the Roman empire on all sides. The Vandals, Suevi, and Alans occupied Gaul and Spain. The Burgundians followed them to Gaul, the Visigoths to Italy and Spain; the Burgundians were followed by the Franks, the Visigoths by the Ostrogoths, and these by the Longobardi. Thus began those migrations of the innumerable hosts, that spread themselves from the North and East over all Europe, subduing everything in their course. This event is called the great migration of the nations. (*Encyclopædia Americana*, vol. 5, p. 452, *seqq.*)

Germanicus Cæsar, the eldest son of Drusus Nero Germanicus, and of Antonia the younger, born B.C. 14. He was the nephew of Tiberius and brother of Claudius, afterward emperor. Augustus, on adopting Tiberius, made the latter adopt his nephew Germanicus. At the age of twenty Germanicus served with distinction in Dalmatia, and afterward in Pannonia, and, on his return to Rome, obtained the honours of a triumph. He married Agrippina the elder, granddaughter of Augustus, by whom he had nine children, among others Caligula, and Agrippina the younger, the mother of Nero. In A.D. 12, Germanicus was made consul, and soon after he was sent by Augustus to command the legions on the Rhine. On the news of the death of Augustus, some of the legions mutinied, while Germanicus was absent collecting the revenue in Gaul. He hastened back to the camp, and found it one scene of tumult and confusion. The young soldiers demanded an increase of pay, the veterans their discharge. They had already driven the centurions out of the camp. Some offered their assistance to raise Germanicus to the supreme power, but he rejected their offers with horror, and left his judgment-seat, heedless of the clamour and threats of the mutineers. Having retired with a few friends to his tent, after some consultation on the danger to the empire if the hostile Germans should take advantage of the confusion caused by this sedition of the troops, he determined upon exhibiting to the soldiers fictitious letters of Tiberius, which granted most of their demands, and, the better to appease them, he disbursed to them immediately a considerable sum by way of bounty. He found still greater difficulty, however, in quelling a second mutiny, which broke out on the arrival of legates from the senate, who brought to Germanicus his promotion to the rank of proconsul. The soldiers suspected that they came with orders for their punishment, and the camp became again a scene of confusion. Germanicus ordered his wife Agrippina, with her son Caius Caligula, attended by other officers' wives and children, to leave the camp, as being no longer a place of safety for them. This sight affected and mortified the soldiers, who begged their commander to revoke the order, to punish the guilty, and to march against the enemy. They then began to inflict summary execution on the ringleaders of the mutiny, without waiting for the sanction of their general. A similar scene took place in the camp of two other legions, which were stationed in another part of the country, under the orders of Cæcina. Availing himself of the state of excitement on the part of the soldiers, Germanicus crossed the Rhine, attacked the Marsi, the Bructeri, and other German tribes, and routed them with great slaughter. The following year he defeated the Catti, and, after having burned their city of Mattium (according to Mannert, *Marpurg*), he victoriously returned over the Rhine. Here some deputies of Segestes appeared before him, soliciting, in the name of their master, his assistance against Arminius, the son-in-law of Segestes, by whom the latter was be-

sieged. Germanicus hastened to his rescue, delivered him, and made Thusnelda, wife of Arminius, prisoner. Arminius then prepared for war, and Germanicus collected his forces on the Amisia or *Ems*. A battle ensued. The Roman legions were already receding, when Germanicus renewed the attack with fresh troops, and thus happily averted the rout that threatened him. Arminius retreated, and Germanicus was content to regain the banks of the *Ems*, and retire with honour from a contest which his army could no longer sustain. After having lost another part of his troops during his retreat, by a violent storm, which wrecked the vessels in which they were embarked, he reached the mouths of the Rhine with a feeble remnant of his army, and employed the winter in making new preparations for war against the Germans. He built a fleet of one thousand vessels, in order to avoid the difficult route by land through forests and morasses, and landed at the mouth of the *Ems*. Proceeding thence towards the Visurgis or *Weser*, he found the Cherusci assembled on the opposite bank, with the intention of contesting the passage. Nevertheless, he effected it, and fought a battle which began at daybreak, and terminated to the advantage of the Romans. On the succeeding day the Germans renewed the contest with fury, and carried disorder into the ranks of the Romans, but Germanicus maintained possession of the field. The Germans returned into their forests. Germanicus re-embarked, and, after having experienced a terrible storm, by which part of his fleet was dissipated, went into winter-quarters, but not until he had made another incursion into the territory of the Marsi. Meantime Tiberius wrote repeatedly to his nephew, that he had earned enough of glory in Germany, and that he ought to return to Rome to enjoy the triumph which he had merited. Germanicus asked for another year to complete the subjugation of Germany, but Tiberius, who felt jealous of the glory of his nephew, and of his popularity with the troops, remained inflexible, and Germanicus was obliged to return to Rome, where he triumphed in the following year, A.D. 17. The year after, he was consul for the second time with Tiberius himself, and was sent to the East, where serious disturbances had broken out, with most extensive powers. But Tiberius took care to have a watch over him, by placing in the government of Syria Cnæus Piso, a violent and ambitious man, who seems to have been well qualified for his mission, as he annoyed Germanicus in every possible way, and his wife Plancina seconded him in his purpose. The frank and open nature of Germanicus was no match for the wily intrigues of his enemies. After making peace with Artabanus, king of the Parthians, and calming other disturbances in the East, Germanicus fell ill at Antioch, and, after lingering for some time, died, plainly expressing to his wife and friends around him that he was the victim of the wickedness of Piso and Plancina, meaning most probably that some slow poison had been administered to him. His wife Agrippina, with her son Caius and her other children, returned to Rome with the ashes of her husband. Germanicus was generally and deeply regretted. Like his father Drusus, he was, while living, an object of hope to the Romans. He died A.D. 19, in the thirty-fourth year of his age. Germanicus has been praised for his sincerity, his kind nature, his disinterestedness, and his love of information, which he exhibited in his travels in Greece and Egypt. His military talents appear to have been of a high order. And yet, in the midst of warlike operations, he still found leisure for literary pursuits, and favoured the world with two Greek comedies, some epigrams, and a translation of Aratus into Latin verse. The translation has come down to us in part. (*Vid.* Aratus I.—*Tacit., Ann.*, 1, 31, *seqq.*—*Id., Ann.*, 2, 5.—*Id. ib.*, 2, 53, *seqq.*—*Dio Cass.*, 57, 5, *seqq.*)

GERMANII, one of the ancient tribes of Persia. (*Herod.*, 1, 125.) This circumstance forms an important argument in the question respecting the affinity between the early Germanic and Persian races. (Consult remarks under the article Germania, § 1.)

GERONTHRÆ, a town of Laconia, to the north of Helos, founded by the Achæans long before the invasion of the Dorians and the Heraclidæ, and subsequently colonized by the latter. When Pausanias visited Laconia, he found Gerontbræ in possession of the Eleuthero-Lacones. It contained a temple and grove of Mars, and another temple of Apollo. This ancient town is supposed to have been situated near the village of *Hieraki*, where there are some vestiges. (*Pausan.*, 3, 22.—*Cramer's Anc. Greece*, vol. 3, p. 218.)

GERRA, I. a city of Arabia Deserta, on the Sinus Persicus. It was enriched by commerce, and the principal articles of trade were the perfumes brought from the Sabæi, sent up the Euphrates to Thapsacus, and across the desert to Petra. (*Plin.*, 6, 28.—*Schol. ad Nicand., Alexiph.*, v. 107.) This city, for the construction of whose houses and ramparts stones of salt were used, appears to be represented by that now named *El-Katif*.—II. A city of Ægyptus Inferior, or lower Egypt, in the eastern quarter, about eight miles from Pelusium. Now probably *Maseli*.—III. A city of Syria, in the district of Cyrrhestica, between Bethammaria and Arimara, and near the Euphrates. Now *Suruk*.—IV. According to Ptolemy, a city on the Island Meninx, in the Syrtis Minor, west of the city of Meninx. (*Bischoff und Möller, Wörterb. der Geogr., s. v.*)

GERRHI, a people of Scythia, in whose country the Borysthenes rises. The kings of Scythia were buried in their territories. (*Herodot.*, 4, 71.)

GERRHUS, a river of Scythia, which, according to Herodotus (4, 56), separated from the Borysthenes, near the place as far as which that river was first known. It flowed towards the sea, dividing the territories of the Herdsmen from those of the Royal Scythians, and then fell into the Hypacris. D'Anville makes it the same with the modern *Moloschnijawodi*. Rennell, however, inclines in favour of the *Taszczasc*. (*Geogr. of Herodotus*, p. 71.)

GERYON, GERYŎNES, and GERYŎNES, a celebrated monster, born from the union of Chrysaor with Callirhoë. He had the bodies of three men united: they cohered above, but below the loins they were divided into three. He lived in the island of Erythea, in the Sinus Gaditanus. Geryon was the possessor of remarkable oxen. They were of a purple hue, and were guarded by a herdsman named Eurytion, and by the two-headed dog Orthos, the progeny of Echidna and Typhon. The tenth labour of Hercules was to bring the oxen of Geryon from the island where they were pastured. Having reached Erythea in the golden cup of the Sun-god, he passed the night on Mount Abas. The dog Orthos, discovering him, flew at him, but Hercules struck him with his club, and killed Eurytion who came up to his aid. Menœtius, who kept in the same place the oxen of Hades, having informed Geryon of what had happened, the latter pursued and overtook Hercules as he was driving the cattle along the river Anthemus. Geryon there attacked him, but was slain by his arrows; and Hercules, placing the oxen in the cup, brought them over to the Continent. (*Vid.* Hercules, where an explanation is given of the whole legend respecting the hero, and consult *Apollod.*, 2, 5, 10.)—According to some ancient writers, the oxen of Geryon were brought, not from the island of Erythea, but from Acarnania. Consult on this subject the remarks of Creuzer (*Hist. Græc. Antiquiss. Fragm.*, p. 51, not.).

GESSORIĂCUM, a town of the Morini, in Gaul; it was afterward named Bononia, or Bolonia, and is now *Boulogne*. It appears to be the same with the *Morinorum Portus Britannicus* of Pliny (4, *extr.*). Man-

nert makes it identical with the *Portus Iccius* or *Itius*. (*Mela*, 3, 2.—*Sueton.*, *Vit. Claud.*, 17.—*Eutrop.*, 9, 8.—*Zosim.*, 6, 2.)

GETA, Antonius, younger son of the Emperor Septimius Severus, was born A.D. 190, and made Cæsar and colleague with his father and brother, A.D. 208. The most remarkable circumstance recorded of him is the dissimilarity of his disposition to that of his father and brother, who were both cruel, while Geta was distinguished by his mildness and affability. He is said to have several times reproved his brother Caracalla for his proneness to shed blood, in consequence of which he incurred his mortal hatred. When Severus died at Eboracum (*York*), A.D. 211, he named his two sons as his joint successors in the empire. The soldiers, who were much attached to Geta, withstood all the insinuations of Caracalla, who wished to reign alone, and insisted upon swearing allegiance to both emperors together. After a short and unsuccessful campaign, the two brothers, with their mother Julia, proceeded to Rome, where, after performing the funeral rites of their father, they divided the imperial palace between them, and at one time thought of dividing the empire likewise. Geta, who was fond of tranquillity, proposed to take Asia and Egypt, and to reside at Antioch or Alexandrea; but the Empress Julia with tears deprecated the partition, saying that she could not bear to part from either of her sons. After repeated attempts of Caracalla to murder Geta, he feigned a wish to be reconciled to his brother, and invited him to a conference in their mother's apartment. Geta unsuspectingly went, and was stabbed by some centurions whom Caracalla had concealed for the purpose. His mother Julia tried to shield him, but they murdered him in her arms, and she was stained by his blood, and wounded in one of her hands. This happened A.D. 212. After the murder Caracalla began a fearful proscription of all the friends of Geta, and also of those who lamented his death on public grounds. (*Spartian.*, *Vit. Get.*—*Herodian*, 4, 1, *seqq.*—*Dio Cass.*, 77, 2, *seqq.*)

GETÆ, the name of a northern tribe mentioned in Roman history, inhabiting the country on both banks of the Danube near its estuary, and along the western shores of the Euxine. Those who lived south of the Danube were brought into a kind of subjection to Rome in the time of Augustus (*Dio Cass.*, 51); and their country, called Scythia Parva, and also Pontus, is well known, under the latter name, through the poems which Ovid, in his exile, wrote from Tomi, the place of his residence. He gives in many passages a dismal account of the appearance and manners of the Getæ, especially in elegies seventh and tenth of the fifth book of his *Tristia*. The maritime parts of the country had been in former times colonized by the Greeks, and this may account for the partial civilization of the Getæ south of the Danube, while their brethren north of the same river remained in a state of barbarism and independence. The Getæ are described by Herodotus (4, 93) as living in his time south of the Ister (Danube). He calls them the bravest of the Thracians. The Goths are supposed to have had a common origin with the Getæ. (*Plin.*, 4, 11.—*Mela*, 2, 2.—*Jornand.*, *de Regn. Success.*, p. 50, *seq.*)

GIGANTES, the sons of Cœlus and Terra, who, according to Hesiod, sprang from the blood of the wound which Cœlus received from his son Saturn; while Hyginus calls them sons of Tartarus and Terra. They are represented as of uncommon stature, with strength proportioned to their gigantic size. Some of them, as Cottus, Briareus, and Gyes, had fifty heads and one hundred arms. The giants are fabled by the poets to have made war upon the gods. The scene of the conflict is said to have been the peninsula of Pallene; and with the aid of Hercules the gods subdued their formidable foes. The principal champions on the side of the giants were Porphyrion, Alcyoneus, and Enceladus, on the last of whom Minerva flung the island of Sicily, where his motions cause the eruptions of Ætna. (*Pind.*, *Pyth.*, 8, 15.—*Id.*, *Nem.*, 1, 100.—*Apollod.*, 1, 6.)—It is said that Earth, enraged at the destruction of the giants, brought forth the huge Typhon to contend with the gods. The stature of this monster reached the sky; fire flashed from his eyes; he hurled glowing rocks with loud cries and hissing against heaven, and flame and storm rushed from his mouth. The gods, in dismay, fled to Egypt, and concealed themselves under the forms of various animals. Jupiter, however, after a severe conflict, overcame him, and placed him beneath Ætna. (*Pind.*, *Pyth.*, 1, 29, *seqq.*—*Id.*, *frag. Epinic.*, 5.—*Æsch.*, *Prom. V.*, 351, *seqq.*) The flight of the gods into Egypt is a bungling attempt at connecting the Greek mythology with the animal worship of that country. (*Keightley's Mythology*, p. 262, *seq.*) The giants appear to have been nothing more than the energies of nature personified, and the conflict between them and the gods must allude to some tremendous convulsion of nature in very early times. (*Vid.* Lectonia, and compare *Hermann und Creuzer, Briefe*, &c., p. 164.)—As regards the general question, respecting the possible existence in former days of a gigantic race, it need only be observed, that, if their structure be supposed to have been similar to that of the rest of our species, they must have been mere creatures of poetic imagination; they could not have existed. It is found that the bones of the human body are invariably hollow, and, consequently, well calculated to resist external violence. Had they been solid, they would have proved too heavy a burden for man to bear. But this hollowness, while it is admirably well fitted for the purpose which has just been mentioned, and likewise subserves many other important ends in the animal economy, is not by any means well adapted for supporting a heavy superincumbent weight; on the contrary, it renders the bone weaker, in this respect, than if the latter had been solid. The inference from all this is very plain. Man never was intended by his Maker for a gigantic being, since his limbs could not, in that event, have supported him; and, if giants ever did exist, they must necessarily have been crushed by their own weight. Or, had their bones been made solid, the weight of their limbs would have been so enormous, that these lofty beings must have remained as immoveable as statues. That many of our species have attained a very large size is indisputable, but the world has never seen giants; and in all those cases where the bones of giants are said to have been dug up from the earth, the remains thus discovered have been found to be merely those of some extinct species of the larger kind of animals. A simple mode of life, abundance of nutritious food, and a salubrious atmosphere, give to all organic beings large and graceful forms. The term giant, as used in scripture, originates in an error of translation. In our version of holy writ six different Hebrew words are rendered by the same term *giants*, whereas they merely mean, in general, persons of great courage, wickedness, &c., and not men of enormous stature, as is commonly supposed. Thus, too, when Nimrod is styled in the Greek version a giant before the Lord, nothing more is meant than that he was a man of extensive power.

GINDES. *Vid.* Gyndes.

GIR, a river of Africa, which Ptolemy delineates as equal in length to the Niger, the course of each being probably about 1000 British miles. It ran from east to west, until lost in the same lake, marsh, or desert as the Niger. The Arabian geographer Edrisi seems to indicate the *Ghir* when he speaks of the Nile of the negroes as running to the west, and being lost in an inland sea, in which was the island Ulil. Some have supposed the Gir of Ptolemy to be the river of *Bornou*,

or *Wad-al-Gazel*, which, joining another considerable river flowing from *Kuku*, discharges itself into the Nubia Palus or *Kangra*, and it is so delineated in Rennell's map; but others, seemingly with better reason, apprehend the Gir of Ptolemy to be the *Bahr-Kulla* of Browne, in his history of Africa.

Gladiatorii Ludi, combats originally exhibited at the grave of deceased persons at Rome. They were first introduced there by the Bruti, upon the death of their father, A.U.C. 490, and they thus formed originally a kind of funeral sacrifice, the shades of the dead being supposed to be propitiated with blood. For some time after this they were exhibited only on such occasions. Subsequently, however, the magistrates, to entertain the people, gave shows of gladiators at the Saturnalia and the festival of Minerva. Incredible numbers of men were destroyed in this manner. After the triumph of Trajan over the Dacians, spectacles of this kind were exhibited for 123 days, in which 10,000 gladiators fought. Gladiators were kept and maintained in schools by persons called *lanistæ*, who purchased and trained them. The whole number under one *lanista* was called *familia*. Gladiators were at first composed of captives and slaves, or of condemned malefactors. But afterward also freeborn citizens, induced by hire or by inclination, fought on the arena; some even of noble birth; and, what is still more wonderful, women of rank, and dwarfs. When there were to be any shows, handbills were circulated to give notice to the people, and to mention the place, number, time, and every circumstance requisite to be known. When they were first brought upon the *arena*, they walked round the place with great pomp and solemnity, and after that they were matched in equal pairs with great nicety. They first had a skirmish with wooden files, called *rudes* or *arma lusoria*. After this the effective weapons, such as swords, daggers, &c., called *arma decretoria*, were given them, and the signal for the engagement was given by the sound of a trumpet. As they had all previously bound themselves to contend till the last, the fight was bloody and obstinate; and when one signified his submission by surrendering his arms, the victor was not permitted to grant him his life without the leave and approbation of the multitude. This was done by pressing down their thumbs, with the hands clenched. On the contrary, if the people wished him slain, they turned their thumbs upward. The first of these signs was called *pollicem premere*; the second, *pollicem vertere*. The combats of gladiators were sometimes different, either in weapons or dress, whence they were generally distinguished into the following orders. The *secutores* were armed with a sword and buckler, to keep off the net of their antagonists, the *retiarii*. These last endeavoured to throw their net over the head of their opponent, and in that manner to entangle him, and prevent him from striking. If this did not succeed, they betook themselves to flight. Their dress was a short coat, with a hat tied under the chin with broad riband. They bore a trident in their left hand. The *Threces*, originally Thracians, were armed with a falchion and small round shield. The *myrmillones*, called also *Galli*, from their Gallic dress, were much the same as the *secutores*. They were, like them, armed with a sword, and on the top of their headpiece they wore the figure of a fish embossed, called μόρμυρος, whence their name. The *hoplomachi* were completely armed from head to foot, as their name implies. The *Samnites*, armed after the manner of the Samnites, wore a large shield, broad at the top, and growing more narrow at the bottom, more conveniently to defend the upper parts of the body. The *essedarii* generally fought from the *essedum*, or chariot used by the ancient Gauls and Britons. The *andabatæ*, ἀναβάται, fought on horseback, with a helmet that covered and defended their faces and eyes. Hence *andabatarum more pugnare* is to fight blindfolded. The *meridiani* engaged in the afternoon. The *postulatitii* were men of great skill and experience, and such as were generally produced by the emperors. The *fiscales* were maintained out of the emperor's treasury, *fiscus*. The *dimachæri* fought with two swords in their hands, whence their name. After these cruel exhibitions had been continued for the amusement of the Roman populace, they were abolished by Constantine the Great, near 600 years from their first institution. They were, however, revived under the reign of Constantius and his two successors, but Honorius for ever put an end to these cruel barbarities.

Glauce, I. a daughter of Creon, king of Corinth, called also Creüsa, married to Jason after his separation from Medea.—II. A fountain at Corinth, which was said to have received its name from Glauce, who threw herself into it in order to be freed from the enchantments of Medea. (*Pausan.*, 2, 3.)

Glaucus, I. son of Hippolochus, and grandson of Bellerophon. He was, with Sarpedon, leader of the Lycian auxiliaries of King Priam. Upon the discovery made on the field of battle by him and Diomede, that their grandfathers, Bellerophon, king of Ephyre or Corinth, and Œneus, king of Ætolia, had been remarkable for their friendship, they mutually agreed to exchange their armour, that of Glaucus being of gold, and that of Diomede of brass. Hence arose the proverb, "It is the exchange of Glaucus and Diomede," to denote inequality in things presented or exchanged. Glaucus was slain by Ajax. (*Hom.*, *Il.*, 6, 119, *seqq.*—*Virg.*, *Æn.*, 6, 483.)—II. A sea deity, probably only another form of Poseidon or Neptune, whose son he is, according to some accounts. (*Euanthes*, *ap. Athen.*, 7, p. 296.) Like the marine gods in general, he had the gift of prophecy; and we find him appearing to the Argonauts (*Apoll. Rh.*, 1, 1310, *seq.*), and to Menelaus (*Eurip.*, *Orest.*, 356, *seqq.*), and telling them what had happened, or what was to happen. In later times, sailors were continually making reports of his soothsaying. (*Pausan.*, 9, 22.) Some said that he dwelt with the Nereïdes at Delos, where he gave responses to all who sought them. (*Aristot.*, *ap. Athen.*, *l. c.*) According to others, he visited each year all the isles and coasts, with a train of monsters of the deep (κήτεα), and, unseen, foretold in the Æolic dialect all kinds of evil. The fishermen watched for his approach, and endeavoured by fastings, prayer, and fumigations to avert the ruin with which his prophecy menaced the fruits and cattle. At times he was seen among the waves, and his body appeared covered with muscles, seaweed, and stones. He was heard evermore to lament his fate in not being able to die. (*Plat.*, *Rep.*, 10, 611.—*Schol.*, *ad loc.*)—This last circumstance refers to the common pragmatic history of Glaucus. He was a fisherman, it is said (*Pausan.*, *l. c.*—*Ovid*, *Met.*, 13, 904, *seqq.*), of Anthedon, in Bœotia. Observing one day the fish which he had caught and thrown on the grass to bite it, and then to jump into the sea, his curiosity excited him to taste it also. Immediately on his doing so he followed their example, and thus became a sea-god. Another account made him to have obtained his immortality by tasting the grass, which had revived a hare he had run down in Ætolia. (*Nicand.*, *ap. Athen.*, *l. c.*) He was also said to have built and steered the Argo, and to have been made a god of the sea by Jupiter during the voyage. (*Possis*, *ap. Athen.*, *l. c.*) An account of the story of his love for Scylla will be found under the latter article. (*Keightley's Mythology*, p. 248, *seqq.*)—III. A son of Sisyphus, king of Corinth, by Merope, the daughter of Atlas, born at Potniæ, a village of Bœotia. According to one account, he restrained his mares from having intercourse with the steeds; upon which Venus inspired the former with such fury, that they tore his body to pieces as he re-

turned from the games which Adrastus had celebrated in honour of his father. Another version of the story makes them to have run mad after eating a certain plant at Potniæ. (*Etymol. Mag.*, *s. v.* Ποτνιάδες.—*Hygin.*, *fab.*, 250.—*Virgil*, *Georg.*, 3, 268.—*Heyne*, *ad Virg.*, *l. c.*—*Palæph.*, *de Incred.*, c. 26.—*Schol. ad Eurip.*, *Phæn.*, 1141.)—IV. A son of Minos and Pasiphaë, who, pursuing, when a child, a mouse, fell into a vessel of honey and was smothered. His father, ignorant of his fate, consulted the oracle to know where he was, and received for answer that there was a three-coloured cow in his herd, and that he who could best tell what she was like, could restore his son to life. The soothsayers were all assembled, and Polyidus, the son of Coiranus, said that her colour was that of the berry of the brier, green, red, and, lastly, black. Minos thereupon desired him to find his son; and Polyidus, by his skill in divination, discovered where he was. Minos then ordered him to restore him to life; and, on his declaring his incapacity so to do, shut him up in a chamber with the body of his child. While here, the soothsayer saw a serpent approach the body, and he struck and killed it. Another immediately appeared, and seeing the first one dead, retired, and came back soon after with a plant in its mouth, and laid it on the dead one, which instantly came to life. Polyidus, by employing the same herb, recovered the child. Minos, before he let him depart, insisted on his communicating his art to Glaucus. He did so; but, as he was taking leave, he desired his pupil to spit into his mouth. Glaucus obeyed, and lost the memory of all he had learned. (*Apollod.*, 3, 3, 1.—*Tzetz.*, *ad Lyc.*, 811.) Hyginus makes him to have been restored to life by Æsculapius. (*Hygin.*, *Poet. Astron.*, 2, 14.)

Glaucus Sinus, a gulf of Lycia, at the head of which stood the city of Telmissus or *Macri*, whence in ancient times the gulf was sometimes also called Sinus Telmissius, and whence comes likewise its modern name, Gulf of *Macri*.

Glota or Clota, a river of Britain, now the *Clyde*, falling into the Glota Æstuarium, or *Frith of Clyde*.

Gnatia, a town of Apulia, the same as Egnatia, the name being merely shortened by dropping the initial vowel. (*Vid.* Egnatia.)

Gnidus. *Vid.* Cnidus.

Gnossus. *Vid.* Cnosus.

Gobryas, a Persian, one of the seven noblemen who conspired against the usurper Smerdis. (*Vid.* Darius.)

Gomphi, a city of Thessaly, of considerable strength and importance, and the key of the country on the side of Epirus. It was situate on the borders of the Athamanes, and was occupied by that people not long before the battle of Cynoscephalæ. When Cæsar entered Thessaly, after his joining Domitius at Ægitium, the inhabitants of Gomphi, aware of his failure at Dyrrhachium, closed their gates against him; the walls, however, were presently scaled, notwithstanding their great height, and the town was given up to plunder. In his account of this event, Cæsar describes Gomphi as a large and opulent city. (*Bell. Civ.*, 3, 80.—Compare *Appian*, *B. C.*, 2, 64.) The Greek geographer Meletius places it on the modern site of *Stagous*, or *Kalabachi* as it is called by the Turks (*Geogr.*, p. 388); but Pouqueville was informed that its ruins were to be seen at a place called *Cleïsoura*, not far from *Stagous*. (Vol. 3, p. 339.)

Gonatas, one of the Antigoni. (*Vid.* Gonni.)

Gonni, a town of Thessaly, twenty miles from Larissa, according to Livy (36, 10), and close to the entrance of the gorge of Tempe. It was strongly fortified by Perses in his first campaign against the Romans, who made no attempt to render themselves masters of this key of Macedonia. (*Liv.*, 42, 54.) Antigonus, surnamed Gonatas, was probably born here, since Stephanus of Byzantium gives it as the ethnic derivative of Gonni. The scholiast on Lycophron (v. 904), in commenting on a passage of the poet where this town is alluded to, says it was also called Gonussa. (*Cramer's Ancient Greece*, vol. 1, p. 380.)

Gordiæi, mountains in Armenia, where the Tigris rises.

Gordianus, I., Marcus Antoninus Africanus, born during the reign of the first Antonine, of one of the most illustrious and wealthy families of Rome, made himself very popular during his quæstorship by his munificence, and the large sums which he spent in providing games and other amusements for the people. He also cultivated literature, and wrote several poems, among others one in which he celebrated the virtues of the two Antonines. Being intrusted with the government of several provinces, he conducted himself in such a manner as to gain universal approbation. He was proconsul of Africa A.D. 237. When an insurrection broke out in that province against Maximinus, on account of his exactions, and the insurgents saluted Gordianus as emperor, he prayed earnestly to be excused, on account of his age, being then past eighty, and to be allowed to die in peace; but the insurgents threatening to kill him if he refused, he accepted the perilous dignity, naming his son Gordianus as his colleague, and both made their solemn entry into Carthage amid universal applause. The senate cheerfully confirmed the election, proclaiming the two Gordiani as emperors, and declaring Maximinus and his son to be enemies to their country. Meantime, however, Capellianus, governor of Mauritania, collected troops in favour of Maximinus, and marched against Carthage. The younger Gordianus came out to oppose him, but was defeated and killed, and his aged father, on learning the sad tidings, strangled himself. Their reign had not lasted two months altogether, yet they were greatly regretted, on account of their personal qualities, and the hopes which the people had founded on them. (*Capitol.*, *Vit. Gordian. Tr.*)—II. M. Antonius Africanus, son of Gordianus, was instructed by Serenus Samonicus, who left him his library, which consisted of 62,000 volumes. He was well informed, and wrote several works, but was intemperate in his pleasures, which latter circumstance seems to have recommended him to the favour of the Emperor Heliogabalus. Alexander Severus advanced him subsequently to the consulship. He afterward passed into Africa as lieutenant to his father, and, when the latter was elevated to the throne, shared that dignity with him. But, after a reign of not quite two months, he fell in battle at the age of forty-six, against Capellianus, a partisan of Maximinus. (*Vid.* Gordianus, I.—*Capitolinus*, *Vit. Gordian. Tr.*)—III. Marcus Antoninus Pius, grandson, on the mother's side, of the elder Gordianus, and nephew of Gordianus the younger, was twelve years of age when he was proclaimed Cæsar by general acclamation of the people of Rome, after the news had arrived of the death of the two Gordiani in Africa. The senate named him colleague of the two new emperors Maximus and Balbinus, but in the following year (A.D. 238, according to Blair and other chronologers) a mutiny of the prætorian soldiers took place at Rome, Balbinus and Maximus were murdered, and the boy Gordianus was proclaimed emperor. His disposition was kind and amiable, but at the beginning of his reign he trusted to the insinuations of a certain Maurus and other freedmen of the palace, who abused his confidence, and committed many acts of injustice. In the second year of his reign a revolt broke out in Africa, where a certain Sabinianus was proclaimed emperor, but the insurrection was soon put down by the governor of Mauritania. In the following year, Gordianus being consul with Claudius Pompeianus, married Furia Sabina Tranquillina, daughter of Misitheus, a man of the greatest personal merit, who

was then placed at the head of the emperor's guards. Misitheus disclosed to Gordianus the disgraceful conduct of Maurus and his friends, who were immediately deprived of their offices and driven away from court. From that moment Gordianus placed implicit trust in his father-in-law, on whom the senate conferred the title of "Guardian of the Republic." In the next year, news came to Rome that the Persians under Sapor had invaded Mesopotamia, had occupied Nisibis and Carrhæ, entered Syria, and, according to Capitolinus, had taken Antioch. Gordianus, resolving to march in person against this formidable enemy, opened the temple of Janus, according to an ancient custom which had been long disused, and, setting out from Rome at the head of a choice army, took his way by Illyricum and Mœsia, where he defeated the Goths and Sarmatians, and drove them beyond the Danube. In the plains of Thrace, however, he encountered another tribe, the Alani, from whom he experienced a check; but they having also retired towards the north, Gordianus crossed the Hellespont, and landed in Asia, whence he proceeded into Syria, delivered Antioch, defeated the Persians in several battles, retook Nisibis and Carrhæ, and drove Sapor back to his own dominions. The senate voted him a triumph, and also a statue to Misitheus, to whose advice much of the success of Gordianus was attributed. Unfortunately, however, that wise counsellor died the following year, not without suspicions of foul play being raised against Philippus, an officer of the guards, who succeeded him in the command. In the year after, A.D. 244, Gordianus advanced into the Persian territory, and defeated Sapor on the banks of the Chaboras; but while he was preparing to pursue him, the traitor Philippus, who had contrived to spread discontent among the soldiers by attributing their privations to the inexperience of a boyish emperor, was proclaimed by the army his colleague in the empire. Gordianus consented, but soon after was murdered by the ambitious Philippus. A monument was raised to him by the soldiers, with an inscription, at a place called Zaitha, twenty miles east of the town of Circesium, not far from the left bank of the Euphrates, which continued to be seen until it was destroyed by Licinius, who claimed to be a descendant of Philippus. Gordianus was about twenty years old when he died. His body, according to Eutropius, was carried to Rome, and he was numbered among the gods. His short reign was a prosperous one for Rome. (*Capitol., Vit. Gord. Tert.—Herodian*, 7, 10, *seqq.—Id.*, 8, 6, *seqq.—Eutrop.*, 9, 2.)

GORDĬUM, a city of Galatia in Asia Minor, on the river Sangarius, a little to the east of Pessinus. Here was preserved the famous Gordian knot which Alexander cut. (*Vid.* Gordius.) This place changed its name in the reign of Augustus to Juliopolis, which was given it by Cleo, a leader of some predatory bands in this quarter. After the battle of Actium, he declared for Augustus; and being thus left in safe possession of this city, which was his birthplace, changed its name out of compliment to the memory of Cæsar. (*Justin*, 11, 7.—*Liv.*, 38, 18.—*Curt.*, 3, 1.—*Mannert, Geogr.*, vol. 6, pt. 3, p. 72.)

GORDĬUS, a Phrygian, who, though originally a peasant, was raised to the throne. During a sedition, the Phrygians consulted the oracle, and were told that all their troubles would cease as soon as they chose for their king the first man they met going to the temple of Jupiter mounted on a chariot. Gordius was the object of their choice, and he immediately consecrated his chariot in the temple of Jupiter. The knot which tied the yoke to the draught-tree was made in such an artful manner, that the ends of the cord could not be perceived. From this circumstance, a report was soon spread that the empire of Asia was promised by the oracle to him that could untie the Gordian knot. Alexander, in his conquest of Asia, passed by Gordium; and as he wished to leave nothing undone which might inspire his soldiers with courage, and make his enemies believe that he was born to conquer Asia, he cut the knot with his sword, and from that circumstance asserted that the oracle was really fulfilled, and that his claims to universal empire were fully justified. (*Justin*, 11, 7.—*Curt.*, 3, 1.)

GORGĬAS, a celebrated statesman, orator, and sophist, born at Leontini in Sicily, whence he was surnamed Leontinus. He flourished in the fifth century before the Christian era, during the most brilliant period of the literary activity of Greece, and has been immortalized by the dialogue of Plato which bears his name. The dates of his birth and death are alike uncertain, but the number of his years far outran the ordinary length of human existence, and, in the different statements, ranges between 100 and 109. Whatever may have been the speculative errors of Gorgias, his long life was remarkable for an undeviating practice of virtue and temperance, which secured to his last days the full possession of his faculties, and imparted cheerfulness and resignation in the hour of death. According to Eusebius, Gorgias flourished in the 86th Olympiad, and came to Athens Olymp. 88, 2, or B.C. 427, to seek assistance for his native city, the independence of which was menaced by its powerful neighbour Syracuse. In this mission he justified the opinion which his townsmen had formed of his talents for business and political sagacity, and, upon its successful termination, withdrew from public life and returned to Athens, which, as the centre of the mental activity of Greece, offered a wide field for the display of his intellectual powers and acquirements. He did not, however, take up his residence permanently in that city, but divided his time between it and Larissa in Thessaly, where he is said to have died shortly before or after the death of Socrates. To the 84th Olympiad is assigned the publication of his philosophical work entitled "*Of the Non-Being, or of Nature*" (περὶ τοῦ μὴ ὄντος, ἢ περὶ φύσεως), in which, according to the extracts from it in the pseudo-Aristotelian work "*De Xenophane, Zenone, et Gorgia*," and in Sextus Empiricus, he purposes to show: 1. that absolutely nothing exists: 2. that even if anything subsists, it cannot be known: and, 3. that even if aught subsists and can be known, it cannot be expressed and communicated to others. In the arguments, however, by which he sought to establish these positions, and, generally speaking, in his physical doctrines, Gorgias deferred, in some measure, to the testimony of sense, which the stricter Eleatics rejected absolutely, as inadequate and contradictory. On this account, although the usual statement which directly styles him the disciple of Empedocles is erroneous, it is probable that he drew from the writings of that philosopher his acquaintance with the physiology of the Eleatic school. Subsequently it would appear that Gorgias devoted himself entirely to the practice and teaching of rhetoric, and in this career his professional labours seem to have been attended with both honour and profit. According to Cicero (*de Orat.*, 1, 22.—*Ib.*, 3, 32), he was the first who engaged to deliver impromptu a public discourse upon any given subject. These oratorical displays were characterized by the poetical ornament and elegance of the language, and the antithetical structure of the sentences, rather than by the depth and vigour of the thought; and the coldness of his eloquence soon passed into a proverb among the ancients. As a teacher of rhetoric, Gorgias is said to have first introduced numbers into prose, and to have attached much importance to antitheses both in individual words and in the members of a sentence. (Consult *Hardion, Dissert.*, 11.—*Mem. de l'Acad. des. Inscr.*, &c., vol. 19, p. 204.) It is said, that after a display of eloquence made by him at the Olympic and Pythian Games, a

golden statue was erected to him at Delphi.—Besides some fragments, there are still extant two entire orations ascribed to him, entitled respectively, "*The Encomium of Helen*," and "*The Apology of Palamedes*," two tasteless and insipid compositions, which may, however, not be the works of Gorgias. On this point consult *Foss*, "*De Gorgiæ Leontino Commentatio*," Hal., 1828, who denies their authenticity, which is maintained, on the other hand, by *Schonhörn*, "*De Authentia Declamationum quæ Gorgiæ Leontini nomine extant*," Bresl., 1826. (*Plat., Hipp. Maj.*, p. 282.—*Id., Gorg.*—*Dion. Hal., Jud. de Lys.*, 3, p. 458, *ed. Reiske.*—*Diogenes Laert.*, 8, 58.—*Sext., Emp. adv. Math.*, 7, 65.—*Clinton, Fast. Hell.*, vol. 1, p. 377.—*Preller, Hist. Philos.*, p. 134, *seqq.*—*Schöll, Gesch. Gr. Litt.*, vol. 1, p. 363.)

Gorgo, I. wife of Leonidas, king of Sparta. A fine repartee of hers is given by Plutarch. When a stranger female observed to her, "You Spartan women are the only ones that rule men," she replied, "True, for we are the only ones that give birth to men." (*Plut., Lacon. Apophth.*, p. 227.)—II. The capital of the Chorasmii in Bactriana. It is supposed to correspond to the modern *Urghenz*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 567.)

Gorgŏnes, three celebrated sisters, daughters of Phorcys and Ceto, whose names were Stheno, Euryale, and Medusa, and who were all immortal except Medusa. According to the mythologists, their hairs were entwined with serpents, they had wings of gold, their hands were of brass, their body was covered with impenetrable scales, their teeth were as long as the tusks of a wild boar, and they turned to stone all those on whom they fixed their eyes. (*Apollod.*, 2, 4, 2.—*Tzetz., ad Lyc.*, 838.)—Homer speaks of an object of terror which he calls Gorgo, and the Gorgonian head. He places the former on the shield of Agamemnon (*Il.*, 11, 36), and, when describing Hector eager for slaughter, he says that he had "the eyes of Gorgo and of man-destroying Ares." (*Il.*, 8, 348.) The Gorgeian head was on the ægis of Jupiter (*Il.*, 5, 741), and the hero of the Odyssey fears to remain in Erebus, lest Proserpina should send out "the Gorgeian head of the dire monster" against him. (*Od.*, 11, 633.) Æschylus calls the Gorgons the "three sisters of the Graiæ, winged, serpent-fleeced, hateful to man, whom no one can look on and retain the breath of existence." (*Prom. V.*, 804, *seqq.*) The Gorgons and Graiæ are always mentioned together; and it was while the Graiæ were handing to one another their single eye (*Vid.* Phorcydes) that Perseus intercepted it; and, having thus blinded the guards, was enabled to come on the Gorgons unperceived. (For an account of the legend of Perseus and Medusa, consult each of those articles.) According to R. P. Knight, the Gorgon, or Medusa, in the centre of Minerva's ægis, appears to have been a symbol of the Moon (*Orph. in Clem. Alex., Strom.*, lib. 5, p. 675); exhibited sometimes with the character and expression of the destroying, and sometimes with those of the generative or preserving, attribute; the former of which is expressed by the title of Gorgo, and the latter by that of Medusa. It is sometimes represented with serpents, and sometimes with fish, in the hair; and occasionally with almost every symbol of the passive generative or productive power; it being the female personification of the Disk, by which almost all the nations of antiquity represented the sun; and this female personification was the symbol of the Moon. (*Inquiry into the Symb. Lang., &c.*, § 179.—*Class. Journal*, vol. 26, p. 46.)—Hermann, however, with more probability, makes both the Graiæ and Gorgons to be merely personifications of the terrors of the sea, the former denoting the *white*-crested waves that dash against the rocks on the coast; the latter, the *strong* billows of the *wide* open main. (*Herm., Opusc.*, vol. 2, p. 179, *seq.*) He therefore makes Stheno equivalent to *Valeria*, "the powerful;" Euryale to *Latisolva*, "the wide-rolling;" and Medusa to *Guberna*, "the directress," from her ruling the course of the billows. And he adds, in farther explanation, "*nam et vis undarum semper manet eadem, et fluctuatio: cursus autem mutatur, ventis, annive tempestatibus mutatis.*" Hesiod, therefore, who places the Gorgons in Oceanic isles (*Theog.*, 274, *seqq.*), is more consistent with the early legend than later poets, who almost all assign the Gorgons a dwelling-place in some part or other of Libya. Hence there is great probability in Völcker's reading of Κυρήνης for Κισθήνης in Æschylus (*Prom. V.*, 799.—*Keightley's Mythology*, p. 252, *seqq.*)

Gortys or Gortynia, I. a city of Crete, next to Cnosus in splendour and importance. Strabo writes, that these two cities had in early times entered into a league, which enabled them to reduce nearly the whole of Crete under their subjection; subsequently, however, dissensions having arisen between them, they were constantly engaged in hostilities. Homer speaks of Gortys as a place of great strength (*Il.*, 2, 646), with a territory extending to the sea. (*Od.*, 3, 293.) From other authors we learn that it stood in a plain, watered by the river Lethæus, and at a distance of ninety stadia from the Libyan Sea, on which were situate its two havens, Lebena and Metallum. Formerly this city was of very considerable size, since Strabo reckons its circuit at fifty stadia; but when he wrote it was very much diminished. He adds, that Ptolemy Philopator had begun to enclose it with fresh walls; but the work was not carried on for more than eight stadia. (*Strabo*, 478.)—According to the Arcadian traditions, it had been founded by Gortys, the son of Tegeates; a fact which was, however, denied by the Cretans, who affirmed that Gortys was the son of Rhadamanthus. (*Pausan.*, 8, 1.—Compare *Steph. Byz., s. v.*) It was most probably a Pelasgic city, since, according to Stephanus, it once bore the appellation of Larissa. Apollo was especially revered here, whence he is sometimes called Gortynius. (*Anton., Lib.*, 25.) Jupiter was also worshipped in this place under the title of Hecatombæus. The ruins of this ancient city have been visited by Tournefort, Pococke, and still more recently by Mr. Cockerell, who observed the remains of a theatre and other considerable vestiges. He likewise explored some remarkable excavations near the town, consisting of numerous chambers and galleries, which have been supposed to belong to the celebrated Cretan labyrinth, though this is generally stated to have been situated at Cnosus.—As regards the form of the ancient name, consult remarks under the article Cortona. (*Cramer's Ancient Greece*, vol. 3, p. 383.)—II. A town of Arcadia, near the river Gortynius, and southeast of Heræa. It was distinguished for its temple of Pentelic marble dedicated to Æsculapius. The statue of the god, as well as that of Hygieia, were by Scopas. (*Pausan.*, 8, 28.) The site of Gortys is now called *Atchicolo Castro*.

Gothi, a powerful northern nation, who acted an important part in the overthrow of the Roman empire. The name "*Gothi*," or Goths, appears first in history in the third century, and it was then used by the Roman writers as synonymous with the more ancient one of Getæ, a people who lived on the banks of the lower Danube, near the shores of the Euxine. The Greek writers generally considered the Getæ or Goths as a Scythian tribe. There has been much discussion on the question whether the Getæ or Goths came originally from Scandinavia, or migrated thither from Asia. The old Scandinavian tradition in the Edda makes their chief, Odin or Woden, to have come from the banks of the Dniester to the shores of the Baltic many centuries before the Christian era (*vid* Odinus), and it is to Asia, therefore, that we must look as the native country of the Gothic, or, rather, Teutonic, race. (Consult remarks under the article Germania, § 1.)

About the middle of the third century of our era, the Goths are recorded to have crossed the Dniester, and to have devastated Dacia and Thrace. The Emperor Decius lost his life in opposing them in Mœsia (A.D. 251), after which his successor Gallus induced them by money to withdraw again to their old dwellings on the Dniester. They then seem to have spread eastward, and to have occupied the country about the Cimmerian Bosporus, whence they sailed across the Euxine, occupied Trebisond, and ravaged Bithynia. In the year 269 they landed in Macedonia, but were defeated by the Emperor Claudius II. Three years after, Aurelian gave up Dacia to a tribe of Goths, who are believed to have been the Visigoths or Western Goths, while those who ravaged Asia Minor were the Ostrogoths or Eastern Goths. This distinction of the race into two grand divisions appears about this time. Under Constantine I. the Goths from Dacia invaded Illyricum, but were repelled. Constantine II. afterward allowed a part of them to settle in Mœsia, who seem to have soon after embraced Christianity, as it was for them that Ulphilas translated the Scriptures, about the middle of the 4th century, into the dialect called Mœso-Gothic. About the year 375, the Huns, coming from the East, fell upon the Ostrogoths, and drove them upon the Visigoths, who were living north of the Danube. The latter, being hard pressed, implored permission of the Roman commander to be allowed to cross that river, and take shelter on the territory of the empire. The Emperor Valens consented, and a vast multitude of them were allowed to settle in Mœsia, but soon afterward they quarrelled with the Roman authorities, invaded Thrace, and defeated and killed Valens, who came to oppose them. From that time they exercised great influence over the Byzantine court, either as allies and mercenaries, or as formidable enemies. Towards the end of the 4th century, Alaric, being chosen king of the Visigoths, invaded Northern Italy, but was defeated by Stilicho near Verona. He came again, however, about two years after, and took and plundered Rome. His successor Ataulphus made peace with the empire, and repaired to the south of Gaul, where the Visigoths founded a kingdom, from which they afterward passed into Spain, where a Visigothic dynasty reigned for more than two centuries till it was conquered by the Moors. Meanwhile the Ostrogoths or Eastern Goths, who had settled in Pannonia, after the destruction of the kingdom of the Huns, extended their dominion over Noricum, Rhætia, and Illyricum, and about the year 489 they invaded Italy, under their king Theodoric, and defeated Odoacer, king of the Heruli, who had assumed the title of King of Italy, a title which Theodoric then took for himself, with the consent of the Eastern emperor. Theodoric was a great prince: his reign was a period of rest for Italy, and his wise administration did much towards healing the wounds of that country. But his successors degenerated, and the Gothic dominion over Italy lasted only till 544, when it was overthrown by Narses, the general of Justinian. From this time the Goths figure no longer as a power in the history of Western Europe, except in Spain. We find, however, their name perpetuated long after in Scandinavia, where a kingdom of Gothia existed until the 12th century, distinct from Sweden Proper, until both crowns were united on the head of Charles Swerkerson, A.D. 1161, who assumed the title of King of the Swedes and the Goths, which his successors bear to this day.—On the early history of the Goths, consult Jornandes, "*De Getarum sive Gothorum Origine et Rebus Gestis*;" Isidorus, "*Chronicon Gothorum*;" and Procopius, "*De Bello Gothico*." The first two, however, are not to be trusted implicitly when they treat of the remote genealogy and origin of the Gothic race. (*Encycl. Us. Knowl.*, vol. 11, p. 328, *seq.*)

GRACCHUS, I. Tiberius Sempronius, the father of the Gracchi, married Cornelia, daughter of Scipio Africanus the Elder. He died while his sons were young, having twice filled the office of consul, and, according to Plutarch, obtained two triumphs. After the death of her husband, Cornelia refused all offers of marriage, and devoted herself to the charge and education of her children, who, as Plutarch tells us, were less the inheritors of manly virtue by being sprung from the noblest blood in Rome, than they were its possessors from the careful nurture of their mother Cornelia. (*Plut., Vit. Gracch.*)—II. Tiberius, elder son of the preceding, was born B.C. 163. His mother was the celebrated Cornelia, daughter of the elder Africanus. Tiberius served his first campaign in Africa under his uncle Scipio, and having obtained the office of consul's quæstor, we find him next under Mancinus, the unfortunate commander in the Numantine war. His name, which the Numantines respected from remembering his father's virtues, is said to have procured the terms under which Mancinus obtained safety for his army; but the senate, on his return, was so much displeased at the unfavourable nature of these conditions, that they resolved on giving up all the principal officers to the Numantines. By the good-will, however, of the popular assembly, influenced, as it would seem, by the soldiers and their connexions in the lower classes, it was decided to send Mancinus as the real criminal, and to spare the other officers for the sake of Gracchus. Treatment of this nature was likely to rouse Gracchus against the senate, and make him the friend of the poor; and accordingly, in three years afterward, we find him beginning his short career as a political agitator. He was elected tribune of the commons B.C. 128, and immediately began to attempt the revival of the Licinian Rogations. (*Vid.* Agrariæ Leges.) In so doing he appears to have had in view the two grand principles which that law involved, namely, the employment of freemen in cultivating the soil in preference to slaves, and especially the more generally recognised principle of the equitable division of the public land. Three commissioners were appointed to superintend the working of the new law, which Gracchus had proposed, if we may trust Plutarch, with the approval of some of the most eminent persons of the times, among whom were Mucius Scævola and Crassus the orator. Such general interest was excited by the question, that crowds arrived from all parts of the country to support either side; and there appeared no doubt which way the matter would go when left to the tribes. The aristocracy, however, secured the veto of M. Octavius, one of the tribunes, and thereby quashed the proceedings whenever the law was brought on, which violent mode of opposition led Gracchus to exercise his veto on other questions, stop the supplies, and throw the government into the most complete helplessness. Thus far the contest had been lawful; but at this juncture, Gracchus, irritated by continual opposition, invited Octavius to propose his (Gracchus') ejection from the office of tribune; and on his refusal, pleading the utter uselessness of two men so different in sentiment holding the same office, he put the question to the tribes that Octavius be ejected. When the first seventeen out of the thirty-five tribes had voted for it, Gracchus again implored him to resign; and, on his entreaty proving unsuccessful, polled another tribe, constituting a majority, and sent his officers to drag Octavius from the tribune's chair. The Agrarian law was forthwith passed; and Gracchus himself, his brother Caius, and his father-in-law Appius Claudius, were appointed the commissioners. But the senate, to show their opinion of the whole proceeding, withheld from him the usual allowance of a public officer, giving only about one shilling a day. While things were in this state, the dominions and treasures of Attalus, king of Pergamus, were by him bequeathed to

the Roman people; and, to enhance his own popularity, Gracchus proposed to divide the treasure among the recipients of land under the new law, to enable them to stock their farms; and to commit the management of the kingdom of Pergamus to the popular assembly. This brought matters to a greater pitch of distrust than ever. Gracchus was accused by one senator of aspiring to tyranny, and by another of having violated the sanctity of the tribunitian office in deposing Octavius. On this point Gracchus strove to justify himself before the people, but his opponent seemed to have gained an advantage so great as to induce him to postpone the assembly. When at last he did make his defence, it rested, if Plutarch is correct, on false analogies, and on avoiding the question of the inviolability of a public officer. At this juncture Gracchus seems to have trembled for that popularity which alone preserved him from impeachment; and, lest it should fail, endeavoured to secure his own re-election to the office of tribune. The other party had demurred as to his eligibility to the office two years in succession, and on the day of election this point occupied the assembly till nightfall. Next morning, accompanied by a crowd of partisans, he went to the Capitol; and, on hearing that the senate had determined to oppose him by force, armed his followers with staves, and prepared to clear the Capitol. At this juncture, Scipio Nasica, having in vain called on the consul to take measures for the safety of the state, issued from the temple of Faith, where the senate had assembled, followed by the whole nobility of Rome, awed the mob into flight, seized their weapons, and attacked all who fell in their way. About three hundred fell, and among the slain was Gracchus, who was killed by repeated blows on the head, B.C. 133. (*Plut., Vit. Tib. Gracch.*)—III. Caius, was nine years younger than his brother Tiberius, and at his death was left with Appius Claudius as commissioner for carrying out the Agrarian law. By the death of Appius, and of Tiberius' successor, Licinius Crassus, the commission became composed of Fulvius Flaccus, Papirius Carbo, and himself; but he refrained from taking any part in public affairs for more than ten years after the death of Tiberius. During this time the provisions of his brother's law were being carried out by Carbo and Flaccus; but he does not seem to have begun his career as an independent political leader until the year 123 B.C., when, on his return from Sardinia, where he had been for two years, he was elected tribune of the commons. His first act was to propose two laws, one of which, directed against the degraded tribune Octavius, disqualified all who had been thus degraded from holding any magistracy; and the other, having in view Pompilius, a prominent opponent of the popular party, denounced the banishment of a Roman citizen without trial as a violation of the Roman laws. The first was never carried through; to the latter was added a third, by which Pompilius was banished from Italy, or, according to technical phraseology, interdicted from fire and water. These measures of offence were followed by others, by which he aimed at establishing his own popularity. One of these was a poor-law, by which a monthly distribution of corn was made to the people at an almost nominal price. The effect of this law was to make the population of Rome paupers, and to attract all Italy to partake of the bounty. Next came organic changes, as they would now be called; and of these the most important was the transference of the judicial power from the senators, wholly or in part, to the equestrian order. This measure, according to Cicero, worked well; but, in taking his opinion, we must remember his partiality to the equites, and add to this the fact that his eulogiums occur in an advocate's speech. (*In Verr. Act.*, 1.) Gracchus now possessed unlimited power with the populace; and, at the end of the year, not more than ten candidates having started for the office of tribune, he was again elected. His second tribuneship was mostly employed in passing laws respecting the colonies, in which matter the aristocratical agent, Livius Drusus, outdid him; and, having won the confidence of the people by his apparent disinterestedness, ventured (being himself a tribune) to interpose his veto on one of Gracchus' measures. The appointment of Gracchus, soon after, to the office of commissioner for planting a colony near Carthage took him away from the scenes of his popularity; and, soon after his return, a proposal was made to repeal the very law which he had been engaged in carrying out, relative to the colony in Africa. This law was not his own measure, but that of one Rubrius, another of the tribunes, and was one of those enactments which had weaned from Gracchus the favour of the people, it having been represented by his opponents as an impious act to build again the walls of Carthage, which Scipio had solemnly devoted to perpetual desolation. Gracchus was now a private man, his second tribuneship having expired; but yet, as such, he opposed the proposition to repeal, and, unfortunately for himself, united with M. Fulvius Flaccus, one of the commissioners of the agrarian law, and a man whose character was respected by no party in the republic. The reputation of Gracchus had already suffered from his connexion with Fulvius; and now he took part with him in designs which can be considered as nothing less than treasonable. Charging the senate with spreading false reports, in order to alarm the religious scruples of the people, the two popular leaders assembled a numerous body of their partisans, armed with daggers, and, being thus prepared for violence, they proceeded to the Capitol, where the people were to meet in order to decide on the repeal of the law of Rubrius. Here, before the business of the day was yet begun, a private citizen, who happened to be engaged in offering a sacrifice, was murdered by the partisans of Fulvius and Gracchus, for some words or gestures which they regarded as insulting. This outrage excited a general alarm; the assembly broke up in consternation; and the popular leaders, after trying in vain to gain a hearing from the people, while they disclaimed the violence committed by their followers, had no other course left than to withdraw to their own homes. There they concerted plans of resistance, which, however they might believe them to be justified on the plea of self-defence, were rightly considered by the bulk of the people as an open rebellion against the government of their country. The consul Opimius, exaggerating, perhaps, the alarm which he felt from the late outrage, hastily summoned the senate together; the body of the murdered man was exposed to the view of the people, and the Capitol was secured by break of day with an armed force. The senate, being informed by Opimius of the state of affairs, proceeded to invest him with absolute power to act in defence of the commonwealth, in the usual form of a resolution, "that the consul should provide for the safety of the republic." At the same time Gracchus and Fulvius were summoned to appear before the senate, to answer for the murder laid to their charge. Instead of obeying, they occupied the Aventine Hill with a body of their partisans in arms, and invited the slaves to join them, promising them their freedom. Opimius, followed by the senators and the members of the equestrian order, who, with their dependants, had armed themselves by his directions, and accompanied by a body of regular soldiers, advanced against the rebels, who had made two fruitless attempts at negotiation, by sending to the consul the son of Fulvius. In the mean time the conduct of Caius Gracchus was that of a man irresolute in the course which he pursued, and with too much regard for his country to engage heartily in the criminal attempt into which he had suffered

himself to be drawn. He had left his house, it is said, in his ordinary dress; he had been urgent with Fulvius to propose terms of accommodation to the senate; and now, when the Aventine was attacked, he took personally no part in the action. The contest, indeed, was soon over; the rebels were presently dispersed; Fulvius was dragged from the place to which he had fled for refuge, and was put to death; while Gracchus, finding himself closely pursued, fled across the Tiber, and, taking shelter in a grove sacred to the Furies (more correctly, perhaps, to the goddess Furina), was killed, at his own desire, by a single servant who had accompanied his flight. His head, together with that of Fulvius, was cut off and carried to the consul, in order to obtain the price which had been set upon both by a proclamation issued at the beginning of the engagement; and the bodies, as well as those of all who had perished on the same side, were thrown into the river. In addition to this, the houses of Gracchus and Fulvius were given up to plunder, their property was confiscated, and even the wife of Gracchus was deprived of her own jointure. It is said that in this sedition there perished altogether of the partisans of the popular leaders about 3000, partly in the action, and partly by summary executions afterward, under the consul's orders.—The career of the two Gracchi was, in many respects, so similar, and the circumstances of their death bore so much resemblance to each other, that it is not wonderful if historians should have comprehended both the brothers under one common judgment, and have pronounced in common their acquittal or their condemnation. But the conduct of Caius admits of far less excuse than that of Tiberius; and his death was the deserved punishment of rebellion, while that of his brother was an unjustifiable murder. The character of Caius is by no means as stainless as his brother's; he was more of a popular leader, and much less of a patriot than Tiberius; the one was injured by power, but the other seems from the beginning to have aimed at little else. The elder brother was head of a party which owed its existence to his principles as a politician. The younger took the lead in that party when it had been regularly formed, and, in his eagerness to obtain that post, he regulated his conduct by his wishes. The death of Tiberius may, as we have already remarked, be justly called a murder; that of Caius, or that which he would have suffered had not the slave prevented it, was nothing more than an execution under martial law. (*Plut., Vit. C. Gracch.*—*Encycl. Metropol.*, div. 3, vol. 2, p. 97, *seqq.*)—IV. Sempronius, a Roman nobleman, banished to Cercina, an island off the coast of Africa, for his adulterous intercourse with Julia, the daughter of Augustus. After an exile of 14 years, he was put to death by a party of soldiers sent for that purpose by Tiberius. (*Tacit., Ann.*, 1, 53.)

Gradīvus, an appellation for Mars among the Romans, the etymology of which is quite uncertain. The common derivation is from *gradior*, "to advance," i. e., against the foe. There appears to be some analogy in its formation to that of the Sanscrit *Mahadeva*, i. e., "magnus deus." (*Pott, Etymol. Forsch.*, p. lvii.)

Græcĭa, the country of Greece. (*Vid.* Hellas.)

Græcia Magna. *Vid.* Magna Græcia.

Graiæ. *Vid.* Phorcydes.

Grampĭus Mons, a mountain of Caledonia, forming one of a large range of mountains extending from east to west through almost the whole breadth of modern *Scotland*, from *Loch Lomond* to *Stonehaven*. The range is now called the *Grampian Hills*, and the name is derived from the Mons Grampius, which is mentioned by Tacitus as the spot where Galgacus waited the approach of Agricola, and where was fought the battle so fatal to the brave Caledonians. To the Grampian chain belong *Ben Lomond*, 3262 feet high; *Ben Ledy*, 3009; *Ben More*, 3903; *Ben Lawers*, the chief summit, 4015, &c.

Granicus, a river of Mysia, in Asia Minor, which, according to Demetrius of Scepsis, had its source in Mount Cotylus, belonging to the chain of Ida. (*Strab.*, 602.) It flowed through the Adrastean plain, and emptied into the Propontis, to the west of Cyzicus. This stream, or, more correctly speaking, mountain torrent, is celebrated in history on account of the signal victory gained on its banks by Alexander the Great over the Persian army, B.C. 334. (*Arrian, Exp. Al.*, 1, 13.—*Plut., Vit. Alex.*, c. 24.) The Granicus is the river of *Demotiko* mentioned by Chishull (*Travels in Turkey*, p. 60), and not, as some maintain, the *Ousvola*. (*Cramer's Asia Minor*, vol. 1, p. 35, *seq.*)

Gratiæ, in Greek Charites (Χάριτες), are represented in classical mythology as three young and beautiful sisters, the attendants of Venus. Their names were Aglaia (*Splendour*), Euphrosyne (*Joy*), and Thalia (*Pleasure*). The Lacedæmonians had only two, whom they called Kleta or Klyta, and Phaënne, and a temple in honour of them existed in the time of Pausanias, between Sparta and Amyclæ (3, 18; 9, 35). Some poets name Pasithea as one of the Graces. Nonnus gives their names as Pasithea, Peitho, and Aglaia. (*Dionys.*, 24, 263.)—The idea of the Graces was, according to some, a symbolical personification: Aglaia represented the harmony and splendour of the creation; Euphrosyne, cheerfulness and mirth; and Thalia, feasts and dances. In short, they were an æsthetic conception of all that is beautiful and attractive in the physical as well as in the social world. According to Hesiod (*Theog.*, 907), the Graces were the offspring of Jupiter and Eurynome the daughter of Ocean. Antimachus, on the other hand, made them the daughters of Helius and Ægle. Some, again, called them the children of Bacchus and Venus. Their worship is said to have originated in Bœotia, and Orchomenus, in this country, was its chief seat. The introduction of this worship was ascribed to Eteocles, the son of the river Cephissus. The Graces were at all times, in the creed of Greece, the goddesses presiding over social enjoyment, the banquet, the dance, and all that tended to inspire gayety and cheerfulness. (*Pind., Ol.*, 14, 7, *seqq.*) They are represented as dancing together, or else standing with their arms entwined. They were originally depicted as clothed, but afterward the artists represented them as nude. In the ordinary position of the Graces, two face the observer, while the central one has her look averted. This some fancifully explain as follows: on receiving gifts from friends we ought to be thrice thankful; first, when the gift is conferred; secondly, when away from the party who has conferred them; and, thirdly, when returning the favour! (*Millin, Gall. Mythol.*, *s. v.*—*Keightley's Mythology*, p. 192.)

Gratiānus, I. eldest son of Valentinian I., succeeded, after his father's death, A.D. 375, to a share of the Western Empire, having for his portion Gaul, Spain, and Britain. His brother, Valentinian II., then an infant under five years of age, had Italy, Illyricum, and Africa, under the guardianship, however, of Gratianus, who was therefore, in reality, ruler of all the West. His uncle Valens had the empire of the East. Gratianus began his reign by punishing severely various prefects and other officers who had committed acts of oppression and cruelty during his father's reign. At the same time, through some insidious charges, Count Theodosius, father of Theodosius the Great, and one of the most illustrious men of his age, was beheaded at Carthage. In the year 378 Valens perished in the battle of Adrianople against the Goths, and Gratianus, who was hastening to his assistance, was hardly able to save Constantinople from falling into the hands of the enemy. In consequence of the death of his uncle, Gratianus, finding himself ruler of the whole Roman

empire during the minority of his brother Valentinian, called to him young Theodosius, who had distinguished himself in the Roman armies, but had retired into Spain after his father's death. Gratianus appointed him his colleague, a choice equally creditable to both and fortunate for the empire, and gave him the provinces of the East. Gratianus returned to Italy, and resided for some time at Mediolanum (*Milan*), where he became intimate with St. Ambrose. He was obliged, however, soon after to hasten to Illyricum, to the assistance of Theodosius, and he repelled the Goths, who were threatening Thrace. Thence he was obliged to hasten to the banks of the Rhine, to fight the Alemanni and other barbarians. Having returned to Mediolanum in the year 381, he had to defend the frontiers of Italy from other tribes, who were advancing on the side of Rhætia. Gratianus enacted several wise laws, by one of which he checked mendicity, which had spread to an alarming extent in Italy. He also showed himself stern and unyielding towards the remains of the heathen worship. At Rome he overthrew the altar of Victory, which had continued to exist; he confiscated the property attached to it, as well as all that which belonged to the other priests and the vestals. He also refused to assume the title and insignia of Pontifex Maximus, a dignity till then considered as annexed to that of emperor. These measures gave a final blow to the old worship of the empire; and although the senators, who, for the most part, were still attached to it, sent him a deputation, at the head of which was Symmachus, they could not obtain any mitigation of his decrees. In the year 383, a certain Maximus revolted in Britain, and was proclaimed emperor by the soldiers, to whom he promised to re-establish the temples and the old religion of the empire. He invaded Gaul, where he found numerous partisans. Gratianus, who was then, according to some, on the Rhine, advanced to meet him, but was forsaken by most of his troops, and obliged to hasten towards Italy. Orosius and others, however, state that the emperor received the news of the revolt while in Italy, and that he hurried across the Alps with a small retinue as far as Lugdunum (*Lyons*). All, however, agree in saying that he was seized at Lugdunum, and put to death by the partisans of Maximus. He was little more than 24 years of age, and had reigned about eight years. Historians agree in praising him for his justice and kindness, and his zeal for the public good; and Ammianus Marcellinus, who is not liable to the charge of partiality towards the Christians, adds, that, had he lived longer, he would have rivalled the best emperors of ancient Rome. (*Le Beau, Bas-Empire*, vol. 2, p. 492, *seqq.* — *Encycl. Us. Knowl.*, vol. 10, p. 365.)

Gratius Faliscus, a Latin poet, contemporary with Ovid, by whom he is once mentioned (*Ep. ex Ponto*, 4, ult. 33). He wrote a poem on hunting, entitled *Cynegetica*, of which we have 540 verses remaining. From the silence, however, preserved respecting him by the writers after his time, we may fairly infer that his poem remained in great obscurity, and was only rarely copied: hence we have but one manuscript of it remaining. The production in question is not without merit; still, however, it is somewhat dry. The style is, in general, pure. The best edition is that of Wernsdorff, in the *Poetæ Latini Minores*. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 204.)

Gregorius, I. surnamed Thaumaturgus, or *Wonder-worker*, from the miracles which he pretended to perform. Before his conversion to Christianity, he was known by the name of Theodorus. He was born at Neo-Cæsarea, and was a disciple of Origen, from whom he imbibed the principles of the Christian faith. He was afterward made bishop of his native city, and is said to have left only seventeen idolaters in his diocese, where he had found only seventeen Christians. Of his works there are extant, a panegyrical oration on his master Origen upon leaving his school, a canonical epistle, and some other treatises in Greek, the best edition of which is that of Paris, fol., 1622.—II. Surnamed Nazianzenus (of Nazianzus), a celebrated father of the church, was born in the early part of the fourth century, at Arianzus, a village near the town of Nazianzus in Cappadocia, of which his father was bishop. He studied first at Cæsarea in Cappadocia, afterward at Alexandrea, and lastly at Athens, where he became the friend and companion of Basilius, and where he also met Julian, afterward emperor. At a subsequent period he joined Basilius, who had retired to a solitude in Pontus during the reign of Julian. When Basilius was made archbishop of Cæsarea, he appointed his friend bishop of Zazime, a place of which Gregory gives a dismal account, and which he soon after left to join his father, and assist him in the administration of the church of Nazianzus. He there made himself known for his eloquence in the orations which he addressed to his father's flock. These compositions are remarkable for a certain poetical turn of imagery, and for their mild, persuasive tone. Above all things, he preaches peace and conciliation; peace to the clergy, agitated by the spirit of controversy; peace to the people of Nazianzus, distracted by sedition; peace to the imperial governor, who had come to chastise the town, and whose wrath he endeavours to disarm by appealing to the God of mercy. In an age of sectarian intolerance he showed himself tolerant. He had suffered with his brethren from Arian persecution under the reign of Valens; and after that emperor had taken by violence all the churches of Constantinople from the orthodox or Nicæans, the inhabitants, who had remained attached to that faith, looking about for a man of superior merit and of tried courage to be their bishop, applied to Gregory, who had left Nazianzus after his father's death and had retired into Isauria. Gregory came to Constantinople and took the direction of a private chapel, which he named Anastasia, and whither his eloquence soon attracted a numerous congregation, to the great mortification of the Arians. Theodosius having assumed the reins of government and triumphed over his enemies, declared himself in favour of the orthodox communion, retook the churches which the Arians had seized, and came himself with soldiers to drive them from Santa Sophia, an act which Gregory says looked like the taking of a citadel by storm. Gregory being now recognised as metropolitan, did not retaliate upon the Arians for the past persecutions, but endeavoured to reclaim them by mildness and persuasion. In the midst of the pomp of the imperial court he retained his former habits of simplicity and frugality. His conduct soon drew upon him the dislike of the courtiers and of the fanatical zealots. Theodosius convoked a council of all the bishops of the East, to regulate matters concerning the vacant or disputed sees, which had been for many years in possession of the Arians. The council at first acknowledged Gregory as archbishop, but soon after factions arose in the bosom of the assembly, which disputed his title to the see, and stigmatized his charity towards the now persecuted Arians as lukewarmness in the faith. Gregory, averse to strife, offered his resignation, which the emperor readily accepted. Having assembled the people and the fathers of the council, to the number of one hundred and fifty, in the church of St. Sophia, he delivered his farewell sermon, which is a fine specimen of pulpit eloquence. After recapitulating the tenour of his past life, his trials, the proofs of attachment he had given to the orthodox faith in the midst of dangers and persecution, he replies to the charge of not having avenged that persecution, upon those who were now persecuted in their turn, by observing, that to forego the opportunity of revenging ourselves upon a fallen enemy is the greatest of all tri-

umphs. He then pleads guilty to the charge of not keeping up the splendour of his office by a luxurious table and a magnificent retinue, saying that he was not aware that the ministers of the sanctuary were to vie in pomp with the consuls and commanders of armies. After rebuking the ambition and rivalry of his colleagues, which he compares to the factions of the circus, he terminates by taking an affectionate leave of all those around him, and of the places dear to his memory. This valedictory address is a touching specimen of the pathetic style, dignified and unmixed with querulousness. The orator salutes for the last time the splendid temple in which he is speaking, and then turns towards his humble but beloved chapel of Anastasia, to the choirs of virgins and matrons, of widows and orphans, so often gathered there to hear his voice; and he mentions the short-hand writers who used to note down his words. He next bids "farewell to kings and their palaces, and to the courtiers and servants of kings; faithful, I trust, to your master, but for the most part faithless towards God; farewell to the sovereign city, the friend of Christ, but yet open to correction and repentance; farewell to the Eastern and Western world, for whose sake I have striven, and for whose sake I am now slighted." He concludes with recommending his flock to the guardian angels of peace, in hopes of hearing from the place of his retirement that it is daily growing in wisdom and virtue. (*S. Gregorii Nazianzeni, Opera, Orat.* 32, *ed. Billy.*) This oration was delivered in June, A.D. 381, and a few days after Gregory was on his way to his native Cappadocia. Arrived at Cæsarea, he delivered an impressive funeral oration to the memory of his friend Basilius, who had died there some time before, in which he recalls to mind their juvenile studies at Athens, their long intimacy, and the events of their checkered lives (*Orat.* 20). After paying this last tribute to the memory of his friend, he withdrew to his native Arianzus, where he spent the latter years of his life, far from the turmoil of courts and councils, busy in the cultivation of his garden and in writing poetry, a favourite occupation with him from his youth. Gregory died A.D. 389. Most of his poems are religious meditations. Occasionally the poet attempts to dive into the mysterious destiny of man, and sometimes appears lost in uncertainty and doubt as to the object of human existence; but he recovers himself to do homage to the Almighty wisdom whose secrets will become revealed in another sphere. The adept in the philosophy of ancient Greece is here seen striving with the submissive Christian convert. St. Jerome and Suidas say that Gregory wrote no less than thirty thousand lines of poetry. Some of his poems were published in the edition of his works by the Abbé de Billy, Paris, 1609–11, which contains also his orations and epistles; twenty more poems, under the title of "Carmina Cygnea," were afterward published by Tollius, in his "Insignia Itinerarii Italici," 4to, Utrecht, 1696; and Muratori discovered, and published in his "Anecdota Græca," Padua, 1709, a number of Gregory's epigrams. Of his orations some few turn upon dogmas, especially on that of the Trinity, but most of them are upon morality. He is a soberer writer than his successor Chrysostom, and has more of the calm, impressive eloquence of conviction. He and his friend Basilius brought the oratorical arts of ancient Greece into the service of Christian preaching, and one of Gregory's greatest complaints against Julian is, that that emperor had forbidden Christians the study of Greek literature. In his two orations against Julian he somewhat departs from his usual style, and assumed that of a powerful invective in reply to the panegyrics of Libanius, Eunapius, and other admirers of that emperor. Gregory of Nazianzus has been styled the "Theologian of the Eastern Church:" he might, with as much truth, be styled its most poetical writer. (*Suidas, s. v.*—*Encycl. Us. Knowl.*, vol. 2, p. 442, *seqq.*)—III. A bishop of Nyssa, in Cappadocia, the brother of Basilius. He distinguished himself in the Arian controversy, and died A.D. 396.—IV. *Corinthius*, archbishop of Corinth in the twelfth century. He is chiefly known by his work on dialects (Περὶ διαλέκτων), the best edition of which is that of Schäfer, *Lips.*, 1811, 8vo.

GRUDII, a people of Gallia Belgica, to the northwest of, and tributary to, the Nervii. Traces of their name remain, according to D'Anville, in *la terre de Groude*, above *l'Ecluse*, towards the north, in a part of the country called *Lat-Sand*. Turpin de Crissé is wrong in making the country of the Grudii answer to that of *Bruges*. (*Cæs., B. G.*, 5, 39.—*Lemaire, Ind. Geogr. ad Cæs.*, p. 272.)

GRYLLUS, a son of Xenophon, who killed Epaminondas, and was himself slain, at the battle of Mantinea, B.C. 363. His father was offering a sacrifice when he received the news of his death, and he threw down the garland which was on his head, but replaced it when he heard that the enemy's general had fallen by his hands. (*Ælian, V. H.*, 3, 3.)—Such is the common account. The variations of tradition, however, as to the hand by which Epaminondas fell, prove the importance which his contemporaries attached to that event. Among the claimants, besides the son of Xenophon, were a Spartan, and a Locrian of Amphissa. The Spartan's descendants became a privileged family. The Locrian's received heroic honours from the Phocians. But the Athenians, and the Thebans themselves, assigned the deed to Gryllus, and he was honoured by the Mantineans with a public funeral and statue, and by his fellow-citizens with a conspicuous place in a painting of the battle, representing him in the act of giving the mortal wound. Yet, as he served in the Athenian cavalry, it is difficult to understand how he could have encountered Epaminondas, who was at the head of the Theban infantry. (*Thirlwall's Greece*, vol. 5, p. 151.)

GRYNEUM or GRYNIA, one of the twelve cities of Æolis, situate on the coast of Lydia, near the northern confines, and northwest of Cumæ or Cyme. It was celebrated for the worship of Apollo, who thence derived the surname of *Grynēus*. (*Virg., Eclog.*, 6, 72.—*Æn.*, 4, 345.) The temple of the god was remarkable for its size, and for the beauty of the white marble of which it was built. (*Strabo*, 622.) Kruse makes the site of the ancient place correspond with the modern *Clisselik*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 577.)

GRYPHES, more correctly GRYPES (Γρυπές), griffons, certain animals which, according to Herodotus (3, 116), guarded the gold found in the vicinity of the Arimaspians, a Scythian race, from the attempts of that people to possess themselves of it. (*Vid.* Arimaspi.) Herodotus makes only a passing allusion to the contests between the griffons and Arimaspians, because probably he attached little, if any, belief to it. Ctesias, however, is more diffuse. (*Ind.*, § 12.—Compare *Ælian, N. A.*, 4, 27.—*Plin.*, 7, 2.) The question respecting the Arimaspians has already been discussed. (*Vid.* Arimaspi.) With regard to the griffons, much diversity of opinion prevails among modern scholars. Von Veltheim thinks the story refers to the washing of gold in the desert of Cobi. He supposes this to have been done by slaves for the monarchs of northern India, and the spot to have been carefully guarded by armed men and fierce dogs, the most alarming tales having been at the same time spread concerning these regions, in order to keep off adventurers. (*Von den goldgrabenden Ameisen und Greifen der Alten.—Vermischte Aufs.*, vol. 2, p. 267, *seqq.*) Wahl takes the griffons to be a nation in the northeastern part of Upper Asia, and identical with the Rhipæi. He assigns them for a habitation the range of Mount *Alta*,

and regards them as having practised mining in Upper Asia. Hence, according to him, the gold of the griffons is nothing more than the gold obtained from mines. (*Erdbeschr. von Ost.*, p. 468, *seqq.*) Malte-Brun remarks, that in the mountains where the Indus rises, and where there are gold-mines, eagles and vultures of an enormous size are found, which may have given rise to the fable respecting the griffons. (*Nouvell., Annal. des Voyag.*, vol. 2, p. 380, *seqq.*) Rhode seeks to identify the griffons with the *Dews*, or evil genii of Persian mythology (*Heilige Sage*, p. 237, *seq.*), for which he is justly censured by Von Hammer (*Wien. Jahrb.*, vol. 9, p. 53); and Wilford, with as little probability, refers the account of the griffons to that of the fabled bird of Vischnu, named *Garonda*. (*Asiat. Researches*, vol. 14, p. 373.)—As regards the name *γρύψ* itself, it evidently comes from the Persian *gerifen*, "to seize" (compare the German *greifen*), the root of which, *greif*, has a strong analogy to *γρύψ*. (*Tychsen, ap. Heeren, Ideen*, vol. 1, pt. 2, p. 386.—*Bähr, ad Herod.*, 3, 116, *Excurs.*, 5.)

GYĂROS, a small island of the Archipelago, classed by Stephanus of Byzantium among the Sporades, but belonging rather to the Cyclades. It lay southwest of Andros, off the coast of Attica. So wretched and poor was this barren rock, being inhabited only by a few fishermen, that they deputed one of their number to wait upon Augustus, then at Corinth, after the battle of Actium, to petition that their taxes, which amounted to 150 drachmæ (about 25 dollars), might be diminished, as they were unable to raise more than 100. (*Strab.*, 485.) This island became subsequently notorious, as the spot to which criminals or suspected persons were banished by order of the Roman emperors. (*Juv., Sat.*, 1, 73.—*Id., Sat.*, 10, 70.—*Tacit.*, 3, 68.) The modern name is *Ghioura*. (*Cramer's Anc. Greece*, vol. 3, p. 412.)

GYAS, I. one of the companions of Æneas, who distinguished himself at the games exhibited after the death of Anchises in Sicily. (*Virg., Æn.*, 5, 118.)—II. A Rutulian, son of Melampus, killed by Æneas in Italy. (*Id.*, 10, 318.)

GŸGES (Γύγης), more correctly GYAS (Γύης), a son of Cœlus and Terra, represented as having a hundred hands. He, with his brothers, made war against the gods, and was afterward punished in Tartarus. (*Vid.* Cottus.)

GYGES, a Lydian, to whom Candaules, king of the country, showed his wife with her person exposed. The latter was so incensed, although she concealed her anger at the time, that, calling Gyges afterward into her presence, she gave him his choice either to submit to instant death, or to slay her husband. Gyges chose the latter alternative, married the queen, and ascended the vacant throne, about 718 years before the Christian era. He was the first of the Mermnadæ who reigned in Lydia. He reigned 38 years, and distinguished himself by the presents which he made to the oracle of Delphi. (*Herodot.*, 1, 8, *seqq.*) The wife of Candaules above mentioned was called Nyssia according to Hephæstion.—The story of Rosamund, queen of the Lombards, as related by Gibbon, bears an exact resemblance to this of Candaules. (Compare *Schlosser, Weltgeschichte*, vol. 2, pt. 1, p. 82.)—Plato relates a curious legend respecting this Gyges, which differs essentially from the account given by Herodotus. He makes him to have been originally one of the shepherds of Candaules, and to have descended into a chasm, formed by heavy rains and an earthquake in the quarter where he was pasturing his flocks. In this chasm he discovered many wonderful things, and particularly a brazen horse having doors in it, through which he looked, and saw within a corpse of more than mortal size, having a golden ring on its finger. This ring he took off and reascended to the surface of the earth. Attending, after this, a meeting of his fellow-shepherds, who used to assemble once a month for the purpose of transmitting an account of their flocks to the king, he accidentally discovered that, when he turned the bezil of the ring inward towards himself, he became invisible, and when he turned it outward, again visible. Upon this, having caused himself to be chosen in the number of those who were sent on this occasion to the king, he murdered the monarch, with the aid of the queen, whom he previously corrupted, and ascended the throne of Lydia. (*Plat., de Repub.*, 2, p. 359, *seq.*—Compare *Cic., de Off.*, 3, 9.)

GYLIPPUS, a Lacedæmonian, sent, B.C. 414, by his countrymen to assist Syracuse against the Athenians, which he effected by the overthrow of Nicias and Demosthenes. He afterward joined Lysander off Athens, and aided him by his advice in the capture of that city. Lysander sent him to Lacedæmon with the money and spoils which had been taken, the former amounting to 1500 talents. But Gylippus, unable to resist the temptation, unsewed the bottom of the bags, thus leaving the seals untouched at the top, and abstracted 300 talents. His theft, however, was discovered by means of the memorandum contained in each bag, and to avoid punishment he went into voluntary exile. (*Plut., Vit. Nic.*—*Diod. Sic.*, 13, 106.)

GYMNESIÆ. *Vid.* Baleares.

GYMNOSOPHISTÆ (Γυμνοσοφισταί), or "naked wisemen," a name given by the Greek writers to a certain class of Indian ascetics belonging to the caste of the Brahmins, and who, in accordance with the prevalent belief, thought that, by subjecting the body to sufferings and privations, and by withdrawing from all intercourse with mankind, they could effect a reunion of the spiritual nature of man with the divine essence. Most of these ascetics dispensed almost entirely with the use of clothes, and many of them went entirely naked. Hence the name applied to them by the Greeks. It is expressly commanded in the laws of Manu (6, 2, 3), that a Brahmin, when his children have attained maturity, should retire from the world, and take refuge in a forest. He is required to spend his time in studying the Vedas and in performing penances, for the purpose of "uniting his soul with the divine spirit." (*Manu*, 6, 29.) Many of these hermits appear in former times to have studied the abstract sciences with great success; and they have always been considered by the orthodox Hindus as the wisest and holiest of mankind. (Consult the *Bhagavad Gitâ*, a philosophical poem, forming an episode to the Mahâbhârata, which has been translated into English by Wilkins, *Lond.*, 1787, and into Latin by *Schlegel*, who also edited the Sanscrit text, *Bonn*, 1823.) The Gymnosophists often burned themselves alive, as Calanus did in the presence of Alexander. (*Arrian, Exp. Al.*, 7, 18.—*Plut., Vit. Alex.*, c. 65, *seqq.*—*Diod. Sic.*, 17, 107.)

GYNDES, now *Zeindeh*, a river of Assyria, falling into the Tigris. When Cyrus marched against Babylon, his army was stopped by this river, in which one of the sacred horses was drowned. This so irritated the monarch, that he ordered the river to be divided into 360 different channels by his army, so that after this division it hardly reached the knee. (*Herod.*, 1, 189.) This portrait of Cyrus seems a little overcharged. The hatred which the Greeks bore the Persians is sufficiently known. The motive of Cyrus for thus treating the Gyndes could not be such as is described by Herodotus. That which happened to the sacred horse might make him apprehend a similar fate for the rest of his army, and compel him to divert the river into a great number of canals in order to render it fordable. The Gyndes, at the present day, has reassumed its course to the Tigris, and its entrance into that river is called *Foum-el-Saleh*, or the river of peace, in Arabic. The name given it by the Turks in the place whence it issues, is *Kara-Sou*, or the black river.

GYTHĔUM, the port of Sparta, about 40 stadia from Las (*Pausan.*, 3, 24), and 240 from Sparta itself. (*Strabo*, 363.) Pliny says it was the nearest point to embark from for the island of Crete (4, 5). Gytheum was taken by the Athenians under Tolmidas, who burnt the docks before the Peloponnesian war. (*Diodorus Sic.*, 11, 84.) It was also attacked by the Thebans in their first invasion of Laconia, for three days, but without success. (*Xen., Hist. Gr.*, 6, 5, 32.) It was afterward besieged by the Roman army under the command of T. Q. Flamininus and his brother Lucius, and compelled to surrender. Livy says it was a strong and populous town, and well provided with the means of resistance (34, 29). On the renewal of the war, it was, however, retaken by Nabis. (*Liv.*, 35, 26.—Compare *Polyb.*, 2, 69.) The Gytheats pretended that their city had been built by Hercules and Apollo, whose statues were placed in the forum. Polybius states (5, 19), that the port, distant 30 stadia from the city itself, was both commodious and secure. Strabo remarks, that it was an artificial haven. Gytheum stood a little to the north of the present town of *Marathonisi*. The site is now called *Palæopoli*, but no habitation is left upon it. (*Cramer's Anc. Greece*, vol. 3, p. 192, *seqq.*)

H.

HADES (ᾅδης), the place of departed spirits, according to the Grecian mythology; from *a*, *not*, and *εἰδω*, *to see*, as denoting the lower or invisible world. Its divisions were Elysium and Tartarus, the respective abodes of the good and bad. In the Homeric times, however, this arrangement formed no part of the popular creed. The prevalent belief was merely as follows; that the souls of the departed, with the exception of those who had personally offended against the gods, were occupied in the lower world with the unreal performance of the same actions that had formed their chief objects of pursuit in the regions of day. All the other accompaniments of the fable, the judges, the tribunals, the trials of the dead, &c., are merely posthomeric additions. (*Constant, de la Religion*, vol. 3, p. 383.) As regards the analogy between the terms *hades* and our English word *hell*, it may be remarked, that the latter, in its primitive signification, perfectly corresponded to the former. For, at first, it denoted only what was secret or concealed; and it is found, moreover, with little variation of form, and precisely with the same meaning, in all the Teutonic dialects. (Compare *Junius's Gothic Glossary*, subjoined to the Codex Argenteus, on the word *herkyan*; and the *Diversions of Purley*, vol. 2, p. 377, ed. 1829.) With regard to the situation of *hades*, it seems always to have been conceived, by both Jews and pagans, as in the lower parts of the earth, near its centre, as we should term it, or its foundation (according to the notion of the Hebrews, who knew nothing of its spherical figure), and answering in depth to the visible heavens in height. (Compare, on this whole subject, *Campbell's Gospels*, vol. 1, p. 272, *seqq.*, *Diss.* 6, pt. 2.)

HADRĀNUM, a town of Sicily, near Mount Ætna, having in its vicinity a river of the name of Hadranus. (*Steph. Byz.*, *s. v.*) It was founded by Dionysius. (*Diod. Sic.*, 14, 38.—Compare *Silius Italicus*, 14, 250.)

HADRIĀNUS (Publius Ælius), I. a Roman emperor, born at Rome A.D. 76. He lost his father when ten years of age, and had for his guardians Trajan, who was his relation, and Cornelius Tatianus, a Roman knight. His parent's name was Ælius Hadrianus Afer, and it is conjectured that the surname of Afer was given the latter because he had been governor of Africa, and that he is the same with the Hadrianus who put the martyr Leontius to death at Tripolis, in the reign of Vespasian. (*Bayle, Hist. Dict.*, *s. v.*, vol. 5, p. 670.) Hadrian's father was Trajan's first cousin; for he was the son of Ulpia, the sister of Marcus Ulpius Trajanus, the Emperor Trajan's father. (Compare *Tzschucke, ad Eutrop.*, x. 6.) Hadrian began very early to serve in the army, and was tribune of a legion before Domitian's death. The forces in Lower Mœsia chose him to congratulate Trajan upon his being adopted by Nerva, and it was he that acquainted Trajan with the first news of Nerva's death. He regained the emperor's favour, which he had almost entirely lost by his extravagant expenses and the debts which he had in consequence incurred, and married the grand niece of this prince, Sabina, chiefly through the aid of Plotina the empress. His subsequent rise was rapid, and he was the companion of Trajan in most of his expeditions. He particularly distinguished himself in the war against the Dacians, and was successively appointed prætor, governor of Pannonia, and consul. The orations he composed for Trajan increased his credit. (*Spartian., Vit. Hadr.*) After the siege of Atra, in Arabia, Trajan left him in command of his army, and when he found his death approaching, adopted him, although the reality of this adoption is disputed by some authorities, who attribute his elevation to the intrigues and good offices of Plotina. (*Dio Cass.*, c. 69, vol. 2, p. 1148, *ed. Reimar.*—*Spartian., Vit. Hadr.*, c. 4, p. 45.—*Bayle, Hist. Dict.*, *s. v.* Plotina, vol. 8, p. 433.) On the death of Trajan he assumed the reins of government, with the concurrence of the Syrian army; and the senate readily ratified the act. The first care of Hadrian was to make a peace with the Persians, and to restore all the provinces just taken from them, making the Euphrates the boundary of the Roman empire. He had then to turn his attention to certain revolts and insurrections in Egypt, Libya, and Palestine; and, after quickly concluding a peace with the Parthians, returned to Rome, A.D. 118. The senate decreed him a triumph, and honoured him with the title of Father of his Country; but he refused both, and required that Trajan's image should triumph. He sought popularity by a repeal of fifteen years accumulation of arrears of public debt, by a vast reduction of taxation generally, and by immense largesses to the people. He was less generous to certain senators accused of a plot against him, four of whom, although of consular rank and intimates of Trajan, he caused to be put to death. A year after his return to Rome, Hadrian marched against the Alani, the Sarmatians, and the Dacians, but showed a greater desire to make peace with these barbarians than to extend the progress of the Roman arms. This policy has been attributed to envy of the fame of his warlike predecessor; but a due consideration of the subsequent history of the empire will amply justify him against the imputation; for it had reached an extent which rendered all increase to its limits a source of weakness rather than of strength. Hadrian was an active prince and a great traveller, visiting every province in the empire, not simply to indulge his curiosity, but to inspect the administration of government, repress abuses, erect and repair public edifices, and exercise all the vigilance of personal examination. In A.D. 120, he passed over from Gaul to Britain, where he caused a wall to be built from the mouth of the Tyne to Solway Frith, in order to secure the Roman provinces from the incursions of the Caledonians. (Consult *Hutton's Roman Wall, Lond.*, 1802.) Like Trajan, he lived familiarly with his friends, but was much more suspicious, and could not repose in them the same confidence. When at Rome he cultivated all kinds of literature, conversing with learned men, and giving and receiving information in their society, but not without occasionally displaying an unbecoming jealousy and caprice. Hadrian had again to visit the East to repress the Parthians, who paid little regard to treaties.

On his return he passed the winter at Athens, and was initiated in the Eleusinian mysteries. He published no edict against the Christians, yet they nevertheless endured considerable persecution, until, upon the remonstrance of Quadratus, bishop of Athens, and Aristides, an eminent Christian, he ordered the persecution to cease; but no credit is due to the unauthorised assertion of Lampridius, that he thought of building a temple to our Saviour. His treatment of the Jews, on the other hand, was extremely severe, though ample provocation had been given by that turbulent nation. They had raised disturbances towards the end of Trajan's reign, which were not completely quelled until the second year of Hadrian. But now a more formidable insurrection broke out under Barcochebas ("Son of a Star"), who, though a robber by profession, had given himself out for the Messiah. It required a war of three years to reduce the revolted Jews to complete subjection, and after this was accomplished, there was scarcely any indignity that was not inflicted on the conquered nation. Jerusalem was rebuilt under the new title of Ælia Capitolina, uniting the family name of the emperor with the Roman surname of Jupiter, and in the execution of his plan Hadrian studiously profaned all the places which had been most revered by both Jews and Christians, whom he seems on this occasion to have purposely confounded together. He built a temple in honour of Jupiter Capitolinus upon the mountain where had stood that of the true God; he placed a hog of marble upon the gate of the city which looked towards Bethlehem; he erected in the place where Jesus was crucified a statue of Venus; and in that where he rose from the dead one of Jupiter; in the grotto of Bethlehem, where our Saviour was born, he established the worship of Adonis. The Jews were also forbidden the very sight of Jerusalem, which they were not permitted to enter but on one day in the year, the anniversary of the destruction of the city. After the conclusion of the Jewish war Hadrian returned to Italy, where a lingering illness put a stop to his unsettled mode of life, and eventually terminated his existence. Having no children of his own, Hadrian first adopted for his successor L. Ceronius Commodus, more generally known by the name of Verus, to which last he prefixed that of Ælius after his adoption by the emperor. Verus, however, who was remarkable for nothing but his excessive effeminacy and debauched mode of life, died soon after, and Hadrian made a second selection in the person of the virtuous Antoninus. (*Vid.* Antoninus Pius.) Hadrian died not long after at Baiæ, A.D. 136, in the 63d year of his age and 22d of his reign. His disorder was the dropsy, from which disease his sufferings were so great as apparently to affect his reason. The character of this monarch presents a strange mixture of virtues and vices. If he cultivated literature and courted the society of the learned, he yet occasionally displayed towards them a degree of jealousy and caprice altogether unworthy of his station and abilities. If he was, in general, a just and able ruler, yet there were times when he showed himself revengeful, suspicious, and cruel. His treatment of his wife Sabina does no honour to his memory, his disgraceful predilection for Antinoüs loads it with infamy; nor does his excessive superstition, to which even that favourite fell a victim, entitle him to any other than feelings of contempt. The better portion of the Romans appear to have formed a just estimate of his character long before his death, and it was with difficulty that Antoninus could obtain from the senate the usual compliment of having him ranked among the gods. Their dread of the soldiery, by whom Hadrian was greatly beloved, appears to have conquered their reluctance. Hadrian wrote several works. He was fond of entering the lists against the poets, philosophers, and orators of the day, and Photius mentions several declamations of the emperor's, written for such occasions, as still existing in his time, and not devoid of elegance. Hadrian composed a history of his own times, which he published under the name of his freedman Phlegon, and Dorotheus the grammarian made at a subsequent period a collection of his decisions and rescripts. All that we have of his productions at the present day are, a fragment of a work on military operations, entitled Ἐπιτάφιον, and an epigrammatic address to his soul, written a short time before his death, and as remarkable for its elegance as its scepticism. It is as follows:

"*Animula, vagula, blandula,*
Hospes comesque corporis,
Quæ nunc abibis in loca,
Pallidula, rigida, nudula,
Nec, ut soles, dabis jocos?"

(*Pausanias*, 1, 18. — *Id.*, 8, 9. — *Aurel. Vict.* — *Capitol.*, *Vit. Anton.*, c. 2. — *Euseb.*, *Chron.*, p. 281, *seqq.*, *ed. Maii et Zohrabi.* — *Id.*, *Hist. Eccles.*, 4, 6.) — II. A philosopher of Tyre, who studied under Herodes, and taught eloquence after him at Athens. He was also secretary to the Emperor Commodus. (Ἀντιγραφεὺς τῶν ἐπιστολῶν.) He died at Rome after having attained the age of 80 years. We have only some fragments remaining of the works of this writer, which cause no regret for what are lost. They are found in the *Excerpta* of Allatius, and at the end of Orellius's edition of Philo of Byzantium. (*Scholl*, *Hist. Litt. Grecque*, vol. 4, p. 233.)

Hadriaticum Mare. *Vid.* Adriaticum.

Hæmon, a son of Creon king of Thebes. According to Apollodorus (3, 5, 8), he was devoured by the Sphinx. The tragic writers, however, assigned him a different fate. (*Vid.* Antigone.)

Hæmonia, one of the earlier appellations of Thessaly, and supposed to be derived from the name of an ancient monarch Hæmon. (*Strabo*, 443.) Other writers give the name less correctly without the initial aspirate. (*Stephanus Byz.*, *s. v.* — *ed. Berkel*, p. 63.) In Brunck's edition of Apollonius Rhodius, the true form is given in both the text and scholia. It is more than probable, that the name Hæmonia was brought in by the Pelasgi; and to this same race, no doubt, must the appellation of Hæmus, given to the northern boundary of Thrace, be in strictness attributed. (*Vid.* Hæmus.)

Hæmus, a chain of mountains forming the northern boundary of Thrace, and separating it from Mœsia. The ancients had such an idea of the elevation of this chain, that Pomponius Mela (2, 2) affirms that the Euxine and Hadriatic could be seen from it at the same time. Polybius also makes the same assertion, but this Strabo (313) expressly contradicts. The historian, however, is doubtless correct in another remark of his, that the chain of Hæmus is higher than that of the Alps. Livy relates (40, 22), that Philip, king of Macedonia, having heard it reported that from the summit of Hæmus could be seen at once the Euxine, the Adriatic, the Danube, and the Alps, determined to ascend the mountain, in order to take a view, as it were, of the approaching scene of action between himself and the Romans. He was three days in reaching the summit, after a difficult and toilsome march; the weather, however, proved unfavourable for the view. Pliny (4, 2) makes Hæmus six miles high. It is remarkable that Herodotus should have taken no notice of it in his mention of the expedition of Darius against the Scythians, though it must have presented so formidable a barrier to the army of that monarch. He speaks of it, however, on another occasion (4, 49). According to Stephanus of Byzantium (p. 64, *ed. Berk.*), the mountain derived its name from Hæmus, or Æmus, a son of Boreas and Orithyia,

Apollodorus, however (6, 3), says the chain was called Hæmus from *αἷμα*, "blood," because Typhon having been chased hither by Jupiter, waged battle in this place against the monarch of the skies, and covered the mountain with his blood. (Compare the remark of Heyne, *ad Apollod., l. c.*, where this etymology is stated to be the offspring of later ages.) The true root is found in the Sanscrit *Hema*, which connects together the names of *Imaus*, *Himmala*, *Hæmus*, *Hymettus*, in ancient geography, and the appellation *Himmel*, given to various mountains in Saxony, Jutland, and elsewhere. (*Creuzer, Symbolik*, vol. 1, 536.—*Creuzer, Symbolik, par Guigniaut*, vol. 1, p. 135.—*Götting. Gel. anz.*, 1815, No. 36, p. 357.) This root *Hema*, otherwise written *Himeras*, *Imos*, *Jenna*, &c., appears to carry with it the idea of height (compare the German *himmel*, "heaven"), and also that of a snowy or wintry elevation. (Compare the Latin *hiems* and the Greek *χεῖμα*.—*Klaproth, Memoires relatifs a l'Asie*, vol. 1, p. 432.)—The length of the chain of Hæmus is not less remarkable than its height, extending for 500 miles; one end resting on the Gulf of Venice, and the other on the Black Sea. The modern name is *Balcan*, which signifies a difficult defile; and it is properly divided into high and low, the latter advancing on each side, like outworks before the great natural rampart. (*Walsh's Journey from Constantinople to England*, p. 104, *Am. ed.*) The passage of the Balcan by the Russian forces, in their conflict with the Mussulman power, has excited great interest and called forth considerable applause. From the remarks, however, of a very recent traveller, it would appear that the undertaking was anything but difficult. (*Keppel's Journey across the Balcan*, vol. 1, p. 301.)

Halesus, I. an Argive, who, after the murder of Agamemnon by Clytemnestra and Ægisthus, settled in Italy, in the vicinity of Mons Massacus, a mountain of Campania. At the head of the Aurunci and Osci, he assisted Turnus against Æneas, but fell by the hand of Pallas. (*Virg., Æn.*, 7, 724.—*Id. ib.*, 10, 532.) Halesus is said by Virgil to have been the son of a soothsayer, who foretold the fate of his child; and, in order to avert this, if possible, brought him up in the woods. The epithet *Agamemnonius*, therefore, which Virgil applies to him (*Æn.*, 7, 724), and which some suppose has reference to his being the son of Agamemnon, is merely used by the poet to denote the pretended origin of his race. (*Heyne, Excurs.*, 8, *ad Æn.*, 7.)—II. or Hales (Ἅλης, *-εντος*), a river of Asia Minor, running near the city of Colophon, and said to have the coldest water of all the streams of Asia. (*Plin.*, 5, 29.) It took its rise in Mount Gallesus or Gallesium, and fell into the Sinus Ephesius. (*Strab.*, 642.—*Cramer's Asia Minor*, vol. 1, p. 359.)

Haliacmon, a large and rapid stream of Macedonia, flowing into the sea a short distance below Pydna. It rises in the chain of mountains called Cambunii, or by Ptolemy Canalovii, on the northern confines of Thessaly. The modern name of this river is *Inidge-Carason*, or *Jenicora*, according to Dr. Brown, who must have crossed it in its course through Elimæa. (*Travels*, p. 46. So also the editors of the French Strabo, vol. 3, p. 124.) Dr. Clarke calls it *Inje-Mauro*. The epitomist of Strabo (7, p. 330) seems to place the Haliacmon soon after Dium, as does also Ptolemy (p. 82). This is, however, an error, which apparently misled Dr. Holland, who imagined he had forded this stream about two miles beyond *Katima*; but what he speaks of is probably the Baphyrus of Livy and Pausanias (vol. 2, p. 31). According to Cæsar (*B. C.*, 3, 36), it formed the line of demarcation between Macedonia and Thessaly. (*Cramer's Ancient Greece*, vol. 1, p. 217.)

Haliartus, I. a son of Thersander, said to have founded the city of Haliartus in Bœotia. He was adopted by Athamas, though he did not succeed him, but gave up the throne willingly to Presbon, grandson of this prince. (*Pausan.*, 9, 34.)—II. A city of Bœotia, situate, according to Strabo, on the lower shore of the Copaic lake, and near the mouth of the Permessus, which flows from Helicon. The epithet πολίεθρα is attached to this city by Homer (*Il.*, 2, 503.—*Hymn. in Apoll.*, 243), from the numerous meadows and marshes in its vicinity, on the side of Orchomenus. (*Strab.*, 407.) Pausanias affirms that Haliartus was the only Bœotian city which did not favour the Persians, for which reason its territory was ravaged with fire and sword by their army (9, 32). Haliartus, having favoured the cause of Perseus, king of Macedonia, was besieged by the Romans, under the command of the prætor Lucretius, and, though obstinately defended, was taken by assault, sacked, and utterly destroyed, the inhabitants being sold and their territory given to the Athenians. (*Liv.*, 42, 63.—*Polyb.*, 30, 18.—*Strab.*, 411.) The remains of Haliartus, according to Dodwell (vol. 1, p. 248), are situated about fifteen miles from Lebadea, and at nearly an equal distance from Thebes. The place is now called *Mikrokouza*. Sir W. Gell says, "The ruins of Haliartus lie just below the village of *Mazi*, on the road from Thebes to Lebadea." (*Itinerary*, p. 124.)

Halias, a district of Argolis, so called apparently from the fisheries established along the coast, and lying between Hermione and Cape Scyllæum. Its territory was twice ravaged by the Athenians during the Peloponnesian war. (*Thucyd.*, 2, 56.—*Id.*, 4, 45.) The name of *Akki* is still attached to a spot situated a little to the east of *Castri*. (*Pouqueville*, vol. 4, p. 255.)

Halicarnassus, the principal city of Caria, situate on the northern shore of the Sinus Ceramicus. It was founded by a Doric colony from Træzene, in Argolis, according to Strabo (656). These were joined afterward by some Argives, headed by Melas and Arenanias. (*Vitruv.*, 2, 8.—Compare *Pausan.*, 2, 30.) Herodotus, however, only recognises the former colonists (7, 99). This city, on account of its origin, had naturally been included in the Dorian confederation, which consisted originally of six states. But Agasicles, a citizen of Halicarnassus, having, contrary to prescribed custom, carried off the tripod assigned to him in the games celebrated in honour of the Triopian Apollo, instead of dedicating it to the god, the other five cities, in consequence of this offence, determined to exclude Halicarnassus from any participation in these festivities, which amounted, in fact, to an exclusion from the Dorian confederacy, which thenceforth was named Pentapolis. (*Herod.*, 1, 144.) Not long after this event, Halicarnassus may be supposed to have lost its independence, Lygdamis, one of the principal citizens, having usurped the authority. He was succeeded by his daughter Artemisia, of whom Herodotus has made such honourable mention in his history. (*Vid.* Artemisia, I.) This princess, in all probability, transmitted the sovereign power to her son, named Lygdamis, like his natural grandfather; and it was during his reign that Herodotus, unwilling to see his native city under the denomination of a despot, abandoned it for Samos, where he completed his studies. Subsequent to this period we have little knowledge of what occurred in Halicarnassus; but from Thucydides (2, 9) we learn that Caria and Doris were tributary to Athens, and Halicarnassus itself is mentioned, towards the close of his history, as being in the hands of her troops (8, 42). Somewhat later we find it subject to princes of Carian extraction. The first of these was Hecatomnus, who had three sons, Mausolus, Hidrieus, and Pixodarus; and two daughters, Artemisia and Ada, who married the two elder brothers. Mausolus succeeded his father on the throne of Caria, and, dying without offspring, left the crown to his sister and consort Artemisia. She erected to his memory the splendid mausoleum, or tomb called after his name. (*Vid.*

Mausoleum.)' Artemisia, dying of grief for the loss of her husband, was succeeded by Hidrieus, who, having no issue, left the crown to his wife Ada. But Pixodarus, the youngest of Hecatomnus' sons, formed a party against her, and, with the assistance of Orontobates, a Persian satrap, succeeded in expelling her from Halicarnassus. Orontobates, having married the daughter of Pixodarus, remained, on the death of the latter, in possession of Halicarnassus. It was at this period that Alexander arrived with his forces in Caria, and laid siege to the city. It was a long and severe one, owing to the natural strength of the place, and the number and description of the troops which defended it, under the command of Memnon, the best general in the Persian service. Alexander, however, eventually took the place, razed it to the ground, and restored Ada to the sovereignty of Caria. Halicarnassus was afterward rebuilt, and, to compensate for its losses, had six towns annexed to it. (*Plin.*, 6, 29.) The citadel of this place was named Salmacis, from the fountain celebrated in Ovid (*Met.*, 4, 11). According to Scylax, there were two ports at Halicarnassus, protected by the little island Arconnesus. Halicarnassus could boast of having produced Herodotus, Dionysius, and Heraclitus the poet. It appears to have suffered in the Mithradatic war, and to have been restored to a great degree of its former prosperity by Cicero's brother Quintus. (*Ep. ad Q. Fratr.*, 1, 8.) —The ruins of Halicarnassus exist at *Boudroun*, and Captain Beaufort has given a plan of the harbour and the Turkish town, with the adjacent coast. (*Beaufort's Karamania*, p. 95, *seqq.*—*Cramer's Asia Minor*, vol. 2, p. 176, *seqq.*) Dr. Clarke, quoting from Walpole's MS. journal, remarks, that *Budrun* is a corruption, through Petrumi, as the Turks write it, from Pietro, referring to the fort or castle of San Pietro (*castellum Sancti Petri*), which corresponds to the ancient citadel. (*Travels*, vol. 3, p. 256, *seqq.*)

Halicyæ, (Ἁλικύαι), a town of Sicily, between Entella and Lilybæum. The modern name is *Salemi*. (*Steph. Byz.*, *s. v.*—*Diod. Sic.*, 14, 56.)

Halirrhothius, a son of Neptune and Euryte, who committed an outrage on Alcippe, daughter of Mars, and was, in consequence, slain by that deity. Neptune summoned Mars to trial for the murder of his son. The cause was heard before the twelve gods, sitting as judges, on the Areopagus at Athens; which hill derived its name (Ἄρειος πάγος, "*Hill of Mars*") from this circumstance. The trial ended in the acquittal of the accused deity. (*Apolled.*, 3, 14.—*Schol. ad Eurip.*, *Orest.*, 1665.) Meier considers Ἄρειος equivalent here to φονικός. (*Rhein. Mus.*, 2, p. 266.)

Halmydessus. *Vid.* Salmydessus.

Halonnesus, a small island at the opening of the Sinus Thermaicus, and northeast of Scopelus. It is celebrated in history as having been a subject of contention between Philip the son of Amyntas, and the Athenians; on which occasion one of their orators composed an harangue, which is to be found in the works of Demosthenes, and has been ascribed by some to that celebrated orator. (*Orat.* 7, *Demosth.*, p. 75. —*Strab.*, 435.—*Pomp. Mel.*, 2, 7.) It is now called *Chelidromi*. (*Cramer's Anc. Greece*, vol. 1, p. 451.)

Halys, a celebrated river of Asia Minor, rising on the confines of Pontus and Armenia Minor, and which, after flowing westwardly through Cappadocia to the borders of Phrygia, turns to the northwest, and enters the Euxine some distance to the northwest of Amisus. Herodotus (1, 72) and Strabo (546) both speak of its rising in the region we have mentioned, and pursuing the route described. Pliny (5, 2), however, makes it rise in a far different quarter, viz., in the southern part of Cataonia, near Tyana, at the foot of the chain of Mount Taurus. Larcher (*Hist. d'Herod.*, vol. 8, p. 239.—*Table Geogr.*) and others seek to reconcile these opposite statements, by giving the Halys two branches, an eastern and a southern one. This, however, merely increases the difficulty; for why should Strabo, a native of Amasea, be ignorant of the course of a river so near his native city? and why does he make no mention of the southern Halys, when he describes the very ground over which it is supposed to have flowed? Mannert (*Geogr.*, vol. 6, pt. 2, p. 455) thinks, that this southern arm is the river which Tavernier calls the *Jekel Ermak*, or green river, which D'Anville, on the contrary, makes the modern name of the ancient Iris. The modern name of the Halys is the *Kizil Ermak*, or red river. According to Strabo (546), the ancient name of the river is owing to its passage in its course by some salt-works. This, however, is a mere arbitrary derivation, and so, in fact, Eustathius evinces, who states that the river was called Halys by those who derived its name from *salt*; by others, however, Alys. (*Eustath.*, *ad Dion. Perieg.*, v. 784.) This river formed the western boundary of the dominions of Crœsus, with which was connected a famous oracle. (*Vid.* Crœsus.)

Hamadryades. *Vid.* Nymphæ.

Hamilcar (for the orthography and derivation of the name, consult remarks at the end of the article), I. a Carthaginian general, son of Mago, or, according to others, of Hanno, conquered by Gelon, in Sicily, the same day that Xerxes was defeated at Salamis. Herodotus (7, 165) states, that he was never seen either living or dead, after the battle in which his army was defeated. According to Polyænus, however (1 27, 2), Gelon destroyed him by a stratagem while sacrificing.—II. Surnamed Rhodanus, a Carthaginian general of considerable talent. Perceiving his fellow-citizens to be greatly disquieted at the projects of Alexander of Macedon, he betook himself to that prince, in order, if possible, to penetrate his designs, and give his countrymen timely notice of them. After the death of that monarch he returned to Carthage, where he was put to death, on false pretensions of treason, as the recompense of his devotion to his country. (*Justin*, 21, 5.)—III. A Carthaginian general, in the time of Agathocles, tyrant of Sicily. He came to the succour of Syracuse when besieged by this usurper. Being gained over, however, by the gold of Agathocles, he prevailed on the Syracusans to make peace, and favoured by his inaction the schemes of the tyrant. The Carthaginian senate condemned him to lose his head, but he died at Syracuse, B.C. 311, before the sentence could be made public. (*Justin*, 22, 2.)— IV. The son of Giscon, a Carthaginian general, sent into Sicily about 311 B.C., to oppose the progress of Agathocles. On his arrival he gained a victory, which opened to him the gates of several large cities. In attempting to make himself master of Syracuse, during the absence of Agathocles in Africa, he was taken prisoner and put to death, B.C. 309.—V. Surnamed Barcas, the leader of the popular party at Carthage, was appointed in the eighteenth year of the first Punic war (B.C. 247) to the command of the Carthaginian forces. We possess no particulars respecting his early life or the time of his birth; but we learn from Nepos (*Vit. Hamil.*, c. 1) that he was very young when he obtained the command. He ravaged with his fleet the coast of the Brutii and the Epizephyrian Locrians, and afterward seized upon a strong fortress in Sicily, which was situated between Eryx and Panormus. In this place he continued for some years, with very little support from the Carthaginian government; and, although the Romans were masters of almost the whole of the island, they were unable to dislodge him. He frequently ravaged the southern coasts of Italy as far as Cumæ, and defeated the Roman troops in Sicily. On one occasion he took Eryx, which he held till the conclusion of the war. The Romans at length fitted out a fleet to cut off all communication between Hamilcar and Carthage; the Carthaginian fleet sent to his

assistance was defeated by the Roman consul Lutatius Catulus, B.C. 241, and the Carthaginians were obliged to sue for peace. This was granted by the Romans; and Hamilcar led his troops from Eryx to Lilybæum, whence they were conveyed to Africa. But a new danger awaited Carthage. The Carthaginian treasury was exhausted; and it was proposed to the troops that they should relinquish a part of the pay which was due to them. The soldiers rejected the proposal, appointed two of their number, Spendius and Matho, commanders, and proceeded to enforce their demands. Being joined by many of the native tribes of Africa, they defeated Hanno, the Carthaginian general sent against them, and brought Carthage to the brink of ruin. In these desperate circumstances Hamilcar was appointed to the command, and at length succeeded in subduing them after the war had lasted three years and four months. After the end of this war Hamilcar was sent into Spain, B.C. 238. He remained in Spain nearly nine years, during which time he extended the dominion of Carthage over the southern and eastern parts of that country. He fell in a battle against the natives, B.C. 229. The abilities of Hamilcar were of the highest order; and he directed all the energies of his mind to diminish the power of Rome. Polybius states his belief (*lib.* 3), that his administration would soon have produced another war with the Romans, if he had not been prevented by the disorders in which his country was involved through the war of the mercenaries. Hamilcar was succeeded in his command in Spain by his son-in-law Hasdrubal, who must not be confounded with Hasdrubal the brother of Hannibal. He carried on the conquests of Hamilcar, and reduced almost the whole of the country south of the Iberus, which river was fixed by a treaty between the Carthaginians and the Romans, B.C. 226, as the frontier of the Carthaginian dominions. Hasdrubal was murdered in his tent by a Gaul, B.C. 221, after holding the command eight years. (*Polyb.*, 1, 2.—*Corn. Nep., vit. Hamilc.*, c. 3.—*Encycl. Useful Knowl.*, vol. 12, p. 25.)—VI. A Carthaginian general, son of Bomilcar, conquered by the Scipios (B.C. 215) when besieging Ilitingis, in Hispania Bætica, along with Hasdrubal and Mago. He is supposed by some to be the same with the Hamilcar who, fifteen years after, at the head of a body of Gauls, took and sacked Placentia, and was defeated and slain before Cremona. Others affirm, that he was taken prisoner three years later in a battle fought near the Mincius, and served to adorn the victory of the conqueror. (*Liv.*, 23, 49.—*Id.*, 31, 10.—*Id.*, 32, 23.—*Plin.*, 3, 1.)—The name *Hamilcar* was equivalent in Punic to "(quem) *donavit Milcar*." The true orthography is with the initial aspirate. Consult *Heins., ad Sil. Ital.*, 1, 39.—*Drakenb., ad Liv.*, 21, 1.—*Gesenius, Phæn. Mon.*, p. 407. —The interpretation given by Hamaker (*diatr.* 47) to the name Hamilcar is rejected by Gesenius (*l. c.*).

Hannibal (equivalent in Punic to "*gratia Baalis*"), son of Hamilcar Barcas (*vid.* Hamilcar V.), was born B.C. 247. At the age of nine he accompanied his father to Spain, who, previous to his departure, took his son to the altar, and, placing his hand on the victim, made him swear that he would never be a friend to the Romans. It does not appear how long Hannibal remained in Spain, but he was at a very early age associated with Hasdrubal, who succeeded his father in the command of the Carthaginian army in that country. On the death of Hasdrubal, B.C. 221, he obtained the undivided command of the army, and quickly conquered the Olcades, Vaccæans, Carpesians, and the other Spanish tribes that had not been subdued by Hasdrubal. The inhabitants of Saguntum, alarmed at his success, sent messengers to Rome to inform the Romans of their danger. A Roman embassy was accordingly sent to Hannibal, who was passing the winter at New Carthage, to announce to him that the independence of Saguntum was guaranteed by a treaty between the Carthaginians and Romans (concluded B.C. 226), and that they should consider any injury done to the Saguntines as a declaration of war against themselves. Hannibal, however, paid no regard to this remonstrance. More than twenty years had elapsed since the termination of the first Punic war, during which period the Carthaginians had recovered their strength, and had obtained possession of the greater part of Spain; and the favourable opportunity had arrived for renewing the war with the Romans. In B.C. 219, Hannibal took Saguntum, after a siege of eight months, and employed the winter in making preparations for the invasion of Italy. He first provided for the security of Africa and Spain by leaving an army of about 16,000 men in each country; the army in Africa consisted principally of Spanish troops, and that in Spain of Africans, under the command of his brother Hasdrubal. He had already received promise of support from the Gauls who inhabited the north of Italy, and who were anxious to deliver themselves from the Roman dominion. Having thus made every necessary preparation, he set out from New Carthage late in the spring of B.C. 218, with an army of 80,000 foot and 12,000 horse. In his march from the Iberus to the Pyrenees he was opposed by a great number of the native tribes, but they were quickly defeated, though with loss. Before crossing the Pyrenees, he left Hanno to secure his recent conquests with a detachment from his own army of 11,000 men. He sent back the same number of Spanish troops to their own cities, and with an army now reduced to 50,000 foot and 9000 horse, he advanced to the Rhone. Meantime, two Roman armies had been levied; one, commanded by the consul P. Cornelius Scipio, was intended to oppose Hannibal in Spain; and a second, under the consul T. Sempronius, was designed for the invasion of Africa. The departure of Scipio was delayed by a revolt of the Boian and Insubrian Gauls, against whom the army was sent which had been intended for the invasion of Spain, under the command of one of the prætors. Scipio was therefore obliged to remain in Rome till a new army could be raised. When the forces were ready, he sailed with them to the Rhone, and anchored in the eastern mouth of the river; being persuaded that Hannibal must still be at a considerable distance from him, as the country through which he had to march was difficult, and inhabited by many warlike tribes. Hannibal, however, quickly surmounted all these obstacles, crossed the Rhone, though not without some opposition from the Gauls, and continued his march up the left bank of the river. Scipio did not arrive at the place where the Carthaginians had crossed the river till three days afterward; and, despairing of overtaking them, he sailed back to Italy with the intention of meeting Hannibal when he should descend from the Alps. Scipio sent his brother Cnæus into Spain, with the greater part of the troops, to oppose Hasdrubal. Hannibal continued his march up the Rhone till he came to the Isara. Marching along that river, he crossed the Alps, descended into the valley of the Dora Baltea, and followed the course of the river till he arrived in the territories of the Insubrian Gauls. (The particular route will be given at the close of this article.)—Hannibal completed his march from New Carthage to Italy in five months, during which he lost a great number of men, especially in his passage over the Alps. According to a statement engraved by his order on a column at Lacinium, in the country of the Brutii, which Polybius saw, his army was reduced to 12,000 Africans, 8000 Spaniards, and 6000 cavalry when he arrived in the territories of the Insubrian Gauls. After remaining some time in the territories of the Insubrians to recruit his army, he marched southward, and encountered P. Cornelius Scipio on the right bank of the river Ticinus. In the

battle which ensued the Romans were defeated, and Scipio, with the remainder of the army, retreating along the left bank of the Po, crossed the river before Hannibal could overtake him, and encamped near Placentia. He afterward retreated more to the south, and intrenched himself strongly on the right bank of the Trebia, where he waited for the arrival of the army under the other consul T. Sempronius. Sempronius had already crossed over into Sicily with the intention of sailing to Africa, when he was recalled to join his colleague. After the union of the two armies, Sempronius determined, against the advice of Scipio, to risk another battle. The skill and fortune of Hannibal again prevailed; the Romans were entirely defeated, and the troops which survived took refuge in the fortified cities. In consequence of these victories, the whole of Cisalpine Gaul fell into the hands of Hannibal; and the Gauls, who, on his first arrival, were prevented from joining him by the presence of Scipio's army in their country, now eagerly assisted him with men and supplies. In the following year, B.C. 217, the Romans made great preparations to oppose their formidable enemy. Two new armies were levied; one was posted at Arretium, under the command of the consul Flaminius, and the other at Ariminum, under the consul Servilius. Hannibal determined to attack Flaminius first. In his march southward through the swamps of the basin of the Arnus, his army suffered greatly, and he himself lost the sight of one eye. After resting his troops for a short time in the neighbourhood of Fæsulæ, he marched past Arretium, ravaging the country as he went, with the view of drawing out Flaminius to a battle. Flaminius, who appears to have been a rash, headstrong man, hastily followed Hannibal; and, being attacked in the basin of the Lake Trasimenus, was completely defeated by the Carthaginians, who were posted on the mountains which encircled the valley. Three or four days after Hannibal cut off a detachment of Roman cavalry, amounting to 4000 men, which had been sent by Servilius to assist his colleague. Hannibal appears to have entertained hopes of overthrowing the Roman dominion, and to have expected that the other states of Italy would take up arms against Rome, in order to recover their independence. To conciliate the affections of the Italians, he dismissed without ransom all the prisoners whom he took in battle; and, to give them an opportunity of joining his army, he marched slowly along the eastern side of the peninsula, through Umbria and Picenum, into Apulia; but he did not meet with that co-operation which he appears to have expected. After the defeat of Flaminius, Q. Fabius Maximus was appointed dictator, and a defensive system of warfare was adopted by the Romans till the end of the year. In the following year, B.C. 216, the Romans resolved upon another battle. An army of 80,000 foot and 6000 horse was raised, which was commanded by the consuls L. Æmilius Paulus and C. Terentius Varro. The Carthaginian army now amounted to 40,000 foot and 10,000 horse. The armies were encamped in the neighbourhood of Cannæ in Apulia. In the battle which was fought near this place, the Romans were defeated with dreadful carnage, and with a loss which, as stated by Polybius, is quite incredible; the whole of the infantry engaged in battle, amounting to 70,000, was destroyed, with the exception of 3000 men, who escaped to the neighbouring cities, and also all the cavalry, with the exception of 300 belonging to the allies, and 70 that escaped with Varro. A detachment of 10,000 foot, which had been sent to surprise the Carthaginian camp, was obliged to surrender as prisoners. The consul L. Æmilius, and the two consuls of the former year, Servilius and Attilius, were also among the slain. Hannibal lost only 4000 Gauls, 1500 Africans and Spaniards, and 200 horse. This victory placed the whole of Lower Italy in the power of Hannibal, but it was not followed by such important results as might have been expected. Capua and most of the cities of Campania espoused his cause, but the majority of the Italian states continued firm to Rome. The defensive system was now strictly adopted by the Romans, and Hannibal was unable to make any active exertions for the farther conquest of Italy till he received a reinforcement of troops. He was in hopes of obtaining support from Philip of Macedon and from the Syracusans, with both of whom he formed an alliance; but the Romans found means to keep Philip employed in Greece, and Syracuse was besieged and taken by Marcellus, B.C. 214–12. In addition to this, Capua was taken by the Romans, B.C. 211. Hannibal was therefore obliged to depend upon the Carthaginians for help, and Hasdrubal was accordingly ordered to march from Spain to his assistance. Cnæus Scipio, as already observed, was left in Spain to oppose Hannibal. He was afterward joined by P. Cornelius Scipio, and the war was carried on with various success for many years, till at length the Roman army was entirely defeated by Hasdrubal, B.C. 212. Both the Scipios fell in the battle. Hasdrubal was now preparing to join his brother, but was prevented by the arrival of young P. Cornelius Scipio in Spain, B.C. 210, who quickly recovered what the Romans had lost. In B.C. 210 he took New Carthage; and it was not till B.C. 207, when the Carthaginians had lost almost all their dominions in Spain, that Hasdrubal set out to join his brother in Italy. He crossed the Alps without meeting with any opposition from the Gauls, and arrived at Placentia before the Romans were aware that he had entered Italy. After besieging this town without success, he continued his march southward; but, before he could effect a junction with Hannibal, he was attacked by the consuls C. Claudius Nero and M. Livius, on the banks of the Metaurus in Umbria; his army was cut to pieces, and he himself fell in the battle. This misfortune obliged Hannibal to act on the defensive; and from this time till his departure from Italy, B.C. 203, he was confined to Bruttium; but, by his superior military skill, he maintained his army in a hostile country without any assistance from his government at home. After effecting the conquest of Spain, Scipio passed over into Africa to carry the war into the enemy's country, B.C. 204. With the assistance of Masinissa, a Numidian prince, he gained two victories over the Carthaginians, who hastily recalled their great commander from Italy to defend his native state. Hannibal landed at Septis, and advanced near Zama, five days' journey from Carthage towards the west. Here he was entirely defeated by Scipio, B.C. 202; 20,000 Carthaginians fell in the battle, and an equal number were taken prisoners. The Carthaginians were obliged to sue for peace, and thus ended the second Punic war, B.C. 201. After the conclusion of the war, Hannibal vigorously applied himself to correct the abuses which existed in the Carthaginian government. He reduced the power of the perpetual judges (as Livy, 23, 46, calls them), and provided for the proper collection of the public revenue, which had been embezzled. He was supported by the people in these reforms; but he incurred the enmity of many powerful men, who represented to the Romans that he was endeavouring to persuade his countrymen to join Antiochus, king of Syria, in a war against them. A Roman embassy was consequently sent to Carthage, to demand the punishment of Hannibal as a disturber of the public peace; but Hannibal, aware that he should not be able to resist his enemies supported by the Roman power, escaped from the city and sailed to Tyre. From Tyre he went to Ephesus to join Antiochus, B.C. 196, and contributed to fix him in his determination to make war against the Romans. If Hannibal's advice as to

the conduct of the war had been followed, the result of the contest might have been different; but he was only employed in a subordinate command, and had no opportunity for the exertion of his great military talents. At the conclusion of this war Hannibal was obliged to seek refuge at the court of Prusias, king of Bithynia, where he remained about five years, and on one occasion obtained a victory over Eumenes, king of Pergamus. But the Romans appear to have been uneasy as long as their once formidable enemy was alive. An embassy was sent to demand him of Prusias, who, being afraid of offending the Romans, agreed to give him up. To avoid falling into the hands of his ungenerous enemies, Hannibal destroyed himself by poison at Nicomedia in Bithynia, B.C. 183, in the sixty-fifth year of his age. The personal character of Hannibal is only known to us from the events of his public life, and even these have not been commemorated by any historian of his own country; but we cannot read the history of these campaigns, of which we have here presented a mere outline, even in the narrative of his enemies, without admiring his great abilities and courage. Polybius remarks (*lib.* xi.), "How wonderful is it, that in a course of sixteen years, during which he maintained the war in Italy, he should never once dismiss his army from the field, and yet be able, like a good governor, to keep in subjection so great a multitude, and to confine them within the bounds of their duty, so that they never mutinied against him nor quarrelled among themselves. Though his army was composed of people of various countries, of Africans, Spaniards, Gauls, Carthaginians, Italians, and Greeks —men who had different laws, different customs, and different language, and, in a word, nothing among them that was common—yet, so dexterous was his management, that, notwithstanding this great diversity, he forced all of them to acknowledge one authority, and to yield obedience to one command. And this, too, he effected in the midst of very various fortune. How high as well as just an opinion must these things convey to us of his ability in war. It may be affirmed with confidence, that if he had first tried his strength in the other parts of the world, and had come last to attack the Romans, he could scarcely have failed in any part of his design." (*Polyb.*, 3.—*Ib.*, 7, 8, 9.—*Ib.*, 14, 16.—*Livy*, 21–39.—*Nepos, Vit. Hannib.*—*Encycl. Us. Knowl.*, vol. 12, p. 40, *seq.*)

The passage of the Alps by Hannibal has already been alluded to in the course of the present article. Before concluding the biography of the Carthaginian general, it may not be amiss to direct the student's attention more particularly to this point. "This wonderful undertaking," observes a recent writer, "would naturally have attracted great notice, if considered only with reference to its general consequences, and to its particular effects on the great contest carried on between Rome and Carthage; for this march, which carried the war from a distant province to the very gates of the former, totally changed the character of the struggle, and compelled the Romans to fight for existence instead of territory. These events, however, are not the only causes which have thrown so much interest on the passage of the Alps by Hannibal; for the doubt and uncertainty which have existed, even from very remote times, as to the road by which the passage was effected; the numerous and distinguished writers who have declared themselves on different sides of the question; the variation between the two great historians of the transactions of those times, Polybius and Livy; all these things united have involved the subject in difficulties which have increased its importance, and which have long exercised many able writers in vain attempts to elucidate them. The relation of Polybius, who lived very soon after the transactions which he describes, and who had himself examined the country for the purpose of writing his history, would naturally appear the most authentic, on account of its early date, as well as of the internal evidence which it bears of the truth. Unfortunately, Polybius was writing to Greeks, and was therefore, as he himself tells them, not anxious to introduce into his narrative names of places and of countries in which they were little interested, and which, if inserted, would rather have injured than assisted the unity of his story. In consequence of this, although he has been remarkably careful in giving us the distances performed by the Carthaginian army in their march from the Pyrenees to the plains of Italy, as well as the time in which they were completed, he has been generally sparing of his proper names, and he has not positively stated in terms the name of that passage of the Alps through which Hannibal marched. Now, though the distances (which are positive), and the general description of the country, and the names of the nations (when these latter are mentioned) which the army passed through, afford sufficient data to prove beyond all doubt that Hannibal passed by the *Alpis Graia*, or Little St. Bernard; yet, as this is not expressly stated, Livy, who, without acknowledgment, has borrowed the greater part of his own narrative from Polybius, has asserted that he went over the *Alpis Cottia*, or Mont Genevre; and as Livy is much more read than Polybius, his account has obtained much more credit than it deserves, and has been considered as almost decisive of the question. It has been particularly adopted by almost all the French writers upon the subject, and though they differ from each other as to the road which the army took to arrive at that passage, and, farther, though the account itself is absolutely inconsistent in many parts, yet the authority of so great a name has almost set criticism at defiance, and his commentators have endeavoured to reconcile his contradictions as well as they were able. It was evident, however, to those who were in the habit of looking a little deeper than the surface, that Livy's account, which, even when taken by itself, was far from satisfactory, was, when compared with that of Polybius, with which it had been generally supposed to agree, very different in its conclusion; and this variation between them was so decided, that it was quite impossible that both could be right. Gibbon was so much struck with this variation, as well as with the respective characters of the two authors as historians, that he would have given up Livy at once, had he not been unable, from his ignorance of the passage alluded to by Polybius, to decide the question in favour of the latter. The opinion of Gibbon appears also to have been very much influenced by that of D'Anville, an authority to be respected above all others for wonderful accuracy and depth of research in matters relating to ancient topography. D'Anville, however, is guided in his opinion by the idea that the guides of Hannibal were Taurini, a mistake which is the more extraordinary as Livy himself (21, 29) states them to be Boii. Mr. Holdsworth, who had devoted much of his time and attention to subjects of this nature (*Spence's Anecdotes of Men and Books*), appears to have detected Livy's inconsistencies as well as Gibbon, and to have been of opinion that the army crossed the Alps to the north of the Mont Genevre; but as he was, as well as Gibbon, unacquainted with the passage of the Little St. Bernard, he was unable to fix upon the exact spot. It is to General Melville that the literary world has been indebted, in later times, for the suggestion of this latter pass; and it is by this suggestion that a question so long doubtful has received a most satisfactory explanation. This gentleman, on his return from the West Indies, where he had held a high military command, turned his whole attention to the investigation of the military antiquities of the Romans, and for this purpose spent some years in travelling over France, Italy, and Germany, and examined with great attention the countries which had been the

scenes of the most celebrated battles and events recorded in Roman history. From his thorough knowledge of Polybius, he was early struck with the great authority that his narrative carried with it, and he determined, if possible, to set at rest the much agitated question of the passage of the Alps by Hannibal. As he perceived that no perusal of the historian, however close and attentive, no critical sagacity and discernment, could alone enable him to arrive at the truth, unless he verified the observations of his author on the same ground, and compared his descriptions with the same scenes as those which that author had himself visited and examined, the general surveyed attentively all the known passages of the Alps, and more particularly those which were best known to the ancients. The result of all these observations was a firm conviction that the passage of the Little St. Bernard was that by which Hannibal had crossed over into Italy, both as being most probable in itself, and also as agreeing beyond all comparison more closely than any other with the description given by Polybius. The general must be looked upon as the first who has solved the problem in history. It is not, indeed, meant that he was absolutely the first who made the Carthaginian army penetrate by that pass into Italy, since the oldest authority on this point, that of Cœlius Antipater, represents it as having taken that route; but it is affirmed that he was the first to revive an opinion concerning that passage, which, although existing in full force in the traditions of the country itself, appears to have been long laid aside as forgotten, and to have rested that opinion on arguments the most solid and plausible. General Melville never published any account of his observations, and they would most probably have been lost to the world, had he not found in M. De Luc, of Geneva, nephew of the late distinguished philosopher of that name, a person eminently qualified to undertake the task which he himself declined, and even materially to improve upon his labours. The very able and learned work which that gentleman published at Geneva in 1818, entitled *Histoire du Passage des Alpes par Annibal*, contains a very full and clear report of the observations of General Melville, supported by arguments and by evidence entirely original, and which must be admitted by every candid and judicious inquirer to be clear and conclusive. A second edition of this work was published in 1825, considerably augmented." (*Dissertation on the Passage of Hannibal over the Alps, by Wickham and Cramer, pref.*, p. xi., *seqq.*) In the work here quoted, the route which Hannibal is conceived to have taken is stated as follows: after crossing the Pyrenees at Bellegarde, he went to Nismes, through Perpignan, Narbonne, Beziers, and Montpellier, as nearly as possible in the exact track of the great Roman road. From Nismes he marched to the Rhone, which he crossed at Roquemaure, and then went up the river to Vienne, or possibly a little higher. From thence, marching across the flat country of Dauphiny in order to avoid the angle which the river makes at Lyons, he rejoined it at St. Genis d'Aouste. He then crossed the Mont du Chat to Chambery, joined the Isere at Montureillan, ascended it as far as Scez, crossed the Little St. Bernard, and descended upon Aosta and Ivrea by the banks of the Doria Baltea. After halting for some time at Ivrea, he marched upon Turin, which he took, and then prepared himself for ulterior operations against the Romans (*pref.*, p. xxii., *seq.*). The Alpis Graia, or Little St. Bernard, forms, it should be remembered, the communication between the valley of the Isere and that of Aosta. It is situated a little to the south of Mont Blanc, and is the most northerly of the passages of that division of the Alps which runs from north to south. In corroboration of the theory which assigns the Little St. Bernard as the route of Hannibal, may be cited a very able article on the subject, which appeared in the Edinburgh Review for November, 1825. This theory, however, has been attacked in a recent publication (*Hannibal's Passage of the Alps, by a Member of the University of Cambridge*), the author of which contends for the passage over Monte Viso, where the Maritime Alps terminate. His arguments are far from conclusive. The passage by Mont Cenis has also found many advocates, the most distinguished of whom is Mannert. This learned scholar, in the introductory chapter to his Geography of Ancient Italy, in which he gives an account of the Alps and the various passes by which they were formerly traversed, expresses his belief that Hannibal crossed the great chain by the route of Mont Cenis. In forming his opinion, he appears to have been solely guided, and no doubt most judiciously, by the narrative of Polybius; and he professes to have found the distances, as given in the best modern maps, accurately agreeing with the statement of the Greek historian. This fact is open to dispute; for, although the route of the Mont Cenis deviates at first very little from that on which the theory respecting the Little St. Bernard is founded, yet the immediate descent upon Turin shortens the total distance very considerably, and it will be impossible to make up 150 miles from the first ascent of the Alps to the descent at Susa, without very much overrating the actual distances. Moreover, it cannot be conceded to the learned professor, that the plains of Italy can be seen from the summit of Mont Cenis, and from thence only. It is most certain that he has been misinformed on this point, though it has also been maintained by others. Even De Saussure, who ascended the Roche Michel far above the Hospice of the Grande Croix, could not perceive the plains from that elevated summit. The Roche Melon is the only point in this vicinity from which it is possible to have a view of Piedmont; but it is not accessible from the Grande Croix, or any point in the road of Mont Cenis. (*Wickham and Cramer*, p. 173, *seqq.*, 2d ed.)—It remains to say a few words on the opinion of Napoleon on this subject, as stated in his "*Notes sur l'ouvrage intitulé Considérations sur l'Art de la Guerre*," in the second volume of his *Melanges Historiques*. In these notes he gives a very concise account of the road which he conceives Hannibal to have taken, and which is as follows: he crossed the Rhone a little below Orange, and in four days reached either the confluence of the Rhone and Isere, or that of the Drac and Isere, settled the affairs of the two brothers, and then, after six days' march, arrived, on the former supposition, at Montureillan, and from thence, in nine days, at Susa, by the passage of Mont Cenis; or, in the latter case, if he arrived at Grenoble at the end of the four days, he would reach St. Jean de Maurienne in six days, and Susa in nine days more; from Susa he marched upon Turin, and, after the capture of the city, he advanced to Milan. The reasoning by which Napoleon supports his hypothesis, is principally founded on what the French call "la raison de la guerre," that is, Hannibal did this because, as a military man, he ought to have done it; and, if we were discussing prospective operations, there is no doubt that the opinion of so great a general as Napoleon would be almost conclusive; but, in reasoning upon the past, the elements of the discussion are as open to civil as to military writers, and the former are quite as capable of conducting an argument logically as the latter. Napoleon has been guilty of several inaccuracies in his statement, and his argument is conducted in that decided manner which bears down all opposition, and which supposes that whatever he says must be right. He asserts that both Polybius and Livy state the army to have arrived, in the first instance, at Turin, and he loses sight altogether of the detailed narration of Polybius. The author upon whose work he is commenting adopts the passage of the Little St. Bernard, which Napoleon

refuses to believe, because Hannibal must have been early acquainted with the retreat of the Romans towards their fleet, and would not, in that case, have marched to the north. The explanation of all this may be found in Napoleon's own words: "La marche d'Annibal depuis Collioure jusqu'a Turin a été toute simple; elle a été celle d'un voyageur; il a pris la route la plus courte." Hardly so, since the road by Mont Genevre was shorter than that by Mont Cenis, as he himself allows, a few pages before. In a word, if we had no historical details to guide us, Napoleon would probably be right; but as we profess to be guided by those details, and as, from his omitting to notice the greater part of them, he appears either to have been ignorant of them, or to have been unable to make them agree with his hypothesis, we must come to the conclusion, that what he says rests upon no proof, and is to be merely considered as the opinion of a great general upon an hypothetical case. (*Wickham and Cramer*, p. 188, *seqq.*)

HANNO (meaning in Punic "*merciful*" or "*mild*"), I. a commander sent by the Carthaginians on a voyage of colonization and discovery along the Atlantic coast of Africa. This expedition is generally supposed to have taken place about 570 B.C. Gail, however, places it between 633 and 530 B.C. (*Geogr. Gr. Min.*, vol. 1, p. 82.) On his return to Carthage, Hanno deposited an account of his voyage in the temple of Saturn. A translation of this account from the Punic into the Greek tongue, has come down to us; and its authenticity, attacked by Dodwell, has been defended by Bougainville (*Mem. Acad. des Inscr.*, &c., vol. 26, 26), Falconer, and others. Gail also declares in its favour, though he admits that the narrative may, and probably does, contain many wilful deviations from the truth, in accordance with the jealous policy of the Carthaginians in misleading other nations by erroneous statements. The title of the Greek work is as follows: Ἀννωνος, Καρχηδονίων βασιλέως, Περίπλους τῶν ὑπὲρ τὰς Ἡρακλέους στήλας Λιβυκῶν τῆς γῆς μερῶν, ὃν καὶ ἀνέθηκεν ἐν τῷ τοῦ Κρόνου τεμένει. "The Voyage of Hanno, commander of the Carthaginians, round the parts of Libya beyond the Pillars of Hercules, which he deposited in the temple of Saturn." With regard to the extent of coast actually explored by this expedition, some remarks have been offered in another article (*vid.* Africa, col. 2, p. 80); it remains but to give an English version of the Periplus itself. —"It was decreed by the Carthaginians," begins the narrative, "that Hanno should undertake a voyage beyond the Pillars of Hercules, and found Libyphœnician cities. He sailed accordingly with sixty ships of fifty oars each, and a body of men and women to the number of thirty thousand, and provisions and other necessaries. When we had passed the Pillars on our voyage, and had sailed beyond them for two days, we founded the first city, which we named Thymiaterium. Below it lay an extensive plain. Proceeding thence towards the west, we came to Soloeis, a promontory of Libya, a place thickly covered with trees, where we erected a temple to Neptune; and again proceeded for the space of half a day towards the coast, until we arrived at a lake lying not far from the sea, and filled with abundance of large reeds. Here elephants, and a great number of other wild beasts were feeding. Having passed the lake about a day's sail, we founded cities near the sea, called Caricontichos, and Gytte, and Acra, and Melitta, and Arambys. Thence we came to the great river Lixus, which flows from Libya. On its banks the Lixitæ, a shepherd tribe, were feeding flocks, among whom we continued some time on friendly terms. Beyond the Lixitæ dwell the inhospitable Ethiopians, who pasture a wild country intersected by large mountains, from which they say the river Lixus flows. In the neighbourhood of the mountains lived the Troglodytæ, men of various appearances, whom the Lixitæ described as swifter in running than horses. Having procured interpreters from them, we coasted along a desert country towards the south two days. Thence we proceeded towards the east the course of a day. Here we found, in a recess of a certain bay, a small island, containing a circle of five stadia, where we settled a colony, and called it Cerne. We judged from our voyage that this place lay in a direct line with Carthage; for the length of our voyage from Carthage to the Pillars was equal to that from the Pillars to Cerne. We then came to a lake, which we reached by sailing up a large river called Chretes. This lake had three islands, larger than Cerne; from which, proceeding a day's sail, we came to the extremity of the lake, that was overhung by large mountains, inhabited by savage men, clothed in skins of wild beasts, who drove us away by throwing stones, and hindered us from landing. Sailing thence, we came to another river, that was large and broad, and full of crocodiles and river horses; whence returning back we came again to Cerne. Thence we sailed towards the south twelve days, coasting the shore, the whole of which is inhabited by Ethiopians, who would not wait our approach, but fled from us. Their language was not intelligible even to the Lixitæ who were with us. Towards the last day we approached some large mountains covered with trees, the wood of which was sweet-scented and variegated. Having sailed by these mountains for two days, we came to an immense opening of the sea; on each side of which, towards the continent, was a plain; from which we saw by night fire arising at intervals in all directions, either more or less. Having taken in water there, we sailed forward five days near the land, until we came to a large bay, which our interpreters informed us was called the Western Horn. In this was a large island, and in the island a salt-water lake, and in this another island, where, when we had landed, we could discover nothing in the daytime except trees; but in the night we saw many fires burning, and heard the sound of pipes, cymbals, drums, and confused shouts. We were then afraid, and our diviners ordered us to abandon the island. Sailing quickly away thence, we passed a country burning with fires and perfumes, and streams of fire supplied from it fell into the sea. The country was impassable on account of the heat. We sailed quickly thence, being much terrified; and passing on for four days, we discovered at night a country full of fire. In the middle was a lofty fire, larger than the rest, which seemed to touch the stars. When day came, we discovered it to be a large hill called the Chariot of the Gods. On the third day after our departure thence, having sailed by those streams of fire, we arrived at a bay called the Southern Horn; at the bottom of which lay an island like the former, having a lake, and in this lake another island, full of savage people, the greater part of whom were women, whose bodies were hairy, and whom our interpreters called Gorillæ. Though we pursued the men, we could not seize any of them; but all fled from us, escaping over the precipices, and defending themselves with stones. Three women were however taken; but they attacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. Having killed them, we flayed them, and brought their skins with us to Carthage. We did not sail farther on, our provisions having failed us."—The streams of fire alluded to by Hanno are conjectured to have been nothing more than the burning of the dry herbage; a practice which takes place, more or less, in every country situated in the warm climates, and where vegetation is also rank. Its taking the appearance of a *river of fire*, running into the sea, is accounted for from the more abundant herbage of the valleys or ravines; which, as Bruce observes, are shaded by their depth, and remain green the longest. Consequently, being the last burned, the fire

will, at that period, be confined to the hollow parts of the country only; and, when fired from above, will have the appearance of rivers of fire running towards the sea. The adventure of the hairy women presents much less difficulty than did the others; since it is well known that a species of ape or baboon, agreeing in description with those of Hanno, is found in the quarter referred to, which appears to have been near Sierra Leone. Nor did the interpreters call them *women*, but *gorillæ*: meaning no doubt to describe apes, and not human creatures possessing the gift of speech. (*Rennell, Geogr. of Herodotus*, p. 720, *seqq.*)—II. A Carthaginian commander, who aspired to the sovereignty in his native city. His design was discovered, and he thereupon retired to a fortress, with 20,000 armed slaves, but was taken and put to death, with his son and all his relations. (*Justin*, 21, 4.)—III. A commander of the Carthaginian forces in Sicily along with Bomilcar (B.C. 310). He was defeated by Agathocles, although he had 45,000 men under his orders, and his opponent only about 14,000. (*Justin*, 22, 6.) —IV. A Carthaginian commander, defeated by the Romans near the Ægades Insulæ (B.C. 242). On his return home he was put to death.—V. A leader of the faction at Carthage, opposed to the Barca family. He voted for surrendering Hannibal to the foe, after the ruin of Saguntum, and also for refusing succours to that commander after the battle of Cannæ. (*Liv.*, 21, 3.—*Id.*, 23, 12.)—VI. A Carthaginian, who, wishing to pass for a god, trained up some birds, who were taught by him to repeat the words, "Hanno is a god." He only succeeded in rendering himself ridiculous. (*Ælian, Var. Hist.*, 15, 32.)

HARMODĬUS, an Athenian, who, together with Aristogiton, became the cause of the overthrow of the Pisistratidæ. The names of Harmodius and Aristogiton have been immortalized by the ignorant or prejudiced gratitude of the Athenians: in any other history they would perhaps have been consigned to oblivion, and would certainly never have become the themes of panegyric. Aristogiton was a citizen of the middle rank; Harmodius a youth distinguished by the comeliness of his person. They were both sprung from a house supposed to have been of Phœnician origin, were perhaps remotely allied to one another by blood, and were united by ties of the closest intimacy. The youth had received an outrage from Hipparchus, which, in a better state of society, would have been deemed the grossest that could have been offered him: it roused, however, not so much the resentment as the fears of his friend, lest Hipparchus should abuse his power, to repeat and aggravate the insult. But Hipparchus, whose pride had been wounded by the conduct of Harmodius, contented himself with a less direct mode of revenge; an affront aimed not at his person, but at the honour of his family. By his orders, the sister of Harmodius was invited to take part in a procession, as bearer of one of the sacred vessels. When, however, she presented herself in her festal dress, she was publicly rejected, and dismissed as unworthy of the honour. This insult stung Harmodius to the quick, and kindled the indignation of Aristogiton. They resolved not only to wash it out with the blood of the offender, but to engage in the desperate enterprise, which had already been suggested by different motives to the thoughts of Aristogiton, of overthrowing the ruling dynasty. They communicated their plan to a few friends, who promised their assistance; but they hoped that, as soon as the first blow should be struck, they would be joined by numbers, who would joyfully seize the opportunity of recovering their freedom. The conspirators fixed on the festival of the Panathenæa as the most convenient season for effecting their purpose. This festival was celebrated with a procession, in which the citizens marched armed with spears and shields, and was the only occasion on which, in time of peace, they could assemble under arms without exciting suspicion. It was agreed that Harmodius and Aristogiton should give the signal by stabbing Hippias, while their friends kept off his guards, and that they should trust to the general disposition in favour of liberty for the farther success of their undertaking. When the day came, the conspirators armed themselves with daggers, which they concealed in the myrtle-boughs that were carried on this occasion. But while Hippias, surrounded by his guards, was in the suburb called the Ceramicus, directing the order of the procession, one of the conspirators was observed to go up to him, for he was easy of access to all, and to enter into familiar conversation with him. The two friends, on seeing this, concluded that they were betrayed, and that they had no hope left but of revenge. They instantly rushed into the city, and, meeting Hipparchus, killed him before his guards could come up to his assistance. They however arrived in time to avenge his death on Harmodius: Aristogiton escaped for the moment through the crowd, but was afterward taken. When the news was brought to Hippias, instead of proceeding to the scene of his brother's murder, he advanced with a composed countenance towards the armed procession, which was yet ignorant of the event, and, as if he had some grave discourse to address to them, desired them to lay aside their weapons, and meet him at an appointed place. He then ordered his guards to seize the arms, and to search every one for those which he might have concealed upon his person. All who were found with daggers were arrested, together with those whom, on any other grounds, he suspected of disaffection. The fate of Aristogiton may be easily imagined: he was put to death, according to some authors, after torture had been applied, to wring from him the names of his accomplices. It is said that he avenged himself by accusing the truest friends of Hippias, and that a girl of low condition, named Leæna, whose only crime was to have been the object of his affection, underwent the like treatment. She was afterward celebrated for the constancy with which she endured the most cruel torments. (*Herod.*, 5, 55.—*Id.*, 7, 123.—*Thucyd.*, 1, 20.—*Schol., ad loc.* —*Id.*, 6, 54, *seqq.*)—After the expulsion of Hippias, the fortunate tyrannicides received almost heroic honours. Statues were erected to them at the public expense. Their names never ceased to be repeated with affectionate admiration in the convivial songs of Athens, which assigned them a place in the islands of the Blessed, by the side of Achilles and Tydides (*Athenæus*, 15, p. 695); and when an orator wished to suggest the idea of the highest merit and of the noblest services to the cause of liberty, he never failed to remind his hearers of Harmodius and Aristogiton. No slave was ever called by their names. Plutarch has preserved a smart reply of Antipho, the orator, to Dionysius the elder, of Syracuse. The latter had put the question, which was the finest kind of brass? "That," replied Antipho, "of which the statues of Harmodius and Aristogiton were made." He lost his life in consequence. (*Plut., Vit. X., Orat.*, p. 833.) It is probable enough, that much of this enthusiasm was spurious and artificial, as well as misplaced. (*Thirlwall's Greece*, vol. 2, p. 67, *seqq.*)

HARMONĬA, a daughter of Mars and Venus, who married Cadmus. (*Hesiod, Theog.*, 937.) The genealogy of Harmonia has evidently all the appearance of a physical myth; for, from Love and Strife (i. e., attraction and repulsion) arises the order or *harmony* of the universe. (*Plut., de Is. et Os.*, 48.—*Arist., Pol.*, 2, 6.—*Welcker, Kret. Col.*, p. 40.)

HARPĂGUS, a general of Cyrus. He revolted from Astyages, who had cruelly caused him, without his knowing it, to eat the flesh of his son, because he had disobeyed his orders in not putting to death the infant Cyrus. (*Vid.* remarks under the article Cyrus.)

HARPĂLUS, I. an early and favoured friend of Alexander the Great. Having been left at Babylon as satrap of the province, and treasurer of a more considerable portion of the empire, he abused his trust so grossly, that, on the king's return, he was compelled to flee through fear of punishment. He was accompanied by six thousand soldiers, and with these he landed in Laconia, in the hope, it may be supposed, of engaging the Lacedæmonians to renew their opposition to Alexander. Failing there of support, he left his army and went to Athens as a suppliant, but carrying with him money to a large amount. His cause was taken up by many eminent orators hostile to Alexander; and Demosthenes himself, who had at first held back, was prevailed upon to espouse it. It failed, however; the Athenians adhered to the existing treaties; and Harpalus, being obliged to quit Athens, carried his troops into Crete, where he perished by assassination. It was said that his gold had been largely distributed among his Athenian supporters, and a prosecution was instituted against Demosthenes and his associates, as having been bribed to miscounsel the people. They were convicted before the Areopagus; and Demosthenes, being fined in the sum of 50 talents (about 53,000 dollars), withdrew to Ægina. (*Vid.* Demosthenes.—*Diod. Sic.*, 17, 108, *seqq.*)—II. An astronomer of Greece, who flourished about 400 B.C. He corrected the cycle of Cleostratus. This alteration, from a revolution of eight to one of nine years, was, in the fourth year of the eighty-second Olympiad, again improved by Meton, who increased the cycle to a period of nineteen years. (*Vid.* Meton.—*L'Art de vérifier les Dates*, vol. 3, p. 133.)

HARPALŸCE, the daughter of Harpalycus, king of Thrace. Her mother died when she was but a child, and her father fed her with the milk of cows and mares, and inured her to martial exercises, intending her for his successor in the kingdom. When her father's kingdom was invaded by Neoptolemus, the son of Achilles, she repelled and defeated the enemy with manly courage. The death of her father, which happened in a sedition, rendered her disconsolate; she fled the society of mankind, and lived in the forests upon plunder and rapine. Every attempt to secure her proved fruitless, till her great swiftness was overcome by intercepting her with a net. After her death the people of the country disputed their respective right to the possessions she had acquired by rapine, and games were subsequently instituted as an expiation for her death. (*Hygin., fab.*, 193.—*Virg., Æn.*, 1, 321.)

HARPOCRĂTES, an Egyptian divinity, represented as holding one finger on the lips, and thence commonly denominated the God of Silence. The name Harpocrates is said to designate the infant Horus, and to mean "Horus with soft or delicate feet" (*Har-phonkrates, Har-phoch-rat, Har-pokrat*). The god who bore this appellation was confounded, at a later period probably, with another earlier and superior deity, *Phtah-Sokari*, the infant Phtah, equally surnamed *Pokrat*. (Compare *Jablonski, Panth.*, 1, p. 245, *seqq.*—*Creuzer's Symbolik, par Guigniaut*, vol. 1, pt. 2, p. 808.) Porphyry (*de antro Nymph.*) informs us, that the Egyptians worshipped, under the symbol of silence, the source of all things, and that hence came the mysterious statue of Harpocrates, with the finger on the mouth. (*Plut., de Is. et Os.*, p. 378.—*Constant, de la Religion*, vol. 3, p. 78.)

HARPOCRĂTION, Valerius, a grammarian of Alexandrea, supposed by some to be the same with the one that instructed L. Verus in Greek; while others take him to be identical with the Harpocration of whom mention is made in a letter of Libanius to Aristænetus. He was the author of a Lexicon, derived principally from the ten Attic orators, and entitled, on that account, Λεξικὸν τῶν δέκα ῥητόρων. It is a very useful work. Harpocration composed also another work, entitled "A collection of flowers," or Anthology, Ἀνθῶν συναγωγή, which has not reached us. The latest edition of the Lexicon is that published at Leipsic in 1824, 2 vols. 8vo, by an anonymous editor. Many places in Harpocration are corrected by Toup (*Emendationes in Suidam, etc.*, vol. 4, *ed. Burgess*), and by Schleusner (*Observ. in Harp. Lex.*—*Friedemann und Seebode's Miscell. Crit.*, vol. 2, pt. 4, p. 744, *seqq.*).

HARPYIÆ, winged monsters, who had female faces, and the bodies, wings, and claws of birds. They were three in number, *Aëllo, Ocypête*, and *Celæno*, daughters of Neptune and Terra. They were sent by Juno to plunder the tables of Phineus, whence they were driven to the islands called Strophades by Zethes and Calaïs. (*Vid.* Phineus.) They emitted a noisome stench, and polluted whatever they touched. Virgil introduces them into the Æneid, as plundering the table of Æneas and his companions, when that hero touched at the Strophades; and makes Celæno, one of their number, predict to the Trojan leader the calamities that await him. (*Æn.*, 3, 210, *seqq.*)—The Harpies are nothing more, in fact, than personifications of the storm-winds, and they appear clearly as such in the poems of Homer and Hesiod. The former says nothing of their shape or parentage; the latter says that they were sisters of Iris, daughters of Thaumas and Electra, swift as birds or as the blasts of wind. (*Theog.*, 267.) Their names, according to him, are *Aëllo* and *Ocypete*. Homer says, that Xanthus and Balius, the steeds of Achilles, were the offspring of Zephyrus by the harpy *Podarge* (*Swift-foot*). Virgil gives Celæno as the name of the third of these monsters.—To the vivid imagination of the Greeks, the terrors of the storm were intimately associated with the idea of powerful and active demons directing its blasts. Hence the names bestowed on these fabulous creations. Thus we have the Harpies or "*Snatchers*," from ἁρπάζω, in allusion to the storm-winds seizing a vessel and hurrying it away from its course: so also the individual appellations of the three, *Aello*, "a tempest;" *Ocypete*, "swift-flyer;" and *Celæno*, "gloom." The mixed form commonly assigned them was the addition of a later age. (On the subject of the Harpies, compare *Salmas., ad dedic. Stat. Regill.*, p. 96, 241.—*Spanheim, de usu et præs., num.* 1, p. 260, *seqq.*—*Huschke, de Vasculo Locris, invento*, p. 17.—*Creuzer, Comment. Herodot.*, p. 346, *seqq.*) M. Le Clerc has a curious though unfounded theory respecting the Harpies. He supposes them to have been a swarm of locusts, which, after they had laid waste Bithynia and Paphlagonia, produced a famine there. According to him, the word *arba*, of which he maintains that of *harpy* is formed, signifies a *locust*; and as the north wind rid the country of them, having driven them as far as the Ionian Sea, where they perished, it was fabled that the sons of Boreas had put them to flight. Among many other objections to this explanation, it may suffice to urge but one here, namely, that the scene of the adventure of King Phineus is placed by the poets in Thrace, never in Asia. (*Vid.* Argonautæ.)

HARUSPĪCES, called also EXTISPĪCES, a class of priests at Rome, who examined the victims and their entrails (*exta*), and thence derived omens respecting the future. They divined also from the flame, smoke, and other circumstances attending the sacrifice. If the victim came to the altar without resistance, stood there quietly, fell by one stroke, bled freely, &c., these were favourable signs. If, on the other hand, the victim struggled, or broke away from those who were leading it; if any part of the entrails were wanting, or if they fell from the hand of the officiating priest; if the liver were double; if no heart appeared, &c., all these were ominous of evil. It will easily be perceived from this how wide a door was left for imposition; and hence probably one reason why the

haruspices were not esteemed so honourable as the augurs. When Julius Cæsar admitted one of them, Ruspina, into the senate, Cicero represents it as an indignity to that order. Their art was called *Haruspicina*, or *Haruspicum disciplina*, and was derived from Etruria, whence *haruspices* were often sent for to Rome during the earlier periods of her history. They sometimes also came from the East: thus we have in Juvenal, "*Armenius vel Commagenus haruspex*" (6, 549). The college of the *haruspices* was instituted by Romulus, according to the popular belief. Of what number it consisted is uncertain.—The ordinary derivation of the terms *haruspices* and *extispices* makes the former come from *ara*, "an altar," and *specio*, "to examine" or "observe;" and the latter from *exta*, "the entrails" of the victim, and *specio*. Donatus, however (*ad Terent., Phorm.*, 4, 28), gives a different etymology for *Haruspex*, namely, from *haruga* (the name of *hostia*, a victim) and *specio*. That the name itself is not an Etrurian one, appears very evidently from the *Inscriptio Bilinguis*, found at Pisaurum, in which the words *haruspex fulguriator* are rendered into Tuscan by *netmſiſ trutnſt phruntac*. (*Müller, Etrusker, vol.* 2, p. 13, *in notis.*) A critic in the *Halle Alg. Lit. Zeit.*, 1824 (vol. 3, p. 45), condemns the derivation from *haruga*, and deduces the name *haruspex* from a Tuscan word *hers*, which he makes equivalent to *Isacra*, or the Greek term *ἱερός*. In inscriptions, *arespex* and *arrespex* also occur. (Compare *Creuzer, Symbolik, par Guigniaut*, vol. 2, p. 467, *seqq.*)

Hasdrŭbal (meaning in Punic "(whose) *help* (is) *Baal*"), I. a Carthaginian general, son of Mago, who succeeded to the titles and glory of his father. It was under his conduct that the Carthaginians carried the war into Sardinia. He received a wound in that island which caused his death, B.C. 420. (*Justin*, 19, 1.) —II. Son of the preceding, made war upon the Numidians, and freed Carthage from the tribute she had been compelled to pay for being permitted to establish herself on the coast of Africa. (*Justin*, 19, 2.)—III. A son of Hanno, sent into Sicily at the head of a powerful army to oppose the Romans. He was defeated by Metellus, the Roman proconsul, B.C. 251. Hasdrubal fled to Lilybæum, but was condemned to death by his countrymen at home. (*Id. ibid.*)—IV. Son-in-law of Hamilcar, distinguished himself under the orders of that general in the war with Numidia. On the the death of his father-in-law he was appointed commander, and carried on military operations in Spain during eight years. He reduced the greater part of this country, and governed it with wisdom and prudence. He founded Carthago Nova (*Carthagena*). The Romans, wishing to put a stop to his successes, made a treaty with Carthage, by which the latter bound herself not to carry her arms beyond the Iberus. Hasdrubal faithfully observed the terms of this compact. He was slain, B.C. 220, by a slave whose master he had put to death. (*Liv.*, 21, 2.—*Polyb.*, 2, 1.—*Id.*, 3, 12.—*Id.*, 2, 13.—*Id.*, 10, 10.)—V. Son of Hamilcar, brought from Spain large reinforcements for his brother Hannibal. He crossed the barrier of the Alps, and arrived in Italy, but the consuls Livius Salinator and Claudius Nero, having intercepted the letters which he had written to Hannibal, apprizing him of his arrival, attacked him near the river Metaurus, and gave him a complete defeat, B.C. 208. Hasdrubal fell in the battle, with 56,000 of his troops. The Romans lost about 8000 men, and made 5400 prisoners. The head of Hasdrubal was severed from his body, and was thrown a few days after into the camp of Hannibal. Before attempting to enter Italy by land, Hasdrubal attempted to cross the sea from Spain, but was defeated by the Roman governor of Sardinia. (*Liv.*, 21, 23. —*Polyb.*, 11, 1.)—VI. A Carthaginian commander, son of Gisco, who commanded the forces of his country in Spain during the time of Hannibal. Being seconded by Syphax, he afterward carried on the war against the Romans in Africa, but was defeated by Scipio. He died B.C. 206. (*Liv.*, 24, 41.—*Id.*, 29, 35.—*Id.*, 30, 5.)—VII. A Carthaginian, surnamed "Kid" (*Lat.* Hœdus), an opponent of the Barca faction. He advised his countrymen to make peace with the Romans, and censured the ironical laugh of Hannibal in the Carthaginian senate, after the peace was concluded.—VIII. A Carthaginian general, who, during the siege of Carthage by the Romans, commanded an army of 20,000 men without the walls, with which he kept constantly harassing the besiegers. Being compelled at last to take refuge with his forces within the city, he took command of the place, and for a long time bravely withstood the attacks of the Romans. After the capture of the city, he retired with the Roman deserters, who had no quarters to expect, into the temple of Æsculapius in the citadel, resolved to bury himself under its ruins, taking with him, at the same time, his wife and two young sons. At length, however, having secretly left the temple, he threw himself at the feet of Scipio, and supplicated for life. Scipio granted his request, and showed him as a suppliant to the deserters in the temple. These desperate men, after venting against him a torrent of reproaches, set fire to the temple, and perished amid the flames. His wife, when the fire was kindling, displayed herself on the walls of the building in the richest attire she was at the moment able to assume, and, having upbraided her husband for his cowardice, slew her two sons, and threw herself, with them, into the burning pile. (*Appian, Bell. Pun.*, 131.)

Hebe, the goddess of Youth (Ἥβη), a daughter of Jupiter and Juno. Her parentage is not mentioned in the Iliad. Ovid calls her the step-daughter of Jupiter, in allusion to the fable which made Juno to have conceived her after eating of lettuce. (*Ov., Met.*, 9, 416.) In Olympus she appears as a kind of maid-servant; she hands round the nectar at the banquets of the gods (*Il.*, 4, 2.—*Heyne, ad loc.*); she makes ready the chariot of Juno (*Il.*, 5, 722), and she bathes and dresses Mars, when his wound has been cured. (*Il.*, 5, 905.) This last, however, was not a servile office, since the daughter of Nestor renders it to Telemachus. (*Od.*, 3, 464.) When Hercules was translated to the skies, Hebe was given to him in marriage; a beautiful fiction, by which the venerated sun-god was united to immortal youth. According to the vulgar fable, Hebe was dismissed from her office of cup-bearer in the skies, and superseded by Ganymedes, because she had fallen in an awkward and unbecoming manner while handing around, on one occasion, the nectar to the gods. Homer, however, merely says that Ganymedes was carried off by the gods to be their cup-bearer (*Il.*, 20, 234), while in another part (4, 2) he represents Hebe as still ministering to the gods. At Phlius, in the Peloponnesus, a goddess was worshipped, whom the ancient Phliasians, according to Pausanias, call Ganymēdē (Γανυμήδη), but in his time she was named Hebe. (*Pausan.*, 2, 13.) Strabo says, that Hebe was worshipped at Phlius and Sicyon under the name of Dia. In the arts, Hebe is represented with the cup in which she presents the nectar, under the figure of a charming young girl, her dress adorned with roses, and wearing a wreath of flowers. An eagle often stands by her, as at the side of Ganymedes, which she is caressing. (*Keightley's Mythology*, p. 111.—*Müller, Archæol. der Kunst*, p. 625.)

Hebrus, a large river of Thrace, and one of the most considerable in Europe. It rises in the central chain that separates the plains of Thrace from the great valley of the Danube. Thucydides says (2, 96), that it takes its source in Mount Scomius, and Pliny

(4, 11) in Mount Rhodope. After receiving several tributary streams, it falls into the Ægean, near the city of Ænus. An estuary, which it forms at its mouth, was known to Herodotus by the name of Stentoris Palus (Στεντορίδος Λίμνη—7, 58.—Compare *Plin.*, 4, 11). The Hebrus is now called the *Maritza*. Dr. Clarke found the *Maritza* a broad and muddy stream, much swollen by rains. (*Travels*, vol. 8, p. 94, *London ed.*) Plutarch (*de Fluv.*) states, that this river once bore the name of Rhombus; and there grew upon its banks, perhaps the identical plant now constituting a principal part of the commerce of the country; being then used, as it is now, for its intoxicating qualities. It is, moreover, related of the Hebrus by Pliny (33, 4), that its sands were auriferous; and Belon has confirmed this observation, by stating that the inhabitants annually collected the sand for the gold it contained. (*Observat. en Grece*, p. 63, *Paris*, 1555.) According to the ancient mythologists, after Orpheus had been torn in pieces by the Thracian Bacchantes, his head and lyre were cast into the Hebrus, and, being carried down that river to the sea, were borne by the waves to Methymna, in the island of Lesbos. The Methymneans buried the head of the unfortunate bard, and suspended the lyre in the temple of Apollo. (*Ovid, Met.*, 11, 55.—*Philarg. ad Virg., Georg.*, 4, 523.—*Eustath. in Dionys.*, v. 536.—*Hygin., Astron. Poet.*, 2, 7.) Servius adds, that the head was at one time carried to the bank of the river, and that a serpent thereupon sought to devour it, but was changed into stone. (*ad Virg., Georg., l. c.*) Dr. Clarke thinks, that this part of the old legend may have originated in an appearance presented by one of those extraneous fossils called *Serpent-stones* or *Ammonitæ*, found near this river. (*Travels*, vol. 8, p. 100, *Lond. ed.*) At the junction of the Hebrus with the Tonsus and Ardiscus, Orestes is said to have purified himself from his mother's blood. (*Vid.* Orestias.)

Hecalesĭa, a festival at Athens, in honour of Jupiter Hecalesius. It was instituted by Theseus, in commemoration of the kindness of Hecale towards him, when he was going on his enterprise against the Macedonian bull. This Hecale was an aged female, according to the common account, while others referred the name to one of the borough towns of the Leontian tribe in Attica. (*Steph. Byz., s. v.*—*Plut., Vit. Thes.*—*Castellanus, de Fest. Græc.*, p. 108.)

Hecătæ Fanum, a celebrated temple sacred to Hecate, near Stratonicea in Caria. (*Strabo*, 660.)

Hecatæus, I. a native of Miletus. We learn from Suidas, *s. v.* Ἑκαταῖος, that his father's name was Hegesander; that he flourished about the sixty-fifth Olympiad, during the reign of Darius, who succeeded Cambyses; that he was a scholar of Protagoras, and the first who composed a history in prose; and that Herodotus was much indebted to his writings. Under the word Ἑλλάνικος, Suidas says that Hecatæus flourished during the Persian wars. This account is in part confirmed by Herodotus, who tells us that, when Aristagoras planned the revolt of the Ionian cities from Darius (5, 36), Hecatæus, in the first instance, condemned the enterprise; and afterward (5, 125), when the unfortunate events of the war had demonstrated the wisdom of his former opinion, he recommended Aristagoras, in case he found himself under the necessity of quitting Ionia, to fortify some strong position in the island of Leros, and there to remain quiet until a favourable opportunity occurred of reoccupying Miletus. We learn also from Herodotus (2, 143), that Hecatæus had visited Egypt. According to Diogenes Laertius, Protagoras flourished in the eighty-fourth Olympiad; consequently Hecatæus could not have been his scholar, as Suidas supposes. The Abbé Sevin (*Mem. de l'Acad. des Inscr.*, vol. 6, p. 472) has two conjectures on this point; he suggests that we should either read Pythagoras instead of Protagoras, or that Suidas has, by mistake, said of the Milesian Hecatæus what was true of another Hecatæus, a native of Teos. Vossius, from misunderstanding a passage in Diogenes, erroneously conceives our Hecatæus to have been a scholar of Heraclitus. (*De Hist. Græc.*, p. 439.) As regards the assertion of Suidas, alluded to above, that Hecatæus was the first prose-writer, it may be remarked, that the lexicographer is not altogether consistent on this point. He asserts, in another place, that, in the opinion of some persons, Cadmus was the first that wrote in Greek prose. Under the word Φερεκύδης, he divides the honour of being the first prose-writer between Cadmus and Pherecydes. Pliny (2, 59,) makes Cadmus the first who wrote in prose; but in another passage (7, 56) we find the following: "*Prosam orationem condere Pherecydes Syrius instituit, Cyri regis ætate; historiam Cadmus Milesius.*" Cadmus, after all, appears best entitled to the honour of having been the earliest Grecian prose-writer.—But to return to Hecatæus; the references to his works are numerous, and show that he was a very voluminous writer. Suidas tells us that he wrote a history; Strabo (17) mentions it. It is also referred to by Stephanus under the words Δίνη and Φάλαννα, and by the scholiast on Apollonius Rhodius (1, 551). Hecatæus also wrote a genealogical work; it contained several books, the first and second of which are mentioned by Stephanus (*s. v.* Μελία.—*s. v.* Ἀμφαναί.—*s. v.* Χαδισία); the second by Harpocration (*s. v.* ἀδελφίζειν); the third by Athenæus (2, p. 148); the fourth by Stephanus (*s. v.* Μύγιοι.—*s. v.* Τρεμίλη). We have the testimony of Strabo, that Hecatæus was one of the earliest writers on geographical subjects. Agathemerus (p. 2, *ed. Huds.*) says, that Hecatæus corrected a map of the world which had been delineated by Anaximander. Ammianus Marcellinus also (22, 8) mentions him as a writer on geographical subjects. (*Mus. Crit.*, vol. 1, p. 88, *seqq.*) Whether the treatises which we find quoted in various writers, under the titles of Εὐρώπης περιόδος, Ἀσίας περιήγησις, Λιβύης περιήγησις, Αἰγύπτου περιήγησις, were distinct works, or parts of his larger geographical work, cannot now be ascertained. The remark of Suidas has already been cited at the commencement of this article, that Herodotus was much indebted to the writings of Hecatæus, and it has been supposed that the very particular account which the latter gave, in his work on Egypt, of the history of Thebes, was the reason that Herodotus says comparatively so little on this interesting topic. (*Creuzer, Symbolik*, vol. 1, p. 240.) Dionysius of Halicarnassus praises the simplicity and clearness which distinguished the style of Hecatæus. The fragments of this writer that have reached our times were collected by Creuzer, and published in his *Historicorum Græcorum Antiquiss. Fragmenta*, 8vo, *Heidelb.*, 1806. A separate edition of them, to which is appended the Periplus of Scylax, was given in 1831, 8vo, by Klausen, from the Berlin press. (*Hoffmann, Lex. Bibliogr.*, vol. 2, p. 334.)—II. A native of Abdera, who accompanied Alexander the Great into Asia. He was a disciple of Pyrrho, the head of the Sceptic school. He wrote a work on the Antiquities of the Jews, cited, under the title Περὶ Ἰουδαίων βιβλίον, by Origen (*Contra Cels.*, 1, p. 13), and under that of Ἰουδαίων ἱστορία by Eusebius. (*Præp. Ev.*, lib. 3, p. 239, *ed. R. Steph.*) It is from this work that Photius has preserved for us an interesting extract, with which, however, he credits Hecatæus of Miletus. Clemens Alexandrinus (*Strom.*, 5, p. 717, *ed. Potter*) speaks of a work of Hecatæus's on Abraham and Egypt, which is probably the same with the one just mentioned. Scaliger (*Epist.* 115), Eichhorn (*Bibl. der Biblischen Lit.*, vol. 5, pt. 3, p. 431), and others, have thought that this work or these works, of which Josephus and Photius (after Diodorus) have preserved an extract,

must be referred to the Hellenistic Jews, as a fabrication of theirs. Sainte-Croix, on the other hand, undertakes to support their authenticity. (*Examen des Historiens d'Alexandre-le-Grand*, p. 558.) It appears, however, that Hecatæus of Abdera actually wrote a work on Egypt, for Diodorus Siculus (1, 47) and Plutarch (*De Is. et Os.*, p. 143, *ed. Wyttenb.*—*ed. Reiske*, vol. 7, p. 392) both cite it. The fragments of Hecatæus of Abdera were published by Zorn, Altona, 1730, 8vo, and are given in part also by Creuzer, in his *Hist. Græc. Antiquiss. Fragm.*, p. 28, *seqq.*—III. A native of Teos, supposed to have flourished about the ninetieth Olympiad. Compare the remarks of Creuzer, (*Hist. Gr. Ant. Fragm.*, p. 6, *seqq.*)—IV. A native of Eretria, who wrote Περὶ Νόστων, "On the wanderings of the Grecian chieftains returning from Troy." He is mentioned also by Plutarch among the historians of Alexander. (*Schöll, Hist. Litt. Gr.*, vol. 4, p. 133.)

Hecăte (Ἑκάτη), the name of a goddess in the Grecian mythology. In the Theogony of Hesiod (v. 411), this deity is made the daughter of Perses and Asteria. Bacchylides speaks of her as the daughter of Night, while Musæus gave her Jupiter as a sire in place of Perses. (*Schol. ad Apoll. Rh.*, 3, 467.) Others again made her the offspring of the Olympian king by Pheræa, the daughter of Æolus (*Tzetz., ad Lyc.*, 1180), or by Ceres (*Schol. ad Theocrit.*, 2, 12). According to Pherecydes, her sire was Aristæus. (*Schol. ad Apoll. Rh., l. c.*) It is said in the Theogony (412, *seqq.*), that Hecate was highly honoured by Jupiter, who allowed her to exercise extensive power over land and sea, and to share in all the honours enjoyed by the children of Heaven and Earth. She rewards sacrifice and prayer to her with prosperity. She presides over the deliberations of the popular assembly, over war, and the administration of justice. She gives success in wrestling and horse-racing. The fisherman prays to her and Neptune; the herdsman to her and Hermes; for she can increase and diminish at her will. Though an only child (in contrast to Apollo and Diana, who have similar power), she is honoured with all power among the immortals, and is, by the appointment of Jupiter, the rearer of children, whom she has brought to see the light of day.—This passage, however, is plainly an interpolation in the Theogony, with which it is not in harmony. It has all the appearance of being an Orphic composition, and is, perhaps, the work of the notorious forger Onomacritus. (*Göttling, ad loc.*—*Thiersch, über Hesiodus*, p. 24.—*Keightley's Mythology*, p. 66.)—Hecate is evidently a stranger-divinity in the mythology of the Greeks. It would appear that she was one of the hurtful class of deities, transported by Hesiod, or his interpolator, into the Grecian mythology, and placed behind the popular divinities of the day, as a being of earlier existence. Hence the remark of the bard, that Jupiter respected all the prerogatives which Hecate had enjoyed previous to his ascending the throne of his father. Indeed, the sphere which the poet assigns her, places her out of the reach of all contact with the acting divinities of the day. She is mentioned neither in the Iliad nor Odyssey, and the attributes assigned her in the more recent poem of the Argonauts are the same with those of Proserpina in Homer. (*Creuzer, Symbolik*, vol. 1, p. 158.—*Id.*, 2, 120.—*Goerres, Mytheng.*, vol. 1, p. 254.—*Hermann, Handb. der Myth.*, vol. 2, p. 45.) Jablonski (*Panth. Ægypt.*) regards Hecate as the same with the Egyptian Tithrambo. Her action upon nature, her diversified attributes, her innumerable functions, are a mixture of physical, allegorical, and philosophical traditions respecting the fusion of the elements and the generation of beings. Hecate was the night, and, by an extension of this idea, the primitive night, the primary cause or parent of all things. She was the moon, and hence were connected with her all those accessary ideas which are grouped around that of the moon: she is the goddess that troubles the reason of men, the goddess that presides over nocturnal ceremonies, and, consequently, over magic; hence her identity with Diana for the Grecian mythology, with Isis for the Egyptian; and hence also all her cosmogonical attributes, assigned to Isis in Egypt. (*Constant, de la Religion*, vol. 4, p. 139, *in notis.*)—As regards the etymology of her name, it may be remarked, that the most probable one seems to be that which deduces it from the Greek ἑκάτη, the feminine of ἑκατος, denoting either "her that operates from afar," or "her that removes or drives off." (*Creuzer, Symbolik*, vol. 2, p. 124.) Expiatory sacrifices were offered to this goddess on the thirtieth of every month, in which eggs and young dogs formed the principal objects. The remains of these animals and of the other offerings, together with a large quantity of all sorts of comestibles, were exposed in the cross-roads, and called the "Supper of Hecate" (Ἑκάτης δεῖπνον). The poorer class and the Cynics seized upon these viands with an eagerness that passed among the ancients as a mark of extreme indigence, or the lowest degree of baseness. (Compare the note of Hemsterhuis, *ad Lucian. Dial. Mort.*, 1.—*Op., ed. Bip.*, vol. 2, p. 397, *seqq.*) Her statues were in general dog-headed, and were set up at Athens and elsewhere, in the market-places and at cross-roads. It is probable, indeed, that the dog-headed form was the ancient and mystic one of Hecate, and that under which she was worshipped in the mysteries of Samothrace, where dogs were immolated in her honour. Hecate had also her mysteries, celebrated at Ægina, and the establishment of which was ascribed to Orpheus. Another name of this goddess was *Brimo* (from βρέμω, "*to roar*"). This seems to have been chiefly employed to denote her terrific appearance, especially when she came summoned by magic arts. Apollonius of Rhodes (*Arg.*, 3, 1214, *seqq.*) describes her as having her head surrounded by serpents, twining through branches of oak, while torches flamed in her hands, and the infernal dogs howled around. Lucian's "liar of the first magnitude," Eucrates, gives a most terrific description of her appearance. (*Philopseud.*, 22, *seqq.*) In this character she was also sometimes called Empusa. (*Eudocia*, 147.) These, however, were evidently late ideas and fictions. (*Keightley's Mythology*, p. 67.)

Hecatombœa, a festival celebrated in honour of Juno by the Argives and people of Ægina. It received its name from ἑκατόν and βοῦς, being a sacrifice of a hundred oxen, which were always offered to the goddess, and the flesh distributed among the poorest citizens. There were also public games, first instituted by Archinus, a king of Argos, in which the prize was a shield of brass with a crown of myrtle.—There was also an anniversary sacrifice called by this name in Laconia, and offered for the preservation of the 100 cities which once flourished in that country.

Hecatomphŏnĭa (from ἑκατόν, "*a hundred*," and φονεύω, "*to kill*"), a solemn sacrifice offered by the Messenians to Jupiter when any of them had killed a hundred enemies. Aristomenes is said to have offered up this sacrifice three times in the course of the Messenian wars against Sparta. (*Pausan.*, 4, 19.)

Hecatompŏlis, an epithet given to Crete, from the hundred cities which it once contained. (*Hom., Il.*, 2, 649.) The same epithet was also applied to Laconia. (*Strabo*, 362.—*Steph. Byz., s. v.* Ἀμύκλαι.) The greater part of these, however, were probably, like the demi of Attica, not larger than villages. (*Vid.* Laconia.)

Hecatompўlos, I. an epithet applied to Thebes in Egypt, on account of its hundred gates. (*Vid.* remarks under the article Thebæ, I.)—II. The metropolis of Parthia, and royal residence of the Arsacidæ, situate

in the district of Comisene, and southwest part of the province of Parthiene. The name is of Grecian origin, probably a translation of the native term, and has a figurative allusion to the numerous routes which diverge from this place to the adjacent country. D'Anville makes it correspond with the modern *Demegan*. (*Plin.*, 6, 15.—*Curt.*, 6, 2.—*Ammian. Marcell.*, 23, 24.—*Polyb.*, 10, 25.—*Diod. Sic.*, 17, 25.)

HECATONNĒSI, small islands between Lesbos and Asia. They derived their names, according to Strabo (13), from ἑκατος, an epithet of Apollo, that deity being particularly worshipped along the continent of Asia, off which they lay. It seems more probable, however, that they had their name from *ἑκατόν, a hundred*, and were called so from their great number, which is about forty or over. And Herodotus, in fact, writes the name Ἑκατὸν Νῆσοι (1, 151). The modern appellation is *Musco-Nisi*. (*Cramer's Asia Minor*, vol. 1, p. 165.)

HECTOR, son of Priam and Hecuba, was the most valiant of all the Trojan chiefs that fought against the Greeks. He married Andromache, daughter of Eëtion, by whom he became the father of Astyanax. Hector was appointed commander of all the Trojan forces, and for a long period proved the bulwark of his native city. He was not only the bravest and most powerful, but also the most amiable, of his countrymen, and particularly distinguished himself in his conflicts with Ajax, Diomede, and many other of the most formidable leaders. The fates had decreed that Troy should never be destroyed as long as Hector lived. The Greeks, therefore, after the death of Patroclus, who had fallen by Hector's hand, made a powerful effort under the command of Achilles; and, by the intervention of Minerva, who assumed the form of Deïphobus, and urged Hector to encounter the Grecian chief, contrary to the remonstrances of Priam and Hecuba, their effort was crowned with success. Hector fell, and his death accomplished the overthrow of his father's kingdom. The dead body of the Trojan warrior was attached to the chariot of Achilles, and insultingly dragged away to the Grecian fleet; and thrice every day, for the space of twelve days, was it also dragged by the victor around the tomb of Patroclus. (*Il.*, 22, 399, *seqq.*—*Ib.*, 24, 14, *seqq.*) During all this time, the corpse of Hector was shielded from dogs and birds, and preserved from corruption, by the united care of Venus and Apollo. (*Il.*, 23, 185, *seqq.*) The body was at last ransomed by Priam, who went in person, for this purpose, to the tent of Achilles. Splendid obsequies were rendered to the deceased, and with these the action of the Iliad terminates.—Virgil makes Achilles to have dragged the corpse of Hector thrice round the walls of Troy. (*Æn.*, 1, 483.) Homer, however, is silent on this point. According to the latter, Hector fled thrice round the city-walls before engaging with Achilles; and, after he was slain, his body was immediately attached to the car of the victor, and dragged away to the ships. (*Il.*, 22, 399.) The incident, therefore, alluded to by Virgil must have been borrowed from some one of the Cyclic bards, or some tragic poet, for these, it is well known, allowed themselves great license in diversifying and altering the features of the ancient heroic legends. (*Heyne, Excurs.*, 18, *ad Virg., Æn.*, 1.—*Wernsdorff, ad Epit. Il. in Poet. Lat. Min.*, vol. 4, p. 742.)

HECŬBA (Ἑκάβη), daughter of Dymas, a Phrygian prince, or, according to others, of Cisseus, a Thracian king, while others, again, made her the daughter of the river-god Sangarius and Metope, was the second wife of Priam, king of Troy. (*Apollod.*, 3, 12, 6.) She bore him nineteen children (*Il.*, 24, 496), of whom the chief were Hector, Paris, Deïphobus, Helenus, Troïlus, Polites, Polydorus, Cassandra, Creüsa, and Polyxena. When she was pregnant of Paris, she dreamed that she brought into the world a burning torch, which reduced her husband's palace and all Troy to ashes. On her telling this dream to Priam, he sent for his son Æsacus, by a former wife Arisbe, the daughter of Merops, who had been reared and taught to interpret dreams by his grandfather. Æsacus declared, that the child would be the ruin of his country, and recommended to expose it. As soon as born, the babe was given to a servant to be left on Ida to perish; but the attempt proved a fruitless one, and the prediction of the soothsayer was fulfilled. (*Vid.* Paris.) After the ruin of Troy and the death of Priam, Hecuba fell to the lot of Ulysses, and she embarked with the conquerors for Greece. The fleet, however, was detained off the coast of the Thracian Chersonese by the appearance of the spectre of Achilles on the summit of his tomb, demanding to be honoured with a new offering. Polyxena was, in consequence, torn from Hecuba and immolated by Neoptolemus on the grave of his sire. The grief of the mother was increased by the sight of the dead body of her son Polydorus, washed upon the shore, who had been cruelly slain by Polymestor, king of Thrace, to whose care Priam had consigned him. Bent on revenge, Hecuba managed, by artifice, to get Polymestor and his two children in her power, and, by the aid of her fellow-captives, she effected the murder of his sons, and then put out the eyes of the father. (*Vid.* Polydorus, Polymestor.) This act drew upon her the vengeance of the Thracians: they assailed her with darts and showers of stones; and, in the act of biting a stone with impotent rage, she was suddenly metamorphosed into a dog. (*Ovid, Met.*, 13, 429, *seqq.*)—Hyginus says, that she threw herself into the sea (*fab.* 111), while Servius states, that she was changed into a dog when on the point of casting herself into the waters. (*ad Æn.*, 3, 6.—Consult *Schol. ad Euripp., Hec.*, 1259.—*Tzetz., Chil.*, 111, 74.—*Schol. ad Juv., Sat.*, 10, 271.—*Plaut., Menæch.*, 1.—*Heyne, ad Apollod.*, 3, 12, 5.)

HEGĒMON, a native of Thasos, and author of satyric dramas in the age of Alcibiades. This distinguished individual was his friend, and managed to get him freed from an accusation that had been brought against him. A piece of this poet, entitled *Gigantomachia*, was getting represented when the news arrived of the defeat of Nicias in Sicily. This Hegemon bore the appellation of *Phace* (φακῆ, "a lentil"), conferred on him as a nickname. He wrote also a comedy entitled *Philinna*. (*Böckh, Staatsh. der Athener*, vol. 1, p. 435.—*Schöll, Gesch. Griech. Lit.*, vol. 1, p. 269, 290.)

HEGESIĀNAX, a Greek writer, a native of Alexandrea-Troas, and contemporary with Antiochus the Great, by whom he was patronised. He was the author of an historical work; and indulged also in poetic composition, having written a poem entitled τὰ Τρωϊκά, "*Trojan Affairs*." Some ascribed to him the "Cyprian Epic." He was likewise a writer of tragedies; and, according to Athenæus, from whom all these particulars are obtained, was also a tragic actor, having improved and strengthened his voice, which was naturally weak, by abstaining for eighteen years from eating figs. (*Athen.*, 3, p. 80, *d.*—*Id.*, 4, p. 155, *b.*—*Id.*, 9, p. 393, *d.*)

HEGESĪAS, I. a Cyclic poet, born at Salamis, in the island of Cyprus, and, according to some, the author of the Cyprian Epic. (*Vid.* Stasinus.)—II. A native of Magnesia, who wrote an historical work on the companions in arms of Alexander the Great. His style was loaded with puerile ornaments, and betrayed a total want of taste. (*Dion. Hal., de Struct. Orat.*, c. 18.) He wrote also some discourses, which are lost. The ancients regarded him as the parent of that species of eloquence denominated the Asiatic, which had taken the place of the simple and elegant Attic. (Compare *Quintil., Inst. Or.*, 12, 10.)—III. A philosopher, surnamed Πεισιθάνατος, or "Advocate of Death." He pushed the principles of the Cyrenaïc sect, to

which he belonged, even to absurdity, and, by the force of consequences, came to a result directly opposite to that of the founder of the school. From the position that pleasure is the sovereign good, he deduced the inference that man cannot be truly happy, since, as his body is exposed to too many evils, of which the soul also partakes, he cannot attain to the sovereign good: hence it follows that death is more desirable than life. Hegesias upheld this doctrine with so much ability and success, that many of his auditors, on leaving his lectures, put an end to their existence. Ptolemy I. judged it necessary to send him into exile. (*Schöll, Hist. Litt. Gr.*, vol. 3, p. 249.)

Hegesippus, I. an historian, mentioned by Dionysius of Halicarnassus (*Ant. Rom.*, 1, 49 *et* 72). He wrote on the antiquities of Pallene, a peninsula of Thrace, where Æneas was supposed to have taken refuge after the capture of Troy. He made the Trojan chief to have ended his days here.—II. A comic poet, a native of Tarentum, surnamed Crobylus (Κρωβύλος), or "Toupee," from his peculiar manner of wearing his hair. His pieces have not reached us: we have eight epigrams ascribed to him, which are remarkable for their simplicity.—III. An ecclesiastical historian, by birth a Jew, and educated in the religion of his fathers. He was afterward converted to Christianity, and became bishop of Rome about the year 177, where he died in the reign of the Emperor Commodus, about the year 180. He was the author of an ecclesiastical history, from the period of our Saviour's death down to his own time, which, according to Eusebius, contained a faithful relation of the apostolic preaching, written in a very simple style. The principal value of the existing fragments, which have been preserved for us by Eusebius and Photius, arises from the testimony that may be deduced from scriptural passages quoted in them in favour of the genuineness of the books of the New Testament. There has been ascribed to Hegesippus a history of the destruction of Jerusalem, written in Latin, under the title of "*De Bello Judaico et urbis Hierosolymitanæ excidio historia.*" It is not, however, by Hegesippus; and appears, indeed, to be nothing more than a somewhat enlarged translation of Josephus. A Milan manuscript ascribes it to St. Ambrose, and perhaps correctly, since there is a great conformity between its style and that of the prelate just mentioned. The fragments of the ecclesiastical history of Hegisippus were published at Oxford in 1698, in the 2d volume of Grabe's *Spicileg. ss. Patrum*, p. 205; in the 2d volume of Halloix's work "*De Scriptorum Oriental. vitis*," p. 703; and in Galland's *Biblioth. Gr. Lat. Vet. Patr., Venet.*, 1788, fol., vol. 2, p. 59.

Helena, the most beautiful woman of her age. There are different accounts of her birth and parentage. The common, and probably the most ancient, one is, that she was the daughter of Leda by Jupiter, who took the form of a white swan. According to the Cyprian Epic, she was the offspring of Jupiter and Nemesis, who had long fled the pursuit of the god, and, to elude him, had taken the form of all kinds of animals. (*Athen.*, 8, p. 334.) At length, while she was under that of a goose, the god became a swan, and she laid an egg, which was found by a shepherd in the woods. He brought it to Leda, who laid it up in a coffer, and in due time Helena was produced from it. (*Apollod.*, 3, 10, 4.) Hesiod, on the other hand, calls Helena the daughter of Oceanus and Tethys. (*Schol. ad Pind., Nem.*, 10, 150.) In the Iliad, Helena is termed "begotten of Jupiter" (*Il.*, 3, 418); and she calls Castor and Pollux "her own brothers, whom one mother bore with her." (*Il.*, 3, 238.) In the Odyssey these are expressly called the sons of Tyndarus. This, however, does not prove that Helena was held to be his daughter.—The beauty of Helena was proverbial. She was so renowned, indeed, for her personal attractions, even in her infancy, that Theseus, in company with his friend Pirithoüs, carried her off, when only a child, from a festival at which they saw her dancing in the temple of Diana Orthia. It was agreed, during their flight, that he who should, by lot, become possessor of the prize, should assist in procuring a wife for the other. The lot fell to Theseus, and he accordingly conveyed Helen to Aphidnæ, and there placed her under the care of his mother Æthra till she should have attained to years of maturity. From this retreat, however, her brothers, Castor and Pollux, recovered her by force of arms, and restored her to her family. According to Pausanias, however, she was of nubile years when carried off by Theseus, and became by him the mother of a daughter, who was given to Clytemnestra to rear. (*Pausan.*, 2, 22.)—Among the most celebrated of the young princes of Greece, who, from the reputation of her personal charms, subsequently became her suiters, were, Ulysses, son of Laertes; Antilochus, son of Nestor; Sthenelus, son of Capaneus; Diomedes, son of Tydeus; Amphilochus, son of Cteatus; Meges, son of Phileus; Agapenor, son of Ancæus; Thalpius, son of Eurytus; Mnestheus, son of Peteus; Schedius, son of Epistrophus; Polyxenus, son of Agasthenes: Amphilochus, son of Amphiaraus; Ascalaphus and Ialmus, sons of the god Mars; Ajax, son of Oïleus; Eumelus, son of Admetus; Polypœtes, son of Pirithoüs; Elpenor, son of Chalcodon; Podalirius and Machaon, sons of Æsculapius; Leontus, son of Coronus; Philoctetes, son of Pæan; Protesilaus, son of Iphiclus; Eurypylus, son of Evemon; Ajax and Teucer, sons of Telamon; Patroclus, son of Menœtius; Menelaüs, son of Atreus; Thoas, Idomeneus, and Merion. Tyndarus was rather alarmed than pleased at the sight of so great a number of illustrious princes, who eagerly solicited each to become his son-in-law. He knew that he could not prefer one without displeasing all the rest, and from this perplexity he was at last extricated by the artifice of Ulysses, who began to be already known in Greece by his prudence and sagacity. This prince, who clearly saw that his pretensions to Helen would not probably meet with success in opposition to so many rivals, proposed to free Tyndarus from all his difficulties if he would promise him his niece Penelope in marriage. Tyndarus consented, and Ulysses advised the king to bind, by a solemn oath, all the suiters, that they would approve of the uninfluenced choice which Helen should make of one among them, and engage to unite together to defend her person and character, if ever any attempts were made to carry her off from her husband. The advice of Ulysses was followed, the princes consented, and Helen fixed her choice upon Menelaüs, and married him. Hermione was the early fruit of this union, which continued for three years with mutual happiness. After this, Paris, son of Priam, king of Troy, came to Lacedæmon on pretence of sacrificing to Apollo. He was kindly received by Menelaüs; but, taking advantage of the temporary absence of the latter in Crete, corrupted the fidelity of Helen, and persuaded her to flee with him to Troy. Menelaüs, returning from Crete, assembled the Grecian princes, and reminded them of their solemn promises. They resolved to make war against the Trojans; but they previously sent ambassadors to Priam to demand the restitution of Helen. The influence of Paris at his father's court prevented her restoration, and the Greeks returned home without receiving the satisfaction they required. Soon after their return, their combined forces assembled and sailed for the coast of Asia.—When Paris had been slain, in the ninth year of the war, Helen married Deïphobus, son of Priam; but, on the capture of the city, betrayed him into the hands of Menelaüs, through a wish of ingratiating herself into the favour of her former husband. On her return to Greece, Helen lived many

years with Menelaüs, who forgave her infidelity; but, upon his death, she was driven from the Peloponnesus by Megapenthes and Nicostratus, the illegitimate sons of her husband, and she retired to Rhodes, where at that time Polyxo, a native of Argos, reigned over the country. Polyxo remembered that her widowhood originated in Helen, and that her husband, Tlepolemus, had been killed in the Trojan war, and she therefore resolved upon revenge. While Helen one day retired to bathe in the river, Polyxo disguised her attendants in the habits of Furies, and sent them with orders to murder her enemy. Helen was tied to a tree and strangled, and her misfortunes were afterward commemorated, and the crime of Polyxo expiated, by the temple which the Rhodians raised to Helena Dendritis, or Helena "*tied to a tree.*"—There is a tradition mentioned by Herodotus, which says that Paris was driven, as he returned from Sparta, upon the coast of Egypt, where Proteus, king of the country, expelled him from his dominions for his ingratitude to Menelaüs, and confined Helen. From that circumstance, therefore, Priam informed the Grecian ambassadors that neither Helen nor her possessions were in Troy, but in the hands of the King of Egypt. In spite of this assertion, the Greeks besieged the city, and took it after ten years' siege; and Menelaüs, visiting Egypt as he returned home, recovered Helen at the court of Proteus, and was convinced that the Trojan war had been undertaken upon unjust grounds. Herodotus adds, that, in his opinion, Homer was acquainted with these circumstances, but did not think them so well calculated as the popular legend for the basis of an epic poem. (*Herod.*, 2, 112, 116, *seqq.*)—It was fabled, that, after death, Helen was united in marriage with Achilles, in the island of Leuce, in the Euxine, where she bore him a son named Euphorion. (*Pausanias*, 3, 19.—*Conon*, 18.—*Ptol.*, *Hephæst.*, 4.) Nothing, however, can be more uncertain than the whole history of Helen. The account of Herodotus has been already given in the course of this article. According to Euripides (*Helena*, 25, *seqq.*), Juno, piqued at beholding Venus bear away the prize of beauty, caused Mercury to carry away the true Helen from Greece to Egypt, and gave Paris a phantom in her stead. After the destruction of Troy, the phantom bears witness to the innocence of Helen, a storm carries Menelaüs to the coast of Egypt, and he there regains possession of his bride. Others pretend that Helen never married Menelaüs; that she preferred Paris to all the princes that sought her in marriage; and that Menelaüs, irritated at this, raised an army against Troy. Some writers think they see, in these conflicting and varying statements, a confirmation of the opinion entertained by many, that the ancient quarrel of Hercules and Laomedon, and the violence offered to Hesione, the daughter of that monarch, and not the carrying off of Helen, were the causes of the Trojan war. Others treat the story of the oath exacted from the suiters with very little ceremony, and make the Grecian princes to have followed Agamemnon to the field as their liege lord, and as standing at the head of the Achæan race, to whom therefore they, as commanding the several divisions and tribes of that race, were bound to render service. But the more we consider the history of Helen, the greater will be the difficulties that arise. It seems strange indeed, supposing the common account to be true, that so many cities and states should combine to regain her when she went away voluntarily with Paris, and that not a single hamlet should rise in her favour when she was forcibly carried away by Theseus. Again, the beauty of Helen is often mentioned by the poet. The very elders of Troy, when they saw her pass by, could not help expressing their admiration. (*Il.*, 3, 158.) Agamemnon promises to Achilles the choice of twenty female captives, the fairest after Helen. (*Il.*, 9, 140.) By this he strongly intimates the superiority of her charms. But if there were the least truth in the history of this personage and in the chronology of the times, she must have been at this period a very old woman. For her brothers were in the Argonautic expedition, and in a state of complete manhood. One of them is mentioned as contending in fight with Amycus, the Bebrycian, a person of uncommon stature and strength: his opponent, therefore, could not have been a stripling. We cannot well allow less than twenty-five years for his time of life. Now, from the Argonautic expedition to the taking of Troy, there were, according to Scaliger (*Animadv. in Euseb.*, p. 46), seventy-nine years. If, then, we add to these her age at the time of the Argonauts, which we have presumed to have been twenty-five years, it makes her no less than a hundred and four in the last year of the siege. Or if we allow her to have been only twenty at the time of the expedition, still she will prove *sufficiently old to have been Hecuba's mother.* Hence Seneca says very truly (*Epist.*, 384), when he is treating of the priority of Hesiod and Homer, "*Utrum major ætate fuerit Homerus an Hesiodus, non magis ad rem pertinet quam scire, an minor Hecuba fuerit quam Helena; et quare tam male tulerit ætatem.*" Petavius makes the interval between this celebrated expedition and the fall of Troy of the same extent as Scaliger. (*Rationale Temp.*, p. 290, *seqq.*) The former he places in the year 3451 of the Julian period, and the latter in 3530. The difference in both is 79. To these, if we add 25 for her age at that era, it will amount to 104. After the seduction of Helen by Paris, the Grecians are said to have been ten years in preparing for the war, and ten years in carrying it on. This agrees with the account given by Helen of herself in the last year of the siege, which was the twentieth from her first arrival from Sparta. (*Il.*, 24, 76.) If we then add these twenty years to the seventy-nine, and likewise twenty-five for her age at the time of the Argonautic expedition, it will make her still older than she was estimated above, and increase her years to 124. Telemachus, the son of Ulysses, is said to have seen her at Sparta ten years afterward, and she is represented even then to have been as beautiful as Diana (*Od.*, 4, 122), though at that time, if these computations are true, she must have been 134 years old. These things are past all belief. Another difficulty will be found in the history of those princes, who, according to the common account, formed the grand confederacy in order to recover her, if she should at any time be stolen away. They are said to have been for the most part her suiters, who bound themselves by an oath to unite for that purpose whenever they should be called upon. At what time of life may we suppose Helen to have been, when these engagements were made in her favour, in consequence of her superior beauty? We may reasonably conclude she was about her twentieth or twenty-fifth year; and her suiters could not well be younger. But, at this rate, the principal leaders of the Grecians at the siege of Troy must have been 100 years old. But the contrary is evinced in every part of the poem, wherever these heroes are introduced. Still farther; it has been mentioned, that, before the seduction of Helen by Paris, she was said to have been stolen from her father's house by Theseus; and we are told by some writers that she was then but seven years old. This has been said in order to lower the time of her birth, that she may not appear so old in the last year of the war. But this is a poor expedient, which in some degree remedies one evil, but, at the same time, creates another. How can it be conceived that a king of Athens should betake himself to Sparta, in order to run away with a child seven years old? and how could she, at that age, have been officiating at the altar of Diana Orthia? This leads to another circumstance equally incredible. For if she were so young, her brothers must have been precisely

of the same age; for one, if not both, was hatched from the same egg. Yet these children, so little past their infant state, are said to have pursued Theseus, and to have regained their sister. They must have been sturdy urchins, and little short of the sons of Aloeus. (Consult, on this whole subject, *Bryant, Dissertation on the War of Troy*, p. 9, *seqq.*)—It is more than probable, indeed, that the whole legend relative to Helen was originally a religious and allegorical myth. The remarkable circumstance of her two brothers living and dying alternately, leads at once to a suspicion of their being personifications of natural powers and objects. This is confirmed by the names in the myth, all of which seem to refer to light or its opposite. Thus Leda differs little from Leto, and may therefore be regarded as *darkness*. She is married to Tyndarus, a name which seems to belong to a family of words relating to *light, flame*, or *heat* (*Vid.* Tyndarus); her children by him or Jupiter, that is, by Jupiter-Tyndarus, *the bright god*, are Helena, *Brightness* (ἕλα, "*light*"); Castor, *Adorner*, (κάζω, "*to adorn*"); and Polydeukes, *Dewful* (δεύω, δευκής). In Helen, therefore, we have only another form of *Selene*; the *Adorner* is a very appropriate term for the day, the light of which adorns all nature; and nothing can be more apparent than the suitableness of *Dewful* to the night. (*Keightley's Mythology*, p. 432.)—II. (commonly known in ecclesiastical history by the name of St. Helena), the first wife of Constantius Chlorus, was born of obscure parents, in a village called Drepanum, in Bithynia, which was afterward raised by her son Constantine to the rank of a city, under the name of Helenopolis. Her husband Constantius, on being made Cæsar by Dioclesian and Maximian (A.D. 292), repudiated Helena, and married Theodora, daughter of Maximian. Helena withdrew into retirement until her son Constantine, having become emperor, called his mother to court, and gave her the title of Augusta. He also supplied her with large sums of money, which she employed in building and endowing churches, and in relieving the poor. About A.D. 325 she set out on a pilgrimage to Palestine, and, having explored the site of Jerusalem, she thought that she had discovered the sepulchre of Jesus, and also the cross on which he died. The identity of the cross which she found has been, of course, much doubted: she, however, built a church on the spot, supposed to be that of the Sepulchre, which has continued to be venerated by that name to the present day. She also built a church at Bethlehem, in honour of the nativity of our Saviour. From Palestine she rejoined her son at Nicomedia, in Bithynia, where she expired, in the year 327, at a very advanced age. She is numbered by the Roman church among the saints. (*Euseb., Vit. Const.*—*Hübner, de Crucis Dominicæ per Helenam inventione*, Helmstädt, 1724.)—III. A deserted and rugged island in the Ægean, opposite to Thorikos, and extending from that parallel to Sunium. It received its name from the circumstance of Paris's having landed on it, as was said, in company with Helena, when they were fleeing from Sparta. (*Plin.*, 4, 12.—*Mela*, 2, 7.) Strabo, who follows Artemidorus, conceived it was the Crane of Homer. (*Il.*, 3, 444.) Pliny calls it Macris. The modern name is *Macronisi*.

Helĕnus, an eminent soothsayer, son of Priam and Hecuba, and the only one of their sons who survived the siege of Troy. He was so chagrined, according to some, at having failed to obtain Helen in marriage after the death of Paris, that he retired to Mount Ida, and was there, by the advice of Calchas, surprised and carried away to the Grecian camp by Ulysses. Among other predictions, Helenus declared that Troy could not be taken unless Philoctetes could be prevailed on to quit his retreat and repair to the siege. After the destruction of Troy, he, together with Andromache, fell to the share of Pyrrhus, whose favour he conciliated by deterring him from sailing with the rest of the Greeks, who (he foretold) would be exposed to a severe tempest on leaving the Trojan shore. Pyrrhus not only manifested his gratitude by giving him Andromache in marriage, but nominated him his successor in the kingdom of Epirus, to the exclusion of his son Molossus, who did not ascend the throne until after the death of Helenus. A son named Cestrinus was the offspring of the union of Helenus with Andromache. (*Virg., Æn.*, 3, 294, *seqq.*—Consult the authorities quoted by Heyne, *Excurs.* 10, *ad Æn.*, 3.)

Heliădes, I. the daughters of the Sun and Clymene. They were three in number, Lampetie, Phaëtusa, and Lampethusa; or seven, according to Hyginus, Merope, Helie, Ægle, Lampetie, Phœbe, Ætheria, and Dioxippe. They were so afflicted at the death of their brother Phaëthon (*Vid.* Phaëthon), that they were changed by the gods into poplars, and their tears into amber, on the banks of the river Po. (*Ovid, Met.*, 2, 340.—*Hygin., fab.*, 154.)—II. Children of the Sun and the nymph Rhodus. They were seven in number, and were fabled to have been the first inhabitants of the island of Rhodes. (*Vid.* Rhodus.)

Heliastæ, a name given to the judges of the most numerous tribunal at Athens. (*Harpocr.*, p. 138.—*Bekk., Anecd. Gr.*, p. 310, 32.) Of all the courts which took cognizance of civil affairs, the Ἡλιαία was the most celebrated and frequented. It derived its name, *ἀπὸ τοῦ ἁλίζεσθαι*, from the *thronging* of the people; or, according to others, *ἀπὸ τοῦ ἡλίου*, from the *sun*, because it was in an open place, and exposed to the sun's rays. (*Dorv., ad Charit.*, p. 242.) The judges, or, rather, jurymen of the Heliæa, amounted in all to 6000, being citizens of above thirty years of age, selected annually by the nine archons and their secretary; probably 600 from each tribe. The Heliastæ, however, seldom all met, being formed into ten divisions, the complement of each of which was strictly 500, although it varied according to circumstances; sometimes diminishing to 200 or 400, while on other occasions it appears to have been raised to 1000 or 1500, by the union of two or three divisions. The 1000, therefore, to make up the full 6000, must have acted as supernumeraries. (*Wachsmuth, Hellen. Alterthumsk.*, vol. 2, pt. 1, p. 314.) Every one to whose lot it fell to serve as juryman, received, after taking the oath, a tablet inscribed with his name, and the number of the division to which he was to belong during the year. On the morning of every court day, recourse was again had to lots, to decide in which court the divisions should respectively sit for that day.—For other particulars, consult *Hermann, Polit. Antiq.*, p. 265.—*Tittmann, Darstell. der Gr. Staatsverf.*, p. 213, *seqq.*

Helĭce, I. another name for the *Ursa Major*, or "Greater Bear." (*Vid.* Arctos.)—II. One of the chief cities of Achaia, situate on the shore of the Sinus Corinthiacus, near Bura. (*Herod.*, 1, 46.) It was celebrated for the temple and worship of Neptune, thence called Heliconius. Here also the general meeting of the Ionians was convened, while yet in the possession of Ægialus, and the festival which then took place is supposed to have resembled that of the Panionia, which they instituted afterward in Asia Minor. (*Pausan.*, 7, 24.—*Strab.*, 384.) A prodigious influx of the sea, caused by a violent earthquake, overwhelmed and completely destroyed Helice two years before the battle of Leuctra, B.C. 373. The details of this catastrophe will be found in Pausanias (7, 24) and Ælian (*Hist. Anim.*, 11, 19). It was said, that some vestiges of the submerged city were to be seen long after the terrible event had taken place. (*Ovid, Met.*, 15, 293.) Eratosthenes, as Strabo reports, beheld the site of this ancient city, and he was assured by mariners that the bronze statue of Neptune was still visible beneath the waters, holding an hippocampe, or sea-horse

in his hand, and that it formed a dangerous shoal for their vessels. Heraclides, of Pontus, relates that this disaster, which took place in his time, occurred during the night; the town, and all that lay between it and the sea, a distance of twelve stadia, being inundated in an instant. Two thousand workmen were afterward sent by the Achæans to recover the dead bodies, but without success. The same writer affirmed, that this inundation was commonly attributed to divine vengeance, in consequence of the inhabitants of Helice having obstinately refused to deliver up the statue of Neptune and a model of the Temple to the Ionians after they had settled in Asia Minor. (*ap. Strab.*, 385. —Compare the remarks of *Bernhardy, Eratosthenica*, p. 84.—*Diod. Sic.*, 15, 49.—*Pausan.*, 7, 24.—*Ælian, H. A.*, 11, 19.) Seneca affirms, that Callisthenes the philosopher, who was put to death by Alexander the Great, wrote a voluminous work on the destruction of Helice (9, 23.—Compare *Aristot., de Mund.*, c. 4.—*Polyb.*, 2, 41). Pausanias informs us, that there was still a small village of the same name close to the sea, and forty stadia from Ægium. (*Cramer's Ancient Greece*, vol. 3, p. 61.)

HELICON, a famous mountain in Bœotia, near the Gulf of Corinth. It was sacred to Apollo and the Muses, who were thence called Heliconiades. This mountain was famed for the purity of its air, the abundance of its waters, its fertile valleys, the goodness of its shades, and the beauty of the venerable trees which clothed its sides. Strabo (409) affirms, that Helicon nearly equals in height Mount Parnassus, and retains its snow during a great part of the year. Pausanias observes (9, 28), that no mountain of Greece produces such a variety of plants and shrubs, though none of a poisonous nature; on the contrary, several have the property of counteracting the effects produced by the sting or bite of venomous reptiles. On the summit was the grove of the Muses, where these divinities had their statues, and where also were statues of Apollo and Mercury, of Bacchus by Lysippus, of Orpheus, and of famous poets and musicians. (*Pausan.*, 9, 30.) A little below the grove was the fountain of Aganippe. The source Hippocrene was about twenty stadia above the grove; it is said to have burst forth when Pegasus struck his foot into the ground. (*Pausan.*, 9, 31.—*Strab.*, 9, 410.) These two springs supplied two small rivers named Olmius and Permessus, which, after uniting their waters, flowed into the lake Copaïs, near Haliartus. Hesiod makes mention of these his favourite haunts in the opening of his Theogonia. The modern name of Helicon is *Palæovouni* or *Zagora*. The latter is the more general appellation: the name of Palæovouni is more correctly applied to that part of the mountain which is near the modern village Kakesia, that stands on the site of ancient Thisbe. (*Cramer's Ancient Greece*, vol. 2, p. 204.—Compare *Dodwell, Tour*, vol. 1, p. 260.)—II. A river of Macedonia, near Dium, the same, according to Pausanias (9, 30), with the Baphyrus. The same author informs us, that, after flowing for a distance of seventy-five stadia, it loses itself under ground for the space of twenty-two stadia; it is navigable on its reappearance, and is then called Baphyrus. According to Dr. Clarke, it is now known as the *Mauro hero*. (*Cramer's Anc. Greece*, vol. 1, p. 209.)

HELICONIADES, a name given to the Muses, from their fabled residence on Mount Helicon, which was sacred to them. (*Lucret.*, 3, 1050.)

HELIODORUS, I. a Greek poet, sixteen hexameters of whose are cited by Stobæus (*Serm.*, 98), containing a description of that part of Campania situate between the Lucrine Lake and Puteoli, and where Cicero had a country residence. The verses in question make particular mention of certain mineral waters at the foot of Mount Gyarus, reputed to have a salutary effect in cases of ophthalmia. Now, as these waters were discovered a short time after the death of Cicero, when the villa of the orator had come into the possession of Antistius Vetus (*Plin.*, 31, 1), the poet Heliodorus must have been subsequent to Cicero's time, while, on the other hand, the elegance of his description forbids his being placed lower than the first or second century of our era. Some suppose him to have been the same with the rhetorician Heliodorus mentioned by Horace (*Sat.*, 1, 5, 2), as one of the companions of his journey to Brundisium. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 65, *seqq.*)—II. An Athenian physician, of whom Galen makes mention (*De Antid.*, 2, p. 77, *ed. Ald.*), and who also wrote a didactic poem, under the title of Ἀπολυτικά, "justification," of which Galen cites seven hexameters. The fragment preserved by Stobæus, and alluded to in the preceding article, might have belonged, perhaps, to this Heliodorus, and not to the individual mentioned under No. I. (Compare *Meineke, Comment. misc. fasc.*, 1, *Hala*, 1822, p. 36, and also the addenda to that work.)—III. A native of Larissa, who has left us a treatise on optics, under the title of Κεφάλαια τῶν Ὀπτικῶν, which is scarcely anything more than an abridgment of the optical work ascribed to Euclid. He cites the optics of Ptolemy. The time when he flourished is uncertain; from the manner, however, in which he speaks of Tiberius, it is probable that he lived a long time after that emperor. Oribasius has preserved for us a fragment of another work of Heliodorus's, entitled Περὶ διαφορᾶς καταρτιῶν. This fragment treats of the κοχλίας, a machine for drawing water furnished with a screw. Some MSS. call this writer Damianus Heliodorus. The best edition is that of Bartholini, *Paris*, 1657, 4to. The work also appears in the *Opuscula Mythologica, Ethica et Physica*, of Gale, *Cantabr.*, 1670, 12mo.—IV. A Greek romance-writer, who was born at Emesa in Phœnicia, and flourished under the Emperors Theodosius and Arcadius at the close of the fourth century. He was raised to the dignity of a bishop of Tricca in Thessaly (*Socrates, Hist. Eccles.*), and is supposed to have written an Iambic poem on Alchymy, entitled, Περὶ τῆς τῶν φιλοσόφων μυστικῆς τέχνης, "On the occult science of the philosophers." It contains 169 verses. The authorship of this poem is assigned to Heliodorus by Georgius Cedrenus (compare Amyot's remarks in his French translation of the Æthiopica); but, notwithstanding the testimony of Cedrenus, this point has never been clearly ascertained. Heliodorus is better known as the author of a Greek romance, entitled, Αἰθιοπικά, being the history of Theagenes and Chariclea, the latter a daughter of a king of Æthiopia. It is in ten books. This work was unknown in the West until a soldier of Anspach, under the Margrave Casimir of Brandenburgh, assisting at the pillage of the library of Matthias Corvinus, at Buda, in 1526, being attracted by the rich binding of a manuscript, carried it off. He sold the prize afterward to Vincent Obsopœus, who published it at Basle in 1534. This was the celebrated romance of Heliodorus. "Until this period," observes Huet, in his treatise on the origin of romances, "nothing had been seen better conceived, or better executed, than these adventures of Theagenes and Chariclea. Nothing can be more chaste than their loves, in which the author's own virtuous mind assists the religion of Christianity, which he professed, in diffusing over the whole work that air of *honnêteté*, in which almost all the earlier romances are deficient. The incidents are numerous, novel, probable, and skilfully unfolded. The denoûement is admirable; it is natural; it grows out of the subject, and is in the highest degree touching and pathetic." Schöll (*Hist. Litt. Gr.*, vol. 6, p. 229) remarks, that "the romance of Heliodorus is well conceived, and wrought up with great power; the episodes are to the purpose, and the characters and manners of the personages skilfully sustained." "No one can doubt,"

observes Villemain, "that Heliodorus, when he wrote the work, was at least initiated in Christian sentiments. This is felt by a kind of moral purity which contrasts strongly with the habitual license of the Greek fables; and the style even, as the learned Coray remarks, contains many expressions familiar to the ecclesiastical writers. This style is pure, polished, symmetrical; and the language of love receives a character of delicacy and reserve, which is very rare among the writers of antiquity." It must not be disguised, however, that Huet, a courtier of Louis XIV., and the contemporary and admirer of Mademoiselle de Scudery, judged after the models of romance which were fashionable in his own century. Poetry, battles, captivities, and recognitions fill up the piece; there is no picture of the mind, no history of the character carried on with the development of the action. The incidents point to no particular era of society, although the learned in history may perceive, from the tone of sentiment throughout, that the struggle had commenced between the pure and lofty spirit of Christianity and the grossness of pagan idolatry. Egypt, as Villemain remarks, is neither ancient Egypt, nor the Egypt of the Ptolemies, nor the Egypt of the Romans. Athens is neither Athens free nor Athens conquered: in short, there is no individuality either in the places or persons; and the vague pictures of the French romances of the seventeenth century give scarcely a caricatured idea of the model from which they were drawn.—It may not be amiss to mention here an incident relative to the poet Racine and the work of Heliodorus which we have been considering. When Racine was at Port Royal learning Greek, his imagination almost smothered to death by the dry erudition of the pious fathers, he laid hold instinctively on the romance of Heliodorus, as the only prop by which he might be preserved for his high destiny, even then, perhaps, shadowed dimly forth in his youthful mind. A tale of love, however, surprised in the hands of a Christian boy, filled his instructers with horror, and the book was seized and thrown into the fire. Another and another copy met the same fate; and poor Racine, thus excluded from the benefits of the common typographical art, printed the romance on his memory. A first love, wooed by stealth, and won in difficulty and danger, is always among the last to loose her hold on the affections; and Racine, in riper age, often fondly recurred to his forbidden studies at Port Royal. From early youth, his son tells us, he had conceived an extraordinary passion for Heliodorus; he admired both his style and the wonderful art with which the fable is conducted. —In the ecclesiastical history of Nicephorus Calistus, a story is told of Heliodorus, which, if true, would exhibit, on the part of the Thessalian church, somewhat of the fanatical spirit which in Scotland expelled Home from the administration of the altar. Some young persons having fallen into peril through the reading of such works, it was ordered by the provincial council, that all books whose tendency it might be to incite the rising generation to love, should be burned, and their authors, if ecclesiastics, deprived of their dignities. Heliodorus, rejecting the alternative which was offered him of suppressing his romance, lost his bishopric. This story, however, is nothing more than a mere romance itself, as Bayle has shown, by proving that the requisition to suppress it could neither have been given nor refused at a time when the work was spread over all Greece. (*Foreign Quarterly Review*, *No.* 9, p. 125, *seqq.*)—Various editions have been published of the romance of Heliodorus. The best is that of Coray, *Paris*, 1804, 2 vols. 8vo. The edition of Mitscherlich, *Argent*, 1798, 2 vols. 8vo, forming part of his *Erotici Græci*, is not held in much estimation.

HELIOGABĀLUS or ELAGABĀLUS, I. a deity among the Phœnicians. This deity, according to Capitolinus (*Vit. Macrin.*, c. 9) and Aurelius Victor, was the Sun. Lampridius, however (*Vit. Heliog.*, c. 1), fluctuates between the Sun and Jupiter, while Spartianus (*Vit. Caracall.*, c. 11) leaves it uncertain. The orthography of the name is also disputed, some writing it Elagabalus, others Eleagabalus and Alagabalus. Scaliger (*ad Euseb.*, p. 212) makes the name of this divinity equivalent to the Hebrew *Elah-Gebal.*, i. e., "*Gebalitarum Deus.*" (Consult, for other etymologies of the term, the remarks of *Hamaker*, *Miscell. Phœnic.*, p. 119, *seqq.*) Herodian gives us an accurate description of the form under which this deity was worshipped (5, 3, 10, *seqq.*); he also informs us that by this appellation the Sun was meant, and that the deity in question was revered not only by the Syrians, but that the native satraps and barbarian kings were accustomed to send splendid presents to his shrine. According to Herodian, the god Heliogabalus was worshipped under the form of a large black stone, round below, and terminating above in a point; in other words, of a conical shape. This description is confirmed by the medals of Emesa, the principal seat of his worship, on which the conical stone is represented. So also, on the medals of Antoninus Pius, struck in this same city, an eagle appears perched on a cone. (*Mionnet.*, *Rec. de Med.*, vol. 5, p. 227, *seqq.*) The same thing appears on medals of Caracalla (*Id.*, p. 229, *n.* 608), and on one (*n.* 607), an eagle with expanded wings stands before a conical stone in the middle of a hexastyle temple.—II. M. Aurelius Antoninus, a Roman emperor. He was the grandson of Mæsa, sister to the Empress Julia, the wife of Septimius Severus. Mæsa had two daughters, Soæmis or Semiamira, the mother of the subject of this article, and Mammæa, mother of Alexander Severus. The true name of Heliogabalus was Varius Avitus Bassianus, and he was reported to have been the illegitimate son of Caracalla. He was born at Antioch, A.D. 204. Mæsa took care of his infancy, and placed him, when five years of age, in the temple of the Sun at Emesa, to be educated as a priest; and through her influence he was made, while yet a boy, high-priest of the Sun. That divinity was called in Syria Helagabal or Elagabal, whence the young Varius assumed the name of Heliogabalus or Elagabalus. After the death of Caracalla and the elevation of Macrinus, the latter having incurred by his severity the dislike of the soldiers, Mæsa availed herself of this feeling to induce the officers to rise in favour of her grandson, whom she presented to them as the son of the murdered Caracalla. Heliogabalus, who was then in his fifteenth year, was proclaimed emperor by the legion stationed at Emesa. Having put himself at their head, he was attacked by Macrinus, who at first had the advantage; but he and his mother Soæmis, with great spirit, brought the soldiers again to the charge, and defeated Macrinus, who was overtaken in his flight and put to death, A.D. 218. Heliogabalus, having entered Antioch, wrote a letter to the senate, professing to take for his model Marcus Aurelius Antoninus, a name revered at Rome; and he also assumed that emperor's name. The senate acknowledged him, and he set out for Rome, but tarried several months on his way amid festivities and amusements, and at last stopped at Nicomedia for the winter. In the following year he arrived at Rome, and began a career of debauchery, extravagance, and cruelty, which lasted the remaining three years of his reign, and the disgusting details of which are given by Lampridius, Herodian, and Dio Cassius. Some critics have imagined, especially from the shortness of his reign, that there must be some exaggeration in these accounts, for he could hardly have done, in so short a time, all the mischief that is attributed to him. That he was extremely dissolute, and totally unfit for reigning, is certain; and this is not to be wondered at, from his previous Eastern education, his extreme youth, the corrupt example of his mother, his

sudden elevation, and the general profligacy of the times. He surrounded himself with gladiators, actors, and other base favourites, who made an unworthy use of their influence. He married several wives, among others a Vestal. The imperial palace became a scene of debauch and open prostitution. Heliogabalus, being attached to the superstitions of the East, raised a temple on the Palatine Hill to the Syrian god whose name he bore, and plundered the temples of the Roman gods to enrich his own. He put to death many senators; he established a senate of women, under the presidency of his mother Soæmis, which body decided all questions relative to female dresses, visits, precedences, amusements, &c. He wore his pontifical vest as high-priest of the Sun, with a rich tiara on his head. His grandmother Mæsa, seeing his folly, thought of conciliating the Romans by associating with him, as Cæsar, his younger cousin, Alexander Severus, who soon became a favourite with the people. Heliogabalus, who had consented to the association, became afterward jealous of his cousin, and wished to deprive him of his honours, but he could not obtain the consent of the senate. His next measure was to spread the report of Alexander's death, which produced an insurrection among the prætorians. And Heliogabalus, having repaired to the camp to quell the mutiny, was murdered, together with his mother and favourites, and his body was thrown into the Tiber, A.D. 222. He was succeeded by Alexander Severus. Heliogabalus was eighteen years of age at the time of his death, and had reigned three years, nine months, and four days. (*Lamprid., Vit. Heliogab.—Herodian*, 5, 3, *seqq.—Dio Cass.*, 78, 30, *seqq.—Id.*, 79, 1, *seqq.*)

Heliŏpŏlis, a famous city of Egypt, situate a little to the east of the apex of the Delta, not far from modern *Cairo*. (*Strab.*, 805.) In Hebrew it is styled On or Aun. (*Well's Sacred Geography, s. v.—Excurs.*, 560.—Compare the remarks of *Cellarius, Geog. Antiq.*, vol. 1, p. 802.) In the Septuagint it is called Heliopolis (Ἡλιόπολις), or the city of the Sun. (*Schleusner, Lex. Vet. Test.*, vol. 2, p. 20, *ed. Glasg.*—In *Jeremiah*, xliii., 13, "*Beth Shemsm*," i. e., *Domus Solis.*) Herodotus also mentions it by this name, and speaks of its inhabitants as being the wisest and most ingenious of all the Egyptians (2, 3.—Compare *Nic. Damascenus*, in *Euseb., Præp. Evang.*, 9, 16). According to Berosus, this was the city of Moses. It was, in fact, a place of resort for all the Greeks who visited Egypt for instruction. Hither came Herodotus, Plato, Eudoxus, and others, and imbibed much of the learning which they afterward disseminated among their own countrymen. Plato, in particular, resided here three years. The city was built, according to Strabo (*l. c.*), on a long, artificial mound of earth, so as to be out of the reach of the inundations of the Nile. It had an oracle of Apollo, and a famous temple of the Sun. In this temple was fed and adored the sacred ox Mnevis, as Apis was at Memphis. This city was laid waste with fire and sword by Cambyses, and its college of priests all slaughtered. Strabo saw it in a deserted state, and shorn of all its splendour. Heliopolis was famed also for its fountain of excellent water, which still remains, and gave rise to the subsequent Arabic name of the place, *Ain Shems*, or the fountain of the sun. The modern name is *Matarea*, or cool water. For some valuable remarks on the site of the ancient Heliopolis, in opposition to Larcher and Bryant, consult *Clarke's Travels*, vol. 5, *præf.*, xv., *seqq.*, and p. 140, *in notis*. Larcher erroneously pretends, that Heliopolis was situate within the Delta, and that *Matarea* stands on the site of an insignificant town of the same name, which has been confounded with the more ancient city. A solitary obelisk is all that remains at the present day of this once celebrated place. Other monuments, however, exist no doubt around this pillar, concealed only by a thin superficies of soil. For a description of this obelisk, consult the work of the learned traveller just mentioned, vol. 5, p. 143.—II. A celebrated city of Syria, southwest of Emesa, on the opposite side of the Orontes. Its Grecian name, Heliopolis (Ἡλιούπολις), "City of the Sun," is merely a translation of the native term *Baalbeck*, which appellation the ruins at the present day retain. Heliopolis was famed for its temple of the Sun, erected by Antoninus Pius (*Malala, Chron.*, 11, p. 119), and the ruins of this celebrated pile still attest its former magnificence. Venus was also revered in this city, and its maidens were therefore said to be the fairest in the land. (*Exposition Mundi*, &c., *Genev.*, p. 14.)

Helĭum, a name given to the mouth of the Mæse in Germany. (*Plin.*, 4, 15.)

Helĭus (Ἥλιος), the Greek name of the Sun or Apollo.

Hellanĭcus, a Greek historian, a native of Mytilene, who flourished about 460 B.C. He wrote an account of various countries, both Grecian and Barbarian, in which he availed himself of the labours of Hecatæus and Hippys. Various productions of his are referred to by the ancient writers, under the titles of *Αἰγυπτιακά, Αἰολικά, Ἀργολικά*, &c. In order to arrange his narratives in chronological order, he made use of the catalogue of the priestesses of Juno at Argos, deposited in the temple at Sicyon. This is the first attempt that we find of the employment of chronology in history.—According to the ordinary derivation of this name, from Ἑλλάς, "*Greece*," and *νίκη*, "*victory*," the penult ought to be long. As, however, Hellanicus was of Æolic origin, it is more than probable, as Sturz remarks, that his name is the Æolic form merely of Ἑλλήνικός, and hence has the penult short. Lobeck (*ad Phryn.*, p. 670) opposes this, however, and derives the name from Ἑλλάς and *νίκη*, as above, citing at the same time Tzetzes (*Posthom.*, 778), with whom it occurs as a fourth Epitrite (— — — ⏑). And hence Passow (*Lex. Gr.*) considers the penult doubtful. The opinion of Sturz, however, seems more deserving of being followed.—The fragments which remain of the writings of Hellanicus were published by Sturz in 1787, *Lips.*, 8vo; and a second edition in 1826. They are given also in the *Museum Criticum*, vol. 2, p. 90, *seqq., Cambr.*, 1826.

Hellas, a term first applied to a city and region of Thessaly, in the district of Phthiotis, but afterward extended to all Thessaly, and finally made a general appellation for the whole of Greece. "It is universally acknowledged," observes Cramer, "that the name of Hellas, which afterward served to designate the whole of what we now call Greece, was originally applied to a particular district of Thessaly. At that early period, as we are assured by Thucydides, the common denomination of Hellenes had not yet been received in that wide acceptation which was afterward attached to it, but each separate district enjoyed its distinctive appellation, derived mostly from the clan by which it was held, or from the chieftain who was regarded as the parent of the race. In proof of this assertion, the historian appeals to Homer, who, though much later than the siege of Troy, never applies a common term to the Greeks in general, but calls them Danai, Argivi, and Achæi. The opinion thus advanced by Thucydides finds support in Apollodorus, who states, that when Homer mentions the Hellenes, we must understand him as referring to a people who occupied a particular district in Thessaly. The same writer observes, that it is only from the time of Hesiod and Archilochus that we hear of the Panhellenes. (*Apollod., ap. Strab.*, 370.) It is true that the word occurs in our present copies of Homer, as in *Il.*, 2, 530, but Aristarchus and other critics rejected it as spurious. (*Schol. ad Il., l. c.*) From Strabo, however, we learn that this was a disputed point; and he himself seems

inclined to imagine that Homer did not assign to the word Ἕλλας so limited a signification as Thucydides supposed. But, whatever may be thought of the testimony of Homer in regard to this question, we can have no doubt as to the extension which the terms Ἕλλας and Ἕλληνες acquired in the time of Herodotus, Scylax, and Thucydides. Scylax, whose age is disputed, but of whom we may safely affirm that he wrote about the time of the Peloponnesian war, includes under Hellas all the country situated south of the Ambracian gulf and the Peneus. (*Peripl.*, p. 12, *et* 25.) Herodotus extends its limits still farther north, by taking in Thesprotia (2, 56), or, at least, that part of it which is south of the river Acheron (8, 47). But it is more usual to exclude Epirus from Græcia Propria, and to place its northwestern extremity at Ambracia, on the Ionian Sea, while Mount Homole, near the mouth of the Peneus, was looked upon as forming its boundary on the opposite side. This coincides with the statement of Scylax, and also with that of Dicæarchus in his descriptions of Greece (v. 31, *seqq.*) The name Græcia, whence that of Greece has descended unto us, was given to this country by the Romans. It comes from the Græci, one of the ancient tribes of Epirus (*Aristot., Meteor.*, 1, 14), who never became of any historical importance, but whose name must at some period have been extensively spread on the western coast, since the inhabitants of Italy appear to have known the country at first under this name.

1. *History of Greece from the earliest times to the Trojan War.*

The people whom we call Greeks (the Hellenes) were not the earliest inhabitants of the country. Among the names of the many tribes which are said to have occupied the land previous to the Hellenes, the most celebrated is that of the *Pelasgi*, who appear to have been settled in most parts of Greece, and from whom a considerable part of the Greek population was probably descended. The Caucones, Leleges, and other barbarous tribes, who also inhabited Greece, are all regarded by a modern writer (*Thirlwall, History of Greece*, vol. 1, p. 32–61) as parts of the Pelasgic nation. He remarks, "that the name Pelasgians was a general one, like that of Saxons, Franks, or Alemanni, and that each of the Pelasgian tribes had also one peculiar to itself." All these tribes, however, were obliged to submit to the power of the Hellenes, who eventually spread over the greater part of Greece. Their original seat was, according to Aristotle (*Meteor.*, 1, 14), near Dodona, in Epirus, but they first appeared in the south of Thessaly about B.C. 1384, according to the received chronology. In accordance with the common method of the Greeks, of inventing names to account for the origin of nations, the Hellenes are represented as descended from Hellen, who had three sons, Dorus, Xuthus, and Æolus. Achæus and Ion are represented as the sons of Xuthus; and from these four, Dorus, Æolus, Achæus, and Ion, the *Dorians*, *Æolians*, *Achæans*, and *Ionians* were descended, who formed the four tribes into which the Hellenic nation was for many centuries divided, and who were distinguished from each other by many peculiarities in language and institutions. At the same time that the Hellenic race was spreading itself over the whole land, numerous colonies from the East are said to have settled in Greece, and to their influence many writers have attributed the civilization of the inhabitants. Thus we read of Egyptian colonies in Argos and Attica, of a Phœnician colony at Thebes in Bœotia, and of a Mysian colony led by Pelops, from whom the southern part of Greece derived its name of Peloponnesus. The very existence of these colonies has been doubted by some writers; but, though the evidence of each one individually is perhaps not sufficient to satisfy a critical inquirer, yet the uniform tradition of the Greeks authorizes us in the belief, that Greece did in early times receive colonies from the East; a supposition which is not in itself improbable, considering the proximity of the Asiatic coast. The time which elapsed from the appearance of the Hellenes in Thessaly to the siege of Troy is usually known by the name of the *Heroic Age*. Whatever opinion we may form of the Homeric poems, it can hardly be doubted that they present a correct picture of the manners and customs of the age in which the poet lived, which, in all probability, differed little from the manners and customs of the Heroic Age. The state of society described by Homer very much resembled that which existed in Europe during the feudal ages. No great power had yet arisen in Greece; it was divided into a number of small states, governed by hereditary chiefs, whose power was limited by a martial aristocracy. Piracy was an honourable occupation, and war the delight of noble souls. Thucydides informs us (1, 4), that the commencement of Grecian civilization is to be dated from the reign of Minos of Crete, who acquired a naval power and cleared the Ægean Sea of pirates. Among the most celebrated heroes of this period were Bellerophon and Perseus, whose adventures were laid in the East; Theseus, the king of Athens, and Hercules. Tradition also preserved the account of expeditions undertaken by several chiefs united together, such as that of the *Argonauts*, of the *Seven against Thebes*, and of the Siege of Troy, B.C. 1184.

2. *From the Siege of Troy to the Commencement of the Persian wars*, B.C. 500.

We learn from Thucydides (1, 12), that the population of Greece was in a very unsettled state for some time after the Trojan war. Of the various migrations which appear to have taken place, the most important in their consequences were those of the Bœotians from Thessaly into the country afterward called Bœotia, and of the Dorians into Peloponnesus, the former in the sixtieth and the latter in the eightieth year after the Trojan war. About the same period the western coast of Asia Minor was colonized by the Greeks. The ancient inhabitants of Bœotia, who had been driven out of their homes by the invasion of the Bœotians, together with some Æolians, whence it has acquired the name of the Æolian migration, left Bœotia B.C. 1124, and settled in Lesbos and the northwestern corner of Asia Minor. They were followed by the Ionians in B.C. 1040, who, having been driven from their abode on the Corinthian Gulf, had taken refuge in Attica, whence they emigrated to Asia Minor and settled on the Lydian coast. The southwestern part of the coast of Asia Minor was also colonized about the same period by Dorians. The number of Greek colonies, considering the extent of the mother country, was very great; and the readiness with which the Greeks left their homes to settle in foreign parts forms a characteristic feature in their national character. In the seventh century before Christ the Greek colonies took another direction: Cyrene, in Africa, was founded by the inhabitants of Thera, and the coasts of Sicily and the southern part of Italy became studded with so many Greek cities, that it acquired the surname of the Great, or Greater, Greece.—The two states of Greece which attained the greatest historical celebrity were Sparta and Athens. The power of Athens was of later growth; but Sparta had, from the time of the Dorian conquest, taken the lead among the Peloponnesian states, a position which she maintained by the conquest of the fertile country of Messenia, B.C. 688. Her superiority was probably owing to the nature of her political institutions, which are said to have been fixed on a firm basis by her celebrated lawgiver Lycurgus, B.C. 884. At the head of the polity were two hereditary chiefs, but their power was greatly lim-

ited by a jealous aristocracy. Her territories were also increased by the conquest of Tegea in Arcadia. Athens only rose to importance in the century preceding the Persian wars; but even in this period her power was not more than a match for the little states of Megaris and Ægina. The city was long harassed by intestine commotions till the time of Solon, B.C. 594, who was chosen by his fellow-citizens to frame a new constitution and a new code of laws, to which much of the future greatness of Athens must be ascribed. We have already seen that the kingly form of government was prevalent in the Heroic Age. But, during the period that elapsed between the Trojan war and the Persian invasion, hereditary political power was abolished in almost all the Greek states, with the exception of Sparta, and a republican form of government established in its stead. In studying the history of the Greeks, we must bear in mind that almost every city formed an independent state, and that, with the exception of Athens and Sparta, which exacted obedience from the other towns of Attica and Laconia respectively, there was hardly any state which possessed more than a few miles of territory. Frequent wars between each other were the almost unavoidable consequence of the existence of so many small states nearly equal in power. The evils which arose from this state of things were partly remedied by the influence of the Amphictyonic council, and by the religious games and festivals which were held at stated periods in different parts of Greece, and during the celebration of which no wars were carried on. In the sixth century before the Christian era Greece rapidly advanced in knowledge and civilization. Literature and the fine arts were already cultivated in Athens under the auspices of Pisistratus and his sons; and the products of remote countries were introduced into Greece by the merchants of Corinth and Ægina.

3. *From the Commencement of the Persian Wars to the Death of Philip of Macedon*, B.C. 336.

This was the most splendid period of Grecian history. The Greeks, in their resistance to the Persians, and the part they took in the burning of Sardis, B.C. 499, drew upon them the vengeance of Darius. After the reduction of the Asiatic Greeks, a Persian army was sent into Attica, but was entirely defeated at Marathon, B.C. 490, by the Athenians under Miltiades. Ten years afterward the whole power of the Persian empire was directed against Greece; an immense army, led in person by Xerxes, advanced as far as Attica, and received the submission of almost all the Grecian states, with the exception of Athens and Sparta. But this expedition also failed; the Persian fleet was destroyed in the battles of Artemisium and Salamis; and the land forces were entirely defeated in the following year, B.C. 479, at Platæa in Bœotia. Sparta had, previous to the Persian invasion, been regarded by the other Greeks as the first power in Greece, and accordingly she obtained the supreme command of the army and fleet in the Persian war. But, during the course of this war, the Athenians had made greater sacrifices and had shown a greater degree of courage and patriotism. After the battle of Platæa a confederacy was formed by the Grecian states for carrying on the war against the Persians. Sparta was at first placed at the head of it; but the allies, disgusted with the tyranny of Pausanias, the Spartan commander, gave the supremacy to Athens. The allies, who consisted of the inhabitants of the islands and coasts of the Ægean Sea, were to furnish contributions in money and ships, and the delicate task of assessing the amount which each state was to pay was assigned to Aristides. The yearly contribution was settled at 460 talents, about $485,500, and Delos was chosen as the common treasury. The Athenians, under the command of Cimon, carried on the war vigorously, defeated the Persian fleets, and plundered the maritime provinces of the Persian empire. During this period the power of Athens rapidly increased; she possessed a succession of distinguished statesmen, Themistocles, Aristides, Cimon, and Pericles, who all contributed to the advancement of her power, though differing in their political views. Her maritime greatness was founded by Themistocles, her revenues were increased by Pericles, and her general prosperity, in connexion with other causes, tended to produce a greater degree of refinement than existed in any other part of Greece. Literature was cultivated, and the arts of architecture and sculpture, which were employed to ornament the city, were carried to a degree of excellence that has never since been surpassed. While Athens was advancing in power, Sparta had to maintain a war against the Messenians, who again revolted, and were joined by a great number of the Spartan slaves (B.C. 464–455). But, though Sparta made no efforts during this period to restrain the Athenian power, it was not because she wanted the will, but the means. These, however, were soon furnished by the Athenians themselves, who began to treat the allied states with great tyranny, and to regard them as subjects, not as independent states in alliance. The tribute was raised from 460 to 600 talents, the treasury was removed from Delos to Athens, and the decision of all important suits was referred to the Athenian courts. When any state withdrew from the alliance, its citizens were considered by the Athenians as rebels, and immediately reduced to subjection. The dependant states, anxious to throw off the Athenian dominion, entreated the assistance of Sparta, and thus, in conjunction with other causes, arose the war between Sparta and Athens, which lasted for twenty-seven years (B. C. 431–404), and is usually known as the Peloponnesian war. It terminated by again placing Sparta at the head of the Grecian states. Soon after the conclusion of this war, Sparta engaged in a contest with the Persian empire, which lasted from B.C. 400 to 394. The splendid successes which Agesilaus, the Spartan king, obtained over the Persian troops in Asia Minor, and the manifest weakness of the Persian empire, which had been already shown by the retreat of the ten thousand Greeks from the heart of the Persian empire, appear to have induced Agesilaus to entertain the design of overthrowing the Persian monarchy; but he was obliged to return to his native country to defend it against a powerful confederacy, which had been formed by the Corinthians, Thebans, Argives, Athenians, and Thessalians, for the purpose of throwing off the Spartan dominion. The confederates were not, however, successful in their attempt; and the Spartan supremacy was again secured for a brief period by a general peace, made B.C. 387, usually known by the name of the peace of Antalcidas. Ten years afterward the rupture between Thebes and Sparta began, which led to a general war in Greece, and for a short time placed Thebes at the head of the Grecian states. The greatness of Thebes was principally owing to the wisdom and valour of two of her citizens, *Pelopidas* and *Epaminondas*. After the death of Epaminondas at the battle of Mantinea, B.C. 362, Thebes again sunk to its former obscurity. The Spartan supremacy was however destroyed by this war, and her power still more humbled by the restoration of Messenia to independence, B.C. 369. From the conclusion of this war to the reign of Philip of Macedon Greece remained without any ruling power. It is only necessary here to mention the part which Philip took in the *sacred war*, which lasted ten years (B.C. 356–346), in which he appeared as the defender of the Amphictyonic council, and which terminated by the conquest of the Phocians. The Athenians, urged on by Demosthenes, made an al-

liance with the Thebans for the purpose of resisting Philip; but their defeat at Chæronea, B.C. 388, secured for the Macedonian king the supremacy of Greece. In the same year a congress of Grecian states was held at Corinth, in which Philip was chosen generalissimo of the Greeks in a projected war against the Persian empire; but his assassination in B.C. 336 caused this enterprise to devolve on his son Alexander.

4. *From the Accession of Alexander the Great to the Roman Conquest*, B.C. 146.

The conquests of Alexander extended the Grecian influence over the greater part of Asia west of the Indus. After his death the dominion of the East was contested by his generals, and two powerful empires were permanently established; that of the Ptolemies in Egypt and the Seleucidæ in Syria. The dominions of the early Syrian kings embraced the greater part of western Asia; but their empire was soon divided into various independent kingdoms, such as that of Bactria, Pergamus, &c., in all of which the Greek language was spoken, not merely at court, but to a considerable extent in the cities. From the death of Alexander to the Roman conquest, Macedon remained the ruling power in Greece. The Ætolian and Achæan leagues were formed, the former B.C. 284, the latter B.C. 281, for the purpose of resisting the Macedonian kings. Macedonia was conquered by the Romans B.C. 197, and the Greek states declared independent. This, however, was merely nominal; they only exchanged the rule of the Macedonian kings for that of the Roman people; and in B.C. 146, Greece was reduced to the form of a Roman province, called Achaia, though certain cities, such as Athens, Delphi, &c., were allowed to have the rank of free towns. The history of Greece, from this period, forms part of the Roman empire. It was overrun by the Goths in A.D. 267, and again in A.D. 398, under Alaric; and, after being occupied by the Crusaders and Venetians, at last fell into the hands of the Turks, on the conquest of Constantinople; from whom, with the exception of Macedonia, Thessaly, and Epirus, it is now again liberated. (*Encycl. Us. Knowl.*, vol. 12, p. 426, *seqq.*)

HELLE, a daughter of Athamas and Nephele, sister to Phrixus. She and her brother Phrixus, in order to avoid the cruel persecution of their stepmother Ino, fled from Thessaly on the back of a golden fleeced ram, which transported them through the air. They proceeded safely till they came to the sea between the promontory of Sigæum and the Chersonese, into which Helle fell, and it was named from her Hellespontus (*Helle's Sea*). Phrixus proceeded on his way to Colchis. (*Vid.* Athamas, Argonautæ, Phrixus.) The tomb of Helle was placed, according to Herodotus, on the shores of the Chersonese, near Cardia. (*Herod.*, 7, 58.)

HELLEN, the fabled son of Deucalion and Pyrrha, and progenitor of the Hellenic race. (*Vid.* Hellas, § 1, *History of Greece, from the earliest times to the Trojan war.*)

HELLĒNES (Ἕλληνες), the general name of the Grecian race. It was first borne by the tribes that came in from the north, at an early period, and eventually spread themselves over the whole of Greece. Their original seat was, according to Aristotle (*Meteor.*, 1, 14), near Dodona, in Epirus; but they first appeared in the south of Thessaly, about B.C. 1384, according to the common chronology. (*Vid.* Hellas, § 1, *History of Greece, from the earliest times to the Trojan war.*)

HELLESPONTUS, now the *Dardanelles*, a narrow strait between Asia and Europe, near the Propontis, which received its name, it is said, from Helle, who was drowned there in her voyage to Colchis. (*Vid.* Helle.) Its modern name of Dardanelles is supposed to come from the ancient Dardania in its vicinity. Homer's epithet of πλατύς, "*broad*," applied to so narrow a strait (*Il.*, 7, 86.—Compare *Il.*, 17, 432.—*Od.*, 24, 82.—*Æschyl., Pers.*, 880), has given rise to much discussion, and is one of those points which have a bearing on the long-agitated question respecting the site of Troy. Hobhouse undertakes to explain the seeming inconsistency of Homer's term, by showing that the Hellespont should be considered as extending down to the promontory of Lectum, the northern boundary of Æolia, and that the whole line of coast to this point from Abydus, was considered by Strabo as being the shores of the Hellespont, not of the Ægean. (*Journey, Let.* 42.—Vol. 2, p. 206, *seqq., Am. ed.*) The same writer observes, with regard to the breadth of the Hellespont, that it nowhere seems to be less than a mile across; and yet the ancient measurements give only seven stadia, or eight hundred and seventy-five paces. Walpole, on the other hand, as cited by Clarke (*Travels*, vol. 3, p. 91, *in notis, Eng. ed.*), assigns to the epithet πλατύς the meaning of "*salt*," or "*brackish*," referring, in support of this conjecture, to Aristotle (*Meteorol.*, 2, 3.—*Op., ed. Duval*, vol. 1, p. 556, *D. et E.*), who uses it three times in this sense, and to Hesychius. (Compare *Herod.*, 2, 108, and *Schweigh., ad loc.*) This, however, is at best a very forced explanation. Homer appears to consider the Hellespont rather as a mighty river than a winding arm of the sea; and hence πλατύς, "*broad*," becomes no inappropriate term, more especially if we take into the connexion the analogous epithets of ἀγάρροος ("*rapidly-flowing*"), and ἀπείρων ("*boundless*"), which are elsewhere applied by him to the same Hellespont. (*Il.*, 2, 845.—*Il.*, 24, 545.) Casaubon, in his commentary on Athenæus, adduces the passage quoted above by Walpole, together with one or two others, likewise from Aristotle, in favour of πλατύς meaning "*salt*;" and a critic in the Edinburgh Review (vol. 21, p. 136), whom Blomfield quaintly designates as "*censor quidam semidoctus*," seeks to advocate the same opinion. It has few if any advocates, however, at the present day. (Consult *Blomf., Gloss. ad Æsch., Pers.*, 880.) —Some scholars suppose, that when Homer speaks of the "broad Hellespont," he actually means the northern part of the Ægean. Thus, Heyne observes, "Homer always places the camp on the Hellespont, in the more extensive signification of that term, as meaning the northern part of the Ægean Sea (*Il.*, 18, 150; 24, 346.—*Od.*, 24, 82.—*Il.*, 7, 86, &c.), and hence should be derived the explanation of the epithets πλατύς and ἀπείρων." (*Beschreib., der Eb. von Troja*, p. 250.) —Whether the denomination Hellespont was derived from Ἑλλάς, Greece at large (*Pind., Pyth.*, 7, 7.—*Id. ibid.*, 10, 29), or from Ἑλλάς, the province or city (*Strab.*, 431), or from Helle, according to the popular legend, cannot now be ascertained.—Stephanus of Byzantium (p. 232, *ed. Berkel*) says the earlier name of the Hellespont was the Borysthenes (Βορυσθένης). (Compare *Ritter, Vorhalle*, p. 174.) Perhaps a careful investigation of the subject would lead to the conclusion, that Homer gives the name of Hellespont to the whole Propontis. (*Classical Journal*, vol. 16, p. 64.)—The Hellespont is celebrated for the love and death of Leander. (*Vid.* Hero, and Leander, and the remarks under the latter article). It is famed also for the bridge of boats which Xerxes built over it when he invaded Greece. (*Vid.* remarks under the article Abydus, I.)

HELLOPIA, a district of Eubœa, in which Histiæa was situated. (*Strab.*, 445.—Compare *Herodot.*, 8, 23.)

HELŌRUS, I. a river of Sicily, near the southern extremity of the island, now the *Abiso*. It is mentioned by several of the ancient poets, on account of the remarkably fertile country through which it flows. (*Virg., Æn.*, 3, 659.—*Ovid, Fast.*, 4, 487, &c.) Silius Italicus (14, 270) gives it the epithet of *clamosus*,

referring either to the noise of its waters in the numerous caverns found along its banks, or to the laments occasioned by its inundations of the neighbourhood. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 340.)—II. A town of Sicily, near the mouth of the river Helorus. (*Steph. Byz., s. v.* Ἕλωρος.) Pliny speaks of it, however, as a mere castle or fortified post, with a good fishery attached to it. But it was, in truth, a very ancient city, and very probably a place of some importance before the arrival of the Greeks. The adjacent country was very fertile and beautiful. Hence Ovid (*l. c.*) speaks of the "Helorian Tempe," and Diodorus Siculus (13, 19) of the Ἑλώριον πεδίον, "Helorian plain." Compare also Virgil (*l. c.*), "*Præpingue solum stagnantis Helori.*" The remains of this city are called *Muri Ucci.*

Helos, I. a town of Laconia, on the left bank of the Eurotas, and not far from the mouth of that river. It was said to have owed its origin to Helius, the son of Perseus. The inhabitants of this town, having revolted against the Dorians and Heraclidæ, were reduced to slavery, and called Helots, which name was afterward extended to the various people who were held in bondage by the Spartans. (*Pausan.*, 3, 20.) Ephorus, as cited by Strabo (364), makes Agis to have reduced the Helots to subjection; but Pausanias (3, 2) speaks of a much later reduction of the place. To reconcile the statements of these two writers, we must suppose, that, at the subjugation of Helos by Agis, about 200 years before, some of the inhabitants had been suffered to remain, and that, at the time mentioned by Pausanias, they were finally destroyed or removed. Helos itself remained to the time of Thucydides (4, 54) and of Xenophon (*Hist. Gr.*, 6, 5, 32): perhaps a fortress on the coast. (*Clinton, Fasti Hellenici, 2d ed.*, p. 405, *note z.*) Polybius says (5, 19, 8; 20, 12), that the district of Helos was the most extensive and fertile part of Laconia; but the coast was marshy. In Strabo's time Helos was only a village, and some years later Pausanias informs us it was in ruins. In Lapie's map the vestiges of Helos are placed at *Tsyli*, about five miles from the Eurotas, and Sir W. Gell observes that the marsh of Helos is to the east of the mouth of that river. (*Gell's Itin. of the Morea, p.* 233.—*Cramer's Ancient Greece*, vol. 3, p. 193, *seqq.*)

Helōtæ (Εἵλωται), and Helōtes (Εἵλωτες), the Helots or bondsmen of the Spartans. The common account, observes Müller (*Dorians*, vol. 2, p. 30, *Eng. trans.*—Vol. 2, p. 33, *German work*), of the origin of this class is, that the inhabitants of the maritime town of Helos were reduced by Sparta to this state of degradation, after an insurrection against the Dorians already established in power. This explanation, however, rests merely on an etymology, and that by no means probable, since such a Gentile name as Εἵλως (which seems to be the more ancient form) cannot by any method of formation have been derived from Ἕλος. The word Εἵλως is probably a derivative from Ἑλέω in a passive sense, and consequently means "*a prisoner.*" This derivation was known in ancient times. (Compare *Schol., Plat., Alcib.*, 1, p. 78, and *Lennep, Etymol.*, p. 257.) Perhaps the word signifies those who were taken after having resisted to the uttermost. It appears to me, however, that they were an aboriginal race, which was subdued at a very early period, and which immediately passed over as slaves to the Doric conquerors. In speaking of the condition of the Helots, we will consider their political rights and their personal treatment under different heads, though in fact the two subjects are very nearly connected. The first were doubtless exactly defined by law and custom, though the expressions made use of by ancient authors are frequently vague and ambiguous. "They were," says Ephorus (*ap. Strab.*, 365), "in a certain point of view, public slaves. Their possessor could neither liberate them, nor sell them beyond the borders." From this it is evident that they were considered as belonging properly to the state, which to a certain degree permitted them to be possessed by, and apportioned them out to, individuals, reserving to itself the power of enfranchising them. But to sell them out of the country was not in the power even of the state; and, to the best of our knowledge, such an event never occurred. It is, upon the whole, most probable, that individuals had no power to sell them at all, as they belonged chiefly to the landed property, and this was unalienable. On these lands they had certain fixed dwellings of their own, and particular services and payments were prescribed to them. They paid as rent a fixed measure of corn; not, however, like the Perioeci, to the state, but to their masters. As this quantity had been definitively settled at a very early period (to raise the amount being forbidden under heavy imprecations), the Helots were the persons who profited by a good, and lost by a bad, harvest, which must have been to them an encouragement to industry and good husbandry; a motive which would have been wanting if the profit and loss had merely affected the landlords. And by this means, as is proved by the accounts respecting the Spartan agriculture, a careful management of the cultivation of the soil was kept up. By means of the rich produce of the lands, and in part by plunder obtained in war, they collected a considerable property, to the attainment of which almost every access was closed to the Spartans. The cultivation of the land, however, was not the only duty of the Helots; they also attended upon their masters at the public meals, who, according to the Lacedæmonian principle of a community of property, mutually lent them to one another. (*Xen., Rep. Lac.*, 6, 3.—*Aristot., Pol.*, 2, 2, 5.) A large number of them was also employed by the state in public works. In the field the Helots never served as Hoplitæ, except in extraordinary cases; and then it was the general practice afterward to give them their liberty. (Compare *Thucyd.*, 7, 19, and 4, 80.) On other occasions they attended the regular army as light-armed troops (ψιλοί); and that their numbers were very considerable may be seen from the battle of Platæa, in which 5000 Spartans were attended by 35,000 Helots. Although they did not share the honour of the heavy-armed soldiers, they were in turn exposed to a less degree of danger. For, while the former, in close rank, received the onset of the enemy with spear and shield, the Helots, armed only with their sling and javelin, were in a moment either before or behind the ranks, as Tyrtæus accurately describes the relative duties of the light-armed soldier (γυμνής) and the Hoplite. Sparta, in her better days, is never recorded to have unnecessarily sacrificed the lives of her Helots. A certain number of them was allotted to each Spartan (*Herodot.*, 9, 28.—*Thucyd.*, 3, 8); at the battle of Platæa this number was seven. Those who were assigned to a single master were probably called ἀμπίτταρες. Of these, however, one in particular was the *servant* (θεράπων) of his master, as in the story of the blind Spartan, who was conducted by his Helot into the thickest of the battle of Thermopylæ, and, while the latter fled, fell with the other heroes. (*Herod.*, 7. 229.) It appears that the other Helots were in the field placed more immediately under the command of the king than the rest of the army. (*Herod.*, 6, 80 *et* 81.) In the fleet they composed the large mass of the sailors (*Xen., Hist. Gr.*, 7, 1, 12), in which service at Athens the inferior citizens and slaves were employed. It is a matter of much greater difficulty to form a clear notion of the treatment of the Helots, and of their manner of life; for the rhetorical spirit with which later historians have embellished their philanthropic views, joined to our own ignorance, has been productive of much confusion and misconception. Myron of Priene, in his romance

on the Messenian war, drew a very dark picture of Sparta, and endeavoured at the end to rouse the feelings of his readers by a description of the fate which the conquered underwent. "The Helots," says he (*ap. Athen.*, 14, p. 657, *D.*), "perform for the Spartans every ignominious service. They are compelled to wear a cap of dog's skin (*κυνῆ*), to have a covering of sheep's skin (*διφθέρα*), and are severely beaten every year without having committed any fault, in order that they may never forget they are slaves. In addition to this, those among them who, either by their stature or their beauty, raise themselves above the condition of a slave, are condemned to death, and the masters who do not destroy the most manly of them are liable to punishment." The partiality and ignorance of this writer are evident from his very first statement. The Helots wore the leathern cap with a broad band, and the covering of sheep's skin, simply because it was the original dress of the natives, which, moreover, the Arcadians had retained from ancient usage. (*Sophocles, Inachus, ap. Schol., Aristoph., av.* 1203.—*Valck., ad Theocrit. Adoniaz.*, p. 345.) Laertes, the father of Ulysses, when he assumed the character of a peasant, is also represented as wearing a cap of goat's skin. (*Od.*, 24, 230.) The truth is, that the ancients made a distinction between town and country costume. Hence, when the tyrants of Sicyon wished to accustom the unemployed people, whose numbers they dreaded, to a country life, they forced them to wear the *καρωνάκη*, which had underneath a lining of fur. (*Pollux*, 7, 4, 68.) Thus also Theognis describes the countrymen of Megara as clothed with dressed skins, and dwelling around the town like frightened deer. The diphthera of the Helots, therefore, signified nothing more humiliating and degrading than their employment in agricultural labour. Now, since Myron purposely misrepresented this circumstance, it is very probable that his other objections are founded in error; nor can misrepresentations of this political state, which was unknown to the later Greeks, and particularly to writers, have been uncommon. Plutarch, for example, relates that the Helots were compelled to intoxicate themselves, and to perform indecent dances, as a warning to the Spartan youth; but common sense is opposed to so absurd a mode of education. Is it possible that the Spartans should have so degraded the men whom they appointed as tutors over their children? Female Helots also discharged the office of nurse in the royal palaces, and doubtless obtained all the affection with which the attendants of early youth were honoured in ancient times. It is, however, certain that the Doric laws did not bind servants to strict temperance; and hence examples of drunkenness among them might have served as a means of recommending sobriety. It was also an established regulation, that the national songs and dances of Sparta were forbidden to the Helots, who, on the other hand, had some extravagant and lascivious dances peculiar to themselves, which may have given rise to the above report. But are we not labouring in vain to soften the bad impression of Myron's account, since the fearful word *crypteia* is of itself sufficient to show the unhappy fate of the Helots and the cruelty of their masters? By this word is generally understood a chase of the Helots, annually undertaken at a fixed time by the youth of Sparta, who either assassinated them by night, or massacred them formally in open day, in order to lessen their numbers and weaken their power. Isocrates speaks of this institution in a very confused manner, and from mere report. Aristotle, however, as well as Heraclides of Pontus, attribute it to Lycurgus, and represent it as a war which the Ephori themselves, on entering upon their yearly office, proclaimed against the Helots. Thus it was a regularly legalized massacre, and the more barbarous as its periodical arrival could be foreseen by its unhappy victims. And yet were not these Helots, who in many districts lived entirely alone, united by despair for the sake of common protection, and did they not every year kindle a most bloody and determined war throughout the whole of Laconia? Such are the inextricable difficulties in which we are involved by giving credit to the received accounts: the solution of which is, in my opinion, to be found in the speech of Megillus the Spartan, in the laws of Plato, who is there celebrating the manner of inuring his countrymen to hardships. "There is also among us," he says, "what is called the *crypteia* (*κρυπτεία*), the pain of undergoing which is scarcely credible. It consists in going barefoot on stones, in enduring the privations of the camp, performing menial offices without a servant, and wandering night and day throughout the whole country." The same is more clearly expressed in another passage (6, p. 763, *B.*), where the philosopher settles, that in his state sixty agronomi or phylarchs should each choose twelve young men from the age of twenty-five to thirty, and send them as guards in succession through the several districts, in order to inspect the fortresses, roads, and public buildings in the country; for which purpose they should have power to make free use of the slaves. During this time they were to live sparingly, to minister to their own wants, and range through the whole country in arms without intermission, both in winter and summer. These persons were to be called *κρυπτοί* or *ἀγορανόμοι*. Can it be supposed that Plato would have here used the name of *crypteia*, if it signified a secret murder of the Helots, or, rather, if there were not an exact agreement in essentials between the institution which he proposed and that in existence at Sparta, although the latter was perhaps one of greater hardship and severity? The youth of Sparta were also sent out under certain officers, partly for the purpose of training them to hardships, partly of inspecting the territory of Sparta, which was of considerable extent, and who kept, we may suppose, a strict watch upon the Helots, who, living by themselves, and entirely separated from their masters, must have been for that reason more formidable to Sparta. We must allow that oppression and severity were not sufficiently provided against; only the aim of the custom was wholly different; though perhaps it was reckoned by Thucydides (4, 80) among those institutions which, as he says, were established for the purpose of keeping a watch over the Helots. It is hardly necessary to remark, that this established institution of the *crypteia* was in no way connected with those measures to which Sparta thought herself compelled in hazardous circumstances to resort. Thucydides leaves us to guess the fate of the 2000 Helots, who, after having been destined for the field, suddenly disappeared. It was the curse of this bondage (which Plato terms the hardest in Greece), that the slaves abandoned their masters when they stood in greatest need of their assistance; and hence the Spartans were even compelled to stipulate in treaties for aid against their own subjects. (*Thucyd.*, 1, 118.—*Id.*, 5, 14.—Compare *Aristot., Pol.*, 2, 6, 2).—A more favourable side of the Spartan system of bondage is, that a legal way to liberty and citizenship stood open to the Helots. The many intermediate steps seem to prove the existence of a regular mode of transition from the one rank to the other. The Helots who were esteemed worthy of an especial confidence were called *ἀργεῖοι*; the *ἀφέται* were probably released from all service. The *δεσποσυνατῦται*, who served in the fleets, resembled probably the freedmen of Attica, who were called the *outdwellers* (*οἱ χωρὶς οἰκοῦντες*). When they received their liberty, they also obtained permission to dwell where they wished (*Thucyd.*, 5, 34.—*Id.*, 4, 80), and probably, at the same time, a portion of land was granted them without the lot of their former masters. After they had been in possession of liberty for some

time, they appear to have been called *Neodamodes* (*Thucyd.*, 7, 58), the number of whom soon came near to that of the citizens. (*Plut., Vit. Ages.*, 6.) The *Mothones* or *Mothaces* were Helots, who, being brought up together with the young Spartans, obtained freedom without the rights of citizenship. (*Athenæus*, 6, p. 271 *E.*)—The number of the Helots may be determined with sufficient accuracy from the account of the army at Platæa. We find that there were present in this battle 5000 Spartans, 35,000 Helots, and 10,000 Perioeci. The whole number of Spartans that bore arms amounted on another occasion to 8000, which, according to the same proportion, would give 56,000 for the number of Helots capable of bearing arms, and for the whole population about 224,000. If, then, the state of Sparta possessed 9000 lots (κλῆροι), there were twenty male Helots to each, and there remained 44,000 for the service of the state and of individuals. (*Müller, Dorians*, vol. 2, p. 30, *seqq.*, *Eng. trans.*—vol. 2, p. 33, German work.)

Helvetii, a nation of Gaul, conquered by Cæsar. Their country is generally supposed to have answered to modern *Switzerland*; but ancient Helvetia was of less extent than modern *Switzerland*, being bounded on the north by the Rhenus and Lacus Brigantinus, or *Lake of Constance*; on the south by the Rhodanus and the Lacus Lemanus, or *Lake of Geneva*; and on the west by Mons Jura. (*Cæs., B. G.*, 1, &c.—*Tacit., Hist.*, 1, 67 *et* 69.)

Helvii, a people of Gaul, north of the Arecomici, on the western bank of the Rhodanus. The mountain range of Cebenna (*Cevennes*) separated them from the Arverni. Their territory answers to what is now the Diocese of *Viviers*, and some traces of their capital, Alba Augusta, exist at the present day in the village of *Alps*. (*Cæs., B. G.*, 7, 7, *seqq.*—*Lemaire, Ind. Geogr., ad Cæs., s. v.*)

Heneti, a people of Paphlagonia, along the coast of the Euxine, of whom there was an old tradition that they had migrated to the north of Italy, near the mouths of the Padus or *Po*, where they became the forefathers of the Veneti. (*Scymn., Ch.*, v. 388, *seq.*—*Strab.*, 543.—*Id.*, 608.) Virgil makes Antenor to have led the colony from Asia, after the destruction of Troy, and to have settled near the little river Timavus, which flows into the head waters of the Adriatic. The whole legend, however, is purely fabulous. The Heneti never came to Italy, and the Veneti in the latter country were of northern, perhaps German, descent. (*Vid.* Veneti.) The whole question respecting the Heneti is discussed by Heyne. (*Excurs., ad Æn.*, 1, 242.—*Excurs.*, vii., *de Timav. fluv.*)

Heniochi, a people of Asiatic Sermatia, near Colchis, who were said to have been descended from Amphytus and Telchius, the charioteers (ἡνίοχοι) of Castor and Pollux. (*Mela*, 1, 19.—*Id.*, 6, 5.—*Strab.*, 490.) This account is, of course, a mere fable, arising out of some accidental resemblance between the *true name* of this people and the Greek term ἡνίοχοι. The Heniochi are mentioned by the ancient writers as bold and skilful pirates. (*Plin.*, 6, 4.—*Mela, l. c.*—*Vell. Paterc.*, 2, 40.—*Amm. Marcell.*, 22, 15.—*Solin.*, c. 15.)

Hephæstia, I. one of the two principal towns in the island of Lemnos, the other being Myrina. (*Herod.*, 7, 140.—*Steph. Byz., s. v.* Ἥφαιστία).—II. A festival at Athens, celebrated annually, in honour of Vulcan (Ἥφαιστος). On this occasion there was a race with torches, called ἀγὼν λαμπαδοῦχος, from the altar of Prometheus in the Academia to the city gates. The competitors were young men, three in number, one of whom being chosen by lot to take his turn first, took a lighted torch in his hand and began his course. If the torch was extinguished before he arrived at the goal, he made way for the second competitor, and gave up the torch to him. If the second in like manner failed, he made way for the third. If none performed the feat, a new race on the part of new competitors took place. If any of the contending parties, through fear of extinguishing the torch by too violent a motion, relaxed his pace, the spectators used to strike him with the palms of their hands, in order to urge him on. (*Pausan.*, 1, 30.—*Schol. ad Aristoph., Ran.*, 131.) There are several beautiful allusions to this torch-race in the ancient writers, who usually compare it to the changing scenes and vicissitudes of life, the generations of men succeeding one another, and the passage from life to death. The most striking of these occurs in Lucretius (2, 75, *seqq.*—Compare *Plato, Leg.*, 6, p. 776).

Hephæstiădes, a name applied to the Lipari Islands, from the Volcanic character of the group. The appellation is a Greek one, and comes from Ἥφαιστος (Hephæstus), the Greek name for Vulcan, the god of fire. (*Plin.*, 3, 9.—*Vid.* Lipara, Strongyle, and Æoliæ Insulæ.)

Hephæstion, I. a grammarian of Alexandrea, one of the preceptors of the Emperor Verus (*Capitol., Vit. Ver.*, c. 2), and who consequently flourished about the middle of the second century. He has left us a Treatise on Greek metres, entitled Ἐγχειρίδιον περὶ μέτρων, containing a large portion of all that we are acquainted with on this subject. The best edition is that of Gaisford, *Oxon.*, 1810, 8vo. The English editor has joined to it the Chrestomathia of Proclus.—II. A native of Thebes, whose age is uncertain. He wrote on astrological subjects. We have some parts of a work of his on the names and powers of the signs of the Zodiac (Ἀποτελεσματικὰ περὶ τῆς τῶ μορίων ὀνομασίας καὶ δυνάμεως). We have also some hexameters by him on the signs under which certain countries or certain cities are situated. They are part of a work entitled Περὶ τῶν καταρχῶν. The fragments on the signs of the zodiac are given by Camerarius in his astrological collection; the hexameters by Iriarte, *Cat. Cod. MSS. Gr. Bibl. Matrit.*, vol. 1, p. 244. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 47, *seqq.*)—III. A native of Macedonia, and intimate friend of Alexander the Great. He accompanied the latter in his eastern expedition, and held an important command under him. Alexander, in speaking of the intimacy that subsisted between them, used to say that Craterus was the friend of the king, but Hephæstion the friend of Alexander. After a long succession of faithful and arduous services, Hephæstion was seized with a fever at Ecbatana, B.C. 324, and died on the seventh day of his illness. His malady has been ascribed by some writers to excessive drinking; but the hardships which he had undergone only a short time previous, and the continual change of climate, would be sufficient of themselves to break down his strength. Alexander was presiding at the games on the seventh day of Hephæstion's illness, and the stadium was full of spectators, when a messenger brought intelligence that Hephæstion's malady had assumed a very alarming character. The monarch hurried away, but his friend was dead before he arrived.—The following passage from Arrian affords some curious information on this subject, and shows also from what a mass of contradictory matter the historian had to select his facts.—"Various writers have given various accounts of Alexander's sorrow on the occasion of Hephæstion's death. All agree that it was excessive; but his actions are differently described, as the writers were biased by affection or hostility to Hephæstion, or even to Alexander. Some, who have described his conduct as frantic and outrageous, regard all his extravagant deeds and words on the loss of his dearest friend as honourable to his feelings, while others deem them degrading, and unworthy of a king and of Alexander. Some write, that for the remainder of that day he lay lamenting upon the body of his friend, which he would not quit until he was

torn away by his companions; others, that he remained there for a day and a night. Others, again, write, that he hanged the physician Glaucias; because, according to one statement, he gave him wrong medicine; according to another, because he stood by, and allowed his patient to fill himself with wine. I think it probable, that he cut off his hair in memory of the dead, both for other reasons, and from emulation of Achilles, whom from his childhood he had chosen for his model. But those who write that Alexander drove the hearse which conveyed the body, state what is incredible. Nor are they more entitled to belief who say that he destroyed the temple of Æsculapius at Ecbatana. Almost all agree, however, that he ordered Hephæstion to be honoured with the minor religious ceremonies due to deified heroes. Some say that he consulted Ammon, whether he might not sacrifice to Hephæstion as to a god, and that the answer forbade him. All agree in the following facts: that for three days he tasted no food, nor permitted any attention to his person, but lay down either lamenting or mournfully silent; that he ordered a funeral pile to be constructed at an expense of 10,000 talents (some say more); that all his barbarian subjects were ordered to go into mourning; and that several of the king's companions, in order to pay their court, dedicated themselves and their arms to the deceased." (*Arrian, Exp. Al.*, 7, 14.—*Williams's Life of Alexander*, p. 324.)

HEPHÆSTĬUM, a name given to a region in the extremity of Lycia, near Phaselis, from which fire issued when a burning torch was applied to the surface. This was owing to the naphtha with which the soil was impregnated. (*Seneca, Epist.*, 79.—*Plin.*, 2, 106.—Compare *Photius, Cod.*, 73, p. 146.—*Vid.* Chimæra, and remarks under that article.)

HEPTAPŸLOS, a surname of Thebes in Bœotia, from its seven gates.

HERA (Ἥρα), the name of Juno among the Greeks. (*Vid.* Juno.)

HERACLĒA, a name given to more than forty towns in Europe, Asia, Africa, and the islands of the Mediterranean. They are supposed to have derived this appellation from the Greek name of Hercules, Ἡρακλῆς, and to have either been built in honour of him, or placed under his protection. The most famous of these places were:

1. *In Greece.*

I. A city of Elis, near the centre of the province, to the southeast of Pisa, near the confluence of the Cytherus and Alpheus.—II. A city of Acarnania, on the shore of the Ionian Sea, and opposite the island of Carnus.—III. A city of Epirus, on the confines of Athamania and Molossis, and near the sources of the Aras.—IV. Lyncestis, a town of Macedonia, at the foot of the Candavian Mountains, on the confines of Illyria. Its ruins still retain the name of *Erekli*. (*French Strabo*, vol. 3, p. 102.) Mention is made of this town in Cæsar. (*B. Civ.*, 3, 79.—Compare *Ptol.*, p. 83.—*Strabo*, 322.)—V. Sintica, the principal town of the Sinti in Thrace. (*Livy*, 45, 29.) We are informed by Livy (40, 24), that Demetrius, the son of Philip, was here imprisoned and murdered. Mannert thinks it the same with the Heraclea built by Amyntas, the brother of Philip. The Table Itinerary assigns a distance of fifty miles between Philippi and Heraclea Sintica: we know also from Hierocles (p. 639), that it was situated near the Strymon, as he terms it Heraclea Strymonis.—VI. Trachinia, a town of Thessaly, founded by the Lacedæmonians, and a colony from Trachis, about 426 B.C., in the sixth year of the Peloponnesian war. (*Thucyd.*, 3, 92.) It was distant about sixty stadia from Thermopylæ, and twenty from the sea. Jason, tyrant of Phera, took possession of this city at one period, and caused the walls to be pulled down. (*Xen., Hist. Gr.*, 6, 4, 27.) Heraclea, however, again arose from its ruins, and became a flourishing city under the Ætolians, who sometimes held their general council within its walls. (*Liv.*, 25, 5.) It was taken by the Roman consul, Acilius Glabrio, after a long and obstinate siege. (*Liv.*, 37, 24.—*Polyb.*, 10, 42.—*Plin.*, 4, 7.) Sir W. Gell observed the vestiges of this city on a high flat, on the roots of Mount Œta. (*Itin.*, p. 241.)

2. *In Italy, Gaul, &c.*

VII. A city of Lucania in Italy, and situate between the Aciris and Siris. It was founded by the Tarentini after the destruction of the ancient city of Siris, which stood at the mouth of the latter river (B.C. 428). This city is rendered remarkable in history, as having been the seat of the general council of the Greek states. Antiquaries seem agreed in fixing its site at *Policoro*. (*Strabo*, 263.—*Diod. Sic.*, 12, 36.)—VIII. A city of Campania, more commonly known by the name of Herculaneum.—IX. Caccabana, a city on the confines of Italy and Gaul, in Narbonensis Secunda. It was situate on the coast, to the south of Forum Julii.—X. Minoa, a city of Sicily on the southern coast, northeast of Agrigentum, at the mouth of the river Camicus. It was founded by Minos when he pursued Dædalus hither, and was subsequently called Heraclea from Hercules, after his victory over Eryx: so at least said the fables of the day. Some authorities make the original name to have been Macara, and Minos to have been, not the founder, but the conqueror of the place. (*Mela*, 2, 7.—*Liv.*, 34, 35.—*Cic., de Jur. Sic.*, c. 50.—*Polyb.*, 1, 25.—*Diod. Sic.*, 16, 11.) Among the ruins of the present day stands a tower called *Torre de Capo Bianco*, a portion of which fell recently into the sea.

3. *In Asia, Egypt, &c.*

XI. Pontica (Ἡράκλεια Πόντου, *Ptol.*), a city on the coast of Bithynia, about twelve stadia from the river Lycus. It was founded by a colony of Megarean; strengthened by some Tanagreans from Bœotia: the numbers of the former, however, so predominated, that the city was in general considered as Doric. (*Arrian, Peripl.*, p. 14.—*Müller, Dorians*, vol. 1, p. 140, *Eng. transl.*) This place was famed for its naval power and its consequence among the Asiatic states, and a sketch of its history is presented to us in the Fragments of Memnon, collected by Photius. (*Cod.*, 214.) Memnon composed a history of the tyrants who reigned at Heraclea during a space of eighty-four years; but we have only now the abridgment of Photius, which is confirmed by incidental notices contained in Aristotle. (*Polit.*, 6, 5.)—Some traces of the ancient name are still apparent in the modern *Erekli*. (*Cramer's Asia Minor*, vol. 1, p. 205.)—XII. A city of Æolis, at the entrance of the Gulf of Adramyttium, opposite Mytilene.—XIII. A city in southern Æolis, on the seacoast, near Cumæ.—XIV. A city of Caria, on the seacoast, near the mouth of the river Latmus, between Miletus and Priene. (*Ptol.*, 5, 10.) It was called, for distinction' sake from other places of the same name, Heraclea Latmi. The site corresponds nearly with the village of *Ouſa Baſi*. (*Cramer's Asia Minor*, vol. 1, p. 393.)—XV. A city of Syria, in the district of Cyrrhestica, northwest of Hierapolis, and northeast of Berœa, near the confines of Comagene.—XVI. A city of Lower Egypt, situate in the Delta, to the northeast of the Canopic mouth of the Nile.—XVII. or Heracleopolis Magna, a city of Egypt, in the Heracleotic nome, of which it was the capital. The ichneumon was worshipped here. (*Strab.*, 812.)—XVIII. or Heracleopolis Parva, a city of Egypt, southwest of Pelusium, within the limits of the Delta. The ruins are now called *Delbom*. (*Bischoff und Möller, Wörterb. der Geogr., s. v.*)

HERACLĒUM, I. a town of Macedonia, half way between Dium and Tempe. (*Liv.*, 44, 8.) It corre-

sponds to the modern *Litochoi*. (*Cramer's Ancient Greece*, vol. 1, p. 206.)—II. A promontory of Pontus, now *Tscherschembi*. There was a harbour near it, called also Heracleum. (*Arrian, Peripl.*, p. 16.)—III. A place on the coast of Colchis, near the mouth of the river Cianeus. (*Plin.*, 6, 5.)—IV. A city on the northern coast of Crete; north of Cnosus, and properly its harbour. The modern *Cartero* seems to correspond to it. (*Strabo*, 476.—*Plin.*, 4, 12.)—V. A city of Pontus, 360 stadia from the mouth of the Iris, and forty stadia west of the Thermodon. (*Arrian, Peripl.*)—VI. A city on the eastern coast of the Chersonesus Taurica, now *Arabat*. (*Ptolemy.*)—VII. Promontorium, a promontory of Sarmatia Asiatica, on the Pontus Euxinus, near the country of the Heniochi.

HERACLĪDÆ, a name given in ancient history to a powerful Achæan race or family, the fabled descendants of Hercules., According to the unanimous account of the ancient writers, the children of Hercules, after the death of that hero, being persecuted by Eurystheus, took refuge in Attica, and there defeated and slew the tyrant. When their enemy had fallen, they resumed possession of their birthright in the Peloponnesus; but they had not long enjoyed the fruits of their victory, before a pestilence, in which they recognised the finger of Heaven, drove them again into exile. Attica again afforded them a retreat. When their hopes had revived, an ambiguous oracle encouraged them to believe, that, after they had reaped their third harvest, they should find a prosperous passage through the isthmus into the land of their fathers. But, at the entrance of the Peloponnesus, they were met by the united forces of the Achæans, Ionians, and Arcadians. Their leader Hyllus, the eldest son of Hercules, proposed to decide the quarrel by single combat; and Echemus, king of Tegea, was selected by the Peloponnesian confederates as their champion. Hyllus fell; and the Heraclidæ were bound by the terms of the agreement to abandon their enterprise for a hundred years. Yet both Cleodæus, son of Hyllus, and his grandson Aristomachus, renewed his attempt with no better fortune. After Aristomachus had fallen in battle, the ambiguous oracle was explained to his sons Aristodemus, Temenus, and Cresphontes; and they were assured, that the time, the third generation, had now come, when they should accomplish their return; not, however, as they had expected, over the guarded isthmus, but across the mouth of the western gulf, where the opposite shores are parted by a channel only a few furlongs broad. Thus encouraged, with the aid of the Dorians, Ætolians, and Locrians, they crossed the straits, vanquished Tisamenus, son of Orestes, and divided the fairest portion of the Peloponnesus among them. (*Vid.* Doris.)—The belief that the Dorians were led to the conquest of the Peloponnesus by princes of Achæan blood, the rightful heirs of its ancient kings, has the authority of all antiquity on its side. It had become current so early as the days of Hesiod; and it was received not only among the Dorians themselves, but among foreign nations. The protection afforded by the Athenians to the Heraclidæ against Eurystheus, continued to the latest times to be one of the favourite themes of the Attic poets and orators; and the precise district that had been assigned for the abode of the exiles was pointed out by tradition. The weak and unsettled state of the Dorians, in the earliest periods of their history, renders it probable that they were always willing to receive foreigners among them, who came recommended by illustrious birth, wealth, or merit. Nevertheless, possible as this is, the truth of the story has been questioned, on grounds that are certainly not light or arbitrary, if they do not outweigh all that has been alleged in its support. What is said to have happened might have been invented, and the occasion and motives for the fabrication may be conceived still more easily than the truth of the fact; for such facts in the early history of Greece were undoubtedly much less common than such fictions. It is much less probable, that the origin of the Dorian tribes, as of all similar political forms which a nation has assumed in the earliest period of existence, should have been distinctly remembered, than that it should have been forgotten, and have been then attributed to imaginary persons. (*Thirlwall's History of Greece*, vol. 1, p. 255, *seqq.*)—The theory of Müller, which is referred to in the preceding remarks, makes the Heraclidæ to have been hereditary princes of the Doric race, descended from a Dorian Hercules; and it attempts to show, that the story of the Heraclidæ being descended from the Argive Hercules, who performed the commands of Eurystheus, was not invented until after the conquest of the Peloponnesus. (*Müller's Dorians* vol. 1, p. 57, *Eng. transl.*—But consult remarks under the article Doris.)

HERACLĪDES, a name common to numerous individuals:

1. *Magistrates, &c.*

I. A Greek, minister of Seuthes, king of Thrace, who promised, and afterward refused, succours to the ten thousand during their retreat. (*Xen., Anab.*, 7, 3, 15.)—II. A governor of Delphi, B.C. 360. The temple was pillaged by the Phocians during his magistracy. (*Pausan.*, 10, 2.)—III. A Syracusan of high birth, who united himself to Dion for the purpose of overthrowing the younger Dionysius. He was appointed admiral through the influence of Dion, but abused his power in corrupting the people, and in encouraging a spirit of mutiny and dissatisfaction. After various instances of lenity and forgiveness on the part of Dion towards this individual, the friends of the former, finding that, as long as Heraclides existed, his turbulent and factious spirit would produce disorder in the state, broke into his house and put him to death. (*Plut., Vit. Dion.*)—IV. An individual who governed Syracuse along with Agathocles and Sosicrates, B.C. 317.—V. A son of Agathocles, slain by his father's soldiers. (*Justin*, 22, 5.)—VI. The murderer of Cotys, I. (*Demosth., contr. Arist.*)—VII. Commander of the garrison sent to Athens by Demetrius, after his capture of that city.—VIII. A native of Tarentum, minister of Philip V. of Macedon. He drew down upon himself the hatred of the people by his wicked conduct, and was finally disgraced.—IX. A young Syracusan of high birth, who brought on the naval conflict in which the Syracusans were completely victorious over the Athenians, B.C. 414. (*Plut., Vit. Nic.*)

2. *Philosophers, Authors, &c.*

X. Surnamed Ponticus, a native of Heraclea Pontica, and not, as some maintain, of Sinope, was of rich parentage. Having travelled into Greece for the purpose of devoting himself to the study of philosophy, he became one of the auditors of Speusippus; or, according to Suidas, of Plato himself. He afterward attached himself to Aristotle, and Diogenes Laertius ranks him among the Peripatetics. Following the example of this last-mentioned school, he piqued himself on a great variety of knowledge; he wrote on subjects of all kinds, and even composed a tragedy, which he published under the name of Thespis. He was always attired with much elegance, which made the Athenians change his name, in sport, from Ποντικός to Πομπικός ("Ostentatious"). Diogenes Laertius informs us, that he had reared a domestic serpent in secret, and, when about to die, besought his friends to conceal his body, and let the serpent occupy its place. The artifice, however, was discovered; the serpent, having become alarmed at some noise made in the house, fled from it before the philosopher had breathed his last

This story, however, is entitled to little, if any credit, as well as another related by the same Suidas, of the Pythia's having been bribed by Heraclides, and having, in consequence, directed the people of Heraclea, during a period of famine, to present a crown of gold to him, and to decree him funeral honours after death. We have remaining of this writer some portions of a work of his on the constitutions of various states (*περὶ Πολιτειῶν*), which Coray thinks is an abridgment of Aristotle's larger work on this subject. These extracts, which have several times been appended to editions of various history and to other collections, were given separately with a Latin translation, another in German, and with notes, by Köhler, *Halæ*, 1804, 8vo. The best edition, however, is that of Coray, which follows Ælian in the first volume of the Bibliotheca Græca, *Paris*, 1805, 8vo. We have also, under the name of Heraclides, a treatise on the Allegories of Homer (*Ἀλληγορικαὶ Ὁμηρικαί*). It is not, however, by the individual of whom we have just been speaking; but is merely an extract from the Stoic doctrines on this subject. The latest edition of this work is that of Schow, *Götting.*, 1782, 8vo. A new and more correct edition was expected from Hase, based on a MS. more complete than any preceding one, and which he had discovered in the Royal Library at Paris; but none has ever appeared. (*Biogr. Univ.*, vol. 20, p. 214.)—XI. A native of Tarentum, celebrated for his medical knowledge. He wrote on the Materia Medica, on poisons, and on the virtues of plants. His works are lost. (*Fabr., Bibl. Gr.*, vol. 13, p. 77.—Compare *Schweigh., ad Athen. Ind. Auct.*, vol. 9, p. 121, *seqq.*) He appears to have flourished about the 126th Olympiad, or B.C. 276. We have a dissertation on this writer by *Kühn* (*Opusc. Acad., Lips.*, 8vo, vol. 2, p. 150, *seqq.*).—XII. A native of Cyme in Æolis, whose work on the Persians (*Περσικά*) is mentioned in Athenæus (2, p. 48, *c.*—*Id.*, 4, p. 145, *a.*—Consult *Schweigh., ad Athen. Ind. Auct.*, vol. 9, p. 120.)—XIII. Surnamed Ponticus Junior, a writer who flourished during the first century of our era. (*Athen.*, 14, p. 649, *c.*—*Schweigh., ad loc.*)—XIV. A Macedonian painter, who lived at the time of the overthrow of the Macedonian empire. He at first painted ships. On the defeat and captivity of Perses he retired to Athens, according to Pliny, which would be 168 B.C. The same writer also states, that he attained to a degree of reputation, but was yet entitled to only a cursory mention. (*Plin.*, 35, 11.)—XV. An Ephesian sculptor, son of Agasias, who made, in conjunction with Harmatius, the statue of Mars now in the Paris Museum. His age is uncertain. (*Clarac, Descr. des Antiques du Musée Royal*, nr. 411, p. 173.)

Heraclītus, a native of Ephesus, was surnamed "*the Naturalist*" (*ὁ φυσικός*), and belongs to the dynamical school of the Ionian philosophy. He is said to have been born about 500 B.C., and, according to Aristotle, died in the sixtieth year of his age. The title he assumed of "*self-taught*" (*αὐτοδίδακτος*), refutes at once the claims of the various masters whom he is said to have had, and the distinguished position that he held in political life attests the wealth and lustre of his descent. The gloomy haughtiness and melancholy of his temperament led him to despise all human pursuits, and he expressed unqualified contempt as well for the political sagacity of his fellow-citizens as for the speculations of all other philosophers, which had mere learning, and not wisdom, for their object. It is utterly untrue, therefore, though commonly related of him, that he was continually shedding tears on account of the vices and follies of mankind, and the story is as little entitled to sober belief as that of the perpetually-laughing Democritus. Of the work of Heraclitus "*On Nature*" (*περὶ φύσεως*), the difficulty of which obtained for him the surname of *σκοτεινός*, or "*the obscure*," many fragments are still extant, and exhibit a broken and concise style, hinting at rather than explaining his opinions, which are often conveyed in mythical and half oracular images. On this account he well compares himself to the Sibyl, "who," he says, "speaking with inspired mouth, smileless, inornate, and unperfumed, pierces through centuries by the power of the gods." According to Heraclitus, the end of wisdom is to discover the ground and principle of all things. This principle, which is an eternal, ever-living unity, and pervades and is in all phenomena, he called *fire*. By this term, however, Heraclitus understood, not the elemental fire or flame, which he held to be the very excess of fire, but a warm and dry vapour; which, therefore, as air, is not distinct from the soul or vital energy, and which, as guiding and directing the mundane development, is endued with wisdom and intelligence. This supreme and perfect force of life is obviously without limit to its activity; consequently, nothing that it forms can remain fixed; all is constantly in a process of formation. This he has thus figuratively expressed: "No one has ever been twice on the same stream." Nay, the passenger himself is without identity: "On the same stream we do and we do not embark; for we are and we are not."—The vitality of the rational fire has in it a tendency to contraries, whereby it is made to pass from gratification to want, and from want to gratification, and in fixed periods it alternates between a swifter and a slower flux. Now these opposite tendencies meet together in determinate order, and, by the inequality or equality of the forces, occasion the phenomena of life and death. The quietude of death, however, is a mere semblance, which exists only for the senses of man. For man, in his folly, forms a truth of his own, whereas it is only the universal reason that is really cognizant of the truth. Lastly, the rational principle, which governs the whole moral and physical world, is also the law of the individual; whatever, therefore, is, is the wisest and the best—and "it is not for man's welfare that his wishes should be fulfilled—sickness makes health pleasant, as hunger does gratification, and labour rest."—The physical doctrines of Heraclitus form no inconsiderable portion of the eclectic system of the later Stoics; and, in times still more recent, there is much in the theories of Schelling and Hegel that presents a striking though general resemblance thereto.—According to the ancient writers, neither critics nor philosophers were able to explain his productions, on account of their extreme obscurity; and they remained in the temple of Diana at Ephesus, where he himself had deposited them, for the use of the learned, until they were made public by Crates, or, as Tatian relates the matter (*adv. Græc.*, p. 143), till the poet Euripides, who frequented the temple of Diana, committing the doctrines and precepts of Heraclitus to memory, accurately repeated them. From the fragments of this work, as preserved by Sextus Empiricus, it appears to have been written in prose, which makes Tatian's account less credible. Heraclitus is said to have eventually shunned intercourse with the world, and devoted himself to retirement and meditation. His place of residence was a mountainous retreat, and his food the produce of the earth. This diet and mode of life at length occasioned a dropsy, for which he could obtain no relief by medical advice. It seems that the philosopher, who was always fond of enigmatical language, proposed the following question to the physicians: "Is it possible to bring dryness out of moisture?" and upon their answering in the negative, in place of stating his case more plainly to them, he turned his own physician, and attempted to effect a cure by placing himself in the sun, and causing a slave to cover his body with the dung of cattle. The experiment proved, as may easily be imagined, to be anything but a successful one.—The fragments of Heraclitus have been collected from Plutarch, Sto-

beus, Clemens of Alexandrea, and Sextus Empiricus, and explained by Schleiermacher, in Wolf and Buttmann's *Museum der Alterthumswissenschaft*, vol. 1, p. 313–533.—Consult also *Brandis, Handbuch der Geschichte der Griechisch. und Röm. Philos., Berlin*, 1835.—*Ritter's History of Ancient Philosophy*, vol. 1, p. 230, *seqq., Eng. transl.*—*Encycl. Us. Knowl.*, vol. 12, p. 137.)

HERÆA, I. a city of Arcadia, on the slope of a hill rising gently above the right bank of the Alpheus, and near the frontiers of Elis, which frequently disputed its possession with Arcadia. (*Xen., Hist. Gr.*, 6, 5, 23.) Before the Cleomenic war, this town had joined the Achæan league, but was then taken by the Ætolians, and recaptured by Antigonus Doson, who restored it to the Achæans. (*Polyb.*, 2, 54.—*Id.*, 4, 77.—*Liv.*, 28, 7.) In Strabo's time Heræa was greatly reduced; but when Pausanias visited Arcadia it appears to have recovered from this state of decay. (*Pausan.*, 8, 26.—Compare *Thucyd.*, 5, 67.) Stephanus remarks, that this place was also known by the name of Sologorgus (*s. v.* Ἡραία). Its site is now occupied by the village of *Agiani*. (*Gell, Itin.*, p. 113.)—II. A festival at Argos in honour of Juno, who was the patroness of that city. It was also observed by the colonies of the Argives, which had been planted at Samos and Ægina. There were always two processions to the temple of the goddess without the city walls. The first was of the men in armour, the second of the women, among whom the priestess, a woman of the first rank, was drawn in a chariot by white oxen. The Argives always reckoned their year from her priesthood, as the Athenians from their archons, or the Romans from their consuls. When they came to the temple of the goddess, they offered a hecatomb of oxen. Hence the sacrifice is often called ἑκατόμβοια, and sometimes λέχερνα, from λέχος, *a bed*, because Juno presided over marriage, births, &c. There was a festival of the same name in Elis, celebrated every fifth year, at which sixteen matrons wove a garment for the goddess.

HERÆUM, I. a temple and grove of Juno, situate about forty stadia from Argos, and ten from Mycenæ. The structure was embellished with a lofty statue of Juno, made of ivory and gold; a golden peacock, enriched with precious stones, and other equally splendid ornaments.—II. A large and magnificent temple of Juno in the island of Samos, built by the architect Rhœcus, who is said to have invented the art of casting in brass. (*Pausan.*, 8, 14.—*Herod.*, 3, 60.—*Plin.*, 35, 12.)

HERCULANĔUM, a city of Campania, on the coast, and not far from Neapolis. Cicero writes the name Herculanum (*ad Att.*, 7, 3). The situation of this place is no longer doubtful since the discovery of its ruins. Cluverius was right in his correction of the Tabula Theodosiana, which reckoned twelve miles between this place and Neapolis instead of six, though he removed it too far from *Portici* when he assigned to it the position of *Torre del Greco*. Nothing is known respecting the origin of Herculaneum, except that fabulous accounts ascribed its foundation to Hercules on his return from Spain. (*Dion. Hal.*, 1, 44.) It may be inferred, however, from a passage in Strabo, that this town was of great antiquity. It may be reasonably conjectured, too, that Herculaneum was a Greek city, but that its name was altered to suit the Latin or Oscan pronunciation. At first it was only a fortress, which was successively occupied by the Osci, Tyrrheni, Pelasgi, Samnites, and lastly by the Romans. Being situated close to the sea, on elevated ground, it was exposed to the southwest wind, and from that circumstance was reckoned particularly healthy. (*Strabo*, 247.) We learn from Velleius Paterculus, that Herculaneum suffered considerably during the civil wars. (Compare *Florus*, 1, 16.) This place is mentioned also by Mela (2, 4), and by Sisenna, a more ancient writer than any of the former; he is quoted by Nonius Marcellus (*De Indiscr. Gen.*, *v. Fluvius*). Ovid likewise notices it under the name of "*Urbem Herculeam.*" (*Met.*, 15, 711.) Herculaneum, according to the common account, was overwhelmed by an eruption of Vesuvius in the first year of the reign of Titus, A.D. 79. Pompeii, which stood near, shared the same fate. It is probable, however, that the subversion of Herculaneum was not sudden, but progressive, since Seneca mentions a partial demolition which it sustained from an earthquake. (*Nat. Quæst.*, 6, 1.) After being buried for more than sixteen hundred years, these cities were accidentally discovered: Herculaneum in 1713, by labourers digging for a well; and Pompeii forty years after. It appears that Herculaneum is in no part less than seventy feet, and in some parts one hundred and twelve feet below the surface of the ground, while Pompeii is buried ten or twelve feet deep, more or less. Sir W. Hamilton thinks, that the matter which covers the city of Herculaneum is not the produce of a single eruption, but that the matter of six eruptions has taken its course over that with which the town is covered, and which was the cause of its destruction. Many valuable remains of antiquity, such as busts, manuscripts, &c., have been recovered from the ruins of this ancient city, and form the most curious museum in the world. They are all preserved at *Portici*, and the engravings taken from them have been munificently presented to the different learned bodies of Europe. The plan also of many of the public buildings has been laid out, and especially that of the theatre. Sir W. Hamilton thinks, that the matter which first issued from Vesuvius and covered Herculaneum was in the state of liquid mud, and that this has been the means of preserving the pictures, busts, and other relics, which otherwise must have been either entirely destroyed by the red-hot lava, or else have become one solid body along with it when cooled. In illustration of this remark, we may cite the following from a periodical work. (*Edinburgh Review*, vol. 45, p. 304.) "An enormous quantity of aqueous vapour is exhaled in every volcanic eruption, which, being condensed by the cold in the regions of the atmosphere beyond the reach of the volcano's heat, falls down again in the form of rain, and, when it mixes with the clouds of ashes, it forms that compound which has been sometimes mistaken for an actual eruption of mud from the crater. It was such a compound as this that overwhelmed Herculaneum, and it is found to consolidate very speedily into a hard, compact substance." Among the excavations at Herculaneum, in the remains of a house supposed to have belonged to L. Piso, was found a great number of volumes of burned *papyrus*. Many of these papyri, as they have since been generally termed, were destroyed by the workmen; but as soon as it was known that they were the remnants of ancient manuscripts, their development became an object of no common interest to the learned world. Father Piaggi invented a machine for unrolling them, which has been described by several writers. When we reflect on the number of valuable works which have been lost since the period when Herculaneum was destroyed, we ought not to be surprised at the sanguine expectations which, upon the first discovery of the MSS., were entertained, of adding some important acquisitions to the treasures of ancient literature which we already possess. The lost books of Livy, and the comedies of Menander, presented themselves to the imagination of almost every scholar. Each, indeed, anticipated, according to his taste, the mental pleasures and the literary labours which awaited him. These enthusiastic hopes were perhaps too suddenly repressed, as they had been too easily excited. The first papyrus which was opened contained a treatise

upon music, by Philodemus the Epicurean. It was in vain that Mazocchi and Rosini wrote their learned comments on this dull performance: the sedative was too strong; and the curiosity which had been so suddenly awakened, was as quickly lulled to repose. A few men of letters, indeed, lamented that no farther search was made for some happier subjects, on which learned industry might have been employed; but the time, the difficulty, and the expense which such an enterprise required, and the uncertainty of producing anything valuable, had apparently discouraged and disgusted the academicians of Portici. Things were in this state when the Prince of Wales, afterward George IV., proposed to the Neapolitan government to defray the expenses of unrolling, deciphering, and publishing the manuscripts. This offer was accepted by the court of Naples; and it was consequently judged necessary by his royal highness to select a proper person to superintend the undertaking. The reputation of Mr. Hayter as a classical scholar justified his appointment to the place which the munificence of the prince, and his taste for literature, had created. This gentleman arrived at Naples in the beginning of the year 1802, and was nominated one of the directors for the development of the manuscripts. During a period of several years, the workmen continued to open a great number of the papyri. Many, indeed, of these frail substances were destroyed, and had crumbled into dust under the slightest touch of the operator. When the French invaded the kingdom of Naples in the year 1806, Mr. Hayter was compelled to retire to Sicily. It is to be deeply regretted that all the papyri were left behind. (*Quarterly Review*, vol. 3, p. 2.) An account of more recent operations, including the interesting experiments of Sir Humphrey Davy, will be found in the latest edition of the Encyclopedia Britannica, under the article Herculaneum.

Hercŭles, a celebrated hero, son of Jupiter and Alcmena, who, after death, was ranked among the gods, and received divine honours. His reputed father was Amphitryon, son of Alcæus, who, having accidentally killed his father-in-law Electryon, was compelled to leave Mycenæ and take refuge in Thebes, where Hercules was born. While yet a mere infant, or, according to others, before he had completed his eighth month, the jealousy of Juno, intent upon his destruction, sent two snakes to devour him. The child, not terrified at the sight of the serpents, boldly seized them in both his hands, and squeezed them to death, while his brother Iphiclus alarmed the house with his shrieks. (*Vid.* Iphiclus.) He was early instructed in the liberal arts, and Castor, the son of Tyndarus, taught him the use of arms, Eurytus how to shoot with a bow and arrows, Autolycus to drive a chariot, Linus to play on the lyre, and Eumolpus to sing. Like the rest of his illustrious contemporaries, he soon after became the pupil of the centaur Chiron. In the 18th year of his age, he resolved to deliver the neighbourhood of Mount Cithæron from a huge lion which preyed on the flocks of Amphitryon, his supposed father, and which laid waste the adjacent country. After he had destroyed the lion, he delivered his country from the annual tribute of a hundred oxen which it paid to Erginus. (*Vid.* Erginus.) Such public services became universally known; and Creon, who then sat on the throne of Thebes, rewarded the patriotic deeds of Hercules by giving him his daughter in marriage, and intrusting him with the government of his kingdom. As Hercules, by the will of Jupiter, was subjected to the power of Eurystheus (*vid.* Eurystheus), and obliged to obey him in every respect, Eurystheus, acquainted with his successes and rising power, ordered him to appear at Mycenæ and perform the labours which, by priority of birth, he was empowered to impose upon him. Hercules refused; and Juno, to punish his disobedience, rendered him delirious, so that he killed his own children by Megara, supposing them to be the offspring of Eurystheus. (*Vid.* Megara.) When he recovered his senses, he was so struck with the misfortunes which had proceeded from his insanity, that he concealed himself and retired for some time from the society of men. He afterward consulted the oracle of Apollo, and was told that he must be subservient for twelve years to the will of Eurystheus, in compliance with the commands of Jupiter; and that, after he had achieved the most celebrated labours, he should be translated to the gods. So plain and expressive an answer determined him to go to Mycenæ, and to bear with fortitude whatever gods or men imposed upon him. Eurystheus, seeing the hero totally subjected to him, and apprehensive of so powerful an enemy, commanded him to achieve a number of enterprises the most difficult and arduous ever known, generally called the twelve labours of Hercules. The favour of the gods had completely armed him when he undertook his labours. He had received a sword from Mercury, a bow from Apollo, a golden breastplate from Vulcan, horses from Neptune, a robe from Minerva. He himself cut his club in the Nemean wood. The first labour imposed upon Hercules by Eurystheus was to kill the lion of Nemea, which ravaged the country near Mycenæ. The hero, unable to destroy him with his arrows, boldly attacked him with his club, pursued him to his den, and, after a close and sharp engagement, choked him to death. He carried the dead beast on his shoulders to Mycenæ, and ever after clothed himself with the skin. Eurystheus was so astonished at the sight of the beast and at the courage of Hercules, that he ordered him never to enter the gates of the city when he returned from his expeditions, but to wait for his orders without the walls. He even made himself a brazen subterranean apartment, into which he retired whenever Hercules returned. (*Vid.* Chalcicecus and Eurystheus.)—The second labour of Hercules was to destroy the Lernæan hydra, which abode in the marsh of Lerna, whence it used to come out on the land, and kill the cattle and ravage the country. This hydra had a huge body, with nine heads, eight of them mortal, and one in the middle immortal. Hercules mounted his chariot, which was driven by Iolaus, son of Iphiclus, and, on coming to Lerna, he stopped the horses and went in quest of the hydra, which he found on a rising ground, near the springs of Amymone, where its hole was. He shot at the animal with fiery darts till he made it come out; and he then grasped and held it, while it twisted itself about his legs. The hero crushed its heads with his club, but to no purpose; for, when one was crushed, two sprang up in its stead. A huge crab also aided the hydra, and bit the feet of Hercules. He killed the crab, and then called upon Iolaus to come to his assistance. Iolaus immediately set fire to the neighbouring wood, and with the flaming brands searing the necks of the hydra as the heads were cut off, effectually checked their growth. Having thus got rid of the mortal heads, Hercules cut off the immortal one and buried it, setting a heavy stone on the top of it, in the road leading from Lerna to Eleus. He cut the body of the hydra into pieces, and dipped his arrows in its gall, which made their wounds incurable. Eurystheus, however, denied that this was to be reckoned among the twelve labours, since he had not destroyed the hydra alone, but with the assistance of Iolaus.—He was ordered, in his third labour, to bring, alive and unhurt, into the presence of Eurystheus, a stag, famous for its incredible swiftness and golden horns. This celebrated animal frequented the neighbourhood of Œnoë, and Hercules was employed for a whole year continually pursuing it. When at last the animal was tired with the chase, she took refuge in Mount Artemisium, then fled to the river Ladon, and, as she was about to cross the stream, Hercules struck

her with an arrow, caught her, put her on his shoulder, and was going with his burden through Arcadia, when he met Diana and Apollo. The goddess took the hind from him, and reproached him for violating her sacred animal. But the hero excusing himself on the plea of necessity, and laying the blame on Eurystheus, Diana was mollified, and allowed him to take the hind alive to Mycenæ.—The fourth labour was to bring alive to Eurystheus a wild boar which ravaged the neighbourhood of Erymanthus. In this expedition he destroyed the Centaurs (*vid.* Centauri and Chiron), and then caught the boar by driving him from his lair with loud cries, and chasing him into a snow-drift, where he seized and bound him, and then took him to Mycenæ. Eurystheus was so frightened at the sight of the boar, that, according to Diodorus, he hid himself in his brazen apartment for several days.—In his fifth labour Hercules was ordered to cleanse the stables of Augeas, where numerous oxen had been confined for many years. (*Vid.* Augeas.)—For his sixth labour he was ordered to kill the carnivorous birds which ravaged the country near the Lake Stymphalus in Arcadia. While Hercules was deliberating how he should scare them, Minerva brought him brazen rattles from Vulcan. He took his station on a neighbouring hill, and sounded the rattles: the birds, terrified, rose in the air, and he then shot them with his arrows.—In his seventh labour he brought alive into Peloponnesus a prodigious wild bull, which laid waste the island of Crete.—He then let him go, and the bull roved over Sparta and Arcadia, and, crossing the isthmus, came to Marathon in Attica, where he did infinite mischief to the inhabitants.—In his eighth labour he was employed in obtaining the mares of Diomedes, the Thracian king, which fed on human flesh. (*Vid.* Diomedes II.)—For his ninth labour he was commanded to obtain the girdle of the queen of the Amazons. (*Vid.* Hippolyta.)—In his tenth labour he killed the monster Geryon, king of Erythea, and brought his oxen to Eurystheus, who sacrificed them to Juno. (*Vid.* Geryon.)—The eleventh labour was to obtain the apples from the garden of the Hesperides. (*Vid.* Hesperides.)—The twelfth, and last, and most dangerous of his labours, was to bring upon earth the three-headed dog Cerberus. When preparing for this expedition, Hercules went to Eumolpus at Eleusis, desirous of being initiated; but he could not be admitted, as he had not been purified of the blood of the centaurs. Eumolpus, however, purified him, and he then saw the mysteries; after which he proceeded to the Tænarian promontory in Laconia, where was the entrance to the lower world, and went down to it, accompanied by Mercury and Minerva. The moment the shades saw him they fled away in terror, all but Meleager and Medusa the Gorgon. (*Od.*, 11, 633.) He was drawing his sword on the latter, when Mercury reminded him that she was a mere phantom. Near the gates of the palace of Hades he found Theseus and Pirithoüs, who had attempted to carry off Proserpina, and had, in consequence, been fixed on an enchanted rock by the offended monarch of Erebus. When they saw Hercules, they stretched forth their hands, hoping to be relieved by his might. He took Theseus by the hand and raised him up; but when he would do the same for Pirithoüs, the earth quaked, and he left him. He then, after several other acts of prowess, asked Pluto to give him Cerberus; and the god consented, provided he would take him without using any weapons. He found him at the gates of Acheron; and protected only by his corslet and lion's skin, he flung his arms about his head, and, grasping him by the neck, made him submit, though the dragon in his tail bit him severely. He brought him through Troezene to Eurystheus, and, when he had shown him, took him back to the lower world.—Besides these arduous labours, which the jealousy of Eurystheus imposed upon him, he also achieved others of his own accord, equally great and celebrated (*Vid.* Cacus, Antæus, Busiris, Eryx, &c.), and he had also, according to some, accompanied the Argonauts to Colchis before he delivered himself up to the King of Mycenæ. Wishing after this to marry again, having given Megara to Iolaus, and bearing that Eurytus, king of Œchalia, had declared, that he would give his daughter Iole to him who should overcome himself and his sons in shooting with the bow, he went thither and won the victory, but did not obtain the promised prize. Iphitus, the eldest son, was for giving his sister to Hercules, but Eurytus and his other sons refused, lest he should destroy her children, if she had any, as he had done those of Megara. Shortly afterward, the oxen of Eurytus being stolen by Autolycus, his suspicions fell on Hercules. Iphitus, who gave no credit to the charge, betook himself to that hero, and besought him to join in the search for the lost oxen. Hercules promised to do so, and entertained him; but, falling into madness, he precipitated Iphitus from the walls of Tiryns. In order to be purified of this murder, he went to Neleus, who, being a friend of Eurytus, refused to comply with his desire. Hercules then proceeded to Amyclæ, where he was purified by Deïphobus, the son of Hippolytus. But he fell, notwithstanding, into a severe malady on account of the murder of Iphitus; and, going to Delphi to seek relief, he was refused a response by the Pythia. In his rage at her denial he went to plunder the temple, and, taking the tripod, was about establishing an oracle for himself, when Apollo came to oppose him; but Jupiter hurled a thunderbolt between the combatants, and put an end to the contest. Hercules now received a response, that his malady would be removed if he let himself be sold for three years as a slave, and gave the purchase-money to Eurytus as a compensation for the loss of his son. Accordingly, in obedience to the oracle, he was conducted by Mercury to Lydia, and there sold to Omphale, the queen of the country. (*Vid.* Omphale.) The purchase-money (three talents, it is said) was offered to Eurytus, but he refused to accept it. When the term of this servitude had expired, he prepared, being now relieved of his disease, to take vengeance on Laomedon, for having refused the promised reward for delivering Hesione. (*Vid.* Hippolyta and Laomedon.) After succeeding in this enterprise, and slaying Laomedon, he collected an army and marched against and slew Augeas and his sons. Elis was the scene of this warfare, and here, when victory had declared for him, he established the Olympic games, raised an altar to Pelops, and built altars also to the twelve great deities. After the conquest of Elis he marched against Pylos, took the city, and killed Neleus and all his sons, except Nestor, who was living with the Gerenians. (*Il.*, 11, 689.) He is said also to have wounded Pluto and Juno, as they were aiding the Pylians. Some time after this, Hercules went to Calydon, where he sought the hand of Deïanira, the daughter of Œneus. He had to contend for her with the river-god Acheloüs, who turned himself into a bull, in which form one of his horns was broken off by the victorious hero. (*Vid.* Acheloüs.)—One day, at the table of Œneus, as Eunomus, son of Architeles, was, according to custom, pouring water on the hands of the guests, Hercules happening unawares to swing his hand suddenly, struck the boy and killed him. As it was evidently an accident, the father forgave the death of his son; but Hercules resolved to banish himself, agreeably to the law in such cases, and he set out with his wife for Trachis, the realm of his friend Ceyx. On his journey to this quarter the affair of Nessus took place. (*Vid.* Deïanira and Nessus.) While residing with Ceyx, he aided Ægimius, king of the Dorians, against whom the Lapithæ, under the command of Coronus, had made war, on account of a dispute respecting boundaries. As he was passing, on a subsequent occasion, by

the temple of Apollo at Pagasæ, he was opposed by Cycnus, the son of Mars, who was in the habit of plundering those that brought the sacrifices to Delphi. Cycnus fell in the combat; and when Mars, who had witnessed the fate of his son, would avenge him, he received a wound in the thigh from the spear of the hero. Returning to Trachis, Hercules collected an army, and made war on Eurytus, king of Œchalia, whom he killed, together with his sons, and, plundering the town, led away Iole as a captive. At the Eubœan promontory Cænæum he raised an altar to Jupiter, and, wishing to offer a sacrifice, sent to Ceyx for a splendid robe to wear. Deïanira, hearing about Iole from the messenger, and fearing the effect of her charms on the heart of her husband, resolved to try the efficacy of the philtre of Nessus (*vid.* Deïanira), and tinged with it the tunic that was sent. Hercules, suspecting nothing, put on the fatal garment, and prepared to offer sacrifice. At first he felt no effect from it; but when it warmed, the venom of the hydra began to consume his flesh. In his fury, he caught Lichas, the ill-fated bearer of the tunic, by the foot, and hurled him into the sea. He attempted to tear off the tunic, but it adhered closely to his skin, and the flesh came away with it. In this wretched state he got on shipboard, where Deïanira, on hearing the consequences of what she had done, hanged herself; and Hercules, charging Hyllus, his eldest son by her, to marry Iole when he was of sufficient age, had himself carried to the summit of Mount Œta, and there causing a pyre to be erected, ascended it, and directed his followers to set it on fire. But no one would venture to obey; till Pœas, happening to arrive there in search of his stray cattle, complied with the desire of the hero, and received his bow and arrows as his reward. While the pyre was blazing, a thunder-cloud conveyed the sufferer to heaven, where he was endowed with immortality; and, being reconciled to Juno, he espoused her daughter Hebe, by whom he had two children, Alexiares (*Aider-in-war*) and Anicetus (*Unsubdued*). The legend of Hercules is given in full detail by Apollodorus (2, 4, 8, *seqq.*). Other authorities on the subject are as follows: *Diod. Sic.*, 4, 9, *seqq.*—*Theocrit.*, *Idyll.*, 25.—*Pind.*, *Ol.*, 3, 55.—*Theocrit.*, *Idyll.*, 7, 149.—*Pherecydes, ap. Schol. ad Apoll. Rhod.*, 2, 1054.—*Il.*, 8, 867.—*Pherecyd.*, *ap. Schol. ad Od.*, 21, 23.—*Hesiod.*, *Scut. Herc.*—*Ovid*, *Met.*, 9, 165, *et* 217.—*Soph.*, *Trachin.*—Homer arms Hercules with a bow and arrows. (*Il.*, 5, 393.—*Od.*, 8, 224.) Hesiod describes him with shield and spear. Pisander and Stesichorus were the first who gave him the club and lion's skin. (*Athenæus*, 12, p. 513.)—The mythology of Hercules is of a very mixed character in the form in which it has come down to us. There is in it the identification of one or more Grecian heroes with Melcarth, the sun-god of the Phœnicians. Hence we find Hercules so frequently represented as the sun-god, and his twelve labours regarded as the passage of the sun through the twelve signs of the zodiac. He is the powerful planet which animates and imparts fecundity to the universe, whose divinity has been honoured in every quarter by temples and altars, and consecrated in the religious strains of all nations. From Meroë in Ethiopia, and Thebes in Upper Egypt, even to Britain, and the icy regions of Scythia; from the ancient Taprobana and Palibothra in India, to Cadiz and the shores of the Atlantic; from the forests of Germany to the burning sands of Africa; everywhere, in short, where the benefits of the luminary of day are experienced, there we find established the name and worship of a Hercules. Many ages before the period when Alcmena is said to have lived, and the pretended Tyrinthian hero to have performed his wonderful exploits, Egypt and Phœnicia, which certainly did not borrow their divinities from Greece, had raised temples to the Sun, under a name analogous to that of Hercules, and had carried his worship to the isle of Thasus and to Gades. Here was consecrated a temple to the year, and to the months which divided it into twelve parts, that is, to the twelve labours or victories which conducted Hercules to immortality. It is under the name of Hercules Astrochyton (Ἀστροχίτων), or the god clothed with a mantle of stars, that the poet Nonnus designates the Sun, adored by the Tyrians. (*Dionys.*, 40, 415.—*Ibid.*, 375.) "He is the same god," observes the poet, "whom different nations adore under a multitude of different names: Belus on the banks of the Euphrates, Ammon in Libya, Apis at Memphis, Saturn in Arabia, Jupiter in Assyria, Serapis in Egypt, Helios among the Babylonians, Apollo at Delphi, Æsculapius throughout Greece," &c. Martianus Capella, in his hymn to the Sun, as also Ausonius (*Epigr.*, 2, 4) and Macrobius (*Sat.*, 1, 20), confirm the fact of this multiplicity of names given to a single star. The Egyptians, according to Plutarch (*De Is. et Os.*, p. 367.—*Op.*, *ed. Reiske*, vol. 7, p. 449), thought that Hercules had his seat in the Sun, and that he travelled with it around the moon. The author of the hymns ascribed to Orpheus, fixes still more strongly the identity of Hercules with the Sun. He calls Hercules "the god who produced time, whose forms vary, the father of all things, and destroyer of all. He is the god who brings back by turns Aurora and the night, and who, moving onward from east to west, runs through the career of his twelve labours, the valiant Titan, who chases away maladies, and delivers man from the evils which afflict him." (*Orph.*, *Hymn.*, 12.—*ed. Herm.*, p. 272, *seq.*) The Phœnicians, it is said, preserved a tradition among them, that Hercules was the Sun, and that his twelve labours indicated the sun's passage through the twelve signs. Porphyry, who was born in Phœnicia, assures us that they there gave the name of Hercules to the sun, and that the fable of the twelve labours represents the sun's annual path in the heavens (*ap. Euseb.*, *Præp. Ev.*, 3, 11). In like manner the scholiast on Hesiod remarks, "the zodiac, in which the sun performs his annual course, is the true career which Hercules traverses in the fable of the twelve labours; and his marriage with Hebe, the goddess of youth, whom he espoused after he had ended his labours, denotes the renewal of the year at the end of each solar revolution." (*J. Diaconus*, *Schol. ad Hes.*, *Theog.*, p. 165.) Among the different epochs at which the year in ancient times commenced among different nations, that of the summer solstice was one of the most remarkable. It was at this period that the Greeks fixed the celebration of their Olympic game, the establishment of which is attributed to Hercules. (*Corsini*, *Fast. Att.*, vol. 2, p. 235.) It was the origin of the most ancient era of the Greeks.—If we fix from this point the departure of the sun on his annual career, and compare the progress of that luminary through the signs of the zodiac with the twelve labours of Hercules, altering somewhat the order in which they are handed down to us, a very striking coincidence is instantly observed. A few examples will be adduced. In the first month the sun passes into the sign *Leo*; and in his first labour Hercules slew the Nemean lion. Hence, too, the legend, that the Nemean lion had fallen from the skies, and that it was produced in the regions bordering on the sphere of the moon. (*Tatian*, *Contr. Gent.*, p. 164.) In the second month the sun enters the sign *Virgo*, when the constellation of the Hydra sets; and in his second labour Hercules destroyed the Lernæan hydra. It should also be remarked, that the head of the celestial hydra rises with the constellation Cancer, or the Crab, and hence the fable that Hercules was annoyed by a crab in his conflict with the hydra. (*Cynesius Calv.*, p. 64.) The hydra, moreover, is remarkable among the constellations for its great length; its head rising, as has just been remarked, with Cancer; its body be-

ing extended under the sign Leo, and only ending at the later degrees of the sign Virgo. On this is based the fable of the continual reappearance of the monster's heads; the constellation being of so great a length, that the stars of one part reappear after the sun has passed onward to another part, and while the stars of this latter part are merged in the solar fires. In the third month the sun enters the sign *Libra*, at the beginning of autumn, when the constellation of the centaur rises, represented as bearing a wine-skin full of liquor, and a thyrsus adorned with vine-leaves and grapes. Bayer represents him in his tables with a thyrsus in one hand and a flask of wine in the other. (*Uran., tabl.*, 41.) The Alphonsine tables depict him with a cup or goblet in his hand. (*Tab., Alph.*, p. 209.) At this same period, what is termed by some astronomers the constellation of the boar rises in the evening; and in his third labour Hercules, after being hospitably entertained by a centaur, encountered and slew the other centaurs who fought for a cask of wine: he slew also in this labour the Erymanthian boar. In the fourth month the sun enters the sign of *Scorpio*, when Cassiopeia rises, a constellation in which anciently a stag was represented; and in his fourth labour Hercules caught the famous stag with golden horns and brazen feet. It is said also to have breathed fire from its nostrils. (*Quint. Smyrn.*, 6, 226.) The horns of gold and the breathing of flames are traits that harmonize well with a constellation studded with blazing stars, and which, in the summer season, unites itself to the solstitial fires of the sun, by rising in the evening with its spouse Cepheus. In the fifth month the sun enters the sign *Sagittarius*, consecrated to Diana, who had a temple at Stymphalus, in which were seen the birds called Stymphalides. At this same time rise the three birds; namely, the constellations of the vulture, swan, and eagle pierced with the arrows of Hercules; and in his fifth labour Hercules destroyed the birds near Lake Stymphalus, which are represented as three in number on the medals of Perinthus. (*Med. du Cardin. Alban.*, vol. 2, p. 70, n. 1.) In the sixth month the sun passes into the sign *Capricornus*, who was, according to some, a grandson of the luminary. At this period the stream which flows from Aquarius sets; its source is between the hands of Aristæus, son of the river Peneus. In his sixth labour Hercules cleansed, by means of the Peneus, the stables of Augeas, son of Phœbus. Augeas is made by some to have been a son of Nycteus, a name which bears an evident reference to the night (*νύξ*), and which contains, therefore, in the present instance, an allusion to the long nights of the winter solstice. In the seventh month the sun passes into the sign *Aquarius*. The constellation of the Lyre, or celestial vulture, now sets, which is placed by the side of the constellation called Prometheus, and at this same period the celestial bull, called the bull of Pasiphaë, the bull of Marathon, in fine, the bull of Europa, passes the meridian. In his seventh labour, Hercules brings alive into the Peloponnesus a wild bull, which laid waste the island of Crete. He slays also the vulture that preyed upon the liver of Prometheus. It is to be remarked that, as the constellation sets at this period, Hercules is said to have *killed* that bird; whereas the bull, which crosses the meridian merely, is made to have been brought *alive* into Greece. The bull in question was also fabled to have vomited flames (*Aul. Gell.*, 1, 1), an evident allusion to the celestial bull which glitters with a thousand fires. It is at the close of this seventh labour, and under the same title with it, that Hercules is supposed to have arrived in Elis, mounted on the steed Arion, and to have established there the Olympic games on the banks of the Alpheus. Now, when the sun passes into the sign Aquarius, he comes into that quarter of the heavens which is marked by the full moon from year to year. The full moon of the summer-solstice was the period for celebrating the Olympic Games; and hence the poets, observing the phenomenon of the full moon during every year in the sign of Aquarius, ascribed to Hercules the institution of these games, of which Aquarius, by its union with the full moon, was every year the symbol. In the immediate vicinity of Aquarius, moreover, we find the constellation Pegasus identical with the fabled steed Arion. Hence the fable of Hercules having come on this latter animal to the land of Elis. In the eighth month the sun enters into the sign *Pisces*, when the celestial horse rises in the morning, known by the name of Pegasus and Arion, as we have just remarked; and in his eighth labour Hercules overcame and carried off the horses of Diomede. Eurystheus consecrated these steeds to Juno, to whom, in the division of the zodiac among the twelve great gods, the sign Aquarius was given as her peculiar domain; and it is worthy of remark, that the Thracian Diomede is fabled to have been the son of Cyrene, who was also the mother of Aristæus, and that this last personage is supposed by many to have been the same with Aquarius. In the ninth month the sun passes into the sign *Aries*, sacred to Mars, which all the ancient authors who have written on astronomy make to be the same with the ram of the golden fleece. When the sun enters into this sign, the celestial ship, called Argo, rises in the evening. At this same period Cassiopeia and Andromeda set. Andromeda is remarkable for many beautiful stars, one of which is called her girdle. Hyginus makes this girdle consist of three stars. Aratus designates it particularly by the name of *ζώνη*. Now, in his ninth labour, Hercules, according to one version of the legend, embarked on board the Argo in quest of the golden fleece; he contends with the female warriors, and takes from Hippolyta, their queen, the daughter of Mars, a famous girdle. He also rescues Hesione from a sea-monster, as Perseus did Andromeda. In the tenth month the sun enters into the sign *Taurus*. The constellation of Orion, who was fabled to have pursued, through love, the Pleiades, or daughters of Atlas, now sets: the herdsman, or conductor of the oxen of Icarus, also sets, as does likewise the river Eridanus. At this period, too, the Pleiades rise, and the she-goat, fabled to have been the spouse of Faunus. Now, in his tenth labour, Hercules restores to their father the seven Pleiades, whose beauty and wisdom had inspired with love Busiris, king of Egypt, and who, wishing to become master of their persons, had sent pirates to carry them off. He slew also Busiris, who is here identical with Orion. In this same labour he bore away from Spain the oxen of Geryon, and arrived in Italy, where he overcame Cacus, and was hospitably received by Faunus. In the eleventh month the sun passes into the sign of *Gemini*. This period is marked by the setting of Procyon, and the cosmical rising of the dog-star. The constellation of the Swan also rises in the evening. In his eleventh labour, Hercules conquers Cerberus, the dog of Hades. He triumphs also over Cycnus (Swan), and at the very time, too, according to Hesiod (*Scut. Herc.*, 393), when the dog-star begins to parch the fields, and the cicada announces the summer by its song. It is to be remarked, moreover, that the constellation of the Swan gave rise, in a different legend, to the fable of the amour of Leda and Jove, and the birth of the *twin*-brothers Castor and Pollux. (*Eratosth.*, c. 25.) In the twelfth month the sun enters the sign *Cancer*, the last of the twelve commencing with Leo. The constellations of the river and the centaur set, that of Hercules Ingeniculus also descends towards the western regions, or those of *Hesperia*, followed by the dragon of the pole, the guardian of the golden apples of the Hesperides, whose head he crushes with his foot. In his twelfth labour, Hercules travelled to Hesperia in quest of the golden fruit, guarded by the dragon. After this he prepares

to offer up a solemn sacrifice, and clothes himself in a robe dipped in the blood of the *Centaur*, whom he had slain in crossing a *river*. The robe takes fire, and the hero perishes amid the flames, but only to resume his youth in the heavens, and become a partaker of immortality. The Centaur thus terminates the mortal career of Hercules; and in like manner the new annual period commences with the passage of the sun into Leo, marked by a group of stars in the morning, which glitter like the flames that issued from the vestment of Nessus.—If Hercules be regarded as having actually existed, nothing can be more monstrous, nothing more at variance with every principle of chronology, nothing more replete with contradictions, than the adventures of such an individual as poetry makes him to have been. But, considered as the luminary that gives light and life to the world, as the god who impregnates all nature with his fertilizing rays, every part of the legend teems with animation and beauty, and is marked by a pleasing and perfect harmony. The sun of the summer solstice is here represented with all the attributes of that strength which he has acquired at this season of the year. He enters proudly on his course, in obedience to the eternal order of nature. It is no longer the sign Leo that he traverses; he combats a fearful lion which ravages the plains. The Hydra is the second monster that opposes the hero, and the constellation in the heavens becomes a fearful animal on earth, to which the language of poetry assigns a hundred heads, with the power of reproducing them as they are crushed by the weapon of the hero. All the obstacles that array themselves against the illustrious champion are gifted with some quality or attribute that exceeds the bounds of nature: the horses of Diomede feed on human flesh; the females rise above the timidity of their sex, and become formidable heroines; the apples of the Hesperides are of gold; the stag has brazen hoofs; the dog of Hades bristles with serpents; everything, even down to the very crab, is formidable; for everything is great in nature, and must, therefore, be equally so in the various symbols that are used to designate her various powers. (Consult, on this whole subject, the remarks of *Dupuis, Origine de tous les Cultes*, vol. 2, p. 168, *seqq.*—*Abrégé*, p. 116, *seqq.*) The conclusion to which we have here arrived, will appear still plainer if we take a hasty sketch of the Oriental origin of the fable of Hercules, and its passage from the East into the countries of the West. And it will be seen that the Greeks, in conformity with their national character, appropriated to themselves, and gave a human form to, an Oriental deity; and that, metamorphosing the stranger-god into a Grecian hero, they took delight in making him an ideal type of that heroic courage and might which triumphs over every obstacle. Hercules, the invincible Hercules, has strong analogies with the Persian Mithras, the type of the unconquered sun. (*Creuzer, Symbolik, par Guigniaut*, vol. 1, p. 376, &c.) Mithras, Perseus, and Hercules the descendant of Perseus, connect together the two families of Belus, that of Asia and that of Egypt. According to the Greek genealogies, the son of Amphitryon and Alcmena was of Egyptian blood both on the father's and mother's side, while he was descended by Perseus from Belus, the solar god. (Consult the tables of genealogy, *X*, *Xa*, and *Xb*, at the end of Heyne's Apollodorus.) But, added the tradition, the figure of Amphitryon only served as a mask to the king of gods and men when he wished to give birth to Hercules. The origin of the latter, then, was mediately and immediately divine, and we have a son of Jupiter in the Hellenic Hercules, as well as in the Sem-Hercules of Egypt. But, in every other respect, what a difference between the two. Herodotus, full of the ideas imbibed from the national poems on Hercules, the illustrious chief of the heroic races of Greece, arrives in Egypt. There he finds a Hercules quite different from the one with which he is familiar. In vain does he endeavour to reconcile the mythic legends of Greece with the foreign dogmas that he encounters. After a scrupulous examination, and imploring the favour of the gods of his country, he declares that the name *Herakles* is originally from Egypt, not from Greece. Hercules with the Egyptians was the sun of the spring in all his force, an idea to which his very name alluded, which was in the Egyptian tongue *Sem*, *Som*, or *Djom*, "the Strong." Sem-Herakles passed for a god of the second class in Egypt. He was the type of the divine power, appearing with glory at the period of the spring, after having conquered the gloomy winter. He was the sun traversing his celestial career, contending against the numerous obstacles with which his path is supposed to be strewed, and obtaining by his immortal vigour a prize worthy of his numerous triumphs. On the monuments of Egypt he was seen traversing the fields of air in the bark of the star of day (*Plut., de Is. et Os.*, p. 506, *ed Wyttenb.*); at other times the phœnix was placed in his hand, as a pledge of eternal victory, and a symbol of the great year, to which the renewal of each solar year was supposed to allude.—From the Egyptian let us pass to the Phœnician Hercules. Here he was denominated Melkarth, and belonged to the line of Bel or Baal, called Cronos by the Greeks. (*Creuzer, Symbolik, par Guigniaut*, vol. 3, p. 15.) Melkarth was the tutelary divinity of the powerful city of Tyre, and the Tyrian navigators spread his worship from island to island, and from shore to shore, even to the farthest west, even to Gades, where a flame burned continually in his temple, as at Olympia on the altar of Jupiter. (*Heeren, Ideen*, vol. 1, p. 2, *seqq.*) His name signified, according to some, "the king of the city;" according to others, and with greater probability, "the powerful king" (*Bochart, Geogr. Sacr.*, 2, 2.—*Selden, de D. S.*, 1, 6), an idea closely analogous to that intended to be conveyed by the Egyptian appellation Sem. The King of the City, or the powerful King, was a true incarnation of the sun. He was the sun of spring, growing gradually more and more powerful as it mounts to the skies, sending rains upon the earth, and causing the seed to shoot forth from the ground. Hence the Phœnicians regarded him as the god of harvests and of the table, the god who brings joy in his train. (*Nonnus, Dionys.*, 40, 418.) A mercantile and commercial people, they also made him (in a still more special sense, perhaps) the protector of commerce and colonies. It is to this idea that many seek to refer the etymology of the Greek and Latin names Herakles and Hercules. Thus, some assign as the root the Phœnician or Hebrew term *Harkel*, "circuitor," "mercator" (*Munter, Relig. der Carthag.*, p. 41, ed. 2), but which applies equally well to the sun moving along in his celestial career (*ὑπερίων*). Others write the name *Archles*, which recalls the old Latin or Etrurian *Ercle, Hercole*. (*Bellermann*, 1, 22.) The perilous and fertilizing course of the sun in the heavens may, in fact, have passed for a natural type of those adventurous courses by land and sea which enriched the hardy navigators of Phœnicia; and beyond a doubt the mythus of Hercules borrowed more than one incident from their distant expeditions. The ancient nations had a custom of loading with chains the statues of their gods, when the state was menaced with danger, in order to prevent their flight. Among the Phœnicians, the idol Melkarth was almost constantly chained. In the same manner, the nations of Italy chained their Saturn every year until the tenth month, and at his festival in December they gave him his freedom. (*Macrob., Sat.*, 1, 8.) The fundamental idea of this symbolical usage was originally the same among all these nations, though afterward differently expressed, and variously modified in various systems of religion. In the infantine conceptions of the earliest times, it was believed that the course of the

sun could be retarded by chaining his image, and accelerated by removing the fetters. Hence, in this way, they wished to represent his strength and his weakness.—The worship of Hercules prevailed also in Phrygia. Hercules, according to Eusebius (*Chron.*, 1, p. 26.—*Bochart, Geogr. Sacr.*, p. 472), here bore the name of *Diodas*, or, as the Latin version gives it, *Desanaüs*, which last Vossius makes equivalent to "strong," "powerful," an idea conveyed also by the Tyrian appellation of *Melkarth*. (*Voss, de Idolol.*, 1, 22.)—As a colony from Tyre had carried the worship of Hercules into Bœotia by the way of Thasus, so another colony conveyed it to the Ionians of lower Asia. At Erythræ, on the coast of Ionia, was to be seen a statue of Hercules, of an aspect completely Egyptian. The worship of the god was here celebrated by certain Thracian females, because the females of the country were said to have refused to make to the god an offering of their locks on his arrival at Erythræ. (*Pausan.*, 7, 5.) The females of Byblos sacrificed to Adonis their locks and their chastity at one and the same time, and it is probable that the worship of Hercules was not more exempt, in various parts of the ancient world, from the same dissolute offerings. In Lydia, particularly, it seems to have been marked by an almost delirious sensuality. Married and unmarried females prostituted themselves at the festival of the god. (*Herodot.*, 1, 93.—Compare *Clearch.*, *ap. Athen.*, 12, p. 416, ed. *Schweigh.*) The two sexes changed their respective characters; and tradition reported that Hercules himself had given an example of this, when, assuming the vestments and occupation of a female, he subjected himself to the service of the voluptuous Omphale. (*Creuzer, Fragm. Hist. Antiq.*, p. 187.) The Lydian Hercules was named Sandon, after the robe dyed with sandyx, in which Omphale had arrayed him, and which the females of the country imitated in celebrating his licentious worship. (*I. Laurent. Lydus, de Mag. Rom.*, 3, 64, p. 268.) This Sandon reappears in the Cilician Sandacus, subjected to his male companion Pharnaces, as the Lydian Hercules was to Omphale. (*Creuzer, Symbolik, par Guigniaut*, vol. 3, p. 179.) We find here, as in the religion of Phœnicia, the same opposition, the same alternation of strength and weakness, of voluptuousness and courage. Hercules with Omphale, is the solar god descended into the *omphalos*, or "navel" of the world, amid the signs of the southern hemisphere; and it was the festival of this powerful star, enervated in some degree at the period of the winter solstice, which the Lydian people celebrated by the changing of the vestments of the weaker and the stronger sex.—The fable of Hercules Melampyges and the Cercopes has a similar reference. According to Diodorus Siculus (4, 31), the Cercopes dwelt in the vicinity of Ephesus, and ravaged the country far and wide, while Hercules led a life of pleasure and servitude in the arms of Omphale. In vain had their mother warned them to beware of the powerful hero: they contemned her exhortations, and Melampyges, in consequence, was sent to chastise them. He soon brought them to the queen, loaded with chains. A different tradition places the Cercopes in the islands that face the coast of Campania. Jupiter, says the legend, being involved in war with the Titans, came to these islands to demand aid from the people called Arimi. But the Arimi, after having promised him assistance, refused to fulfil that promise, and trifled with the god. As a punishment for this conduct, Jove changed them into monkeys, or, according to others, into stones, and from this period the isles of Inarime and Prochyta have taken the name of *Pithecusæ*, or "Monkey Islands." (Πιθηκοῦσαι, from πίθηκος, "a monkey.") We have here the Cercopes, both in Asia Minor and in the volcanic islands of Campania. The meaning of the fable is evident. The Lydian Hercules is the sun, pale and feeble at the period of the winter solstice, which in some sense turns his back upon the earth, and shows his obscurer parts. (Compare the *literal* meaning of Μελάμπυγος, and the note of Guigniaut, vol. 3, p. 182.) As long as the solar god abandons himself to an inglorious life, and divides his attention between the pleasures and the servile employments of women, that is, during the entire winter solstice, the Cercopes, who are the divisions of this period of languor, crowd around and insult him with impunity. But no sooner does the approach of the vernal equinox reinvigorate the solar luminary, than Hercules, coming forth from degrading repose, attacks and subjugates his revilers. Jupiter, placed in opposition to the same creatures, so full of artifice and so fair a symbol of it, may equally be explained in an astronomical and calendary sense. This god was the sun of suns; the supreme force that combats, subdues, and dissipates whatever tends to obscure the light and disturb the harmony of the universe. The Cercopes are here opposed to him in the same manner as in other legends the Titans.—It may be as well, before leaving this part of the subject, to remark, that the monkey, and also various other animals or natural objects, consecrated in public worship both among the Egyptians and elsewhere, were regarded as having a direct and permanent relation to the stars, their revolutions, and the periods of the year. Apes appear to have been honoured with a species of worship, not only in India and Egypt, but also along the northern coast of Africa, perhaps even at Carthage itself. (*Guigniaut*, vol. 3, p. 183.)—Hercules, according to the traditions of Lydia, became the father, in this country, by a female slave, perhaps the same with Omphale, of the chief of a new dynasty of kings. The dynasty preceding this had in like manner for its founder a chieftain of the name of Atys, homonymous with the solar god of Phrygia and Lydia. The second royal race was that of the Heraclidæ, or rather of the Candaulidæ; for, according to some, the Lydian Hercules was named Candaules. (*Hesych.*, *s. v.* Κανδαύλης.) This name recalls to mind the last monarch of the race, who, like his divine progenitor, fell into the snare laid for him by an artful woman, and, still more unfortunate than he, lost at one and the same time his throne and his life. (*Herodot.*, 1, 12.) Without speaking of the marvellous incidents with which the later accounts of this work are adorned, such, for example, as the magic ring of Gyges, the narrative of Herodotus alone evidently shows a mythic side in the whole history of the kings of Lydia: the very fall of the monarchy is related with accompanying circumstances that bear the imprint of old religious symbols. If King Meles, said the legend, had carried the lion, which one of his concubines brought forth, all around the walls of Sardis, that city never would have fallen into the hands of Cyrus. (*Herodot.*, 1, 84.) We have here a royal lion, born of a young female, in the family of the Heraclidæ; and the lion was always a symbol of the valiant and victorious Hercules, an emblem of the sun in its protecting force. It remained the sacred attribute of the monarchs of Lydia. Among the rich offerings which Crœsus sent to the temple of Apollo at Delphi, the principal one was a golden lion. (*Herodot.*, 1, 50.) Even Sardis itself was, as the very name denoted, the city of the year, and, under this appellation, consecrated to the god who directed the movements of the year. (*Xanthus, ap. I. Lyd. de Mens.*, p. 42.) It was the city of Hercules, as the Egyptian Thebes was the city of Ammon; Babylon, the city of Belus; Ecbatana, with its walls of seven different colours, the city of the planets.—India had also her Hercules, if we credit the ancient writers, though their accounts are of a date comparatively recent. He was named *Dorsanes* or *Dosanes* (*Hesychius*, *s. v.* Δορσ.—*Alberti, ad loc.*), an appellation which recalls the *Desanaus* of Phrygia. The account

given by Megasthenes (*ap. Arrian, Ind.*, c. 8, *seqq.*), is in many respects so very similar to that which has already been stated with regard to the Lydian Hercules, as to lead to the belief that the legends of Lower Asia had emanated in some degree from the plains of the Indian peninsula. The Rama of Hindustan, with his warlike apes, reminds us, under various striking aspects, of Hercules and the Cercopes.—The religion of Hercules, passing from the East like the god whom it was intended to commemorate, made its way to the farthest limits of the then known West. The Phœnicians, and after them the Carthaginians, extended on every side the worship of Melkarth, the divine protector of their colonies. It was from them that the nations of Spain, after those of Africa, learned to revere his name; and, not content with placing his columns at the entrance of the Atlantic, the Phœnician Hercules undertook, on this vast extent of ocean, long and perilous expeditions. Pursuing also another direction, he crossed the barriers of the Pyrenees and the Alps: he and his descendants founded numerous cities, both in Gaul and in the countries adjacent to it. He was here styled *Dessonicnsis*, an appellation which again recalls that of *Desanaüs*. Indeed, the occidental mythology seems here to correspond in every particular with that of the East. The cup of the sun, in which Hercules traverses the ocean for the purpose of reaching the isle of Erythea, represents the marvellous cup of the Persian Dschemschid. Under the empire of the latter, no corruption or decay of any kind prevailed; and the columns of wood in the temple of Hercules at Gades were never carious. The Dschemschid of Persia and the Sem of Egypt gave health to their votaries; the Romans recognised the same power in their victorious Hercules. (*I. Lyd. de Mens.*, p. 93.) Rome herself counted among her citizens certain individuals who claimed to be his descendants. The heroic family of the Fabii, for example, traced their origin to the son of Alcmena. (*Plut., Vit. Fab. Max.*, c. 1.) The Latins, as well as the Lydians, assigned various concubines to this powerful deity, among whom are mentioned Fauna, and Acca Larentia, the nurse of Romulus. (*Macer, ap. Macrob., Sat.*, 1, 10.—*August., de Civ. Dei*, 6, 7.) Thus, then, at the same time that we find even in the West the traces of a sensual worship rendered to Hercules, we see reproduced that peculiar tendency, so prevalent in the East, of making heroes and kings the descendants of the divine sun; the children of that victorious and beneficent star, which continually brings us both the day and the year as the prizes of his glorious combats. And, indeed, what idea can be more natural than this? Is not the sun himself a powerful king, a hero, placed in a situation of continual combat with the shades of darkness and with the evil spirits to which they give birth? His numerous adversaries, in the career of the zodiac which he traverses, are principally the signs of winter. The solemn rites offered to him, such as the games celebrated at Chemmis and Olympia; the chains with which the statue of the Tyrian Hercules was loaded; the circle of female figures surrounding his statue at Sardis, were intended to represent the alternations of strength and weakness, of victory and defeat, which mark the course of this courageous wrestler of the year, whose very death is a triumph. Hence, among the numerous incarnations of the star of day, the warlike spirit of the earlier nations of antiquity would, in order to propose it as an example to chiefs and monarchs, give a preference to that one which represented the sun under the character that we have just been considering. Nor could the heads of communities have a nobler model. If their origin was regarded as divine, it imposed upon them the obligation of a continual struggle, in order to render manifest to all eyes the principle of light, of strength, and of goodness, which they were supposed to have within them. Besides, it was on the solar year, and its several subdivisions and periods, that the ordinances of the earliest social state were based. In maintaining this sacred order, they only imitated the god of the year, at once the author of it and of their race. It is for these reasons that we find, throughout all antiquity, a solar hero at the head of royal dynasties. This solar hero is Hercules, who is everywhere found to be the same personage, though under different appellations.—In *Greece*, the painful and protracted delivery of Alcmena, the mother of Hercules, already announces the god of light, destined to struggle painfully against the powers of darkness. Ilithyia herself, the light coming forth from the bosom of night, sits with folded arms before the door of Amphitryon, and the courageous mother is a prey to cruel pangs until the cause of her anguish is removed by the artifice of Galanthis. (*Vid.* Alcmena.) Long did Juno, according to the early traditions, put every obstacle in the way of the birth of the hero. (*Il.*, 19, 119.) This hostile power persecutes the son after the mother, and her obstinate hatred becomes the means that enable him to develop in all its splendour the divine power with which he is endowed. Thus the oracle gave him the name of *Herakles* (Ἡρακλῆς), because by means of *Juno* (Ἥρα) he was destined to gain immortal *glory* (κλέος), and live in the praises of posterity. (*Diod. Sic.*, 4, 10.—*Schol. ad Pind., Ol.*, 6, 115.—Compare *Macrobius, Sat.*, 1, 20, who makes Hercules *the glory of Hera*, or the lower air, the native darkness of which is illumined by the sun.) False as this etymology undoubtedly is, it still proves that the Greeks themselves attached to their Hercules the fundamental idea of a hero constantly at variance with a contrary power. As regards the name itself, it may be remarked, that it is most probably of Oriental origin, though various attempts have been made by different scholars to trace it to a Grecian source. The Latin *Hercules*, (*Hercole, Ercle*) is, to all appearance, a more ancient form than the Greek Ἡρακλῆς. (*Lennep, Etymol. L. G.*, p. 245.—*Lanzi, Saggio di Ling. Etrusca*, vol. 2, p. 206, *seqq.*) Hermann considers Hercules as virtue personified, and carrying off glory and praise (Ἡρακλῆς, ὃς ἤραρο κλέος. *Briefe über Homer und Hesiod*, p. 20), while Knight gives to the fable of the hero a physical basis, borrowed from the worship of the sun ("*the glorifier of the earth*," from ἔρα and κλέος.— *Enquiry into Symb. Lang.*, § 130). For other theories relative to Hercules, consult *Müller, Dorians*, b. 2, c. 11, *seq.*, and *Buttmann, Mythologus*, vol. 1, p. 246, *seqq.*

Herculĕum, I. Promontorium, a promontory in the Bruttiorum Ager, forming the most southern angle of Italy to the east, now *Capo Spartivento*. (*Strabo*, 259.—*Cluver., Ital. Antiq.*, 2, p. 1300.—*Romanelli*, vol. 1, p. 140.)—II. Fretum, the strait which forms the communication between the Atlantic and Mediterranean. (*Vid.* Abila, Calpe, and Herculis Columnæ.)

Hercŭlis, I. Columnæ, or Columns of Hercules, a name given to Calpe and Abila, or *Gibraltar* on the Spanish, and Cape *Serra* on the African, shore of the straits. Hercules was fabled to have placed them there as monuments of his progress westward, and beyond which no mortal could pass. (*Vid.* Calpe, Abila, and Mediterraneum Mare.)—II. Monœci Portus, or Arx Herculis Monœci, a town and harbour of Liguria, near Nicæa. The surname of Monœcus, given to Hercules, who was worshipped here, shows, as Strabo observes, the Greek origin of this place. Fabulous accounts attributed its foundation to Hercules himself. (*Am. Marcell.*, 15.) The harbour is well described by Lucan (1, 405). It is now *Monaco*.—III. Liburni Portus, now *Livorno* or *Leghorn*, a part of Etruria, below the mouth of the Arnus. Cicero calls it Portus Herculis Labronis (*ad Quint. Fratr.*, 2, 6).—IV. Portus, a harbour of Etruria, now *Porto d'Ercole*. It was situate

between Arminia and Incitaria, and served as a port to the city of Cosa. It was one of the principal stations for the Roman fleets on the lower sea. (*Liv.*, 22, 11. —*Id.*, 30, 39.)

Hercynĭa, a very extensive forest of Germany, the breadth of which, according to Cæsar, was nine days' journey, while its length exceeded sixty. It extended from the territories of the Helvetii, Nemetes, and Rauraci, along the Danube to the country of the Daci and Anartes. Then turning to the north, it spread over many large tracts of land, and is said to have contained many animals unknown in other countries, of which Cæsar describes two or three kinds. Cæsar, following the Greek geographers (*Aristot., Meteor.*, 1, 13.—Compare *Apoll. Rhod.*, 4, 140), confounds all the forests and all the mountains of Central Germany under the name of *Hercynia Silva*. This vague tradition was propagated among the Roman geographical writers, nor could either Pliny or Tacitus form a more exact idea of its extent. (*Plin.*, 4, 12.—*Tac., Germ.*, 28 and 30.) Ptolemy had obtained more positive information on the subject: besides his Mount Abnoba, he distinguished the Hartz Forest under the name of Melibocus, &c. On the country's becoming more inhabited, the grounds were gradually cleared, and but few vestiges of the ancient forest remain in modern times. These now go by particular names, as the *Black Forest*, which separates Alsace from Swabia; the *Steyger* in Franconia; the *Spiessard* on the Mayn; the *Thuringer* in Thuringia; *Hessewald* in the duchy of Cleves; the *Bohemerwald*, which encompasses Bohemia, and was in the middle ages called Hercynia Silva; and the *Hartz* Forest in Lunenburgh. Some of the German writers at the present day derive the ancient name from the term *hart, high*; others suppose it to come from *hartz, resin*, and consider the old name as remaining in the present *Hartz* Forest. (*Malte-Brun, Precis.*, &c., vol. 1, p. 108, *Brussels ed.* —*Mannert, Geogr.*, vol. 3, p. 410.)

Herennĭus, I. Senecio, a native of Spain, and a senator and quæstor at Rome under Domitian. His contempt for public honours, his virtuous character, and his admiration of Helvidius Priscus, whose life he wrote, rendered him odious to the emperor, and caused him to be accused of high treason. He was condemned to death, and his work burned by the public executioner. (*Tac., Vit. Agric.*, c. 3.—*Plin., Ep.*, 3, 33.) —II. The father of Pontius the Samnite commander, who advised his son either to give freedom to the Romans ensnared at the Caudine Pass, or to exterminate them all. (*Livy*, 9, 1, *seqq.*)—III. Caius, a Roman, to whom the treatise on rhetoric, ascribed by some to Cicero, is addressed. The treatise in question is generally regarded as not having been written by the Roman orator, but either by Antonius Gnipho or Q. Cornificius. (Consult on this point the remarks of Schutz, in his edition of Cicero, vol. 1, p. lv., *seqq.*, and those of Le Clerc, in his more recent edition, *Paris*, 1827, vol. 1, pt. 2, p. 1, *seqq.*)

Hermæ, statues of Mercury, which the Athenians had in the vestibules of their dwellings. They were made like terminal figures of stones, of a cubical form, and surmounted with a head of Mercury. (*Vid.* Mercurius.)

Hermæa, a festival celebrated at Cydonia, in the island of Crete, at which the slaves enjoyed complete freedom, and were waited upon by their masters. (*Ephorus, ap. Athen.*, 6, p. 263, *f.*—*Carystius, ap. eund.*, 14, p. 639.—*Höck, Kreta*, vol. 3, p. 39.)

Hermæum, I. Promontorium, or Promontory of Mercury (Ἑρμῆς, *Mercurius*), on the southern shore of Crete, between the Promontory Criu Metopon and Phœnix.—II. A promontory of Sardinia, on the western shore, a little to the north of Bosa, now *Capo della Cacca*.—III. A promontory of Africa, in the district Zeugitana, now *Cape Bon*. (*Polyb.*, 1, 29.—*Plin.*, 5, 4.—*Mela*, 1, 7.—*Liv.*, 29, 27.)

Hermaphrodītus, a son of Mercury (Ἑρμῆς) and Venus (Ἀφροδίτη), the fable relative to whom and the nymph Salmacis may be found in Ovid (*Met.*, 4, 285, *seqq.*). It is evidently copied after some Eastern legend, although the Grecian spirit has moulded it into a more pleasing form, perhaps, than was possessed by its original. The doctrine of androgynous divinities lies at the very foundation of the earliest pagan worship. The union of the two sexes was regarded by the early priesthoods as a symbol of the generation of the universe, and hence originated those strange types and still stranger ceremonies, which, conceived at first in a pure and simple spirit, became eventually the source of so much licentiousness and indecency. The early believer was taught by his religious instructer, that, before the creation, the productive power existed alone in the immensity of space. When the process of creation commenced, this power divided itself into two portions, and discharged the functions of an active and a passive being, a male and a female. Hence arose the beauteous frame of the universe. This is the doctrine, in particular, of the Hindu Vedas, and it is explicitly established in the Manava-Dharma-Sastra, and also in the laws of Menou. The Adonis of Syria (*Creuzer, Symbolik*, vol. 2, p. 12); the Adagdis of Phrygia (*Herodotus*, 1, 105.—*Creuzer*, 1, 150); the Phtha and Neith of Egypt; the Mithras of Persia (*Jul. Firmicus*, p. 1, *seqq.*—*Goerres*, vol. 1, p. 254); the Freya of Scandinavia (*Goerres*, vol. 2, p. 574); the Cenrezi of Thibet (*Wagner*, p. 199); the Brama, Schiva, Vishnou, and Krishna, of India (*Roger, Pagan. In.*, 2, 2.—*Paulin., Syst. Brahman.*, p. 195.—*Porphyr., in Stob. Eclog. Phys.*, 1, 4.—*Bagavadem. Wagner*, p. 167.—*Bhagavat Geta*, &c.); the Moon among various nations of Asia (*Spartian., Vit. Caracall.*, c. 7.—*Casaubon, ad loc.*); all these objects of adoration reunited the two sexes, and, by a consequence of this symbolical idea, the priests changed their ordinary vestments, and assumed those of the other sex in the ceremonies instituted in honour of these gods, for the purpose of expressing their double nature. How different from all this is the Grecian legend! and yet its origin is one and the same.

Hermathēna, a sort of statue, raised on a square pedestal, in which the attributes of Mercury (Ἑρμῆς) and Minerva (Ἀθήνη) were blended. (Consult the remarks under the preceding article; and *Creuzer, Symbolik*, vol. 2, p. 750.) M. Spon gives various figures of Hermathenæ. (*Recherch. Curieuses de l'Antiq.*, p. 93.)

Hermes (Ἑρμῆς), I. the name of Mercury among the Greeks. (*Vid.* Mercurius I.)—II. Trismegistus. (*Vid.* Mercurius II.)

Hermesiănax, a poet of Colophon, who flourished in the time of Philip and his son Alexander. He composed three books of elegies, and entitled the collection *Leontium* (Λεόντιον), in honour of his mistress, who is the same, perhaps, with the one connected with the history of Epicurus and his disciple Metrodorus. Athenæus has preserved for us a fragment of nearly a hundred verses of this poet, which makes us regret what we have lost. This fragment was published in 1782, by Ruhnken, in an appendix to his *Epistola Critica*, 2, p. 283. It was also edited by Weston, *Lond.*, 1784, 8vo, and by Ilgen, in his *Opuscula Varia, Erfort.*, 1797, 8vo, vol. 1, p. 248, *seqq.* The best edition, however, is that of Hermann, 1828, 4to, in his *Program. Acad. in memoriam I. A. Ernesti, Lips.* (Consult *Hoffmann, Lex. Bibliogr.*, vol. 2, p. 353.)

Hermĭas, a Christian writer towards the close of the second century, and a native of Galatia, who has left us a short but elegant discourse in ridicule of the pagan philosophers, entitled Διασυρμὸς τῶν ἔξω φιλοσόφων. It appears to be an imitation of a discourse of Tatian's, but it is an imitation by a man of spirit and ability. He ridicules the want of harmony that prevails among the systems of the Greek philosophers, which is the

cause of all their speculations being crowned with no positive result. He is accused by some critics of putting nothing in the place of the edifice which he has destroyed by his sarcasms. Such, however, was not the end he had proposed to himself. It was sufficient for him to show that the systems of ancient philosophy were untenable. The one which was to occupy its place they had only to seek for, and Hermas points it out to them without naming it. This treatise was published by Seiber, *Basil*, 1533, 8vo, and with the notes of Wolf in Morell's *Compend. de Orig. Vet. Phil.*, *Basil*, 1580, 8vo. It is found also in the *Auctar. Biblioth. Patrum*, *Paris*, 1624; and in the Oxford edition of Tatian, 8vo, 1700. The best edition, however, is that of Dommerich, *Hal.*, 1774, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 213.—*Lardner, Credibility of Gospel History*, pt. 2, vol. 2, p. 555.)

Hermiŏne, I. more correctly Harmonia, daughter of Mars and Venus, and wife of Cadmus. (*Vid.* Harmonia.)—II. Daughter of Menelaüs and Helen. She was privately engaged to her cousin Orestes, the son of Agamemnon; but her father, on his return from Troy, being ignorant of this, gave her in marriage to Pyrrhus, otherwise called Neoptolemus. After the murder of that prince (*vid.* Pyrrhus), she married Orestes, and received the kingdom of Sparta as her dowry. (*Virg.*, *Æn.*, 3, 327, *seqq.*—*Heyne, Excurs.*, 12, *ad Virg.*, *Æn.*, 3.—*Eurip.*, *Androm.*)—III. A city of Argolis, on the southern coast, opposite Hydrea. It was founded, according to Herodotus (8, 43), by the Dryopes, whom Hercules and the Melians had expelled from the banks of the Sperchius and the valley of Œta. Pausanias describes this city as situate on a hill of moderate height, and surrounded by walls. It contained, among others, a temple of Ceres, the sanctuary of which afforded an inviolable refuge to supplicants, whence arose the proverb *ἀνὸ' Ἑρμιόνης*, "as safe as asylum as that of Hermione." Not far from this structure was a cave, supposed to communicate with the infernal regions. It was probably owing to this speedy descent to Orcus, that the Hermionians, as Strabo informs us, omitted to put a piece of money in the mouths of their dead. (*Strab.*, 373.—*Callim.*, *ap. Etym. Mag.*, *s. v.* Δανάκης.) Lasus, an early poet of some note, said to have been the instructer of Pindar, was a native of Hermione. We are informed by Sir W. Gell, that the ruins of this place are to be seen on the promontory below *Kastri*, a town inhabited by Albanians, nearly opposite to the island of Hydra. (*Itin. of the Morea*, p. 199.) Pausanias affirms (2, 34), that Hermione originally stood at the distance of four stadia from the site it occupied in his day, and, though the inhabitants had long removed to the new city, there yet remained several edifices to mark the spot. (*Cramer's Anc. Greece*, vol. 3, p. 258, *seq.*)

Hermiŏnes, one of the three great divisions of the Germanic tribes, according to Tacitus (*Germ.*, c. 2), and occupying the central parts of the country. Mannert is of opinion, that a tribe or division of the name Hermiones never in fact existed, but that this appellation originated from the early legend of Greece respecting the fabulous land Hermionia, remarkable for its productions, and placed by the early writers in the distant regions of the north. The Romans, borrowing this fable from the Greeks, imagined that they had found Hermionia in the regions of Germany. (Compare *Mela*, 3, 3.—*Mannert, Geog.*, vol. 3, p. 146.)

Hermionĭcus Sinus, a bay on the coast of Argolis, near Hermione. (*Strab.*, 335.) It is now the Gulf of *Castri*.

Hermodōrus, a philosopher of Ephesus, who is said to have assisted, as interpreter, the Roman decemvirs in the composition of the ten tables of laws which had been collected in Greece. (*Cic.*, *Tusc.*, 5, 36.) "An ancient tradition mentions," observes Niebuhr, "as an auxiliary to the Decemviri, in this code, Hermodorus, an Ephesian, the friend of the sage Heraclitus, whom his fellow-citizens had banished because he filled them with shame, and they desired to be all on an equality in profligacy of conduct. (*Menag.*, *ad Diog. Laert.*, 9, c. 2.) It cannot, indeed, be well explained, how this story could have been invented, for which nothing but a celebrated name could have given occasion, while that of Hermodorus appears to have been known to the Greeks themselves only by the saying of his friend. On this ground, the naming of the statue, which was inscribed as his at Rome, may pass for genuine. But if ever he lived there, honoured by, and useful to, his contemporaries, the legislators, it does not therefore follow, that, by his council, many of the Greek laws were transferred to the Twelve Tables, which are lost to us. The Romans adhered too tenaciously to their own hereditary laws, to exchange them for any foreign institution; and the difference between them and the Grecians was so great, that the sage Hermodorus could not have suggested an imitation." (*Niebuhr's Roman History*, vol. 2, p. 111, *Walter's transl.*)

Hermogĕnes, a celebrated sophist, a native of Tarsus, who flourished under M. Aurelius Antoninus. He was remarkable for the precocity of his intellect. At the age of fifteen he openly professed his art in the presence of the emperor, and excited his astonishment by the ability and eloquence which he displayed. This rapid growth, however, of the mental powers, was succeeded by as rapid a decline, and, at the age of twenty-five, he lost his memory to such a degree as to be incapable of pursuing his usual avocations. In this sad condition he lingered to an advanced age. It is said that, on opening his body after death, his heart was found of an enormous size, and covered with hair. He left a work on Rhetoric, which was introduced into the Grecian schools, and continued to be a *text-book* in the rhetorical art until the decline of the latter. Two editions of the entire work were published, one in 1614, 8vo, by Laurentius, *Colon. Allobrog.*; the other in 1799, 4to, by an anonymous editor (Σ. Β. Δ.). There have been several editions of parts of the work, for which consult Hoffmann (*Lex. Bibliogr.*, vol. 2, p. 355, *seqq.*).—II. A lawyer in the age of Constantine, who, together with Gregorius or Gregorianus, made a collection of the constitutions or edicts of the emperor. Gregorius comprehended in his collection the laws published from Hadrian to Constantine; Hermogenes compiled a supplement to the work. This collection, though made without public authority, was yet cited in courts of law. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 215, *seqq.*)

Hermolāus, a young Macedonian nobleman, and one of the royal pages of Alexander the Great. In the heat of a boar-hunt on one occasion, he forgot his duty, and slew the animal, perhaps unfairly (for the laws of the chase have in all ages and climes been very arbitrary), certainly in such a way as to interfere with the royal sport. The page was, in consequence, deprived of his horse, and ordered to be flogged. Incensed at the indignity thus offered him, he resolved to efface it in the blood of his sovereign, and for this purpose formed a conspiracy with some of his brother-pages, as well as other individuals. The plot, however, was discovered, and the culprits were stoned to death. Hermolaus, in his defence, insisted that the tyranny and drunken revelries of Alexander were more than could be tolerated by freemen. (*Arrian, Exp. Al.*, 4, 13, *seqq.*)

Hermopŏlis, or the city of Hermes (Mercury), the name of two towns of Egypt. The first was in the Delta, east of the Canopic branch of the Nile, and northeast of Andropolis. For distinction' sake, the epithet *Μικρά* (*Parva*) was added to its name. Ptolemy makes it the chief city of the nome in which Alexandrea was situate. (*Mannert, Geog.*, vol. 10, pt. 1, p.

598.) Its position corresponds with that of the modern *Demenhur*. The second was termed Μεγάλη (*Magna*), or the great, and was situate in the Heptanomis, on the western bank of the Nile, opposite Antinoopolis. It is spoken of as a large city by Ammianus Marcellinus (22, 16). The inhabitants worshipped the Cynocephalus, or dog-headed deity Anubis. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 397.) The name of the place is now *Ashmuneim*.

Hermundŭri, the first of the Hermionic tribes in Germany. They were a great and powerful nation, and lay to the east and northeast of the Allemanni. Tacitus says, that in process of time they became allies to the Romans, who distinguished them above the other Germans by peculiar privileges. (*Germ.*, c. 41.) Mannert makes them a branch of the great Suevic race. (*Geogr.*, vol. 3, p. 201.)

Hermus, a considerable river of Asia Minor, rising, according to Strabo (626), in Mount Dindymus, in Phrygia, and flowing through the northern part of Lydia until it falls into the Ægæan. Pliny, however, makes its source to have been near Dorylæum in Phrygia. (*Plin.*, 5, 31.) It received in its course the rivers Pactolus, Hyllus, called also Phrygius, and other less celebrated streams, and discharged itself into the sea between Phocæa and Smyrna. (*Strab., l. c.*—*Herod.*, 1, 80.—*Arrian, Exp. Al.*, 5, 5.) The plains which this river watered were termed the plains of Hermus, and the gulf into which it discharged itself was anciently called the Hermæan Gulf; but when Theseus, according to some accounts, a person of distinction in Thessaly, migrated hither, and founded a town on this gulf called Smyrna after his wife (*Vit. Hom.*, c. 2), the gulf was termed Smyrnæus Sinus, or Gulf of Smyrna, a name which it still retains. The sands of the Hermus were said to be auriferous, a circumstance for which it was probably indebted to the Pactolus. (*Virg., Georg.*, 2, 136.)—The modern name of this fine river is the *Sarabat*. (*Cramer's Asia Minor*, vol. 1, p. 336.)

Hernici, a people of New Latium, bordering on the Æqui and Marsi. (*Strabo*, 231.) It was maintained by some authors, that they derived their name from the rocky nature of their country; *herna*, in the Sabine language, signifying a rock. (*Serv., ad Æn.*, 7, 682.) Others were of opinion, that they were so called from Hernicus, a Pelasgic chief; and Macrobius (*Sat.*, 5, 18) thinks that Virgil alluded to that origin when he described this people as going to battle with one leg bare. The former etymology, however, is more probable, and would also lead us to infer that the Hernici, as well as the Æqui and Marsi, were descended from the Sabines, or generally from the Oscan race. There is nothing in the history of this petty nation which possesses any peculiar interest, or distinguishes them from their equally hardy and warlike neighbours. It is merely an account of the same ineffectual struggle to resist the systematic and overwhelming preponderance of Rome, and of the same final submission to her transcendent genius and fortune. It may be remarked, that it was upon the occasion of a debate on the division of some lands conquered from the Hernici, that the celebrated agrarian law was first brought forward (A.U.C. 268.—*Liv.*, 2, 41.—*Dion. Hal.*, 8, 69). The last effort made by this people to assert their independence was about the year 447 A.U.C.; but it was neither long nor vigorous, though resolved upon unanimously by a general council of all their cities. (*Liv.*, 9, 43.—*Cramer's Ancient Italy*, vol. 2, p. 78, *seqq.*)

Hero, I. a beautiful priestess of Venus at Sestus, attached to Leander, a youth of Abydos, who every night escaped from the vigilance of his family, and swam across the Hellespont, while Hero, in Sestus, directed his course by holding a burning torch on the top of a high tower. Leander, however, was at last drowned in a tempestuous night, as he attempted his usual course, and Hero, in despair, threw herself down from her tower and perished in the sea. Musæus, a Greek poet of the fifth century of our era, made this story the subject of a pleasing little poem that has come down to us. (*Vid.* Musæus III.) Ovid devotes two of his Heroïdes to this same theme. (*Her., Ep.*, 18 *et* 19.) As regards the feat of Leander in swimming across the Hellespont nightly, consult remarks under the article Leander.—II. The name of two writers on mechanical subjects. (*Vid.* Heron.)

Herŏdes, I. surnamed the *Great* and *Ascalonita*, second son of Antipater the Idumæan, was born B.C. 71, at Ascalon, in Judæa. At the age of twenty-five he was made by his father governor of Galilee, and distinguished himself by the suppression of a band of robbers, and the execution of their leader, with several of his comrades. He was summoned before the Sanhedrim for having done this by his own authority, and having put these men to death without a trial; but, through the strength of his party and the zeal of his friends, he escaped censure. He at first embraced the party of Brutus and Cassius; but, after their death, reconciled himself to Antony, who appointed him and Phasael tetrarchs of Judæa. In B.C. 40 the Parthians invaded Judæa, and placed Antigonus on the throne, making Hyrcanus and Phasael prisoners. Herod escaped to Rome, where, by the influence of Antony, he was appointed King of the Jews. But the Roman generals in Syria assisted him very feebly, and it was not till the end of the year 38 B.C. that Jerusalem was taken by Sossius. The commencement of Herod's reign dates from the following year. In the year 38 he had married Mariamne, the granddaughter of Hyrcanus, hoping to strengthen his power by this match with the Asmonæan family, which was very popular in Judæa. On ascending the throne Herod appointed Ananel of Babylon high-priest, to the exclusion of Aristobulus, the brother of Mariamne. But he soon found himself compelled, by the entreaties of Mariamne and the artifices of her mother Alexandra, to depose Ananel, and appoint Aristobulus in his place. Not long after, however, Aristobulus was secretly put to death by the command of Herod. Alexandra having informed Cleopatra of the murder, Herod was summoned to answer the accusation before Antony, whom he pacified by liberal bribes. When setting out to meet Antony, he had commanded his brother Joseph to put Mariamne to death in case he should be condemned, that she might not fall into Antony's power. Finding, on his return, that his brother had revealed this order to Mariamne, Herod put him to death. In the civil war between Octavius and Antony, Herod joined the latter, and undertook, at his command, a campaign against the Arabians, whom he defeated. After the battle of Actium, he went to meet Octavius at Rhodes; having first put to death Hyrcanus, who had been released by the Parthians, and had placed himself under Herod's protection some years before. He also imprisoned Mariamne and Alexandra, commanding their keepers to kill them upon receiving intelligence of his death. Octavius, however, received him kindly, and reinstated him in his kingdom. On his return, Mariamne reproached him with his intentions towards her, which she had again discovered. This led to an estrangement between Herod and his queen, which was artfully increased by his sister Salome; till, on one occasion, enraged at a new affront he had received from Mariamne, Herod assembled some of his friends and accused her of adultery. She was condemned and executed. After her death Herod suffered the deepest remorse, and shut himself up in Samaria, where he was seized with a sickness which nearly proved fatal. In the year 26 B.C. he put to death the sons of Babas, the last princes of the Asmonæan family. He now openly disregarded the Jewish law, and introduced Roman cus-

toms, a conduct which increased the hatred of the people towards him, and he particularly shocked their prejudices by erecting a stately theatre and an amphitheatre in Jerusalem, in the latter of which he celebrated games in honour of Augustus. Ten men conspired against his life, but were detected and executed with the greatest cruelty. To secure himself against rebellion, he fortified Samaria, which he named Sebaste (equivalent to the Latin Augusta), and he built Cæsarea and other cities and fortresses. In the year 17 B.C. he began to rebuild the temple at Jerusalem. The work was completed in eight years, but the decorations were not finished for many years after. (*John*, 2, 20.) Herod's power and territories continued to increase, but the latter part of his reign was disturbed by the most violent dissensions in his family, of which a minute account is given by Josephus. He died in March, B.C. 4, in the thirty-fourth year of his reign, and the seventieth of his age. Josephus relates, that, shortly before his death, he shut up many of the principal men of the Jewish nation in the Hippodrome, commanding his sister Salome to put them to death as soon as he expired, that he might not want mourners. They were released, however, by Salome upon Herod's death.—The birth of our Saviour took place in the last year of Herod's reign, four years earlier than the era from which the common system of chronology dates the years A.D. (*Joseph., Ant. Jud.*, 14, 17, *seqq.*—*Id. ib.*, 15, 1, *seqq.*—*Id. ib.*, 16, 1, *seqq.*—*Id., Bell. Jud.*, 1, 17, &c.—*Noldius, de Vita et Gestis Herodum*, § 7.) It was Herod of whom Augustus said, after he had heard of the former's having put to death his own sons, Alexander and Aristobulus, that he would rather be Herod's hog (*ὗν*) than his son (*υἱόν*), punning upon the similarity of the two terms, and alluding at the same time to the aversion with which the hog was regarded by the Jews. (*Macrob., Sat.*, 2, 4.)—II. Antipas, a son of Herod the Great, whom his father, in his first will, declared his successor in the kingdom, but to whom he afterward gave merely the office of tetrarch over Galilee and Perea, while he appointed his other son Archelaus king of Judæa. Antipas, after being confirmed in these territories by Augustus, married the daughter of Aretas, king of Arabia. He divorced her, however, A.D. 33, that he might marry his sister-in-law Herodias, the wife of his brother Philip, who was still living. John the Baptist, exclaiming against this incest, was seized, and subsequently beheaded. Afterward, A.D. 39, Herodias, being jealous of the prosperity of her brother Agrippa, who, from a private person, had become King of Judæa, persuaded her husband Herod Antipas to visit Rome, and to desire the same dignity from Tiberius. Agrippa, being apprized of his design, wrote to the emperor, accusing Antipas of being implicated in the affair of Sejanus, upon which he was banished to Lugdunum, in Gaul. This is that Antipas who, being at Jerusalem at the time of our Saviour's suffering, ridiculed Jesus, whom Pilate had sent to him, dressed him in mock attire, and sent him back to the Roman governor as a king whose ambition gave him no umbrage. The year of his death is unknown, though it is certain that he and Herodias ended their days in exile, according to Josephus, in Spain. (*Noldius, de Vita et Gestis Herodum*, § 37.)—III. Agrippa, I. son of Aristobulus, and grandson of Herod the Great. (*Vid.* Agrippa V.)—IV. Agrippa, II. son of the preceding. (*Vid.* Agrippa VI.)—V. Atticus. (*Vid.* Atticus II.)

HERODIANUS, I. a Greek historian, who flourished during the first part of the third century of our era, and died about A.D. 240, at the age of seventy years. Few particulars of his life are known, and even his native place has not been clearly ascertained, though generally supposed to have been Alexandrea. He filled various honourable stations, both in the service of the emperors and in that of the state. (Compare b. 1, c. 4 of his history.) The tone of moderation which everywhere shows itself in his writings, would seem to indicate that his life had been as peaceful as his character; and we may conjecture, from a remark which he makes at the commencement of his work, that it was at an advanced age, and in the bosom of a pleasing retreat, that, collecting together the reminiscences of a long life, and the valuable fruits of his experience, he wrote the history of those emperors whose reigns he had seen and whose persons he had approached. This history, divided into eight books, commences with the death of Marcus Aurelius, and is carried down to the accession of Gordian III., embracing, from A.D. 180 to 238, a period of fifty-eight years, under seventeen princes who reigned either successively or conjointly. This period, though short, was a most eventful one in the annals of the empire, on account of the numerous and violent changes in the persons who held the sovereign power, and also with respect to the domestic and foreign wars, the depravity of manners, and the public calamities which characterized the age. The series of emperors which the history of Herodian embraces, comprises Commodus, Pertinax, Julian, Niger and Albinus, Severus, Caracalla and Geta, Macrinus, Heliogabalus, Alexander Severus, Maximinus, the two Gordiani, and Balbinus. We perceive from this the importance of Herodian's work, forming, as it does, a grave and almost solitary chronicle of this portion of Roman history; for the writers of the Augustan history, who lived long after him, hardly do more than copy his narrative, and, when they deviate from him, merit, in general, a far less degree of confidence This is a testimony rendered in his favour even by Julius Capitolinus himself, who (*Vit. Albin.*, c. 12) invites his readers, if desirous of more lengthened details, to seek for them in Marius Maximus or Herodian, who, adds he, are equally distinguished by their accuracy and fidelity. And yet it is on the authority of the same Capitolinus that many modern critics have grounded their charge against Herodian, of having been too partial to Maximinus, and too severe on Alexander Severus. (*Jul. Cap., Vit. Max.*, c. 13.) From this charge, however, Herodian has been successfully defended by Isaac Casaubon and the Abbé de Mongault.—The style of Herodian is plain and unaffected, and his narrative in general seems written in a spirit of sincerity, but it has no claims to philosophy or critical art. The harangues which he has inserted in his narrative are elegant, but they want simplicity. His greatest fault is having neglected chronology.—Among the editions of Herodian may be mentioned that of Irmisch, *Lips.*, 1789, 5 vols. 8vo, and that of Bekker, *Berol.*, 1826, 8vo. The former is remarkable for its excessive load of commentary; the latter, which contains merely the text and various readings, presents the latest and best text of the historian.—Politian gave to the world in 1490 a Latin version of Herodian, remarkable for its elegance rather than fidelity, and dedicated it to Innocent VIII. He was liberally rewarded by the pontiff. (*Politian, Epist.*, 8, 1–5.) It is ascertained, however, now, that he merely corrected the version of Omnibonus Vincentius. (Consult *Tiraboschi*, vol. 6, pt. 2, p. 339.—*Heeren, Gesch. der Class. Lit. in Mittelalter.*, vol. 2, p. 301, *seq.*, *Götting.*, 1822.—*Schöll, Hist. Lit. Gr.*, vol. 4, p. 192.—*Biogr. Univ.*, vol. 20, p. 273, *seqq.*)—II. A grammarian of Alexandrea, often confounded with the historian above mentioned. He was a son of the celebrated Apollonius Dyscolus, and flourished in the second century of the Christian era. He dedicated to the Emperor Marcus Aurelius his general grammar, of which we have only some unpublished and abridged extracts remaining. We have also some fragments of other works; and Pierson has given in his edition of Mœris a treatise of the same writer on the choice of

words, entitled Philetærus. The treatise published by Valckenaer, at the end of his Ammonius, on barbarisms and solecisms, and the name of the author of which that scholar did not know, was discovered by Villoison to have been written by this same Herodian. Other minor productions of his are given by the last-mentioned scholar, in his *Anecdota*, and by Hermann in his treatise *De Emendanda ratione G. G.*—Consult the remarks of Hase, as given by Schöll (*Hist. Lit. Gr.*, vol. 5, p. 25).

Herodotus, I. a celebrated Greek historian, born at Halicarnassus, B.C. 484. (*Larcher, Vie d'Herod.*, p. 1.—*Clinton's Fasti Hellenici*, vol. 1, p. 29, 2*d ed.*) He was of Dorian extraction, and of a distinguished family. (*Suidas, s. v.* Ἡρόδ.) Panyasis, an eminent poet, whom some ranked next to Homer (*Suidas, s. v.* Πανύασ.), while others place him after Hesiod and Antimachus, was his uncle either by the mother's or father's side. Herodotus is regarded by many as the father of profane history, and Cicero (*Leg.*, 1, 1) calls him "*historiæ patrem:*" by this, however, nothing more must be meant, than that he is the first profane historian whose work is distinguished for its finished form, and has come down to us entire. Thus Cicero himself, on another occasion, speaks of him as the first "*qui princeps genus hoc* (scribendi) *ornavit*" (*De Orat.*, 2, 13); while Dionysius of Halicarnassus has given us a list of many historical writers who preceded him. (Consult *Creuzer, Fragm. Hist. Antiq. Heidelb.*, 1826, 8vo.) The facts of his life are few and doubtful, except so far as we can collect them from his own works. Not liking the government of Lygdamis, who was tyrant of Halicarnassus, Herodotus retired for a season to the island of Samos, where he is said to have cultivated the Ionic dialect of the Greek, which was the language there prevalent. Before he was thirty years of age he joined in an attempt, which proved successful, to expel Lygdamis. But the banishment of the tyrant did not give tranquillity to Halicarnassus, and Herodotus, who himself had become an object of dislike, again left his native country, and joined, as it is said, a colony which the Athenians sent to Thurium in Southern Italy, B.C. 443. He is said to have died in Thurium, and to have been buried in the Agora.—Herodotus presents himself to our consideration in two points; as a traveller and observer, and as an historian. The extent of his travels may be ascertained pretty clearly from his History; but the order in which he visited each place, and the time of visiting, cannot be determined. The story of his reading his work at the Olympic games, on which occasion he is said to have received universal applause, and to have had the names of the nine Muses given to the nine books of his History, has been well discussed by Dahlmann, and we may perhaps say disproved. (*Herodot., aus seinem Büche, sein Leben*, Altona, 1823.) The story is founded upon a small piece by Lucian, entitled "Herodotus or Aëtion," which apparently was not intended by the writer himself as an historical truth; and, in addition to this, Herodotus was only about twenty-eight years old (*Suid., s. v.* Θουκυδίδης) when he is said to have read to the assembled Greeks at Olympia a work which was the result of most extensive travelling and research, and which bears in every part of it evident marks of the hand of a man of mature age. The Olympic recitation is not even alluded to by Plutarch, in his treatise on the "Malignity of Herodotus." At a later period Herodotus read his History, as we are informed by Plutarch and Eusebius, at the Panathenæan festival at Athens, and the Athenians are said to have presented him with the sum of ten talents for the manner in which he had spoken of the deeds of their nation. The account of this second recitation may be true.—With a simplicity which characterizes his whole work, Herodotus makes no display of the great extent of his travels. He frequently avoids saying in express terms that he was at a place, but he uses words which are as conclusive as any positive statement. He describes a thing as standing behind the door (2, 182), or on the right hand as you enter a temple (1, 51); or he was told something by a person in a particular place (2, 28); or he uses other words equally significant. In Africa he visited Egypt, from the coast of the Mediterranean to Elephantine, the southern extremity of the country (2, 29); and he travelled westward as far as Cyrene (2, 32, 181), and probably farther. In Asia he visited Tyre, Babylon, Ecbatana (1, 98), and probably Susa (5, 52, *seqq.*; 6, 119). He also travelled to various parts of Asia Minor, and probably went as far as Colchis (2, 104). In Europe he visited a large part of the country along the Black Sea, between the mouths of the Danube and the Crimea, and went some distance into the interior. He seems to have examined the line of the march of Xerxes from the Hellespont to Attica, and certainly had seen numerous places on this route. He was well acquainted with Athens (1, 98; 5, 77), and also with Delphi, Dodona, Olympia, Delos, and many other places in Greece. That he had visited some parts of Southern Italy is clear from his work (4, 99; 5, 44). The mention of these places is sufficient to show that he must have seen many more. So wide and varied a field of observation has rarely been presented to a traveller, and still more rarely to any historian, either of ancient or modern times; and, if we cannot affirm that the author undertook his travels with a view to collect materials for his great work, a supposition which is far from improbable, it is certain that, without such advantages, he could never have written it, and that his travels must have suggested much inquiry, and supplied many valuable facts, which afterward found a place in his History. The nine books of Herodotus contain a great variety of matter, the unity of which is not perceived till the whole work has been thoroughly examined; and for this reason, on a first perusal, the History is seldom well understood. But the subject of his History was conceived by the author both clearly and comprehensively. His aim was to combine a general history of the Greeks and the barbarians (that is, those not Greeks) with the history of the wars between the Greeks and Persians. Accordingly, in the execution of his main task, he traces the course of events from the time when the Lydian kingdom of Crœsus fell before the arms of Cyrus, the founder of the Persian monarchy (B.C. 546), to the capture of Sestus (B.C. 478), an event which crowned the triumph of the Greeks over the Persians. The great subject of his work, which is comprised within the space of 68 years, not more than the ordinary term of human life, advances, with a regular progress and truly dramatic development, from the first weak and divided efforts of the Greeks to resist Asiatic numbers, to their union as a nation, and their final triumph in the memorable battles of Thermopylæ, Salamis, and Platæa. But with this subject, which has a complete unity, well maintained from its commencement to its close, the author has interwoven, conformably to his general purpose, and by way of occasional digression, sketches of the various people and countries which he had visited in his wide-extended travels. The more we contemplate the difficulty of thus combining a kind of universal history with a substantial and distinct narrative, the more we admire, not the art of the historian (for such, in the proper sense of the term, he could not well possess), but that happy power of bringing together and arranging his materials, which was the result of the fulness of his information, the distinctness of his knowledge, and the clear conception of his subject. These numerous digressions are among the most valuable parts of his work; and, if they had been omitted or lost, barren indeed would have been our investigation into the field of ancient history, over which the labour

of one man now throws a clear and steady light.—The style of Herodotus is simple, pleasing, and generally perspicuous; often highly poetical both in expression and sentiment. But it bears evident marks of belonging to a period when prose composition had not yet become a subject of art. His sentences are often ill-constructed and hang loosely together; but his clear comprehension of his own meaning, and the sterling worth of his matter, have saved him from the reproach of diffuseness and incoherence. His acquirements were apparently the result of his own experience. In physical knowledge he was certainly behind the science of his day. He had, no doubt, reflected on political questions; but he seems to have formed his opinions mainly from what he himself had observed. To pure philosophical speculations he had no inclination, and there is not a trace of such in his writings. He had a strong religious feeling bordering on superstition, though even here he could clearly distinguish the gross and absurd from that which was decorous. He seems to have viewed the manners and customs of all nations in a more truly philosophical way than many so-called philosophers, considering them as various forms of social existence under which happiness might be found. He treats with decent respect the religious observances of every nation; a decisive proof, if any were wanting, of his great good sense.—That Herodotus was not duly appreciated by all his countrymen, and that in modern times his wonderful stories have been the subject of merriment to the half-learned, who measure his experience by their own ignorance, we merely notice, without thinking it necessary to say more. The incidental confirmations of his veracity, which have been accumulating of late years on all sides, and our more exact knowledge of the countries which he visited, enable us to appreciate him better than many of the Greeks themselves could do; and it cannot now be denied, that a sound and comprehensive study of antiquity must be based upon a thorough knowledge of the work of Herodotus.—Plutarch accused Herodotus of partiality, and composed a treatise on what he termed the "malignity" of this writer (*περὶ τῆς Ἡροδότου κακοηθείας*), taxing him with injustice towards the Thebans, Corinthians, and Greeks in general; but the whole affair is a weak and frivolous one. The historian has also found two new antagonists in more recent times. MM. Chahan de Cirbied and F. Martin, authors of a work entitled "*Recherches Curieuses sur l'historie ancienne de l'Asie*," drawn from Oriental manuscripts in the "Bibliothèque du Roi" (*Paris*, 1806), oppose to him the testimony of Mar-Ibas-Cadina, a Syrian, and the secretary of Valasarces, king of Armenia. This writer pretends to have found in the archives of Nineveh a Greek translation, made by order of Alexander the Great, of a Chaldean work of very remote antiquity. The history of Mar-Ibas-Cadina no longer exists, but it was the source whence Moses of Chorene in the fifth century, and John Catholicos in the tenth, drew the materials for their respective works. This attack, however, on the credibility of the Greek writer, is undeserving of any serious consideration, more especially as the French editors themselves, just mentioned, confess that Mar-Ibas-Cadina deals largely in fable.—A life of Homer is commonly ascribed to Herodotus, and appears in most editions of his history; but it is now deemed suppositious. The three best editions of Herodotus are, that of Wesseling, *Amst.*, 1763, fol.; that of Schweighaeuser, *Argent*, 1816, 6 vols. 8vo; and that of Bähr, *Lips.*, 1830–35, 4 vols. 8vo. The edition of Schweighaeuser has a "Lexicon Herodoteum," forming a seventh volume, which is a useful aid to students, though far from being complete. Some time after the appearance of Schweighaeuser's Herodotus, Gaisford collated anew the Sancroft MS. (one of the best manuscripts of the historian), and published an edition from the Oxford press, in 1824; but the result of the collation has added nothing of any value to Schweighaeuser's text. The edition of Bähr is, perhaps, the most useful of the three. It contains an excellent body of notes, many of them selected from the writings of Creuzer, especially from his "Commentationes Herodoteæ," and refers constantly to the most recent speculations of the German scholars on the different topics discussed by Herodotus. There is also a French translation of the history by Larcher, *Paris*, 1802, 9 vols. 8vo, of great fidelity, and highly esteemed for its very valuable commentary. Very important aid may likewise be obtained by the student from Rennell's and Niebuhr's respective dissertations on the geography of Herodotus. A reprint of the former appeared from the London press in 1830, 2 vols. 8vo; and a translation of the latter from the German was published at Oxford, 1830, 8vo. (*Encycl. Us. Knowl.*, vol. 12, p. 163, *seqq.*—*Schöll, Hist. Lit. Gr.*, vol. 2, p. 140, *seqq.*)—II. The author of an ancient glossary on Hippocrates, supposed by some to have been the same with Herodotus of Tarsus (No. III.). Others think that the glossary in question is merely intended as a collection of words found in the history of Herodotus of Halicarnassus, and that it has been incorporated with the works of Hippocrates for no other reason than because this physician wrote in the Ionic dialect, and many terms occur both in his works and in the history of Herodotus. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 6.)—III. A physician of Tarsus, of the empiric school, and successor to Menodotus of Nicomedia. A work of his, entitled "The Physician," is mentioned by Galen (*Sect. 2, Comment. in vi. Epid. Hippocr. text.*, 42).

Heroes (Ἥρωες), the plural of Heros (Ἥρως), a name given by the Greeks to a class of persons supposed to be intermediate between gods and men, and usually of divine descent on at least one side. Such were worshipped with divine honours by those cities and races of men which claimed them as their fathers or ancestors. This divine origin, however, was not essential: thus Philippus of Crotona, who fell in the battle against the Phœnicians and Egestæans, was made a hero for his beauty; a herōum or shrine was built on the spot where he was buried, and sacrifices were offered to him. (*Herod.*, 5, 47.) At a later age, Aratus and Brasidas were worshipped as heroes at Sicyon and Amphipolis respectively; and the Athenians slain at Marathon received similar honours. Concerning these last, legends were current, which shew that a supernatural and mythological character was really ascribed to them, and they, probably, were the latest of the Greeks to whom such a character was attributed. The Heroic Age, properly so called, appears, however, to have terminated with the immediate descendants of the Greeks who returned from Troy, and to have extended backward for an uncertain length of time, estimated by Thirlwall at six generations, or about 200 years. This is the fourth or Heroic Age of Hesiod, in which Jupiter "made the divine brood of heroes, better and braver than the third or brazen race." (*Op., et D.*, 157.) These were the princes and warriors of mythological history, such as Theseus, Perseus, and those who fought at the sieges of Thebes and Troy. In Homer, the word Hero occurs frequently, but in quite a different sense: it is applied collectively to the whole body of fighters, Argeii, Danai, and Achæi, without reference to individuals of peculiar merit; and, indeed, often appears to be used for little more than an expletive, when *he*, or *the man*, or *the warrior*, would have done equally well. Indeed, the application of the word is not even limited to warriors, but is extended to heralds, wise counsellors, kings, &c. It has been suggested, with considerable plausibility, that the word originally denoted the members of those roving bands who in the earliest times overran Greece, issuing from

the south of Thessaly, and giving extension to the name, first of Achæans, and afterward of Hellenes, as we learn from the legends in Pausanias and Thucydides; so that in the same sense the Normans who colonized Italy, or the Saxons who settled in England, might justly be called heroes. The root of the word seems to be *her*, whence come the Latin and German forms of *herus* and *herr* ("master"); *vir*, *virtus*, &c. The Sanscrit word *sûra* appears to contain the same element as "*heros*."—The promiscuous (or Homeric) use of the word "*hero*" disappeared in the age succeeding the Homeric poems. It seems probable that the Hellenic invasion, commonly called the return of the Heraclidæ, put an end to it. The new conquerors of Southern Greece do not seem themselves to have borne or used the title; and afterward, when they or their descendants looked back to the warlike legends of the earlier race who had borne the title, the lays, exploits, and legends were called heroic; and from the combined effect of poetical exaggeration, reverence for antiquity, and traditions of national descent, the more modern use of the word arose, carrying with it notions of mythical dignity, and of superiority to the later races of mankind. The custom of showing respect or affection by making precious offerings, and celebrating costly sacrifices at the tombs of the dead; the imaginative temper of the Greeks, which, as it loved to ascribe a divine genealogy to the great, was equally willing to admit them to a share of the divine nature and enjoyments after death; and the love of magnifying past ages, common to all nations, will sufficiently explain the change of earthly leaders into protecting genii or dæmons, who were believed to be immortal, invisible, though frequenting the earth, powerful to bestow good or evil, and therefore to be appeased or propitiated like the gods themselves. In the age of Hesiod, as is evident from the passage above referred to, the day of heroes was past, and they were already invested with their mythological character, which appears to furnish one among other reasons for believing him to have lived after the Homeric age. (*Thirlwall's Greece*, vol. 1, p. 123, *seqq.*—*Philological Museum*, No. 4, p. 72, *seqq.*—*Encycl. Us. Knowl.*, vol. 12, p. 160, *seq.*)

Heron or Hero, I. a native of Alexandrea, and disciple of Ctesibius flourished about 217 B.C. He was celebrated as a mechanician, and invented the hydraulic clock, and the machine called "the fountain of Hero." He must have enjoyed a high reputation, since he is mentioned by Gregory Nazianzen with Euclid and Ptolemy. He is now, however, principally known by some fragments of his writings on mechanics, which are to be found in the "*Mathematici Veteres*," published at Paris in 1693. His extant writings are, 1. "On the Machine called the *Chiroballistra*" (Χειροβαλλίστρας κατασκευὴ καὶ συμμετρία). This is found in the "Mathematici Veteres" already cited. —2. *Barulcus* (Βαρούλκος), a treatise on the raising of heavy weights, which is mentioned by Pappus, and was found by Golius in Arabic. A translation of it into German, by Burgman, was published in the *Comment. Goett.*, 7, 77.—3. *Belopoeica* (Βελοποιϊκά), a treatise on the manufacture of darts, published by Baldi, with an account of Hero, at *Augsburg*, in 1616, and also in the *Math. Vet.*—4. *On Pneumatic Machines* (Πνευματικά). In this work is the first and only notice among the ancient writers of the application of steam as a moving power. (*Stuart's History of the Steam-Engine*, 4to.) It was published by Commandine at Urbino in 1575, and at Amsterdam in 1680, and also in the *Math. Vet.*, with the additions of Aleotti, who had previously published an Italian version at Bologna in 1542, and at Ferrara in 1589.—5. *On the Construction of Automata* (περὶ Αὐτοματοποιητικῶν), contained in the *Math. Vet.*—6. *On Dioptrics*, from which Heliodorus, a mathematician who flourished after the commencement of the Christian era, has left an extract, and of which a MS. exists in the Strasburg library. Other works of Hero, now lost, are mentioned by Pappus, Eutocius, Heliodorus, &c. (*Schmidt, Hieronis Alexandrini Vita Scripta et quædam inventa, Helmstad.*, 1714, 4to.)—II. Commonly called the Younger, is supposed to have flourished during the reign of the Emperor Heraclius, which commenced A.D. 610. He also wrote on mechanical and mathematical subjects. His native country is uncertain. In a work attributed to him (On Geodesy), he states, that the precession of the equinoxes had produced seven degrees of effect since the time of Ptolemy, so that he must have been about 500 years later than Ptolemy. He is generally placed, however, as already remarked, under the reign of Heraclius. The writings of Hero the Younger are, 1. A book "*On Machines of War*" (Πολιορκητικά), edited in Latin by Barocius, *Venice*, 1572, together with, 2. A book of "*Geodesy*," a term then meaning practical geometry.—3. "*On the Attack and Defence of Towns*," printed in the *Math. Vet.*—4. A book "*On Military Tactics*," said by Lambecius to exist in MS. in the library at Vienna.—5. *On the Terms in Geometry*, printed at *Strasburg*, 1571, and also edited by Hasenbalg, *Stralsund*, 1826, 4to, with notes.—6. *Geometrical Extracts*, printed by the Benedictines, in the first volume of the *Analecta Græca*, *Paris*, 1688, from a copious MS. in the royal library at Paris.—7. A geometrical manuscript, stated by Lambecius to be in the library at Vienna.—III. A mathematician, who flourished about the middle of the 5th century, and was the teacher of Proclus. None of his works have reached us.

Heroöpolis, a city of Egypt, about equidistant from Pelusium, the apex of the Delta, and the city of Arsinoë, on the extremity of the western branch of the Sinus Arabicus. It gave to that branch the name of Sinus Heroöpolites, now *Bahr-Assuez*. It was a city of comparatively recent origin, founded by the Greeks for commercial purposes; and its very name, which Pliny translates by *Herorum Oppidum*, shows the Grecian origin of the place. Stephanus of Byzantium, however, asserts that the previous name of the city was Hæmos (Αἷμος), because Typhon was here wounded by lightning, and his *blood* gushed forth upon the ground. Hæmos is a Grecian name as well as Heroöpolis, and the Egyptian fable must therefore have been invented after the foundation of the place by the Greeks. Heroöpolis remained a place of importance as long as the canal of Ptolemy formed one of the channels of communication in this quarter. It belonged, however, to no nome, but, like Arsinoë, was a separate establishment. It sunk with the canal, and the ruins are said to be no longer visible, being buried probably beneath the sand. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 516, *seqq.*)

Herophilus, a celebrated physician, a native of Chalcedon, of the family of the Asclepiades, and a disciple of Praxagoras. Galen, indeed, has called him a Carthaginian; but in the book entitled "Introduction," which is ascribed to Galen, he is said to be of Chalcedon. Herophilus lived under Ptolemy Soter, and was contemporary with the philosopher Diodorus, and with the celebrated physician Erasistratus, with whose name his own is commonly associated in the history of anatomical science. As a physician, Herophilus is mentioned with praise by both the ancient and the early modern writers. Cicero, Plutarch, and Pliny, in particular, praise him. Galen says that he carried anatomy to the highest degree of perfection. (*De dissec. matric.*, p. 211.—*De dogm. Hipp. et Plat.*, lib. 8, p. 318.) With such zeal, indeed, did Herophilus pursue this science, that he is said to have dissected 700 subjects, and it was against him and Erasistratus that the very improbable charge was first made, of having frequently opened living criminals, that they

might discover the secret springs of life. (*Celsus, Præf.*) From the peculiar advantages which the school of Alexandrea presented by this authorized dissection of the human body, it gained, and for many centuries preserved, the first reputation for medical education, so that Ammianus Marcellinus, who lived about 650 years after its establishment, says, that it was sufficient to secure credit to any physician if he could say that he had studied at Alexandrea. (*Amm. Marc.*, 22, 16.) Herophilus made great discoveries in anatomy, and Fallopius calls him the evangelist of anatomists. (*Fallop., Observ.*, p. 395.) He is to be regarded as the inventor of pathological anatomy, having been the first that thought of opening the bodies of men after death, in order to ascertain the nature of the malady which had caused their dissolution. His principal discoveries have reference to the nervous system, which he acknowledged as the seat of the sensations. (*Galen, de loc. affect.*, lib. 3, p. 282.—*Ruffus, de appellat part. corp. hum.*, lib. 2, p. 65.) He first determined that the nerves are not connected with the membranes that cover the brain, but with the brain itself, though as yet the distinction of the nerves from the tendons and other white tissues had not been made out The description which Herophilus gave of the brain itself was far superior to those of previous authors. He discovered the arachnoid membrane, and showed that it lined the ventricles, which he supposed were the seat of the soul; and the chief meeting of the sinuses, into which the veins of the brain pour their blood, still bears the name of *torcular Herophili*. He noticed the lacteals, though he was not aware of their use. He pointed out that the first division of the intestinal canal is never more than the breadth of twelve fingers in length, and from this fact proposed for it a name, the Latin form of which (*duodenum*) is still applied to it. He described with great exactness the organ of sight, and gave to its various membranes the names which have still, in a great measure, remained to them. He operated on the cataract by extracting the crystalline humour. The ancient physicians praise his descriptions of the *os hyoïdes*, which he called παραστάτης, of the liver, and of the parts of generation. (*Ruffus, l. c.*, p. 37.—*Galen, de Administr. Anat.*, lib. 6, p. 172.) Herophilus was the first, also, that had just notions respecting the pulse, of which his master, Praxagoras, had taught him some of the value, as a means of discriminating diseases. (*Galen, de diff. puls.*, lib. 2, p. 24.—*Plin.*, 11, 37.—*Id.*, 29, 1.) He does not appear to have drawn many pathological conclusions from his knowledge of the healthy structure. It was he, however, who first showed that paralysis is the result, not of a vitiated state of the humours, as was previously imagined, but of an affection of the nervous system. Herophilus seems to have founded a school which took its name from him. He is supposed to have been the first that commented on the aphorisms of Hippocrates. His commentary exists in manuscript in the Ambrosian library at Milan. All his other works, among which was one on respiration, are lost. (*Sprengel, Hist. de la Med.*, vol. 1, p. 433, *seqq.*)

Herostratus, less correctly Erostratus, the incendiary who set fire to the famous temple of Diana at Ephesus. When put to the torture, he confessed that his only object was to gain himself a name among posterity. The states-general of Asia endeavoured, very foolishly, to prevent this, by ordering that his name should never be mentioned; but the natural consequence was, that it is mentioned by all contemporary historians, and has reached even our own time, in full accordance with the wishes of the man who bore it. (*Plut., Alex.*, c. 3.—*Cic., N. D.*, 2, 27.—*Val. Max.*, 8, 14.—*Strab.*, 640.—*Vid.* Ephesus.)

Herse, a daughter of Cecrops, king of Athens, beloved by Mercury. The god disclosed his love to Aglauros, Herse's sister, and entreated her good offices in his suit. These she promised on condition of receiving a large quantity of gold, and drove him out of the palace until he should have given it. Minerva, incensed at her cupidity, and provoked with her also for other causes, sent Envy to fill her bosom with that baneful passion. Unable thereupon to endure the idea of her sister's felicity, she sat down at the door, determined not to permit the god to enter. Mercury, provoked by her obstinacy, changed her into a black stone. Herse became the mother of Cephalus. (*Ovid, Met.*, 2, 708, *seqq.*—*Apollod.*, 3, 14.—*Vid.* Cecrops.)

Hersilia, one of the Sabine females carried away by the Romans at the celebration of the Consualia. She was given to Romulus as a spouse, and, after his death, became herself a divinity, under the name of Hora (*Youth*). The common reading, Ora, is wrong. (Consult *Gierig, ad Ovid, Met.*, 14, 851.)

Hertha, a goddess worshipped by the ancient Germans, and, according to Tacitus (*Germ.*, c. 40), the same with the earth. ("*Hertham, id est, Terram matrem, colunt.*") She was supposed to take part in human affairs, and even sometimes to come among mortals. She had a sacred grove in an island of the ocean, and a chariot, covered with a veil, standing in the grove and consecrated to her service. Whenever it was known that the goddess had descended into this her sanctuary, her car was got ready, cows were yoked to it, and the deity was carried around in the covered vehicle. Festivity reigned in every place which the goddess honoured with her presence: wars ceased, arms were laid aside, and peace and harmony prevailed, until the priest declared that the goddess was sated with human converse, and once more enclosed her within the temple. (*Tacit., ibid.*) The very name Hertha, and its close resemblance to our English word *Earth*, proves Tacitus to be right in making Hertha and the Earth identical. (Compare the Anglo-Saxon *Hearth*, i. e., "Earth.") The island mentioned by Tacitus is supposed by many to have been that of Rugen, in the Baltic, while others have sought for it in the Northern Ocean. Certain traditions in the island of Rugen seem to favour the former opinion. (Consult *Voyage dans l'isle de Rugen, par Zollner*, and *Panckoucke's Germany of Tacitus*, p. 204, *in notis.*)

Heruli, a barbarian race, who attacked the Roman empire on its decline. Their first appearance was on the shores of the Black Sea. They were subsequently defeated by the Ostrogoths; but, after the death of Attila, they founded a powerful empire on the Danube. According to Jornandes (*De Reb. Get.*), they first dwelt in Scandinavia, and, being driven thence by the Danes, wandered eastward as far as the Palus Mæotis, and settled in that neighbourhood. They continued making frequent incursions into the empire until the reign of Anastasius, when great numbers of them were cut off by the Lombards, and the rest migrated to the West. They began to invade the empire about A.D. 526. (*Paul. Warnef., de Gest. Longob.*, 1, 20.—*Procop., Bell. Goth.*, 2, 11.) The Heruli made themselves masters, at one time, of Rome itself, under their king Odoacer, and from this period, A.D. 476, is dated the fall of the Western Empire.

Hesiodus (Ἡσίοδος), a celebrated Grecian poet, commonly supposed to have been born at Cumæ or Cyme, in Æolis, and to have been brought, at an early age, to Ascra in Bœotia. (*Schöll, Gesch. Griech. Lit.*, vol. 1, p. 130.—*Lil. Gyrald., Vit. Hes.*) Göttling, however, has shown very clearly, from the poet's own words (*Op. et D.*, 648, *seq.*), that he must have been born at Ascra. His father, it seems, had migrated from Cyme to Ascra in consequence of his poverty, and resided at the latter place for some time, though without obtaining the rights of a citizen. Still, however, he left at his death a considerable property to his two sons, Hesiod, and a younger brother named Per-

ses. The brothers divided the inheritance; but Perses, by means of bribes to the judges, contrived to defraud his elder brother. Hesiod thereupon migrated to Orchomenus, as Göttling supposes, and the harsh epithets which he applies to his native village (*Op. et D.*, 637, *seq.*) were, in all probability, prompted by resentment at the wrong which he had suffered from the Aecrean judges, in relation to the division of his patrimony. (*Göttling, Præf. ad Hes.*, p. iv.) From a passage in the proëm to the Theogony, it has been inferred that Hesiod was literally a shepherd, and tended his flocks on the side of Helicon; and this supposition, though directly at variance with the statement of Pausanias, who makes him a priest of the Muses on Mount Helicon, seems decidedly the most rational one. He was evidently born in an humble station, and was himself engaged in rural pursuits; and this perfectly accords with the subject of the poem which was unanimously ascribed to him, namely, the Works and Days, which is a collection of reflections and precepts relating to husbandry, and the regulation of a rural household. The only additional fact that can be gathered from Hesiod's writings is, that he passed into the island of Eubœa, on occasion of a poetical contest at Chalcis, which formed part of the funeral games instituted in honour of Amphidamas: that he obtained a tripod as the prize, and consecrated it to the Muses of Helicon. This latter passage, however, is suspected by Guietus and Wolf; but it seems to have formed a part of the poem from time immemorial; and it may not be unreasonable to infer its authenticity from the tradition respecting an imaginary contest between Homer and Hesiod. That the passage should have been raised on the basis of the tradition is impossible, because, in that case, it is obvious that the name of Homer would have appeared in the verses; but it is highly probable that the tradition was built on the passage. If the passage be a forgery, it is a forgery without any ostensible purpose; it is a mere gratuitous imposture which tends to nothing; and it seems impossible that any person should take the trouble of foisting suppositious lines into Hesiod's poem, for the barren object of inducing a belief that he had won a poetical prize from *somebody*. This nullity of purpose could not but strike those who, being themselves willing to believe that Homer was the competitor at Chalcis, were anxious for proofs to convince others: and hence an interpolation of this very passage has been practised; which alone shows that, if a forgery, it was an unmeaning and useless forgery. For the verse, "Victor in song a tripod bore away," it has been attempted to substitute, "Victor in song o'er Homer the divine." Connected with the same design of making Homer and Hesiod contemporaries, is an imposture on a large scale, which professes to be an historical account of the contest between Homer and Hesiod, and which appears to be erected on the above tradition as related by Plutarch; for it is evident, from a passage in the work itself, that it was not composed till the time of the Emperor Hadrian. As to the tradition of this imaginary meeting, for which not a shadow of evidence appears in Hesiod's own writings, Robinson offers a very probable conjecture: that it originated in a coincidence between this passage of the work and a passage in one of Homer's hymns, where the writer supplicates Venus to grant him the victory in *some* approaching contest.—The following account is given as to the manner of Hesiod's death. Hesiod is said to have consulted the oracle of Delphi as to his future destinies, and the Pythia directed him, in reply, to shun the grove of Nemean Jupiter, since there death awaited him. There were at Argos a temple and a brazen statue of Nemean Jove; and Hesiod, believing this to be the fatal spot, directed his course to Œnoë, a town of the Locri; but the ambiguity of the oracle had deceived him, for this place also, by obscure report, was sacred to Nemean Jupiter. He was here the guest of two brothers. It happened that their sister Ctemene was violated in the night time by the person who had accompanied Hesiod, and hung herself in consequence of the outrage. This man they accordingly slew; and, suspecting the connivance of Hesiod, killed him also, and threw his body into the sea. The murder is said to have been detected by the sagacity of Hesiod's dog; by some it is related that his corpse was brought to the shore by a company of dolphins, at the moment that the people were celebrating the festival of Neptune. The body of Hesiod was recognised, the houses of the murderers were razed to the foundation, and the murderers themselves cast into the sea. Another account states them to have been consumed by lightning; a third, to have been overtaken by a tempest while escaping to Crete in a fishing-boat, and to have perished in the wreck. In truth, the summary justice which these brothers executed on the man whom they honestly supposed to be the accomplice of their sister's dishonour, was not of a nature to call for miraculous interference; but the fable displays the sacredness attached by Grecian enthusiasm to the poet's character.—The only works that remain under the name of Hesiod are, 1. Ἔργα καὶ Ἡμέραι ("*Works and Days*"); 2. Θεογονία (*A "Theogony"*); 3. Ἀσπὶς Ἡρακλέους ("*The Shield of Hercules*").—The "Works and Days" (which, according to Pausanias, the Bœotians regarded as the only genuine production of Hesiod), is so entirely occupied with the events of common life, that the author would not seem to have been a poet by profession, as Homer was described by the ancients, but some Bœotian husbandman, whose mind had been so forcibly moved by peculiar circumstances as to give a poetical tone to the whole course of his thoughts and feelings. The poem consists of advice given by Hesiod to his brother Perses, on subjects relating for the most part to agriculture and the general conduct of life. The object of the first portion of the poem is to improve the character and habits of Perses, to deter him from seeking riches by litigation, and to incite him to a life of labour, as the only source of permanent prosperity. Mythical narratives, fables, descriptions, and moral apophthegms, partly of a proverbial kind, are ingeniously chosen and combined, so as to illustrate and enforce the principal idea.—In the second part Hesiod shows Perses the succession in which his labours must follow, if he determines to lead a life of industry. But as the poet's object was not to describe the charms of a country life, but to teach all the means of honest gain which were then open to the Aecrean countryman, he next proceeds, after having completed the subject of husbandry, to treat with equal detail that of *navigation*. Here we perceive how, in the time of Hesiod, the Bœotian farmer himself shipped the overplus of his corn and wine, and transported it to countries where these products were less abundant. All these precepts relating to the works of industry interrupt somewhat suddenly the succession of economical rules for the management of a family. The poet now speaks of the time of life when a man should marry, and how he should look out for a wife. He then especially recommends to all to bear in mind that the immortal gods watch over the actions of men; in all intercourse with others to keep the tongue from idle and provoking words, and to preserve a certain purity and care in the commonest occurrences of every-day life. At the same time, he gives many curious precepts, which resemble sacerdotal rules, with respect to the decorum to be observed in acts of worship, and which, moreover, have much in common with the symbolic rules of the Pythagoreans, that ascribed a deep and spiritual import to many unimportant acts of ordinary life. Of a very similar nature is the last part of the poem, which treats of the days on which it is expedient or inexpedient to do this or that

business. These precepts, which do not relate to particular seasons of the year, but to the course of each lunar month, are exclusively of a superstitious character, and are in great part connected with the different worships which were celebrated upon these days: but our knowledge is far too insufficient to explain them all.—One thing must be very evident to all who read the "Works and Days," that in its present state it shows a want of purpose and of unity too great to be accounted for otherwise than on the supposition of its fragmentary nature. Ulrici considers the moral and the agricultural instruction as genuine; the story of Prometheus, and that of the Five Ages, as much altered from their original Hesiodic form; and the description of Winter as latest of all. (*Ulrici, Geschichte der Hellen. Dichtkunst*, vol. 1, p. 360.)—The "Theogony" is perhaps the work which, whether genuine or not, most emphatically expresses the feeling which is supposed to have given rise to the Hieratic school. It consists, as its name expresses, of an account of the origin of the world, including the birth of the gods, and makes use of numerous personifications. This has given rise to a theory, that the old histories of creation, from which Hesiod drew without understanding them, were in fact philosophical, and not mythological, speculations; so that the names which in after times were applied to persons, had originally belonged only to qualities, attributes, &c., and that the inventor had carefully excluded all personal agency from his system. Thus much we may safely assert respecting the "Theogony," that it points out one important feature in the Greek character, and one which, when that character arrived at maturity, produced results, of which the Theogony is at best but a feeble promise; we mean that speculative tendency which lies at the root of Greek philosophy.—Even as early as the time of Pausanias (8, 18, and 9, 31), it was doubted whether Hesiod was actually the author of this poem. According to a learned German critic, it is a species of *mélange*, formed by the union of several poems on the same subject, and which has been effected by the same copyists or grammarians. Such is the theory of Hermann, who has advanced this hypothesis in a letter addressed to Ilgen, and which the latter has placed at the head of his edition of Homer's Hymns. Hermann thinks that he has discovered *seven* different exordia, composed of the following verses: the *first*, of verses 1, 22–24, 26–52; the *second*, of verses 1–4, 11–21; the *third*, of verses 1, 2, 5–21, 75–93; the *fourth*, of verses 1, 53–64, 68–74; the *fifth*, of verses 1, 53–61, 65, 66; in the *sixth*, the 60th and 61st verses were immediately followed by the 67th; the *seventh*, of verses 1, 94–103.—The Theogony is interesting as being the most ancient monument that we have of the Greek mythology. When we consider it as a poem, we find no composition of ancient times so stamped with a rude simplicity of character. It is without luminous order of arrangement, abounds with dry and insipid details, and only by snatches, as it were, rises to any extraordinary elevation of fancy. It exhibits that crude irregularity, and that mixture of meanness and grandeur, which characterize a strong but uncultivated genius. The censure of Quintilian, that "Hesiod rarely rises, and a great part of him is occupied in mere names," is confessedly merited. Considered, however, as a general critique, the judgment which Quintilian pronounces on Hesiod is liable to objection. The sentence just quoted refers plainly to the Theogony alone: while the following seems exclusively applicable to the Works and Days: "yet he is distinguished by useful sentences of morality, and a commendable sweetness of diction and expression, and he deserves the palm in the middle style of writing." The Battle of the Gods, however, cannot surely be classed among the specimens of the middle style. This passage, together with the combat of Jupiter and Typhoëus, astonishes the reader by sudden bursts of enthusiasm, for which the prolix and nerveless narrative of the general poem had little prepared him. Milton has borrowed some images from these descriptions: and the arming of the Messiah for battle is obviously imitated from the magnificent picture of Jupiter summoning all the terrors of his omnipotence for the extirpation of the Titans. (*Elton's Hesiod*, p. 16.)—We have also, under the name of Hesiod, a fragment of a poem entitled the Heroogony, or the genealogy and history of the demi-gods. To this poem some unknown rhapsodist has attached a piece on the combat between Hercules and Cycnus, containing a description of the hero's shield. It is from this part that the fragment in question bears the title of the "Shield of Hercules" (Ἀσπὶς Ἡρακλέους). Modern critics think that to the Heroogony of Hesiod belonged two works which are cited by the ancients, the one under the title of "Catalogue of Women" (Κατάλογος γυναικῶν), giving the history of those mortal females who had become the mothers of demi-gods; and the other under the title of the "*Great Eoeæ*" (Μεγάλαι Ἠοῖαι), so named because the history of each female or heroine mentioned therein commenced with the words ἢ, οἵη (*or, such as*). Any inquiry into the character and extent of the *Eoeæ* is rendered very difficult by the obscurity which rests upon the relation of this poem to the *Catalogue of Women*. For this latter poem is sometimes stated to be the same with the Eoeæ; and, for example, the fragment on Alcmena, which, from its beginning, manifestly belongs to the Eoeæ, is in the scholia to Hesiod placed in the fourth book of the Catalogue: sometimes, again, the two poems are distinguished, and the statements of the Eoeæ and the Catalogue are opposed to each other. (*Schol. ad Apoll. Rhod.*, 3, 181.) We are compelled to suppose, therefore, that originally the Eoeæ and Catalogue were different in plan and subject, only that both were especially dedicated to the celebration of women of the heroic age, and that this then caused the compilation of a version, in which both poems were moulded together into one whole.—Hesiod wrote in the Ionic dialect, with some Æolisms intermingled. We have scholia on his poems by Proclus, John Tzetzes, Moschopulus, and John Protospatharius. We have to regret the loss of the commentary upon him by Aristophanes of Byzantium.—The latest and best editions of Hesiod are, that of Dindorf, *Lips.*, 1825, 8vo, and that of Göttling (in the Bibliotheca Græca), *Gothæ et Erford.*, 1831, 8vo. (*Müller's Hist. Lit. Gr.—Libr. Us. Knowl.*, p. 77, *seqq.*)

Hesiŏne, a daughter of Laomedon, king of Troy, by Strymno (called also Placia or Leucippe), daughter of the river-god Scamander. When Apollo and Neptune, after having erected the walls of Troy, had been refused by Laomedon the stipulated remuneration, Apollo wreaked his vengeance by the infliction of a pestilence; and Neptune sent a sea-monster which ravaged the coasts of the country, making its appearance with every full tide. The oracle being consulted, declared that there would be no deliverance from these calamities, until Laomedon should expose his own daughter Hesione as a prey to the monster. The monarch accordingly exposed her, having attached her person to the rocks on the seashore. Hercules, while returning in his vessel from the Euxine, with the girdle of the Amazon, saw the princess in this situation, and offered to deliver her if Laomedon would give him the mares which Jupiter had presented to Tros in exchange for his son Ganymedes. Laomedon assented, and Hercules slew the monster and delivered Hesione; but the faithless Trojan refused to keep his word, and the hero sailed away, threatening to return and make war on Troy. Some time after this, when Hercules had accomplished all his labours, and had also completed the term of his servitude with Omphale, he resolved to

take his long-threatened vengeance on Laomedon. He accordingly collected a fleet of eighteen fifty-oared vessels (Homer, *Il.*, 5, 641, says six), manned by a valiant band of volunteer warriors, and, sailing to Ilium, took the city, having been powerfully aided by his friend and follower Telamon. Hercules slew with his arrows Laomedon and all his sons except Podarces, who had advised his father to give the stipulated reward to the hero for the destruction of the monster. He then gave Hesione to Telamon as a reward of his valour, and allowed her to choose one among the captives to be set at liberty. When she had fixed upon her brother Podarces, Hercules replied that he must first be made a slave, and then she might give something for him and redeem him. She took her golden veil off her head, and with it bought him, and hence he was afterward named Priamus (*Purchased*) instead of Podarces (*Swift-foot*). Hesione was taken to Greece by Telamon, where she became the mother of Teucer. (*Apollod.*, 2, 5, 9, *seqq.*—*Id.*, 2, 6, 4.—*Keightley's Mythology*, p. 359, 365.)

HESPERIA, a name applied by the poets to Italy, as lying to the west of Greece. It is of Greek origin (Ἑσπερία), and is derived from ἑσπέρα, "*evening*," so that *Hesperia* properly means "the evening-land," i. e., the western region. (*Virg.*, *Æn.*, 1, 530.—*Id. ib.*, 569.—*Ovid*, *Met.*, 2, 458.—*Lucan*, 1, 224.) It is also, though less frequently, applied to Spain, as lying west of Italy. (*Horat.*, *Od.*, 1, 36, 4.—*Lucan*, 4, 14.)

HESPERIDES, or "the Western Maidens," three celebrated nymphs, whose genealogy is differently given by various writers. According to Hesiod (*Theog.*, 215), they were the daughters of Night, without a father. Diodorus, on the other hand, makes them to have had for their parents Atlas and Hesperis daughter of Hesperus (*Diod. Sic.*, 4, 27), an account which is followed by Milton in his Comus (v. 981). Others, however, to assimilate them to their neighbours the Graiæ and Gorgons, call the Hesperides the offspring of Phorcys and Ceto. (*Schol. ad Apoll. Rh.*, 4, 1399.) Apollonius gives their names as Ægle, Hespera, and Erytheïs (4, 1427), while Apollodorus, who increases the number to four, calls them Ægle, Erythea, Hestia, and Arethusa. (*Apollod.*, 2, 5, 11.) Hesiod makes them to have dwelt "beyond the bright ocean," opposite to where Atlas stood supporting the heavens (*Theog.*, 518), and when Atlas had been fixed as a mountain in the extremity of Libya, the dwelling of the Hesperides was usually placed in his vicinity, though some set it in the country of the Hyperboreans. (*Apollod.*, *l. c.*)—According to the legend, when the bridal of Jupiter and Juno took place, the different deities came with nuptial presents for the latter, and among them the goddess of Earth, with branches having golden apples growing on them ("*Terram venisse ferentem aurea mala cum ramis.*" *Hygin.*, *Poet. Astron.*, 2, 3.) Juno, greatly admiring these, begged of Earth to plant them in her gardens, which extended as far as Mount Atlas ("*qui erant usque ad Atlantem montem.*" *Hygin.*, *l. c.*) The Hesperides, or daughters of Atlas, were directed to watch these trees; but, as they were somewhat remiss in discharging this duty, and frequently plucked off the apples themselves, Juno sent thither a large serpent to guard the precious fruit. This monster was the offspring of Typhon and Echidna, and had a hundred heads, so that it never slept. (*Hygin.*, *l. c.*) According to Pisander, the name of the reptile was Ladon. (*Schol. ad Apoll. Rh.*, 4, 1396.)—One of the tasks imposed upon Hercules by Eurystheus was to bring him some of this golden fruit. On his way in quest of it, Hercules came to the river Eridanus, and to the nymphs, the daughters of Jupiter and Themis, and inquired of them where the apples were to be obtained. They directed him to Nereus, whom he found asleep; and, in spite of his numerous changes of form, he bound and held him fast until he had mentioned where the golden apples were. Having obtained this information, Hercules went on to Tartessus, and, crossing over to Libya, proceeded on his way until he came to Irassa, near the lake Tritonis, where Antæus reigned. After destroying this opponent (*vid.* Antæus) he visited Egypt, and slew Busiris, the monarch of that land. (*Vid.* Busiris.) He then roamed through Arabia, and after this over the mountains of Libya, which he cleared of savage beasts. Reaching then the eastern course of the ocean, he was accommodated, as in the adventure against Geryon, with the radiant cup of the Sun-god, in which he crossed to the opposite side. He now came to where Prometheus lay chained, and, moved by his entreaties, shot the bird that preyed upon his liver. Prometheus, out of gratitude, warned him not to go himself to take the golden apples, but to send Atlas for them, and, in the mean time, to support the heavens in his stead. The hero did as desired, and Atlas, at his request, went and obtained three apples from the Hesperides; but he said he would take them himself to Eurystheus, and that Hercules might continue to support the heavens. At the suggestion of Prometheus, the hero feigned assent, but begged Atlas to hold the heavens again until he had made a pad (σπείραν) to put on his head. Atlas threw down the apples and resumed his burden, and Hercules picked them up and went his way. (*Pherecyd.*, *ap Schol.*, *l. c.*—*Apollod.*, *l. c.*) Another account, however, made Hercules to have killed the serpent, and to have taken the apples himself. (*Eurip.*, *Herc. Fur.*, 394., *seqq.*—*Apollod.*, *l. c.*) The hero brought the apples to Eurystheus, who returned them to him, and he then gave them to Minerva. The goddess carried them back to the garden of the Hesperides. (*Apollod.*, *l. c.*—*Keightley's Mythology*, p. 251, 361, *seqq.*)—The explanation given to this fable by some of the pragmatisers is dull enough: the Hesperides, say they, were the daughters of Hesperus, a Milesian, who dwelt in Caria. This Hesperus had sheep with very fine fleeces, and so remarkably beautiful in every respect that they were called, by a figure of speech, "*golden.*" Hercules, having chanced to espy these valuable animals, as they were feeding on one occasion near the shore, under the care of a shepherd named Draco (δράκων, "*snake*"), drove them on board of his ship, along with their keeper, Hesperus being dead at the time, and his daughters inheriting his possessions. Now, continue these expounders, since the same word in Greek (μῆλα) means both "*sheep*" and "*apples*," the fable of the golden fruit eventually took its rise! (*Palæphat.*, c. 19.—Compare *Varro*, *R. R.*, 2, 1, 6.—*Diod. Sic.*, 4, 27.)—Dupuis, who makes Hercules to have been the Sun, and refers his twelve labours to the passage of that luminary through the signs of the zodiac, explains the fable of the Hesperides as follows. In the twelfth month, making the first coincide with Leo, the sun enters the sign Cancer. At this period the constellation of Hercules Ingeniculus descends towards the western regions, called Hesperia, followed by the polar dragon, the guardian of the apples of the Hesperides. On the celestial sphere Hercules tramples the dragon under foot, which falls towards him as it sets. Hence the fable. (Compare remarks under the article Hercules.)—The gardens of the Hesperides are placed by those geographical writers who seek to convert a fable into reality, in the neighbourhood of the ancient Berenice, now *Bengazi*, in Cyrenaïca, on the Mediterranean coast of Africa. A modern traveller, Captain Beechey, has given us some curious information on this point. He remarks (p. 316, *seqq.*), that some very singular pits or chasms, of natural formation, were discovered by him in the neighbourhood of *Bengazi*. "They consist of a level surface of excellent soil, several hundred feet in ex-

tent, enclosed within steep, and, for the most part, perpendicular, sides of solid rock, rising sometimes to a height of sixty or seventy feet, or more, before they reach the level of the plain in which they are situated. The soil at the bottom of these chasms appears to have been washed down from the plain above by the heavy rains, and is frequently cultivated by the Arabs; so that a person, in walking over the country where they exist, comes suddenly upon a beautiful orchard or garden, blooming in secret, and in the greatest luxuriance, at a considerable depth beneath his feet, and defended on all sides by walls of solid rock, so as to be at first sight apparently inaccessible. The effect of these secluded little spots, protected, as it were, from the intrusion of mankind, by the steepness and depth of the barriers which enclose them, is singular and pleasing in the extreme; they reminded us of some of those secluded retreats which we read of in fairy legends or tales. It was impossible to walk along the edge of these precipices, looking everywhere for some part less abrupt than the rest, by which we might descend into the gardens beneath, without calling to mind the description given by Scylax of the far-famed gardens of the Hesperides."—It has been supposed by many, and among the rest by Gosselin and Pacho, that the Hesperian gardens of the ancients were nothing more than some of those verdant caves which stud the Libyan desert, and which, from their concealed and inaccessible position, their unknown origin, and their striking contrast to the surrounding waste, might well suggest the idea of a terrestrial paradise, and become the types of the still fairer creations of poetic fable. Possibly, therefore, supposing the fable to rest on a real basis, the first of these Elysian groves may have been at the extremity of Cyrenaïca mentioned by Beechey, and the original idea of the legend may have been taken from a subterranean garden of the above description.—The garden of the Hesperides is stated by Scylax (p. 46) to have been an enclosed spot of ten stadia each way, filled with thickly-planted fruit-trees of various kinds, and inaccessible on all sides. It was situated at six hundred and twenty stadia (fifty geographical miles) from the port of Barce; and this agrees precisely with that of the place described by Captain Beechey from Ptolemata. The testimony of Pliny (5, 5) is very decided in fixing the site of the Hesperides in the neighbourhood of Berenice. "Not far from the city" (Berenice), "is the river Lethon, and the sacred grove where the gardens of the Hesperides are said to be situated. We do not mean," remarks Captain B., "to point out any *one* of these subterranean gardens as that which is described in the passage above quoted from Scylax; for we know of no one which will correspond, in point of extent, to the garden which that author has mentioned. All those which we saw were considerably less than the fifth of a mile in diameter (the measurement given by Scylax); and the places of this nature which would best agree with the dimensions, are now filled with water sufficiently fresh to be drinkable, and take the form of romantic little lakes. Scarcely any two of the gardens we met with were, however, of the same depth or extent; and we have no reason to conclude that, because we saw none which were large enough to be fixed upon for the garden of the Hesperides, there is therefore no place of the dimensions required; particularly as the singular formation alluded to continues to the foot of the Cyrenaic chain, which is fourteen miles distant in the nearest parts from Berenice." (Compare *Edinb. Rev.*, n. 95, p. 228.)

Hesperidum Insulæ, are generally thought to correspond with the *Cape de Verd* islands; but, as these are too far from the coast, they possibly may have been rather the small islands called *Bissagos*, lying a little above *Sierra Leone*. In these, some place the gardens of the Hesperides, which others will have to be on the Continent. Consult remarks under the preceding article.

Hesperis, I. daughter of Hesperus. She married Atlas, her father's brother, and became mother of the Hesperides, according to one legend. (*Diod. Sic.*, 4, 27.)—II. A city of Cyrenaïca. (*Vid.* Berenice IX.)

Hesperium Cornu (Ἑσπερίου κέρας), a promontory on the western coast of Africa; according to Mannert, the present Cape *Verd*. It is mentioned in the periplus of Hanno. Rennell, however, makes the Western Horn to have been a bay and not a promontory, and identifies it with the modern bay or gulf of *Bissago*. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 531.—*Rennell, Geogr. of Herod.*, vol. 2, p. 424.)

Hesperius Sinus, a bay on the western coast of Africa, and now the bay or gulf of *Bissago*. Consult preceding article.

Hesperus, I. son of Iapetus and Asia, and brother of Atlas. He became the father of Hesperis, who married her uncle Atlas, from which union, according to one account, sprang the Hesperides. Hesperus, like Atlas, was fabled by some to have been a great astronomer, and, when ascending Mount Atlas, on one occasion, for the purpose of making his observations, was blown away by a tempest and no more seen. Divine honours were accordingly rendered to him, and the evening star was called after his name. (*Diod. Sic.*, 3, 59.) By some he is termed the son of Atlas, as, for example, by Diodorus in the passage just cited; and yet the same writer, with the contradiction that usually marks ancient fables, elsewhere calls him the brother of Atlas (4, 27.—Consult *Wesseling, ad Diod. Sic.*, 3, 59).—Another version of the story makes Hesperus to have been the son of Aurora and Cephalus, and so remarkable for beauty as to have contested the palm with Venus, from which circumstance the beautiful star of eve was called after him, and the name of Venus was also given to the same planet. (*Hygin., Poet. Astron.*, 2, 42.—*Eratosth., Catast.*, c. 44.)—II. A name given to the star of evening. (Consult preceding article.) The same planet, when it appeared as the morning star, was called *Phosphorus* (Φωσφόρος) and *Lucifer*, both appellations meaning "the bearer of light." (*Hygin., l. c.*—*Catull.*, 62, 34, *seqq.*—*Serv., ad Virg., Georg.*, 1, 250.—*Id., ad Virg., Æn.*, 8, 590.—*Muncker, ad Hygin., fab.*, 65.—*Van Staveren, ad eund. loc.*) Pythagoras is said to have first pointed out the identity of Hesperus and Lucifer. (*Menag., ad Diog. Laert.*, 8, 14.)—Radloff has written a curious work on the planets Hesperus and Phaëthon, and on their having been respectively *shattered* by coming in collision with some comet or other heavenly body. He makes the present planet Venus to be but a portion of the original star, and among other learned and curious arguments in support of his singular position, refers to the well-known passage of Scripture as illustrating the tradition of the great event: "How art thou fallen, Lucifer, star of the morning!" (*Radloff, Zertrümmerung der grossen Planeten Hesperus und Phaëthon, Berlin*, 1823.)

Hesus, a deity among the Gauls, the same as the Mars of the Romans. (*Lucan*, 1, 445.) Lactantius (*Div. Inst.*, 1, 21) writes the name *Heusus*. Compare the *Hu-Cadarn* ("Hu the powerful") in the traditions and ballads of the Welsh. The god Hesus or Heusus, in the polytheism of Gaul, was probably an intercalation of the Druids. (Consult remarks under the article Gallia, p. 534, col. 2.)

Hesychius, I. an Egyptian bishop, mentioned by St. Jerome as having published a critical edition of the Septuagint in the third century. It was introduced into the churches of this country; and Jerome usually cites it under the title of *Exemplar Alexandrinum*.—II. A lexicographer of Alexandrea, who lived, according to the common opinion, towards the close of the fourth century. The question still remains undecided

whether the glossary which has reached us under the name of this writer be really his, or whether it be not merely an abridgment of his work. What has inclined some to favour the latter opinion is the circumstance of the citations being omitted. Others think, and with some appearance of reason, that this lexicon was originally a small volume, and that the numerous biblical glosses which are at present found in it have been intercalated by the copyists, who have taken the remarks made in the margin by the possessors of manuscripts for portions of the text itself. However this may be, the work of Hesychius is very important towards acquiring a full knowledge of the Greek language. It has preserved for us a large number of passages from poets, orators, historians, and physicians, whose works are lost. Hesychius explains, moreover, various words that depart from the ordinary usage of the Greek tongue, as well as terms used in sacrifices, gymnastic encounters, &c. And yet it must be acknowledged that his text is in a most corrupt state, and that when he is a solitary witness his testimony ought to be received with caution. (*Mus. Crit.*, vol. 1, p. 503.) The work, in fact, has all the appearance of rough notes, put down in the course of reading, rather than of a finished production. It was not known until the sixteenth century. Only one MS., in the library of St. Mark, at Venice, is said to be preserved, and that is full of abbreviations, and has many erasures; which accounts for the great corruption of the text, in spite of the labours of many able editors. It appears, however, that in the seventeenth century there existed a second manuscript in the Florence library. (*Ebert's Bibliogr. Lexicon*, vol. 1, p. 772.)—The best edition of Hesychius is that of Alberti, completed by Ruhnken, *Lugd. Bat.*, 1746–1776, 2 vols. fol. It is to be regretted, however, that Alberti could not avail himself of the valuable MS. notes of Bentley on this lexicographer.—The *editio princeps* of Hesychius was published by the elder Aldus, *Venice*, 1514, fol., under the care of Marcus Musurus. The manuscript followed was the Venice one. This, however, being, as we have already remarked, very difficult to decipher, and in other respects extremely inaccurate, Musurus took great pains to correct and restore it. This is often done with intelligence and success; but often also he deceives himself in his corrections, and in general treats his original in too arbitrary a manner. Schow, of Copenhagen, being at Venice, collated the manuscript with the edition of Alberti, and took note of all the variations. He published this collation at Leipsic, 1792, 8vo, under the title, "*Hesychii Lexicon ex cod. Ms. bibliothecæ S. Marci restitutum, et ab omnibus Musuri correctionibus repurgatum.*" By the help of this volume, the possessor of any edition of Hesychius, for they are all based upon this manuscript, can make the necessary corrections. The glosses, taken from the Scriptures, that are found in Hesychius, were collected and published by J. C. G. Ernesti, *Lips.*, 1785, 8vo. We may regard as the second volume of this production the work published by Ernesti in 1786, 8vo, under the title, "*Suidæ et Phavorini Glossæ sacræ*," in which are found two hundred and twenty-nine glosses of Hesychius, forgotten in the first volume. To this may be joined the work of Schleusner, *Observat. in Suid. et Hesych.*, *Wittemb.*, 1810, 4to. Among the subsidiary works that illustrate Hesychius, may be mentioned Toup's Emendations (*Toupii Emendationes in Suidam et Hesychium*, *Oxon.*, 1790, 4 vols. 8vo), and the Dissertation of Ranke (*De Lexici Hesychiani vera origine et genuina forma commentatio*, *Lips.*, 1831, 8vo).—III. A native of Miletus, surnamed, by reason of the office with which he was invested, *Illustris* ("Illustrious"). He is supposed to have lived under the emperors Justin and Justinian, and was the author of a chronicle (Ἱστοριῶν ὡς ἐν συνόψει κοσμικῆς ἱστορίας), from Belus king of Assyria to the end of the reign of Anastasius I. This work, embracing the history of 1190 years, was divided into six sections or epochs (τμήματα), viz., 1. Events anterior to the Trojan war. 2. From this latter period to the building of Rome. 3. From the building of Rome to the abolition of royalty in that city. 4. From the latter period to the death of Julius Cæsar. 5. From the death of Cæsar to the reign of Constantine the Great. 6. From the latter period to the death of Anastasius I. The last section, of which we have a valuable fragment remaining, entitled Πάτρια Κωνσταντινουπόλεως ("Of the origin of Constantinople"), served as an aid to George Codinus in his description of this city. Hesychius also composed Memoirs on the reign of Justinian the elder (Ἑτέρα βίβλος, ἐν ᾗ περιέχεται τὰ Ἰουστίνου πραχθέντα). This work has entirely perished. The fragment of Hesychius, mentioned above, has been published under the name of Codinus by Douza, *Heidelb.*, 1596, 8vo. Hesychius also wrote an Onomasticon, or Table of Men distinguished in the various branches of knowledge (Πίναξ τῶν ἐν παιδείᾳ ὀνομαστῶν), of which Suidas professes to have availed himself. We have likewise, under the name of Hesychius, a small work entitled Περὶ τῶν παιδείᾳ διαλαμψάντων σοφῶν, "Of Philosophers celebrated for their learning." It is nothing more than a very careless compilation either from Diogenes Laertius, or from the lost Onomasticon of the writer whom we are at present considering. It contains, however, some things which are not found elsewhere, and this serves to stamp a certain value on the work. The latest and best edition of these two works is that of Orellius, *Lips.*, 1820, 8vo.—IV. A native of Jerusalem, who died about 428 A.D. He was a priest, and wrote an ecclesiastical history, which is lost.—V. This name was also borne by many other ecclesiastics, among whom are reckoned several martyrs. (Consult *Fabricius, Bibl. Græc.*, lib. 5, c. 5, and the *Prolegomena* to Alberti's edition of the Lexicon of Hesychius.)

Hetruria (more commonly Etruria), a celebrated country of Italy, lying to the west and north of the Tiber. Of all the nations of Italy, none appear to have such claims on our notice as that of the Etrurians. The origin of this nation, however, was involved in a degree of uncertainty at the time when the earliest of our ancient historians wrote, which was hardly to have been expected, considering their extended dominion, their immemorial possession of an alphabet, the existence among them of a sacerdotal caste, and their acknowledged superiority in civilization to all their European contemporaries except the Greeks. Their subsequent history is chiefly known from their connexion with other nations; for, never having cultivated their language so as to attain to the possession of a literature, their writings have long since perished; and what they recorded on brass or marble is far less intelligible than the hieroglyphics of Egypt. Even in ancient times it was a disputed question whether the Etrurians were Pelasgi from Greece, or Lydians from Asia, or indigenous in Italy. According to Herodotus (1, 94), the Lydians ought to be considered as the parent stock of the Etrurian nation. The former had a tradition among them, that a great famine arose in Lydia during the reign of Atys, one of their earliest kings. When it had lasted for several years, it was at length determined that the nation should divide itself into two parts, under the respective command of Lydus and Tyrrhenus, the two sons of Atys, one of which was to migrate, and the other to remain in Lydia. It fell to the lot of Tyrrhenus to abandon Lydia with the people under his charge. He accordingly equipped a fleet at Smyrna, and set sail in quest of a country to settle in; when, after passing by various countries and nations, he finally arrived among the Umbri, in Italy, where he founded several cities, which the people, who, from

ium, were called Tyrrhenians, occupied up to the time of Herodotus. If we divest the Lydian tradition of some marvellous circumstances which are attached to it, particularly those that relate to the famine, which may be fairly charged to Oriental hyperbole, there still remains the record of an important event, which, considering the character of the historian who has handed it down to us, and the geographical information he possessed, is certainly entitled to our attention if it does not recommend itself to our belief. The greatest argument, however, in favour of this tradition, must be allowed to consist in the weight of testimony which can be collected in support of it from the writers of antiquity, especially those of Rome, who, with few exceptions, seem to concur in admitting the fact of the Lydian colony. (Consult *Virg.*, *Æn.*, 8, 479, *et pass.*—*Catull.*, 31, 13.—*Horat.*, *Sat.*, 1, 6.—*Stat. Silv.*, 1, 2.—*Id.*, 4, 4.—*Senec.*, *ad Helv.*—*Justin*, 20, 1.—*Val. Max.*, 2, 4.—*Plut.*, *Vit. Rom.*—*Pliny*, 3, 5.) —Strabo, who has entered more fully into the discussion of the Tyrrhenian origin, does not seem to entertain any doubt of the event which we are now considering, and he quotes Anticlides, an historian of some authority, who reports that the first Pelasgi settled in the islands of Imbros and Lemnos, and that some of them sailed with Tyrrhenus, the son of Atys, to Italy. (*Strabo*, 219.) In short, the presumption would appear so strong in favour of this popular account of the origin of the Tyrrheni, that we might consider the question to be decided, were not our attention called to the opposite side by some weighty objections, advanced long since by Dionysius of Halicarnassus, and farther strongly urged by some modern critics of great reputation and learning. Dionysius seems to stand alone among the writers of antiquity as invalidating the facts recorded by Herodotus; and though his own explanation of the origin of the Tyrrhenians is evidently inconsistent and unsatisfactory, still it must be owned that his arguments tend greatly to discredit the colony of the Lydian Tyrrhenus. He maintains, in the first place, that it is fabulous, from the silence on so important an event of Xanthus the historian of Lydia, a writer of great research and authority, and more ancient than Herodotus. Xanthus acknowledges no Lydian prince of the name of Tyrrhenus; the sons of Atys, according to him, were Lydus and Torybus, who both remained in Asia. Again, Dionysius asserts that there was no resemblance to be discovered either in the religion, customs, or language of the Lydians and Tuscans; and, lastly, from the discrepance to be observed in the various statements of the genealogy of Tyrrhenus and the period of his migration, he feels justified in rejecting that event as a mere fiction. (*Ant. Rom.*, 1, 30.) The advocates of Herodotus, however, have not been intimidated by these arguments, but have endeavoured to prove their insufficiency. Among these may be reckoned Ryckius (*de primis Italiæ colonis*, c. 6); Bishop Cumberland (*Connexion of the Greek and Roman Antiquities. Tract.* 7, c. 2); Dempster (*Etrur. Regal.*, 1, 4); Larcher (*Hist. d'Herod.*, vol. 1, *p.*); and Lanzi (*Saggio*, &c., vol. 2, p. 102). On the other hand, the reasons advanced by the Greek historian have appeared convincing to some eminent critics, such as Cluverius (*Ital. Antiq.*, vol. 1, lib. 1, c. 1); Freret (*Mem. de l'Acad.*, vol. 18, p. 97); and Heyne (*Comment.*, *&c.*, *Nov. Soc. Gott.*, vol. 3, p. 39); who have, besides, added other objections to those already started. At length, in 1826, the Academy of Sciences at Berlin, by proposing the Etruscans as the subject of a prize essay, showed their opinion that the time was come when the scattered notices of the ancient writers should be combined with the discoveries in Etruscan antiquities which the last century brought to light, and the historical truth separated from the mass of contradictory theories beneath which successive writers had buried it. Professor K. O. Müller, whose essay obtained the prize, had already distinguished himself by his *Orchomenus und die Minyer* ("Orchomenus and the Minyans"), and *Dorier* ("The Dorians"), two works in which an extraordinary extent of reading in archæology and ancient literature is united to great sagacity in reconstructing from its fragments the ruined edifice of early Greek history. The dissertation on the Etrurians forms in every respect a suitable accompaniment to these.—We have already remarked, that even in ancient times it was a disputed question, whether the Etruscans were Pelasgi from Greece, or Lydians from Asia, or indigenous in Italy; and that the moderns had added more than an equal number to the hypotheses of the ancients. Thus some have supposed that the Etrurians might be descended from the Egyptians (*Bonarotti, ad Monum.*); others, from the Canaanites (*Maffei, Ragion. delli Itali primitivi*, p. 218, *seqq.*—*Mazocchi, Comment. in Tab. Heracl.*, p. 15, &c.); others, from the Phœnicians (*Swinton, de Ling. Etruriæ regalis Vernacula, Oxon.*, 1738); others again contended for their Celtic origin (*Pelloutier, Hist. des Celtes*, lib. 1, p. 178.—*Bardetti, dei primi abit. d'Ital.*, vol. 1). Freret ascribed it to the Raeti (*Mem. de l'Acad.*, &c., vol. 18); Hervas to the ancient Cantabri (*Idea del Universo*, vol. 17, c. 4); while some again gave up all hope of arriving at any certain conclusion in this puzzling question, and seemed to consider it as one of those historical problems which must for ever remain without a solution. Müller's theory appears ingenious and plausible. He admits a primitive population of Etruria, whom he calls, after Dionysius, the *Rasenæ*, on whose origin he does not decide, but thinks there are grounds for assuming, that these were mingled with a body of Pelasgian colonists from the coast of Lydia. We find in Greece a people bearing the name of Pelasgian Tyrrheni, driven from Bœotia by the Dorian migration, appearing as fugitives in Athens, and thence betaking themselves to Lemnos, Imbros, and Samothrace, where, as well as on Mount Athos, they remained in the historic times. The name Tyrrhenian is applied to the Etrurians in Hesiod (*Theog.*, 1015), and, in the Homeric hymn to Bacchus, to this people of the Ægean. That they were not the Tyrrhenians of Italy by whom the god was carried off is evident; the pirates intended to carry him to Egypt or to Cyprus, not to Italy; and from other sources it appears that the mythus was a Naxian legend. Ovid (*Met.*, 3, 577, *seqq.*) relates it at great length, and represents the Tyrrhenians as Mæonians. Now, on the coast of Mæonia or Lydia there was a place named Τύρρα, from which Müller deduces the name Tyrrhenian; in all probability radically the same with Torrhebian, the name borne by the southern district of Lydia. He is inclined, however, to consider the people, to whom, from their occupation of Τύρρα, the name Tyrrhenian was given, not as Lydians, but as Pelasgians, who settled for a time on this part of the coast, and having thence acquired their name, and made it notorious by their piracies in the Ægean, migrated first to the Malean promontory, and then to Etruria. In deriving them, however, immediately from the Pelasgians who came from Attica to Lemnos and Imbros, and thence to Lydia, he seems to embarrass his hypothesis with an unnecessary difficulty. He himself makes the worship of the phallic Hermes to be characteristic of the Pelasgi in Attica and the islands; yet of this he admits that hardly a trace is to be found in the Etrurian religion. It is remarkable how late is the application of the name Pelasgian to the Tyrrhenians. Herodotus not only never calls them so, but even by referring to the Crestonians, who live *above the Tyrrhenians*, for a proof of what the Pelasgic language was, he seems to imply that the Tyrrhenians themselves were, in his view, not Pelasgians; else why not take them at once for his illustration? No

ancient author describes the Tyrrhenians of Lydia as Pelasgians from Attica and the islands. The genealogy of Herodotus from the Lydian authors makes Tyrrhenus a son of Atys, king of Lydia; in that given in Dionysius without the author's name, Lydus and Tyrrhenus are brothers; in that of Xanthus the brothers are called Lydus and Torybus or Torrhubus, i. e., according to Müller, Tyrrhenus. Whichever of these we argue from, it appears very improbable that the lineage of a band of Pelasgian pirates, who had settled on the coasts of Lydia, should have been carried up to the ancient kings or gods of the country; and that, too, not by the Greeks, but by the Lydians themselves. We cannot, therefore, avoid the conclusion, that the Tyrrhenians were much more intimately connected with the Lydian population than Müller's account of them supposes. Niebuhr makes the Mœonians (the Homeric name for the Lydians) to be Pelasgians, arguing from the name of their stronghold, Larissa, which is found in all countries occupied by Pelasgians; Müller represents them as wholly different, alleging that no ancient author calls the Mœonians Pelasgians. This is true; but they make the Tyrrhenians Mœonians and also Pelasgians, and therefore imply, though they do not assert, the identity of the people who bore these three names. The whole coast of Asia Minor appears to have been occupied by the Pelasgi, or nations differing from them only in name. Menecrates (*ap. Strab.*, 571) related, that the Pelasgi had occupied the whole of Ionia, from Mycale northward, and the adjacent islands; the Carians, the Leleges, and the Caucones, the Trojans, and Mysians, were of the same race, and also allied to the Lydians, as appears from the genealogy given by Herodotus (1, 171). The Greeks themselves attribute the Pelasgic population of Asia Minor to colonies sent from Greece or from the islands; but their accounts of colonies before the Homeric age, being founded on no contemporary authority, must generally be regarded as historical hypotheses, chiefly grounded upon similarity of names, which may often be more rationally explained from other causes. It is, however, by no means probable that the Lydians were wholly a Pelasgic people. The phenomena of the history of Asia Minor are most easily solved by the supposition that a nation of Syrian origin was mingled in its two principal districts, Lydia and Phrygia, with another nearly allied to the Greeks. The Mosaic genealogy of nations (*Gen.*, 10, 22) assigns a Semitic origin to the Lydians; while it refers most of the tribes of Asia Minor, along with the Greeks, to the stock of Japheth. The mythology of Lydia, the basis, as usual, of its dynasties of kings, betrays its Syrian as well as Grecian affinities. Their deities Ἄττης or Ἄτυς (the same as Πάπας, *Hes.*), and Mã, father and mother, have probably given their name to the Atyades and the Mœonians; and their worship is clearly the same with that of the Syrian goddess, who was variously denominated Atargatis, Derceto, Semiramis, Rhea, Juno, and Venus. The chief seat of her worship at Hierapolis, was the resort of the people of Asia Minor; and Ascalon, in Phœnicia, appears to have been considered as a colony of the Lydians (*Steph. Byz., s. v.*) for no other reason than that the traditions of the great goddess were in a peculiar manner connected with this place. In the list of the kings of Troy, whose names are generally of Grecian etymology, the Oriental name of Assaracus points to a mixture of Oriental mythology; and this remark is still more applicable to the genealogy of the Heraclid kings of Lydia, in which Greek and Assyrian personages are so strongly mixed, Hercules, Alcæus, Belus, Ninus, Agron. (*Herod.*, 1, 7.) If, then, the Lydians were a people partly Asiatic, partly allied to the Greeks, there is really no contradiction between those historians who call the Tyrrhenians Lydians, and those who speak of Tyrrhenian-Pelasgians. The settlement of the Tyrrhenians at Males, on their progress from Lydia to Italy, rests on very slight grounds. A passage, namely, in the commentator Lactantius or Lutatius on Statius (*Theb.*, 4, 224), who calls the inventor of the Tyrrhenian trumpet Maleus; but the resemblance between the Tuscan and the Lydian or Phrygian music, really adds considerable weight to the other arguments in favour of the Oriental colonization of Etruria. The musical instrument of the Greeks, in the heroic and Homeric age, was the lyre; the flute was unknown, or, at least, not in use. It has been long since remarked that Homer mentions the αὐλός only in two passages (*Il.*, 10, 13; 18, 495). In the first of these he is describing the nightly noise of the *Trojan* camp, and the Villoison scholiast observes, that these instruments were known only to the Barbarians. This observation, though limited, is not contradicted by the other passage, in which youths are represented as dancing at a wedding to the sound of *lyres and flutes*. To say nothing of the suspicions which have been entertained, that the description of the shield of Achilles, of which this is a part, is not of the same age with the rest of the Iliad, it is very possible that the Greeks of Ionia may have employed the flute-players of Lydia or Phrygia at their festivities; or, should it be supposed that in the days of Homer the use of the flute was familiar to the Ionians themselves, the entire absence of all mention of it in the Odyssey shows that in Greece itself it had not yet been introduced. It came in there along with the worship of Bacchus, which, whatever may have been its remoter origin, certainly passed from Lydia and Phrygia to Thrace, and thence into southern Greece, devouring with its stormy music the feebler notes of the lyre. The double flute, of which the left hand played a treble to the bass of the right hand, is mentioned by Herodotus (1, 7) under the name of αὐλὸς ἀνδρεῖος and γυναικεῖος, as used by the Lydians in war. Now the double flute, as we know both from ancient authors and from monuments (*Inghirami, Monumenti Etruschi*, pt. 3, pl. 20; pt. 2, pl. 96), was in use among the Etrurians; and the Romans not only borrowed their flute-music from them, but generally employed at sacrifices and festive dances a Tuscan flute-player. (Compare *Virg., Georg.*, 2, 193. —*Ovid, A. A.*, 1, 111.) It is very improbable that such a coincidence between the Etruscan and Asiatic customs should be accidental; and no more probable explanation of it can be given than that the Tyrrhenians were really a colony of Pelasgi from Lydia. They were probably not numerous, compared with the Rasena, whom they found in possession of the country; and hence, though some of their arts were communicated to the nation among whom they settled, they were soon so completely absorbed in it, that the language of Etruria bore no traces either of a Greek or a Lydian mixture. The adoption of a story of a Lydian origin by no means requires that we should reject the accounts of migrations of Pelasgi from Thessaly, and from the opposite shore of the Adriatic to the mouths of the Po, which we find in other writers on Etrurian history. Professor Müller thus sums up this part of his researches: "It remains, then, that we regard the Tuscan nation as an original and peculiar people of Italy; their language is widely different from the Greek; the names of their gods are not those which we find among the earliest Greeks whom we call Pelasgi, and which passed from them to the Hellenes; there is much, too, in the doctrine of their priests entirely foreign to the Greek theology. But it appears to have been the fate of this nation, which never displayed any independent civilization, but only adopted that of the Greeks, to have been indebted for its first impulse towards improvement to a Greek, or, at best, half-Greek tribe. The Tuscans themselves, in their native legends, referred their polity and civil-

nation to the maritime town Tarquinii, and the hero Tarchon, both probably only variations of the name Tyrrheni. Here it was that the much-dreaded Pelasgians of Lydia landed and settled, bringing with them the arts they had acquired at home or on their way. For the first time the barbarous land saw men covered with brass array themselves for battle to the sound of the trumpet; here first they heard the loud sound of the Lydo-Phrygian flute accompanying the sacrifice, and perhaps witnessed for the first time the rapid course of the fifty-oared ship. As the legend, in its propagation from mouth to mouth, swells beyond all bounds, the whole glory of the Tuscan name, even that which did not properly belong to the colonists, attached itself to the name of Tarchon, the disciple of Tages, as the author of a new and better era in the history of Etruria. The neighbouring Umbrians and Latins named the nation, which from this time began to increase and diffuse itself, not from the primitive inhabitants, but from these new settlers. For since, in the Eugubine tables, *Trusce* occurs along with *Tuscom* and *Tuscer*, it is impossible not to conclude, that from the root TUR have been formed *Trusicus*, *Truscus*, *Tuscus*; as from the root OP, *Opscus* and *Oscus*; so that Τυῤῥηνοί or Τυρσηνοί, and *Tusci*, are only the Asiatic and Italic forms of one and the same name." (*Etrusker*, vol. 1, p. 100.) The time of such a colonization can, of course, only be fixed by approximation. Müller supposes it to have coincided with the Ionic migration, and to have been occasioned by it. The Umbrians were powerful in the land of which the new colonists took possession, and long wars must have been carried on with them before they were dispossessed of the three hundred towns which Pliny (3, 19) says they once held in the country afterward called Etruria. To the south the Etrurians extended themselves to the banks of the Tiber, and even beyond it into Latium, as the name of Tusculum proves. According to their own traditions, the same Tarchon who founded the twelve cities of Etruria led a colony across the Apennines and founded twelve other cities. Of such a tradition, the historian can receive no more than the fact, that Etruria, in the valley of the Po, was colonized from the southern Etruria. Bologna, anciently Felsina, which stands where the Apennines descend into the fertile plains which border the Po, was probably the first of these colonies, as it is called by Pliny (3, 20), "*princeps quondam Etruriæ*:" the names of most of the others are uncertain. A stone, with an Etruscan inscription, has been found (*Lanzi*, vol. 2, p. 649) as far to the westward as Alessandria. Atria and Spina, near the mouth of the Po, were certainly Tuscan cities, and very important from their commerce with the Adriatic; but the foundation of both was claimed for the Pelasgians of Thessaly or the followers of Diomede. The same story of twelve colonies is repeated in reference to the settlement of the Etruscans in Campania. Müller supposes these to be really colonies from Etruria, in opposition to the opinion of Niebuhr, who thinks they were founded by Pelasgian Tyrrhenians, confounded with the Etruscans from identity of name. At all events, the amount of Etruscan population in Campania cannot have been great, since the Oscan language, not the Etruscan, prevailed there; and not a single Etruscan inscription has been found in this whole district. This land of luxurious indulgence appears to have exerted its usual influence on the Etruscans, and they yielded the possession of it with little resistance to the Samnites, who poured down from the hills on the fertile plains of Campania. In their Italian settlement, the Tyrrhenians appear to have retained long the practice of piracy, which had made their name notorious in the Grecian seas; indeed, it is sometimes difficult to decide whether the imputation falls on the Etruscans or the Tyrrhenians of the Ægean. Possessing harbours on both seas, they maintained the command of both, and made themselves formidable not only to merchant ships by their corsairs, but to the naval powers by their armaments. To their predominance in the lower sea, Müller attributes the circumstance, that the Greeks, while they had numerous colonies on the eastern and southern coasts of Sicily, had only one, Himera, on the north, as late as the age of Thucydides. Indeed, the dread of the Etruscans long prevented the Greeks from passing the straits of Rhegium with their ships; and it was not till the rise of the naval power of the Phocians that either the Adriatic or Tyrrhene seas were well explored by them. Rivalry soon followed; both nations endeavoured to possess themselves of Corsica; and the Etruscans, being joined by the Carthaginians, fought a desperate battle with their Phocian antagonists, in which victory ultimately sided with the latter. They were equally unfortunate in their naval wars with the Dorians of Cnidos and Rhodes, who had made a settlement on the island of Lipara. In the time of Pausanias, a consecrated offering of the Liparæans was seen at Delphi, made from the spoils of the Tyrrhenians. Another trophy of the victory of the Greeks over them has been brought to light in our own times. In the year 474 B.C., the people of Cumæ, in Campania, being engaged in war with the Tyrrhenians, called in the aid of Hiero, tyrant of Syracuse, by whom they were totally defeated; and Greece, as Pindar says (*Pyth.*, 1, 72), was delivered from slavery. In 1817, a brazen helmet was discovered among the ruins of Olympia, with an inscription to the following effect: "Hiero, son of Dinomeus, and the Syracusans (consecrate) to Jupiter, Tyrrhenian (arms) from Cumæ." Two other helmets without inscriptions, but no doubt part of the same votive offering, were found at the same time. (*Boeckh, Corp. Inscript.*, 1, 34.—*Id. ad Pind.*, vol. 1, p. 224.)—In opposition to the theory of Müller, however, another one has been advocated, with his usual ability and learning, by the celebrated Niebuhr. He makes the name Tyrseni or Tyrrheni, in Italy, to have belonged originally and properly to the Pelasgian population, and the Etruscans to have come in from the Rhetian Alps, and to have conquered the previous inhabitants. These new-comers he makes to have been the *Rasenæ* of Dionysius, whereas Müller, it will be remembered, considers the Rasenæ to have formed the primitive population of the land, and to have been conquered by the Tyrrheni. In reply to the question that very naturally presents itself, why, if the Etruscans were a foreign and distinct race, the Greek writers, nevertheless, invariably called them *Tyrseni*, and Etruria *Tyrsenia*, Niebuhr remarks, that the Etruscans had no more title to the name of Tyrsenians, than the English to that of Britons, or the Spanish Creoles to that of Mexicans or Peruvians: the strange name was acquired in all these cases, according to him, in precisely the same way. The whole theory is undoubtedly a very plausible one; but the difficulties with which it is encumbered are so numerous, that we cannot hesitate to yield an assent to the more rational view taken by Müller of this interesting but difficult subject. (Consult *Niebuhr, Rom. Hist.*, vol. 1, p. 82, *seqq.*, and 89, ed. 2, p. 38 and 108, ed. 3.—*Hist. of Rome*, p. 78, *Libr. Us. Knowl.*)

Domestic Manners, National Character, &c., of the Etrurians.

It is not an easy task to paint the domestic manners and national character of a people who have transmitted no living image of themselves to posterity in literary compositions. The basis of the national prosperity of the Etrurians was agriculture, to which their soil and climate were well adapted, and which has always flourished in Tuscany, when the beneficence of

nature has not been counteracted by misgovernment and absurd legislation. But Etruria was not, like Campania, a land of spontaneous fertility; the industry and ingenuity of man were required to adapt cultivation to the various qualities of the land, and to curb the inundations of the Po in the provinces on the Adriatic. Their primitive manners were simple; the distaff of Tanaquil was long preserved in the temple of Sancus at Rome; and a passage of Juvenal (6, 288) seems to imply, that in domestic industry and virtue there was a close resemblance between the Tuscan and the Roman nations in early times. Their extensive conquests, and bold and skilful navigation, are a sufficient proof of the energy of their national character. But when commerce and conquests in Southern Italy had placed in their reach the means of indulgence, they seized upon them with the avidity of a half-barbarous people: and luxury, instead of being the handmaid of refinement and elegance, ministered to vain splendour and sensual voluptuousness. Diodorus (5, 40) describes, from Posidonius, their tables loaded twice a day (which, to abstemious Greeks, seemed the excess of gluttony), their embroidered draperies, their drinking-vessels of gold and silver, and their hosts of slaves. Athenæus gives much darker shades to his picture of the corruption of manners produced by wealth expended wholly in the gratification of the senses. That the epithets of *pinguis* and *obesus*, which the Romans applied to the Etruscans, were not wholly suggested by national malice, is evident from the recumbent figures on the covers of the sarcophagi. From the Etruscans the Romans borrowed their combats of gladiators. It should seem, however, that the horrible practice of introducing them at banquets belonged chiefly to the Etrurians of Campania, and especially to Capua; the focus of all the vices which spring from luxury, neither softened by humanity nor refined by taste. Of the Etrurian music we have spoken in mentioning the proofs of their Lydian origin. It was almost the only branch of art in which invention is attributed to them by the ancients; and even here the invention related only to the instrument; we read of no *mood* ascribed to them. Their celebrity, both in this and the plastic art, was owing, in a great measure, to their being the neighbours of a people whose genius was so decidedly averse from both as that of the Romans; who, till they became acquainted with the Greeks, derived all the decorative part of their system of public and private life from the Etrurians. We have no historical means of determining whether the Etrurians borrowed from the Greeks their successive improvements in sculpture and statuary, or proceeded in an independent track: the fact which we shall have to produce respecting their alphabet, renders the former supposition more probable. If this communication existed, it was only to a certain point: the Tuscan style in art always bore a resemblance to that of Egypt, and their most perfect works had that rigidity, and want of varied and living expression, which characterized Grecian sculpture before Phidias had fired his imagination with Homer's description of Jupiter and Minerva, or Praxiteles had imbodied in marble his vision of the Queen of Beauty. In all that department of art, or the contrary, in which mechanism without mind may attain perfection, the Etrurians were little inferior to the Greeks themselves. An Athenian poet (*ap. Athen.*, 1, 28) celebrated their works in metal as the best of their kind; alluding probably to their drinking-vessels and lamps, candelabra and tripods. The religion of the Greeks lent a powerful aid in perfecting the plastic art; that of the Etrurians, as far as it was peculiar to them, had nothing to impregnate the native fancy of the artist, or to exalt his conceptions to sublimity. They appear to have held an opinion, which we find both in the Northern and Hindu theology, that the gods themselves were like the system over which they presided, the effects of a power exerted only at long intervals in the production of being, and absorbing into itself all that it had produced, to create again. The symbols of this power were the *Dii involuti* of Etrurian theology, whose names were unknown, and who were not objects of popular worship; of them Jupiter himself asked counsel: the *Dii Consentes*, twelve in number, six of either sex, presided over the existing order of things, and received homage and sacrifice. Their intervention in human affairs was chiefly manifested in omens of impending evil, to be averted by gloomy, and often cruel expiations. If morality may have gained something by the Etrurian religion's having furnished nothing answering to the sportive, but lascivious mythology of the Greeks, poetry and art undoubtedly suffered. The same want of lively and cheerful imagination characterized their doctrine of the immortality of the soul: their subterranean world was a Tartarus without an Elysium. Nowhere was superstition reduced so completely to system. The regions of the heavens were divided and subdivided according to the Etrurian discipline, that every portent might have its accurate interpretation; the phenomena of the atmosphere, especially thunder and lightning, were observed and classed with a minuteness which might have furnished the rudiments of a science, had the observers been philosophers instead of priests; but which, in fact, only augmented the subservience of the multitude to those who claimed the exclusive knowledge of the methods by which the gods might be propitiated. It is unnecessary to say that philosophy, in the Grecian sense of the word, free speculation on man, nature, and providence, combining its results into a system, was unknown in Etruria. Some practical knowledge of the laws of nature cannot be denied to a people who executed such works in architecture and hydraulics as the Etruscans; but we are not aware that the discovery or demonstration of a single scientific truth can be claimed for them. The form of the Etrurian government, in which the same order were both aristocracy and priesthood, effectually prevented the mass of the nation from expending itself in its natural growth. To the *Lucumones*, an hereditary nobility, Tages revealed the religious usages which the people were to observe; and they kept to themselves the knowledge of this system, with the power of applying it as they thought best for perpetuating their own monopoly. In their civil capacity, the Lucumones formed the ruling body in all the cities of Etruria. In earlier times we read of kings, not of the whole country, but of separate states, whose power, no doubt, was greatly narrowed by that of the aristocracy; but they disappear after a time altogether, as from the Grecian and Roman history; while no body corresponding to the *plebs* arose to represent the popular element of the constitution. It is difficult to fix the exact relation of the great body of the ruling caste. Müller inclines to the opinion, that the cultivators of the soil were chiefly bondsmen to the land-owners, as the Penestæ in Thessaly, and the Helots in Sparta. That such a class existed in Etruria is certain; that it includes so large a proportion of the people is not probable; and the only argument adduced in support of it is the very doubtful assumption that the clients at Rome were bondsmen of the patricians. Unquestionably the Etrurian aristocracy kept the lower orders in political subjection, and the nation was thus prevented from rising to that eminence to which it might have attained; but its general prosperity is a proof that the government was not tyrannically exercised. The spirit of democracy appears not even to have stirred, so as to awaken the fears of the ruling caste, and lead them to severity. The insurrections of which we read are especially attributed to the slaves. Etruria was fertile in corn, especially in *spelt*, the *far* or *ador* of the Romans; of which the meal furnished the *puls*,

which was the ancient food of the inhabitants of all this part of Italy; and agriculture formed the most honourable occupation. The iron-mines of Ilva, now Elba, and others on the mainland of Etruria connected with them, furnished a richer supply, and of a purer quality than any other in the ancient world; the same island produced the copper for their coinage, and for their works in brass.

Works of Art, Antiquities, &c., of the Etrurians.

Enough remains of Etruscan art to justify what ancient authors have said of the population, wealth, and luxury of this people. The walls of their cities rarely exhibit that gigantic species of dike-building which has been called the Cyclopean architecture, and which is found in Asia Minor, in the Peloponnesus, and the remains of the ancient towns of Latium and Samnium. Micali considers the walls of Cosa as the only specimen in Etruria of the Cyclopean manner; but if the criterion be the use of polygonal masses of stone without cement, instead of parallelopipedal, the plate (*pl.* 12) which he has given of the gate and wall of Signium (Segni) shows that it partakes of the character of this class. But, in general, they built their walls, as may be seen at Volterra, Populonia, and Rusellæ, of vast blocks of parallelopipedal form, which their own weight retained in their places, without the use of mortar. The gate of Segni, before mentioned, shows something of the earliest attempt at constructing an arch, by the gradual approximation of the stones which form the sides. Etruria does not exhibit any specimens of the mode of building practised in the treasuries of Atreus and Minyas, in which the walls of a circular building converge so as to meet at the top in the form of a beehive. A recent traveller, Della Marmora, has discovered several of this kind in the island of Sardinia. We are indebted for by far the most numerous of our Etruscan antiquities to the care with which this people provided themselves with durable places of sepulture, and their custom of interring with the body various articles of metal and of clay. To the opening of the *hypogea* of Volterra, we owe the revival of this branch of antiquarian lore. Some of these repositories belonged to ancient towns, whose existence might have been unknown but for the necropolis which marks their vicinity. Inghirami has given an interesting account (*Ser.* 4) of two of these; one at Castellaccio, not far from Viterbo, the other at Orchia, about fourteen miles to the southwest of that city. Castellaccio was the Castellum Axium mentioned by Cicero in his oration for Cæcina (c. 7), the site of which Cluverius declared to be unknown. The traces of the walls themselves are very visible in the large oblong blocks of peperino joined without cement, and convex outward, in the usual style of the old Etruscan fortifications. The steep banks of the stream, being composed of a tufo easily wrought, have been hewn out for nearly a mile into grotto-sepulchres, the face of the rock being cut into the representation of a doorway, while the real entrance to the hypogeum is below, and closed with large stones. Examples of this kind of sepulchre are found in Persia, in Palestine, and in Asia Minor (*Walpole's Memoirs*, vol. 1, p. 231; vol. 2, p. 206, 524); but in these the entrance is by the sculptured portal, which in the Etrurian sepulchres served only as an ornament. The architecture of these tombs is evidently of an age when the Greek embellishments had become known in Etruria; but the shortness of the pillars, the length of the intercolumniation, and the heaviness of the upper parts, agree very well with the character which Vitruvius (3, 3) gives to the Tuscan buildings, "*Varicæ, baricephalæ et humiles et latæ.*" As time has not spared a single public edifice of the Etrurians, it is only by means of their sepulchres, or the representations of their buildings in paintings and bas-reliefs, that we can judge what their architecture really was; and even here we find very few traces of it. (*Müller, Etrusker*, vol. 3, p. 24.) It is nearly allied to the Doric, and not properly a distinct order; whether so allied in consequence of the affinity of the Etrurians and Greeks, or borrowed by the former, and varied to adapt it to edifices of wood, as theirs commonly were, appears doubtful. Within these sepulchral chambers were disposed cinerary urns of stone, sometimes ranged around the sides on the ground; sometimes on an amphitheatre of steps; and sometimes in niches, like the Roman columbaria. Instances of bodies interred without burning are very rare. The urns themselves are commonly of tufo or alabaster, and of an oblong form, about two feet in length, and of the same height, including the cover, on which the recumbent figure of the deceased is often carved. In the sepulchres of Volterra, urns of baked earth are very rare, stone being there abundant; in those of Chusium and Montepulciano they are common. The urns of baked clay were meant to contain ashes, and must not be confounded with the *fictile vases* which are very commonly found in the Etrurian sepulchres. As they were first discovered in Etruria, the name of Etruscan was given to them, and continued to be used after it was known that they were found more abundantly in the sepulchres of Magna Græcia, and even in Attica and the islands of the Ægean. That the custom of depositing them in sepulchres, for whatever purpose, was common to Etruria and to the south of Italy, is certain; but there is no reason to suppose that it originated in Etruria, or that those which are found in Campanian or Sicilian sepulchres are of Etrurian manufacture. On the contrary, it is probable that those found in Etruria are the production of Greek artists; their subject, their style of painting and design, are completely Greek; and though the Etruscans have inscribed every other work of art with their own characters, no painted vase has yet been found with any other than a Greek inscription. The single exception found probably at Volterra, and mentioned by Inghirami (*Ser.* 5, *Tab.* 55, *N.* 8), is Greek both in its style and its words. The ancients frequently celebrate the pottery of the Etrurians, but do not attribute to them any particular skill in painting them. The vases of Arretium, so frequently mentioned in the classics, are of quite a different kind from those found in sepulchres; fragments of them abound in the neighbourhood of Arezzo, and Inghirami has engraved some of them. They are of very fine clay, of a bright red colour, and with figures in relief, modelled after Greek patterns probably, but with Latin inscriptions. Statues of the gods in clay, of Tuscan fabric, were the chief ornaments of the Roman temples in the earliest times. (*Juv.*, 11, 115.) Every collection of antiquities contains specimens of what are called Etruscan *pateræ*, very generally found with the urns and vases in the sepulchral chambers. They are shallow disks of brass, frequently without any concavity, but bordered by a rim slightly raised, and having a handle of the same metal. On the disk are generally engraved scenes of mythological and heroic history, with legends in the heroic character; a circumstance which has rendered them peculiarly important to the antiquary for comparing the Etruscan mythology with the Greek. It seems singular that the name of *patera* should ever have been applied to them; far from being suitable for drinking-vessels, they could not even hold the small quantity of wine necessary for a libation; and, wherever a libation is represented on ancient monuments, it is performed with a vessel, comparatively shallow, indeed, as its name implies, but very different from an Etruscan patera, and always without a handle, except in some unskilful restorations. Inghirami, who has published two series of these antiquities, contends at great length against the common name, and calls them *specchi mis-*

tici. That they were really mirrors we have little doubt; Inghirami easily finds a mystical meaning for everything belonging to them. The metal of which they are invariably composed, brass, alludes to the firmament, conceived by the ancients to be a χαλκοβατὲς δῶ, "spread out like a molten mirror" (*Job*, xxvii., 18); their circular form to the perfection of which this figure is an emblem. If they had happened to be oval, he would still have been at no loss, for he explains the usually elliptical forms of the fictile vases as alluding to that deterioration of its nature which the soul undergoes when it enters into union with the body. As many articles of female ornament have been found in sepulchres—fibulæ, hair-bodkins, collars, bracelets—it is an obvious conjecture, that the mirrors were a real part of the toilet of the deceased, consigned to the same grave with her; on the principle that what was most used and valued in life should be the companion in death. Yet to this supposition it is an objection, that the slight convexity which some of them have is on the polished side, a circumstance which, as it would interfere with their use as real mirrors, suggests that they may have been emblematical of the sacerdotal office borne by the female with whom they were interred.

Etrurian Language and Literature.

The literature of the Etrurians presents the singular phenomenon of an alphabet perfectly deciphered, along with a language completely unintelligible. Such a combination is so strange, that we find more than one writer alleging that the language is Greek, and appealing in proof to the alphabet, without suspecting the want of connexion between premises and conclusions. When the Eugubine tables were discovered in 1444, they were supposed to be in the Egyptian character; Reinesius suspected them to be Punic; and, though they gradually acquired the name of Etruscan, the real force of the letters was not discovered till 1732, when Bourguet ascertained it by comparing the two tables which are in the Latin character with one in the Etruscan, which he had happily divined to be nearly equivalent in sense. Gori, a few years later, published his alphabet, which, in all important points, has been confirmed by subsequent inquiries: the great improvement made in it by Lanzi was, that he detected a Σ in the letter M, which till then had been taken for an *m*. The principles of Greek paleography have been lately established, on a more solid basis than before, by Böckh; and by the help of these and the labours of his predecessors, Müller has arrived at the conclusion, that the Etruscan alphabet has not been derived immediately from the Phœnicians, but from the Greeks. Very few forms occur in it which are not found in the early Greek inscriptions: while, on the other hand, it does not contain some of those which the Greeks retained a considerable time after they received them from the Phœnicians; and, again, the Etruscans have some letters which the Greeks added to their Phœnician alphabet. Other Etruscan letters have never yet been found in any Greek inscription, so that it is impossible to point out any specific age or form of the Greek alphabet which the Etruscans may be supposed to have adopted once for all. The Phrygian inscription from the tomb of Midas (*Walpole*, vol. 2, p. 207) bears no closer resemblance to the Etruscan than other very old Greek inscriptions: in the Carian inscription (*Ib.*, p. 530) there are many letters which differ from the Etruscan. The letters B, Γ, Δ do not appear to have had any corresponding sounds in the Etruscan language, and the first and last never occur. Γ is found in the form C, in which it appears on the coins of Magna Græcia. The digamma F occurs both in this form and in that of ⅁, which is found in Greek inscriptions and on coins; they had also for the same sound the character 8, for which a circular square with crossing lines is also used, as in the oldest Greek inscriptions. It is remarkable that the Etruscan F, in proper names, always answers to the Latin V, as Fipi to Vibius, Felethri to Volaterra, Menarfe to Minerva; whence Müller (vol. 2, p. 300) takes occasion to dispute the opinion of Bishop Marsh, that the Latin F represented the digamma, observing that it is only before R that the digamma becomes F. The same character was also used for H and Th. So that there seems in fact to have been one letter for the labial, dental, and guttural aspirate. The vowel O appears to have been unknown to the Tuscan language; for Q they used *chf* and *ef*. Of the Greek forms V and Y, which both occur on early monuments, they have chiefly used the former, but not exclusively. For X they have the form which is frequent in Bœotian inscriptions, resembling an inverted anchor; for Ξ a double cross; †, Z, and the long vowels H and Ω, are unknown to their alphabet. With very few exceptions, their writing is from right to left; and as this mode had been departed from by the Greeks in their earliest extant inscriptions, which may, perhaps, ascend to the fortieth Olympiad (620 B.C.), it seems reasonable to admit that the introduction of writing into Etruria was something earlier. Demaratus, who is said to have brought both painting and letters from Corinth, if really expelled by Cypselus, must have lived about the thirtieth Olympiad. A more recent character, which is commonly found in sepulchral inscriptions, seems to have been introduced about the end of the third century after the building of Rome; at which time, according to Müller (vol. 2, p. 301), the Latin alphabet was also formed; but from the Greek, not from the Etruscan. The Umbrians appear to have adopted the Etruscan alphabet, though their language was essentially different, and more resembling the Oscan than the Latin. The Oscan alphabet also appears to have been borrowed from the Etruscan, not immediately from the Greek. It is difficult to say when the Etruscan character fell into entire disuse; the style of ornament on some of the urns on which it is found refers them to the times of the Roman empire. The language of Etruria never having been polished by the influence of literature (for its histories were probably mere chronicles, and its theological writings, liturgies and manuals of a gloomy superstition), remained harsh to the ear and uncouth to the eye. Such combinations of letters as *cpic*, *svancl*, *thunchulthl* (*Müller*, vol. 2, p. 288), can scarcely have been pronounced at all without the intervention of a short vowel, after the manner of the Oriental languages. In regard to the interpretation of the language, it must be acknowledged, that all the labour which has hitherto been bestowed upon it, though valuable for its collateral results, has been nearly fruitless in respect to its direct object. When Lanzi, abandoning the former method of Oriental and Northern etymology, endeavoured to explain the Etruscan from the Pelasgic, it was natural to expect a more favourable issue: a close affinity, if not identity, of the two nations, was maintained by many of the ancients, and the alphabets were visibly the same. For many years after the appearance of his *Saggio di Lingua Etrusca* (3 vols. 8vo, 1789), his explanations were generally acquiesced in, and made the basis of other etymological speculations. But, when time had been given for examination, it could not but be perceived that his modes of proceeding were too arbitrary to warrant confidence; that he could produce no evidence of the actual existence of many of the words and forms which he supposed to be Greek, in order to identify them with the Etruscan; and that other monuments, discovered since his time, could not be in any way explained by his system. Niebuhr, in his Roman history, avers that, among all the Etruscan words of which explanations have been pretended, only two, *avil ril* ("*vixit annos*"), seem to have been really explained; and of these Müller assures us (vol. 1, p. 64), and apparently with good rea-

von, that *avil* ("*aevum*") signifies, not *vitæ*, but *ætatis*. Müller's observations on this subject are particularly deserving of attention at the present moment, when extravagant expectations appear to be entertained of the enlargement of our historical knowledge by the comparison of languages. "We might give much ampler information, if, after Lanzi's method, we sought in the monuments of the Etruscan language for single sounds resembling the Greek and Latin; and, persuaded that similar sounds must have a similar meaning, endeavoured to explain all that could not be brought to agree by an arbitrary prosthesis, epenthesis, paragoge, and similar cheap expedients. Without blaming the learned Italian, in whose time the most eminent literati had very confused ideas of the formation of language, we may maintain that his leading principle, that analogy is the character only of cultivated languages, and that the ruder any language is, the greater liberty might be taken in the use of it, is entirely false. This may justify us for having paid so little regard to etymologies, which, as they are arbitrary in themselves, suppose an arbitrary character in the language to which they are applied. If we use only genuine monuments, and require a certain evidence for every explanation of a root or a grammatical form, our apparent knowledge of the Etruscan language shrinks almost to nothing. It is not probable that the application of the still existing remains of the languages of the north and northwest of Europe should have those beneficial results for our knowledge of the Etruscan which some appear to anticipate. The Germans and Celts are originally divided from the nations on the Mediterranean by their locality in a very marked manner; they only gradually approach these and come into collision with them; and, even though the languages of both nations may belong to that great family which, from time immemorial, has diffused itself through Europe and Asia, yet they have distinct peculiarities, which we have no reason to believe are found in those of Italy. The fundamental and indelible characteristic of the Celtic languages seems to be, that they mark grammatical forms by aspirations and other changes of the *initial* consonants; a thing not practised in any other European language, but found in all branches of the Celtic, Welsh, Cornish, Gælic, Irish, and *Bas Breton*. This mutability of the consonants is a circumstance which must be perceptible, even in a small number of written remains, and which could not well have escaped us had the Etruscan been the Celtic. The Iberian family, once widely diffused on the shores of the Mediterranean, may have dwelt in close vicinity to the Etruscans; but the remains of its language in the Basque are completely different from those of the rest of Europe, and its grammar shows so little affinity with what we know of the Etruscan as to afford very slight support to the opinion of the affinity of the two nations. What may have been the relation of the Tuscan to the extinct Ligurian, or to the language of those Alpine tribes whose names alone are preserved in history, is a question respecting which we have not even a glimmering of knowledge." (*Müller, Etrusker*, vol. 1, p. 64, *seqq.*—*Edinburgh Review*, vol. 50, p. 372–396.)

HIBERNIA. *Vid.* Ierne.

HIERAPŎLIS, I. a city of Syria near the Euphrates, south of Zeugma. It derived its Greek name (*Holy City*) from the circumstance of the Syrian goddess Atergatis being worshipped there. By the Syrians it was called Bambyce or Mabog. With the introduction of Christianity, its reputation and prosperity of course declined. Constantine, it is true, made it the capital of the newly-erected province of Euphratesia; but this proved of little avail. It suffered much during subsequent reigns from the inroads of the Persians. It is now *Mambedsch* or *Bambig*, a deserted place, with many parts of the ancient wall standing. (*Mannert, Geogr.*, vol. 3, pt. 1, p. 510.)—II. A city in the southwestern angle of Phrygia, near the confines of Lydia, and northwest of Laodicea. This city was celebrated for its warm springs. (*Strabo*, 629.—*Dio Cass.*, 68, 27.—*Pliny*, 5, 32.) The waters of Hierapolis were remarkable for their petrifying or stalactital properties, and Chandler affirms, that a cliff near the ancient town was one entire incrustation. (*Travels in Asia Minor*, p. 287.) Besides this singular property, the waters of this town possessed, in a remarkable degree, that of serving for the purposes of the dyer. (*Strabo*, 630.) It is now called by the Turks *Pambuk-Kalassi*, or the Castle of Cotton, because the neighbouring rocks resemble that substance in their whiteness, a colour produced by the stalactital incrustations already alluded to. (*Chandler*, p. 290. —*Cramer's Asia Minor*, vol. 2, p. 37, *seq.*)

HIERICHUS (gen. *-untis*; in Greek Ἱεριχοῦς, gen. *-οῦντος*.) *Vid.* Jericho.

HIERO, I. succeeded his brother Gelon, as tyrant or ruler of Syracuse, B.C. 478. He committed many acts of violence, encouraged spies, and kept a mercenary guard around his person. He was ambitious of extending his dominion, and his attempts proved successful. After the death of Theron, prince of Agrigentum, Hiero defeated his son Thrasydæus, who was soon after expelled by his countrymen. He took Naxus and Catana, and, having driven away the inhabitants from both towns, he replaced them by Syracusan and Peloponnesian colonists. He changed the name of Catana to Ætna, and he himself assumed the title of Ætnæus (Αἰτναῖος). Having joined his fleet to that of the people of Cumæ, he succeeded in clearing the Tyrrhenian Sea of the Etruscan and other pirates who infested it. His chariots repeatedly won the prize at the Olympic games, and his success on those occasions formed the theme of some of the odes of Pindar, who was his guest and friend. Æschylus, Simonides, Bacchylides, and Epicharmus were also well received at the court of Hiero, who was fond of the society of learned men. Hiero died at Catana, B.C. 476, and was succeeded by his brother Thrasybulus, who had all his faults without any of his good qualities, and was at last driven away by the Syracusans, who restored the government to the commonwealth. (*Diod. Sic.*, 11, 48, *seqq.*) Ælian gives Hiero credit for a much better character than Diodorus; probably because the latter part of his reign, after he had firmly established his authority, was better than the commencement. (*Ælian*, 9, 1.)—II. The second of the name, son of Hierocles, a wealty citizen of Syracuse, and a descendent of Gelon, distinguished himself in early life by his brilliant qualities, and served with distinction also under Pyrrhus in his Sicilian campaigns. After Pyrrhus had suddenly abandoned Sicily, the Syracusans found themselves threatened on one side by the Carthaginians, and on the other by the Mamertines, a band of Campanian mercenaries, who had treacherously taken possession of Messana. The Syracusan troops, being in want of a trusty leader, chose Hiero by acclamation, and the senate and citizens, after some demur, ratified the choice, B.C. 275. After various successful operations against the Mamertines, Hiero returned to Syracuse, where, through the influence of Leptines, his father-in-law, a leading man among the aristocratic party, he was proclaimed king, B.C. 270. Shortly after, the Mamertines at Messana quarrelled with the Carthaginians, who had managed to introduce a garrison into the citadel, and drove them out, upon which the Carthaginians invited Hiero to join his forces to theirs, in order to drive the Mamertines out of Sicily. Hiero having assented, encamped under the walls of Messana on one side, and the Carthaginians fixed their camp on the other, while their squadron guarded the strait. The Mamertines, meanwhile, had applied to the Romans

for assistance, claiming a common origin with them, as being descended from Mars, called Mamers or Mamertus in the Oscan language; and Rome eagerly seized this opportunity of obtaining a footing in Sicily. The consul Appius Claudius marched to Rhegium, and, having contrived to pass the strait in the night unobserved by the Carthaginian cruisers, he surprised Hiero's camp, routed the soldiers, and obliged the monarch himself to seek safety in flight. The consul next attacked the Carthaginian camp with the same success, and this was the beginning of the first Punic War, 265 B.C. In the following year the Romans took Tauromenium and Catana, and advanced to the walls of Syracuse, when Hiero sued for peace, which he obtained on condition of paying 100 talents of silver, and supplying the Roman army with provisions. He punctually fulfilled his engagements, remaining faithful to Rome during the whole of the war, and by his supplies was of great service to the Roman armies, especially during the long sieges of Agrigentum and Lilybœum. Hiero was included in the peace between Rome and Carthage, by which his territories were secured to him, and he remained in friendship with both states. He even assisted Carthage at a very critical moment, by sending her supplies of provisions during the war which she had to sustain against her mercenaries. The period of peace which elapsed between the end of the first and the beginning of the second Punic wars, from 241 to 218 B.C., was most glorious for Hiero, and most prosperous for Syracuse. Commerce and agriculture flourished, and wealth and population increased to an extraordinary degree. Hiero paid particular attention to the administration of the finances, and made wise regulations for the collection of the tithe or tax on land, which remained in force throughout Sicily long after his time, and are mentioned with praise by Cicero as the *Lex Hieronica*. (*Cic. in Verr.*, 2 *et* 3.) Hiero introduced the custom of letting the tax to farm every year by auction. He embellished and strengthened Syracuse, and built large ships, one of which, if we are to trust the account given of it by Athenæus (5, p. 206), was of most extraordinary dimensions and magnificence. This ship he sent as a present to Ptolemy Philadelphus. Archimedes lived under Hiero's reign. When the second Punic war broke out, Hiero continued true to his Roman alliance, and, after the Trasymenian defeat, he sent a fleet to Ostia with provisions and other gifts, and a body of light troops to the assistance of Rome. He lived to see the battle of Cannæ, after which his son Gelon embraced the part of the Carthaginians. Gelon, however, died, not without suspicion of violence, and Hiero himself, being past ninety years of age, ended his days soon after (B.C. 216), leaving the crown to his grandson Hieronymus. With Hiero the prosperity and independence of Syracuse may be said to have expired. (*Liv.*, lib. 22 *et* 23.—*Polyb.*, lib. 7.—*Encycl. Us. Knowl.*, vol. 12, p. 195.)

HIERŎCLES, I. a rhetorician of Alabanda, in Caria, who lived in the beginning of the first century before the Christian era. He excelled in what Cicero termed the Asiatic style of eloquence. (*Cic., de Orat.*, 2, 23.—*Id., Brut.*, c. 95.)—II. A lawyer, who wrote a work on veterinary medicine, addressed to Cassianus Bassus, of which three chapters are preserved in the sixteenth book of the "Geoponica." (*Vid.* Geoponica.)—III. Surnamed the grammarian, for distinction' sake from the philosopher of the same name, a Greek writer supposed to have been contemporary with Justinian, but of whom one thing at least is certain, that he was anterior to the tenth century. He composed, under the title of Συνέκδημος ("Travelling Companion"), a description of the sixty-four provinces that formed the Byzantine empire, and of the nine hundred and thirty-five cities situate in them. The best edition is that of Wesseling, in the Itineraria Veterum Rom., *Amst.*, 1735, 4to.—IV. A new Platonist, who flourished at Alexandrea about the middle of the fifth century. He has left us a commentary "on the Golden Verses of Pythagoras," and a treatise "on Providence, Destiny, and Free-will." The end of Hierocles is to show the agreement which exists in respect of these doctrines between Plato and Aristotle; to refute the systems of Epicurus and the Stoics; to confound those who pretend to read the decrees of destiny in the nativities of men, or who believe that the determinations of Providence may be influenced by enchantments or mystic ceremonies; those, in fine, who have the misfortune to deny an existing Providence. We have only extracts from this latter work made by Photius, and an abridgement by an unknown hand. Stobæus has preserved for us some fragments of a work of Hierocles on the worship of the gods (Πῶς τοῖς Θεοῖς χρηστέον), or, rather, a chapter belonging to some large work which treated of various points of ethics. The same Stobæus has preserved fragments of other productions of Hierocles, "On Justice," "On the Conduct due towards Parents," "On Marriage," "On Fraternal Love," &c. There exists also, under the name of Hierocles, a collection of insipid Facetiæ (Ἀστεῖα), containing an account of the ridiculous actions and sayings of book-learned men and pedants. In all likelihood, however, it was written by some other individual of the same name, and not by the philosopher.—The best edition of the Commentary on the Golden Verses, and of the Fragments, &c., is that of Needham, *Lond.*, 1709, 8vo. The editor, however, has made some rash emendations, which diminish the value of the work. The edition of Pearson, *Lond.*, 1654, 8vo, is also a very good one. The best separate edition of the Commentary is that of Ashton and Warren, *Lond.*, 1742, 8vo, and of the *Facetiæ*, that of Schier, *Lips.*, 1750–1768, 8vo.—V. A prefect of Bithynia, and afterward of Alexandrea, who is said by Lactantius to have been the principal adviser of the persecution of the Christians in the reign of Diocletian. (*Lactant., Inst. Div.*, 5. 2.—*Id., de Morte Persec.*, c. 17.) He also wrote two works against Christianity, entitled Λόγοι φιλαλήθεις πρὸς τοὺς Χριστιανούς ("*Truth-loving words to the Christians*"), in which, according to Lactantius, he endeavoured to show that the Scriptures overthrow themselves by the contradictions with which they abound. He also reviled Paul, and Peter, and the other disciples, as propagators of falsehood. He endeavoured to destroy the effect of our Saviour's miracles, though he did not deny the truth of them; and he aimed to show, that like things, or even greater, had been done by Apollonius of Tyana. (*Lactant., Inst. Div.*, 5, 2, *seq.*)

HIERONĬCA LEX. *Vid.* Hiero II.

HIERONŸMUS, I. grandson of Hiero II., monarch of Syracuse, succeeded him on the throne at the age of fifteen (B.C. 216). He was left by Hiero under the guardianship of several individuals, among whom was Andronorus, his aunt's husband, who, seconded by other courtiers, and with the view of monopolizing the confidence of the young king, indulged him in all his caprices and follies. The court of Syracuse, which, under Hiero, was orderly and respectable, soon became as profligate as it had been under the younger Dionysius. Andronorus persuaded Hieronymus, against the dying injunctions of his grandfather, to forsake the Roman alliance for that of Carthage, and messengers for that purpose were sent to Hannibal in Italy, and also to the senate of Carthage, which gladly agreed to an alliance with Syracuse, in order to effect a diversion against the Romans. War being at length declared by Rome, Hieronymus took the field with 15,000 men; but a conspiracy broke out among the soldiers, and he was murdered after a reign of about thirteen months. On the news of this, a popular insurrection took place at Syracuse; the daughters and

grand-daughters of Hiero were murdered, and royalty was abolished. But the people were distracted by factions, and by the mercenaries in their pay, and revolution succeeded revolution, until two adventurers of Syracusan extraction, but natives of Carthage, who had been sent by Hannibal to keep in countenance the Carthaginian party in Syracuse, became possessed of the chief power, and so provoked the Roman commander Marcellus that he laid siege to and took Syracuse. (*Vid.* Syracuse.—*Diod. Sic., fragm.*, lib. 26, vol. 9, p. 369, *ed. Bip.*—*Liv.*, 24, 4.—*Id.*, 24, 7, *seqq.*)—II. A native of Cardia, in the Thracian Chersonese. He was one of the companions of Alexander the Great, and after his death attached himself to Eumenes. Made prisoner in the battle in which that chieftain was betrayed by his own followers, he was kindly treated by Antigonus, and entered into his service. This prince intrusted him with the government of Cœlesyria and Phœnicia, and charged him with an expedition, the object of which was to seize upon the country around the Lake Asphaltites. The expedition did not succeed, owing to the opposition of the neighbouring Arabs, who supported themselves by vending the bitumen obtained from the lake. After the defeat of Antigonus at the battle of Ipsus, and his death, Hieronymus remained faithful to his son Demetrius. At a later period he entered into the service of Pyrrhus, king of Epirus, and accompanied him in his Italian campaign. He survived this prince, and attained the age of 104 years. The principal work of Hieronymus, and that on which his reputation was founded, was entitled Ἱστορικὰ Ὑπομνήματα ("Historic Memoirs"). In this production he developed the movements which followed the death of Alexander, the cabals and jealousies of the principal officers, the bloody wars to which their ambitious views gave rise, the destruction of the royal house of Macedonia, and the birth of the new monarchies which dismembered the empire of Alexander. The ancients, however, accused him of having been influenced too much by the hatred he bore to Seleucus, Cassander, Ptolemy, but above all to Lysimachus, by whose orders Cardia, his native city, had been destroyed. They charge him also with partiality towards Eumenes, Antigonus, and Pyrrhus. A particular worthy of remark, and one which makes us regret more earnestly the loss of Hieronymus's work, is, that he is the first Greek writer who entered into any details on the origin and antiquities of Rome; the war of Pyrrhus with the republic afforded him probably an occasion for this. Diodorus Siculus derived considerable aid from the commentaries of Hieronymus, as did Plutarch also in his life of Eumenes. (Consult *Recherches sur la vie et sur les ouvrages de Jerome de Cardie, par l'Abbé Sevin.*—*Mem. de l'Acad. des Inscr.*, &c., vol. 18, p. 20.—*Schöll, Hist. Lit. Gr.*, vol. 3, p. 204, *seqq.*)—III. A peripatetic philosopher, born in the island of Rhodes, towards the close of the third century B.C. Cicero praises his ability, but doubts the propriety of his being ranked under the peripatetic sect, since he placed the *summum bonum* in freedom from painful emotion, a doctrine belonging to the Epicurean school. (*Cic., de Fin.*, 5, 5.)—IV. A celebrated father of the church, better known by the English form of his name, St. Jerome, and accounted the most learned of all the Latin fathers. He was born of Christian parents, A.D. 331, on the confines of Pannonia and Dalmatia, at the town of Stridon or Stridonium. His father, who was a man of rank and property, sent him to Rome for education, where he was placed under the grammarian Donatus, known for his commentaries upon Virgil and Terence. He had also masters in rhetoric, Hebrew, and divinity, in which he made a great progress. After travelling through France and Italy, he gave up friends and worldly pursuits to seek retirement in the East, and eventually reached Jerusalem, whence he proceeded to Antioch. Here he endured a severe attack of illness, on his recovery from which he wandered through several towns and districts in search of a retreat to his mind, which he found in a frightful desert of Syria, scarcely inhabited by anything but wild beasts, and a few human beings little less ferocious. He was in his thirty-first year when he entered on this life, in which he spent four years, occupied in an intense study of the Scriptures, until his health began to be affected by this application and ascetic discipline. He then repaired to Antioch, where he was ordained a presbyter in 378 by Paulinus. He soon after visited Constantinople, in order to avail himself of the advice and instruction of Gregory Nazianzen; and, on his return, accompanied Paulinus to Rome, where his merit and learning soon made him known to Pope Damasus, who appointed him his secretary, and also director to the Roman ladies who had devoted themselves to a religious life. During his residence at Rome he lodged at the house of a matron of the name of Paula, a woman of rank and fortune, who afterward followed him with her daughters into the East. This event exposed him to some scandal from his opponents the Origenists, and to more merited censure from the relations and friends of the many weak females whom he thus encouraged in their desertion of their proper duties, and in the misapplication of their wealth to the support of useless or pernicious institutions. On the death of Damasus, finding his situation at Rome an uneasy one, Siricius, the successor of Damasus, not having the same esteem for him that Damasus had, he determined to return to the East, and accordingly embarked, in 385, with a great number of monks and females whom he had induced to embrace the monastic life. He touched at Cyprus, where he visited Epiphanius, and, arriving at Antioch, proceeded thence to Jerusalem, and afterward to Egypt, where, to his great grief, he found the tenets of Origen almost universally prevalent. He at length settled at Bethlehem, where the wealthy and devout Paula founded four monasteries, three for females, and one for males under Jerome. Here he pursued his studies with great ardour, and wrote many of his best treatises; and in these occupations he might have peaceably closed his days, but for his detestation of the opinions of Origen, which involved him in the most acrimonious controversy for many years with John, bishop of Jerusalem, his former friend Rufinus of Aquileia, and Jovinian an Italian monk. In the year 410, when Rome was besieged by the Goths, he afforded an asylum to many who fled from that city to Jerusalem, but was very careful to exclude all whom he deemed tinctured with heresy. He died A.D. 422, in the ninety-first year of his age. —Many of the writings of Jerome have come down to us. Several of them are merely controversial; but there are others of a more sterling and lasting value. These are, his Treatise on the Lives and Writings of the elder Christian Fathers, and his Commentaries on the Prophetical Books of the Old Testament, on the Gospel of St. Matthew, and several of St. Paul's Epistles. But what may be regarded as his greatest work is a translation of the Books of both the Old and New Testament into Latin, which translation has been always highly valued in the Latin Church, and is that known by the name of the Vulgate. It is a question among the learned, how far, and whether at all, he imbodied an older Italic version in his translation. It was the first effort at bringing the Scriptures within the reach of the great multitude, who knew no other language but the Latin. It was a great and noble work, which ought to place its author high among the benefactors of mankind. Bishop Warburton says of Jerome, that "he is the only Father who can be called a critic on the sacred writings, or who followed a just or reasonable method of criticising."—The first printed edition of the entire works of Jerome, as far as these have

reached us, appeared at Basle, from the press of Froben, under the care of Erasmus, 1516, 9 vols. fol. Many subsequent editions have been published at Lyons, Rome, Paris, and Antwerp, but the best is that of Vallarsi, *Verona*, 1734–1742, 11 vols. fol., and *Venet*, 1766, *seqq.*, *ann.*, 11 vols. 4to. (*Bähr, Gesch. Röm. Lit.—Die Christlich-Römische Theologie*, p. 165, *seqq.*)

HIEROSOLŸMA (neut. plur.) (Jerusalem), a celebrated city of Palestine, the capital of Judæa. The history of Abraham mentions, that Melchizedek, king of Salem, came forth to meet him when he returned from the slaughter of the kings (*Gen.*, 14, 18), and it has been generally supposed, that this Salem was the original of the city which we are now considering. It is more certain, however, that, when the Israelites entered Canaan, they found the place in the occupation of the Jebusites, a tribe descended from Jebus, a son of Canaan, and the city then bore the name of Jebus or Jebusi. (*Josh.* 15, 63.—*Id.*, 18, 28.—Consult *Reland, Palæst.*, p. 834.) The lower city was taken and burned by the children of Judah (*Jud.* 1, 8) after the death of Joshua; but the Jebusites had so strongly fortified themselves in the upper city, on Mount Zion, that they maintained themselves in possession of it till the time of David. That monarch, after his seven years' rule over Judah in Hebron, became king of all Israel, on which he expelled the Jebusites from Mount Zion, and established here the metropolis of his kingdom. The city now took the name of Jerusalem, a term which denotes *the abode*, or (according to another derivation), *the people, of peace*. (Consult *Reland*, p. 833.—*Gesenius, Hebr. Lex., s. v.*) The Septuagint version gives Ἱερουσαλήμ as the form of the name, while by the Greek and Roman writers the place is called Hierosolyma. At present this city is known throughout Western Asia by the Arabic name of *El-Kads*, which signifies "*holiness*." (*Vid.* Cadytis.)—Jerusalem was built on several hills, the largest of which was Mount Sion, which formed the southern part of the city. A valley towards the north separated this from Acra, the second or lower city, on the east of which was Mount Moriah, the site of the temple of Solomon. Northeast of Mount Moriah was the Mount of Olives, on the south was the valley of Hinnom, and at the north Mount Calvary, the scene of our Lord's crucifixion. Passing over the history of this celebrated city, so fully detailed in the sacred volume, we come to the memorable period of its capture and destruction by Titus. The date of this event was the 8th of September, A.D. 70. During this siege and capture 1,100,000 persons are said to have perished, and 97,000 to have been made prisoners, and afterward either sold for slaves, or wantonly exposed for the sport of their insolent victors to the fury of wild beasts. In fact, the population, not of Jerusalem alone, but that of the adjacent districts, many who had taken refuge in the city, more who had assembled for the feast of unleavened bread, had been shut up by the sudden formation of the siege. The ardent zeal of the Jewish nation for their holy city and temple soon caused both to be again rebuilt; but fresh commotions compelled the Emperor Hadrian to interfere, and ordain that no Jew should remain in, or even approach near Jerusalem, on pain of death. On the ruins of their temple the same emperor caused a temple in honour of Jupiter Capitolinus to be erected, and the image of a hog to be cut in stone over the gate leading to Bethlehem, as a standing insult to the religious feelings of this unfortunate people. The name of the city was also changed to Ælia Capitolina, the first part of the name alluding to the family of the Roman emperor. The more peaceful Christians were permitted, however, to establish themselves within the walls, and Ælia became the seat of a flourishing church and bishopric. This latter name became afterward the ordinary name of the city, and Jerusalem became nearly obsolete. Upon the ascension to the throne, however, of the Christian emperors, the name revived. Jerusalem, thus restored, was much less in compass than the ancient city, Mount Sion and Bezetha being excluded.—The following description of Jerusalem, as it appeared just before the siege by Titus, is given by Milman. (*History of the Jews*, vol. 3, p. 17, *seqq.*) "Jerusalem, at this period, was fortified by three walls, in all those parts where it was not surrounded by abrupt and impassable ravines; there it had but one. Not that these walls stood one within the other, each in a narrower circle running round the whole city; but each of the inner walls defended one of the several quarters into which the city was divided, or, it might be almost said, one of the separate cities. Since the days in which David had built his capital on the rugged heights of Sion, great alterations had taken place at Jerusalem. That eminence was still occupied by the upper city; but, in addition, first the hill of Moriah was taken in, on which the temple stood then Acra, which was originally, although a part of the same ridge, separated by a deep chasm from Moriah. This chasm was almost entirely filled up, and the top of Acra levelled by the Asmonean princes, so that Acra and Moriah were united, though on the side of Acra the temple presented a formidable front, connected by several bridges or causeways with the lower city. To the south the height of Sion, the upper city, was separated from the lower by a ravine, which ran right through Jerusalem, called the Tyropœon, or the valley of the cheesemongers; at the edge of this ravine, on both sides, the streets suddenly broke off, though the walls in some places must have crossed it, and it was bridged in more than one place. To the north extended a considerable suburb called Bezetha, or the new city. The first or outer wall encompassed Bezetha. Agrippa the First had intended to make this wall of extraordinary strength; but he had desisted from the work on the interference of the Romans, who seem to have foreseen that this refractory city would hereafter force them to take up arms against it. Had this wall been built according to the plan of Agrippa, the city, in the opinion of Josephus, would have been impregnable. This wall began at the tower of Hippicos, which stood, it seems, on a point at the extreme corner of Mount Sion: it must have crossed the western mouth of the valley of Tyropœon, and run directly north to the tower of Psephina, proved clearly by D'Anville to have been what was called during the crusades Castel Pisano. The wall then bore towards the monument of Helena, ran by the royal caverns to the Fuller's monument, and was carried into the valley of Kedron or Jehoshaphat, where it joined the old or inner wall under the temple. The wall, however it fell short of Agrippa's design, was of considerable strength. The stones were thirty-five feet long, so solid as not easily to be shaken by battering engines, or undermined. The wall was seventeen and a half feet broad. It had only been carried to the same height by Agrippa, but it had been hastily run up by the Jews to thirty-five feet; on its top stood battlements three and a half feet high, and pinnacles five and three fourths; so the whole was nearly forty five feet high. The second wall began at a gate in the old or inner one, called Gennath, the gate of the gardens; it intersected the lower city, and, having struck northward for some distance, turned to the east and joined the northwest corner of the tower of Antonia. The Antonia stood at the northwest corner of the temple, and was separated from Bezetha by a deep ditch, which probably protected the whole northern front of the temple as well as of the Antonia. The old or inner wall was that of Sion. Starting from the southwestern porticoes of the temple to which it was united, it ran along the ridge of the Tyropœon, passed first the Xy-

tus, then the council house, and abutted on the tower Hippicus, whence the northern wall sprang. The old wall then ran southward through Bethso to the gate of the Essenes, all along the ridge of the Valley of Hinnom, above the pool of Siloam, then eastward again to the Pool of Solomon, so on through Ophla, probably a deep glen: it then joined the eastern portico of the temple. Thus there were, it might seem, four distinct towns, each requiring a separate siege. The capture of the first wall only opened Bezetha; the fortifications of the northern part of the temple, the Antonia, and the second wall, still defended the other quarters. The second wall forced, only a part of the lower city was won; the strong rock-built citadel of Antonia and the temple on one hand, and Sion on the other, were not the least weakened. The whole circuit of these walls was guarded with towers, built of the same solid masonry with the rest of the walls. They were thirty-five feet broad and thirty-five high; but above this height were lofty chambers, and above those again upper rooms, and large tanks to receive the rain-water. Broad flights of steps led up to them. Ninety of these towers stood in the first wall, fourteen in the second, and sixty in the third. The intervals between the towers were about three hundred and fifty feet. The whole circuit of the city, according to Josephus, was thirty-three stadia, rather more than four miles. The most magnificent of all these towers was that of Psephina, opposite to which Titus encamped. It was one hundred and twenty-two and a half feet high, and commanded a noble view of the whole country of Judæa, to the border of Arabia, and to the sea: it was an octagon. Answering to this was the tower Hippicus, and following the old wall stood those of Phasælis and Mariamne, built by Herod, and named after his wife, and his brother, and friend. These were stupendous even as works of Herod. Hippicus was square; forty-three and three fourths feet each way. The whole height of the tower was one hundred and forty feet; the tower itself fifty-two and a half, a deep tank or reservoir thirty-five, two stories of chambers forty-three and three fourths, battlements and pinnacles eight and three fourths. Phasælis was a solid square of seventy feet. It was surrounded by a portico seventeen and a half feet high, defended by breastworks and bulwarks, and above the portico was another tower, divided into lofty chambers and baths. It was more richly ornamented than the rest with battlements and pinnacles, so that its whole height was above one hundred and sixty-seven feet. It looked from a distance like the tall pharos of Alexandrea. Mariamne, though not equal in elevation, was more luxuriously fitted up; it was built of solid wall thirty-five feet high, and of the same width: on the whole, with the upper chambers, it was about seventy-six and three fourths feet high. These lofty towers appeared still higher from their situation. They were built on the old wall, which ran along the steep brow of Sion. The masonry was perfect: they were built of white marble, cut in blocks thirty-five feet long, seventeen and a half wide, eight and one fourth high, so fitted that the towers seemed hewn out of the solid quarry." A description of the fortress Antonia is given under that article. "High above the whole city rose the temple, uniting the commanding strength of a citadel with the splendour of a sacred edifice. According to Josephus, the esplanade on which it stood had been considerably enlarged by the accumulation of fresh soil since the days of Solomon, particularly on the north side. It now covered a square of a furlong on each side. Solomon had faced the precipitous sides of the rock on the east, and perhaps the south, with huge blocks of stone; the other sides likewise had been built up with perpendicular walls to an equal height. These walls in no part were lower than three hundred cubits, five hundred and twenty-five feet, but their whole height was not seen excepting on the eastern and perhaps the southern sides, as the earth was heaped up to the level of the streets of the city. Some of the stones employed in this work were seventy feet square. On this gigantic foundation ran, on each front, a strong and lofty wall without, within a spacious double portico or cloister 52½ feet broad, supported by 162 columns, which upheld a ceiling of cedar, of the most exquisite workmanship. The pillars were entire blocks hewn out of solid marble, of dazzling whiteness, 43½ feet high. On the south side the portico or cloister was triple. This quadrangle had but one gate to the east, one to the north, two to the south, four to the west; one of these led to the palace, one to the city, one at the corner to the Antonia, one down towards the gardens. The open courts were paved with various inlaid marbles. Between this outer court of the Gentiles and the second court of the Israelites ran rails of stone, but of beautiful workmanship, rather more than five feet high. Along these, at regular intervals, stood pillars, with inscriptions in Hebrew, Greek, and Latin, warning all strangers, and Jews who were unclean, from entering into the Holy Court beyond. An ascent of fourteen steps led to a terrace 17½ feet wide, beyond which rose the wall of the inner court. This wall appeared on the outside 70 feet, on the inside 43½; for, besides the ascent of 14 steps to the terrace, there were five more up to the gates. The inner court had no gate or opening to the west, but four on the north, and four on the south, two to the east, one of which was for the women, for whom a portion of the inner court was set apart, and beyond which they might not advance; to this they had access likewise by one of the northern and one of the southern gates, which were set apart for their use. Around this court ran another splendid range of porticoes or cloisters; the columns were quite equal in beauty and workmanship, though not in size, to those of the outer portico. Nine of these gates, or, rather, gateway towers, were richly adorned with gold and silver, on the doors, the door-posts, and the lintels. The doors of each of the nine gates were 52½ feet high, and half that breadth. Within, the gateways were 52½ feet wide and deep, with rooms on each side, so that the whole looked like lofty towers: the height from the base to the summit was 70 feet. Each gateway had two lofty pillars 21 feet in circumference. But what excited the greatest admiration was the tenth, usually called the beautiful, gate of the temple. It was of Corinthian brass of the finest workmanship. The height of the beautiful gate was 87½, its doors 70 feet. The father of Tiberius Alexander had sheeted these gates with gold and silver; his apostate son was to witness their ruin by the plundering hands and fiery torches of his Roman friends. Within this quadrangle there was a farther separation, a low wall which divided the priests from the Israelites: near this stood the great brazen altar. Beyond, the temple itself reared its glittering front. The great porch or propylon, according to the design of the last, or Herod's temple, extended to a much greater width than the temple itself: in addition to the former width of 105 feet, it had two wings of 35 each, making in the whole 175. The great gate of this last quadrangle, to which there was an ascent of twelve steps, was called that of Nicanor. The gateway tower was 132½ high, 43½ wide; it had no doors, but the frontispiece was covered with gold, and through its spacious arch was seen the golden gate of the temple, glittering with the same precious metal, with large plates of which it was sheeted all over. Over this gate hung the celebrated golden vine. This extraordinary piece of workmanship had bunches, according to Josephus, as large as a man. The Rabbins add, that, 'like a true natural vine, it grew greater and greater; men would be offering; some, gold to make a leaf; some, a grape; some,

a bunch: and these were hung up upon it; and so it was increasing continually.' The temple itself, excepting in the extension of the wings of the propylon, was probably the same in its dimensions and distribution with that of Solomon. It contained the same holy treasures, if not of equal magnificence, yet, by the zeal of successive ages, the frequent plunder to which it had been exposed was constantly replaced; and within, the golden candlestick spread out its flowering branches, the golden table supported the shew-bread, and the altar of incense flamed with its costly perfume. The roof of the temple had been set all over, on the outside, with sharp golden spikes, to prevent the birds from settling on and defiling the roof" (vid., however, remarks under the article Elicius), "and the gates were still sheeted with plates of the same splendid metal. At a distance the whole temple looked literally like a mount of snow, fretted with golden pinnacles." (*Milman, History of the Jews*, vol. 3, p. 22, *seqq.*)—Jerusalem, in more modern times, has not ceased to be an object of inviting interest to the traveller. About the year 705 of our era, it was visited by Arculfus, from whose report Adamnam composed a narrative, which was received with considerable approbation. Eighty years later, Willibald, a Saxon, undertook the same journey. In Jerusalem he saw all that Arculfus had seen; but he previously visited the tomb of the seven sleepers, and the cave in which St. John wrote the Apocalypse. Bernard proceeded to Palestine in the year 878. The crusades, however, threw open the holy places to the eyes of all Europe; and, accordingly, so long as a Christian king swayed the sceptre in the capital of Judæa, the merit of individual pilgrimage was greatly diminished. But no sooner had the warlike Saracens recovered possession of Jerusalem, than the wonted difficulty and danger returned. In 1331, William de Bouldesell ventured on an expedition into Arabia and Palestine, of which some account has been published. A hundred years afterward, Bertrandon de la Broquiere sailed from Venice to Jaffa. At Jerusalem he found the Christians reduced to a state of the most cruel thraldom. At Damascus they were treated with equal severity. The beginning of the 17th century witnessed a higher order of travellers, who, from such a mixture of motives as might actuate either a pilgrim or an antiquary, undertook the perilous tour of the Holy Land. Among these, one of the most distinguished was George Sandys, who commenced his peregrinations in the year 1610. He was succeeded by Doubdan, Cheron, Thevenot, Gonzales, Morison, Maundrell, and Pococke. Of the more recent travellers, however, the most interesting and intelligent is Dr. Clarke. "We had not been prepared," remarks this writer, describing his approach to the ancient capital of Judæa, "for the grandeur of the spectacle which the city alone exhibited. Instead of a wretched and ruined town, by some described as the desolated remnant of Jerusalem, we beheld, as it were, a flourishing and stately metropolis; presenting a magnificent assemblage of domes, towers, palaces, churches, and monasteries; all of which, glittering in the sun's rays, shone with inconceivable splendour." Dr. Clarke entered, however, by the Damascus gate. He confesses that there is no other point of view in which the city is seen to so much advantage, as the one from which he beheld it, the summit of a hill at about an hour's distance. In the celebrated prospect from the Mount of Olives, the city lies too low, and has too much the character of a bird's-eye view, with the formality of a topographical plan. Travellers of a still later date consider Dr. Clarke's description as overcharged. But it must be remembered that he was fortunate in catching his first view of Jerusalem under the illusion of a brilliant evening sunshine. Jerusalem is said to be of an irregular shape, approaching to a square; and to be surrounded by a high, embattled wall, built, for the most part, of the common stone of the country, which is a compact limestone. The site of the ancient city is so unequivocally marked by its natural boundaries on the three sides, where there are ravines, that there can be no difficulty, except with regard to its extent in a northern direction; and this may be ascertained with sufficient accuracy from the minute description given by Josephus. (*Bell. Jud.*, 5, 4.)

Hillevi̇̆nes, a people of Scandinavia. According to Pliny (4, 13), they occupied the only known part of this country. Among the various names of countries and people reported by Jornandes, we still find, observes D'Anville, *Hallin*; and that which is contiguous to the province of Skane is still called *Halland*. Some erroneously place the Hilleviones in the country answering, at the present day, to *Blekingen* and *Schonen*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 615.)

Himĕra, I. a river of Sicily, falling into the upper or Tuscan Sea, to the east of Panormus; now, according to Mannert, *Fiume di S. Leonardo*; but, according to others, *Fiume Grande*. The city of Himera stood a short distance to the west of its mouth.—II. Another river of Sicily, larger than the former. It rises in the same quarter with it, but pursues an opposite course, to the south, and falls into the Mediterranean near Phintia, and to the west of Gela. The modern name is *Fiume Salso*. This river separated, at one time, the Carthaginian from the Syracusan dependancies in Sicily.—III. A city of Sicily, near the mouth of a river of the same name, on the northern coast. It was founded, according to Thucydides (6, 5) and Scymnus of Chios (*v.* 288, *seqq.*), by a colony of Chalcidians from Zankle. Strabo, however, ascribes its origin to the Zankleans at Mylæ. (*Strab.*, 272.) In this he is wrong, as Mylæ was not an independent place, but entirely under the control of Zankle as its parent city, and therefore not allowed to trade and colonize at pleasure. Strabo's error appears to have arisen from a misconception of a passage in Thucydides. That historian informs us (6, 5) that Himera had some Dorian inhabitants also from Syracuse, consisting of some of the expelled party of the Myletidæ (*Μυλητίδαι*): Strabo, very probably, mistakes these, from their name, for inhabitants of Mylæ.—Himera came, we know not under what circumstances, into the power of Theron of Agrigentum. Subsequently, however, it attempted to shake off this yoke, and offered to surrender itself to Hiero of Syracuse. This latter apprized Theron of the fact, and the enraged tyrant caused many of the citizens to be executed. To prevent, however, the city's suffering from this loss of the inhabitants, he established in it a number of Dorians and other Greeks, and from this time the remark of Thucydides applies, who informs us that the inhabitants of Himera spoke a middle dialect between the Dorian and Chalcidian, but that the written institutions were in the Chalcidian dialect. Himera was destroyed by the Carthaginians, 240 years after its founding, and never recovered from the blow. (*Diod. Sic.*, 11, 48.) The Carthaginians subsequently established a number of the old inhabitants in the new city of Thermæ, in the immediate vicinity of Himera. This spot was remarkable for its warm baths. The ruins of Thermæ are now called *Termini*. (*Mannert, Geogr.*, vol. 9, p. 403, *seqq.*)

Himilco (equivalent in Punic to *gratia Milcaris*, "the favour of Milcar"), the name of several Carthaginians. I. A Carthaginian commander, who is said by Pliny (2, 67) to have been contemporary with Hanno the navigator. He was sent by his government to explore the northwestern coast of Europe. A few fragments of this voyage are preserved by Avienus (*Ora Marit.*, 1, 90), in which the Hiberni and Albioni are mentioned, and also a promontory, Oestrymnis,

and islands called Oestrymnides, which are usually considered to be Cornwall and the Scilly Islands. (*Gosselin, Recherches*, vol. 4, p. 162, *seqq.*)—II. A Carthaginian, who commanded in the wars with Dionysius I., tyrant of Syracuse, B.C. 405–368. Himilco was an able and successful general. He took Gela, Messana, and many other cities in Sicily, and at length besieged Syracuse by sea and land, but he was defeated by Dionysius, who burned most of the Carthaginian vessels. (*Diod. Sic.*, lib. 13 *et* 14.)—III. A supporter of the Barca party at Carthage. (*Liv.*, 13, 12.)—He was sent by the Carthaginian government to oppose Marcellus in Sicily. (*Liv.*, 24, 35, *seqq.*—*Id.*, 25, 23, *seqq.*)

Hipparchus, I. a son of Pisistratus, who, together with his brother Hippias, succeeded his father as tyrant of Athens. An account of their government will be found under the article Hippias. Hipparchus was assassinated by Harmodius and Aristogiton, for an account of which affair, consult remarks under the article Harmodius.—II. The first astronomer on record who really made systematic observations, and left behind him a digested body of astronomical science. He was a native of Nicæa in Bithynia, and flourished between the 154th and 163d Olympiads, or between 160 and 125 B.C., as appears from his having made astronomical observations during that interval. He resided some time in the island of Rhodes, where he continued the astronomical observations which he had probably commenced in Bithynia; and hence he has been called by some authors the Bithynian, and by others the Rhodian, and some even suppose two astronomers of the same name, which is certainly incorrect. Hipparchus is also supposed to have made observations at Alexandrea; but Delambre, comparing together such passages as Ptolemy has preserved on the subject, is of opinion that Hipparchus never speaks of Alexandrea as of the place in which he resided, and this conclusion of the French astronomer is probably correct. The period of his death is not known. He was the author of a commentary on the Phænomena of Aratus, published by Peter Victorius at Florence, in 1567; and also by Petavius, with a Latin version and notes, in his Uranologia. He also wrote treatises on the nature of the fixed stars; on the motion of the moon: and others no longer extant. Hipparchus has been highly praised both by the ancients and moderns. Pliny the Elder styles him "the confidant of nature," on account of the importance of his discoveries; and M. Bailly has bestowed on him the title of the "patriarch of astronomy." He treated that science with a philosophical spirit, of which there are no traces before his time. He considered the subject in a general point of view; examined the received opinions; passed in review the truths previously ascertained, and exhibited the method of reducing them so far into a system as to connect them with each other. He was the first who noticed the precession of the equinoxes, or that very slow motion of the fixed stars from west to east, by which they perform an apparent revolution in a great number of years. He observed and calculated eclipses; discovered the equation of time, the parallax, and the geometrical mensuration of distances; and he thus laid the solid foundations of geographical and trigonometrical science. The result of his labours in the observation of the fixed stars, has been preserved by Ptolemy, who has inserted the catalogue of Hipparchus in his Almagest. As regards the general merits of Hipparchus, consult the work of Marcoz, *Astronomie Solaire d'Hipparque, Paris*, 1828, 8vo; the account given by Delambre, in the *Biographie Universelle* (vol. 20, p. 398, *seqq.*), and the preface of the same writer to his "History of Ancient Astronomy," in which work will be found the most complete account of the labours of Hipparchus. (*Histoire de l'Astronomie Ancienne, par M. Delambre, Paris*, 1817, 2 tom. 4to.) The bias of Delambre appears to be, to add to Hipparchus some of the fame which has been generally considered due to Ptolemy, and in support of this opinion he advances some forcible arguments.—The titles of the writings attributed to Hipparchus, on whom Ptolemy has fixed the epithets of *φιλόπονος καὶ φιλαλήθης* ("a lover of labour and of truth"), have been collected by Fabricius, and are to be found in Weidler, as follows: 1. *περὶ τῶν ἁπλανῶν ἀναγραφαί*; 2. *περὶ μεγεθῶν καὶ ἀποστημάτων*; 3. *De XII. signorum ascensione*; 4. *περὶ τῆς κατὰ πλάτος μηνιαίας τῆς σελήνης κινήσεως*; 5. *περὶ μηνιαίου χρόνου*; 6. *περὶ ἐνιαυσίου μεγέθους*; 7. *περὶ τῆς μεταπτώσεως τῶν τροπικῶν καὶ ἰσημερινῶν σημείων*; 8. *Adversus Eratosthenis Geographiam*; 9. *Τῶν Ἀράτου καὶ Εὐδόξου φαινομένων ἐξηγήσεων βιβλία γ'*.—The only one of these which has come down to us, is the last and least important, of which we have already spoken. Hipparchus also wrote a work, according to Achilles Tatius, on eclipses of the sun; and there is also recorded a work with the following title: *Ἡ τῶν συνανατολῶν πραγματεία*. (*Encycl. Us. Knowl.*, vol. 12, p. 240, *seqq.*—*Schöll, Hist. Lit. Gr.*, vol. 3, p. 376, *seqq.*)—III. A Pythagorean philosopher, an extract from a work of whose on "*Tranquillity of Soul*" (*περὶ εὐθυμίας*) has been preserved for us by Stobæus. It may be found in the *Opuscula Mythologica, Ethica, et Physica*, edited by Gale, *Cantab.*, 1670, 12mo.

Hippasus, a native of Metapontum, and follower of the Pythagorean doctrine. He is said to have excelled in the application of mathematical principles to music, statics, and mensuration. In common with others of the same sect, he held that fire was the originating cause of all things. He taught also that the universe is finite, is always changing, and undergoes a periodical conflagration. (*Diog. Laert.*, 8.)

Hippias, a son of Pisistratus, who, together with his two brothers, Hipparchus and Thessalus, succeeded their father, without any opposition, in the government of Athens. The authority of Thucydides (6, 54) seems sufficient to prove, that Hippias was the eldest, though his reasons are not of themselves convincing, and the current opinion, in his own day, gave the priority to Hipparchus. As the eldest, Hippias would take his father's place at the head of affairs; but the three brothers appear to have lived in great unanimity together, and to have co-operated with little outward distinction in the administration of the state. Their characters are described as very different from each other. Hippias seems to have possessed the largest share of the qualities of a statesman. Hipparchus inherited his father's literary taste; but he was addicted to pleasure, and perhaps to amusements not becoming the dignity of his station. (*Athenæus*, 12, p. 533.) Indeed, Hippias also would seem to have been open to the same charge. (*Athen.*, *l. c.*) Thessalus, the youngest brother, is said to have been a high-spirited youth, which is all the information that we possess concerning him. The successors of Pisistratus for some years trod in his steps and prosecuted his plans. They seem to have directed their attention to promote the internal prosperity of the country, and the cultivation of letters and the arts. One of their expedients for the latter purpose, the credit of which seems to have belonged principally to Hipparchus, was to erect a number of Hermæ, or stone busts of Mercury, along the side of the roads leading from the capital, inscribed on one side with an account of the distance which it marked, on the other with a moral sentence in verse, probably the composition of Hipparchus himself, though he often received the first poets of the age under his roof. To him also is ascribed the establishment of the order in which the Homeric poems continued in after times to be publicly recited at the Panathenaic festival. The brothers imitated the sage policy of their father, in dropping the show of power as much as was

consistent with a prudent regard to securing the substance. They kept up a standing force of foreign mercenaries, but they made no change in the laws or the forms of the constitution, only taking care to fill the most important offices with their own friends. They even reduced the tax imposed by Pisistratus to a twentieth, and, without laying on any fresh burdens, provided for the exigences of the state, and continued the great works which their father had begun. The language of a later writer (the author of the *Hipparchus*, p. 229), who speaks of their dominion as having recalled the happiness of the golden age, seems almost justified by the sober praise of Thucydides, when he says that these tyrants most diligently cultivated virtue and wisdom. The country was flourishing, the people, if not perfectly contented, were certainly not impatient of the yoke, and their rule seemed likely to last for at least another generation, when an event occurred which changed at once the whole aspect of the government, and led to its premature overthrow. This was the affair of Harmodius and Aristogiton, in which Hipparchus lost his life, and the particulars of which have been given under a different article. (*Vid.* Harmodius.) Previous to this occurrence, Hippias had shown himself a mild, affable, and beneficent ruler, but he now became a suspicious, stern, and cruel tyrant, who regarded all his subjects as secret enemies, and, instead of attempting to conciliate them, aimed only at cowing them by rigour. He was now threatened not only by the discontent of the people at home, but by the machinations of powerful enemies from without. The banished Alcmæonidæ, with the aid of the oracle at Delphi, induced the Lacedæmonians to espouse their cause, and Hippias was compelled to leave Attica in the fourth year after his brother's death. Having set sail for Asia, he fixed his residence for a time in his hereditary principality of Sigeum. The Spartans, subsequently repenting of what they had done, sent for Hippias, and, on his arrival, summoned a congress of deputies from their Peloponnesian allies, and proposed, as the only means of curbing the growing insolence of the Athenian people, to unite their forces and compel Athens to receive her former ruler. All, however, with one accord, loudly exclaimed against the proposition of Sparta, and Hippias soon after returned to Sigeum, whence he proceeded to the court of Darius Hystaspis. Here he remained for many years; and when the expedition of Datis and Artaphernes took place, an expedition which he himself had strenuously urged, he guided the barbarian armament against his country, and the Persian fleet, by his advice, came to anchor in the bay of Marathon.—The subsequent history of Hippias is involved in uncertainty. Thucydides (6, 59) merely says that he was present at the battle of Marathon, without informing us whether he lost his life there or not. (Compare *Herodotus*, 6, 107.) Justin (2, 9) states that he was killed in the fight, and Cicero (*Ep. ad Att.*, 9, 10) confirms this. Suidas, however, informs us, that Hippias fled to Lemnos, where, falling sick, he died, the blood issuing from his eyes. (Consult *Larcher, ad Herod.*, 6, 117.)

Hippo, I. Regius (Ἵππων Βασιλικός), a city of Africa, in that part of Numidia called the western province. It was situate near the sea, on a bay in the vicinity of the promontory of Hippi. It was called Hippo Regius, not only in opposition to Hippo Zarytus mentioned below, but also from its having been one of the royal cities of the Numidian kings. The place was of Tyrian origin. Of this city St. Augustine was bishop. The ruins are spread at the present day over the neck of land that lies between the rivers *Boojemah* and *Seibouse*. Near the ancient site is a town named *Bona*.—II. Zarytus, a town of Africa, on the coast to the west of Utica. It was thus termed to distinguish it from the one above mentioned, and the name is said to have reference to its situation among artificial canals, which afforded the sea an entrance to a navigable lagune adjacent. Some of the Greek writers corrupted the appellation Zarytus into Διάρρυτος, in which the same idea is endeavoured to be expressed. The modern name is *Beni-Zert*, which, according to Shaw, signifies "the son of the canal." (*Mannert, Geogr.*, vol. 10, pt, 2, p. 298.)

Hippocentauri (Ἱπποκένταυροι), fabulous animals, partly human, partly resembling the horse. They are the same with the Centauri. (*Vid.* Centauri.)

Hippocrates, a celebrated physician, born in the island of Cos. The particulars of his life, as far as they have reached us, are few in number. His contemporaries have commended him in the highest terms for his consummate skill and his profound acquaintance with the medical art; but they have left us little information relative to the man himself. Hippocrates, too, in those of his writings, the authenticity of which no one contests, enters into very few details respecting his long and honourable career. The Greek writer, who, under the name of Soranus, has transmitted to us some biographical information concerning this eminent physician, relates, that the father of Hippocrates was named Heraclides, and deduced his descent, through a long line of progenitors, from Æsculapius himself. On the side of his mother, who was named Praxithe, he was fabled to be a descendant of Hercules. In other words, he belonged to the race or family of the Asclepiades, who, from time immemorial, had devoted themselves exclusively to the service of the god of medicine and the cultivation of the medical art. It appears, from the table of Meibomius (*Comment. in Hipp. jusjur.*), that he was the seventeenth in order of the pretended descendants of Æsculapius, his uncle Hippocrates I. being the fifteenth. The birth of Hippocrates II., or the Great, is fixed by Soranus in the first year of the eighteenth Olympiad, B.C. 460: consequently, he was contemporary with Socrates and Plato, a little younger than the former, and a little older than the latter. His name began to be illustrious during the Peloponnesian war.—After having received at Cos his first professional instruction from his father Heraclides, Hippocrates went to study at Athens under Herodicus of Selymbria. He had also for one of his masters the sophist Gorgias. Some authors pretend that he was also a disciple of Democritus; it is even said that he conceived so high an esteem for this philosopher, as to show it by writing his works in the Ionic dialect, though he himself was a Dorian. It would seem, however, from an examination of his writings, that Hippocrates preferred the doctrines of Heraclitus to those of Democritus.—After the death of his father he travelled over many countries, according to the custom of the physicians and philosophers of his time; and finally established himself in Thessaly, whence some have called him "the Thessalian." Soranus informs us, that Hippocrates lived at the court of Perdiccas, king of Macedonia, and that he cured this prince of a consumption caused by a violent passion which he had conceived for his mother-in-law Phila. This fact is not, indeed, in contradiction of chronology; but what gives it a suspicious appearance is, that a story almost similar is related by the ancient writers as having happened at the court of Seleucus Nicator. (*Vid.* Erasistratus.) It is possible, however, that Hippocrates may have passed some time with Perdiccas; for he states that he had observed many maladies in the cities of Pella, Olynthus, and Acanthus, situate in Macedonia. He appears also to have sojourned for a while in Thrace, for he frequently mentions, in his accounts of epidemic disorders, the Thracian cities of Abdera, Datus, Doriscus, Ænos, Cardia, and the isle of Thasos. It is equally probable that he travelled in Scythia and the countries immediately contiguous to the kingdom of Pontus and the

Palus Mæotis, because the description he gives of the manners and mode of life of the Scythians is extremely exact and faithful. According to Soranus, the cities of Athens and Abdera owed to Hippocrates the benefit of having been delivered from a plague which had caused great ravages. It is uncertain whether the frightful epidemic is here meant which desolated Athens during the Peloponnesian war, and which Thucydides has so faithfully described, or some other malady; for the historian, who was an eyewitness of the ravages of the disease, makes no mention of Hippocrates. However this may be, the Athenians, grateful for the services which this distinguished physician had rendered, either in delivering them from a pestilential scourge, or in publishing valuable works on the art of preserving life, or in refusing the solicitations of the enemies of Greece, decreed that he should be initiated into the mysteries of Ceres, should be gifted with a golden crown, should enjoy the rights of citizenship, should be supported all his days at the public expense in the Prytaneum, and, finally, that all the children born in Cos, the native island of Hippocrates, might come and pass their youth at Athens, where they would be treated as if offspring of Athenian citizens. According to Galen, it was by kindling large fires, and burning everywhere aromatic substances, that Hippocrates succeeded in arresting the pestilence at Athens. The reputation of this eminent physician extended far and wide, and Artaxerxes Longimanus even sent for him to stop the progress of a malady which was committing great ravages among the forces of that monarch. Hippocrates declined the offer and the splendid presents that accompanied it; and Artaxerxes endeavoured to accomplish his object by menacing the inhabitants of Cos, but in vain. Though the correspondence which took place on this point between Hippocrates and the satrap Hystanes, and which has reached our days, must be regarded as altogether unauthentic, yet it appears that credit was given to the story by ancient writers, two of whom, Galen and Plutarch, relate the circumstance. Stobæus also makes mention of it, but commits, at the same time, an anachronism in giving the name of the monarch as Xerxes, and not Artaxerxes. Certain Arabian authors affirm, that, in the course of his travels, Hippocrates spent some time at Damascus; there is no authority, however, for this, and the assertion is altogether destitute of probability. An individual named Andreas or Andron, who lived under Ptolemy Philopator, and who was a disciple of Herophilus, undertook, nearly three centuries after the death of Hippocrates, to assign a very disgraceful motive for the travels of this physician. He says that Hippocrates was compelled to flee for having set fire to the library at Cnidus, after having copied the best medical works contained in it. Tzetzes, agreeing in this accusation, states that it was the library at Cos which became a prey to the flames; and Pliny, without charging Hippocrates with the deed, and without speaking of any library, reduces the loss to that of a few votive tablets, which were consumed together with the temple of Æsculapius. The discrepance of these statements alone is sufficient to show the falsity of the accusation. Besides, all contemporaneous history is silent on the subject; nor would Plato have shown so much esteem for the physician of Cos, nor Athens and Greece, in general, have rendered him so many and so high honours, had he been guilty of the disgraceful crime alleged against him. The name of Hippocrates is still held in veneration by the natives of Cos (*Stan-Co*), and they show a small building which they pretend was the house that he inhabited. Hippocrates passed the latter years of his life in Thessaly, at Larissa in particular, as well as at Cranon, Pheræ, Tricca, and Melibœa, as appears from many observations made by him relative to the maladies of these different cities. The period of his death is unknown. Soranus affirms, that he ended his long and brilliant career in his 85th or 90th year, according to some; in his hundredth year, according to others: and some even give 109 years as the extent of his existence. The number of works ascribed to Hippocrates is very considerable; they are made by some to amount to eighty: those, however, about the authenticity of which there is no doubt, reduce themselves to a very few. Palladius, a physician of the 6th century of the present era, who wrote scholia on the treatise of Hippocrates respecting fractures, points out eleven works of this physician as alone authentic. One thousand years after, two learned men turned their attention to a critical review of the works of Hippocrates; these were Hieronymus Mercurialis, a celebrated physician and philologist of the 16th century, and a native of Portugal, Louis de Lemos. These two scholars conceived the idea, at the same period, of classifying the works of Hippocrates. The Paduan professor established four categories of them: 1. Works in which the doctrine and style of this distinguished physician plainly present themselves, and which are therefore manifestly authentic. 2. Works written by Hippocrates, but published by his sons and disciples. 3. Works composed by the sons and disciples of Hippocrates, but which are in conformity with his doctrine. 4. Works, the very contents of which are not in accordance with his doctrine. (*Censura Operum Hippocratis, Venet.*, 1583, 4to.) Lemos, after having critically examined all the works ascribed to Hippocrates, acknowledges only nineteen as authentic. (*De Optima prædicandi ratione item judicii operum magni Hippocratis liber unus, Salamantica*, 1585, 12mo.) When, in the 18th century, the critical art, long neglected, was at last made to rest on sure principles, the works of Hippocrates were again subjected to rigorous investigation. The celebrated Haller, on reprinting a Latin translation of these works, discussed their authenticity, and allowed only fifteen treatises to be genuine. Two other German physicians, MM. Gruner and Grimm (*Hippokrates Werke, aus dem Gr.—Censura librorum Hippocratensium, Vratislav*, 1772, 8vo), of distinguished reputaton, employed themselves in researches, the object of which was to distinguish what was authentic from what was falsely ascribed to the father of medicine. In pursuing this examination, they combined the testimonies of ancient writers with the internal characters of the works themselves. The result is, that, according to Gruner, there exist but ten authentic works of Hippocrates, while Grimm makes the number still less. Linck, a professor at Berlin, comes to a bolder conclusion. He maintains, that the works of Hippocrates, as they are called, are a mere collection of pieces by different authors, who all lived before the period when the medical art flourished at Alexandrea. A full list of the works of Hippocrates is given by Schöll (*Hist. Lit. Gr.*, vol. 3, p. 19, *seqq.*). The best edition of all the works is that of Fœsius, *Francof.*, 1595, fol., reprinted at several subsequent periods, and, with the glossaries, at Geneva, in 1657, fol. The edition of Kühn, in the Collection of the Greek Medical Writers (*Lips.*, 1825–1827, 3 vols. 8vo), is also a good one. In 1815 M. de Mercy commenced a valuable edition of select works of Hippocrates, with a French translation and commentary. The learned Coray also published a translation in French of the treatise on Airs, Waters, and Places, at *Paris*, 1801, in 2 vols. 8vo, enriched with critical, historical, and medical notes.—"Of all the medical authors," observes Dr. Adams, "of ancient, and, I believe I may add, of modern times, no one deserves to be so frequently in the hands of the student of medicine as Hippocrates; for his works not only contain an invaluable treasure of practical facts, but likewise abound in precepts inculcating propriety of conduct

and purity of morals. In his *Oath*, he exacts from those who enter on the profession a solemn promise never to indulge in libertine practices, nor to degrade their art by applying it to any criminal purposes. In his other works he is at great pains to inculcate the necessity of attention to address and apparel; and gives particular directions to assist in forming a correct prognostic. With regard to his descriptions of the phenomena of disease, one may venture to affirm, that even at the present day they are perfectly unrivalled. As a guide to practice, he may be followed with great confidence; for his indications are always derived from personal observation, and his principles are never founded on vague hypothesis. Indeed, as an intelligent American author, Dr. Hosack, remarks, his professional researches were conducted according to the true principles of the Baconian philosophy; and his late editor, Kühn, relates, that a zealot for the Brunonian theory of medicine was convinced of its being untenable by an attentive perusal of the works of Hippocrates. His treatment of acute diseases may be instanced as being so complete that the experience of more than two thousand years has scarcely improved upon it. Nay, in some instances, the correctness of his views outstripped those of succeeding ages, and we now only begin to recognise the propriety of them. Thus, in acute attacks of anasarca, he approved of bloodletting, which is a mode of practice now ascertained to be highly beneficial in such cases, but against which great and unfounded prejudices have existed, not only in modern times, but even as far back as the days of Galen, who found great difficulty in enforcing the treatment recommended by Hippocrates. In his work on Airs, Places, and Waters, he has treated of the effects of the seasons and of situation on the human form, with a degree of accuracy which has never been equalled. His Epidemics contain circumstantial reports of febrile cases highly calculated to illustrate the causes, symptoms, and treatments of these diseases. Though he has not treated of the capital operations of Surgery, which, if practised at all in his day, most probably did not come within his province, he has given an account of Fractures and Dislocations, to which little has been added by the experience of after ages. He has also left many important remarks upon the treatment of wounds and ulcers, and the American author alluded to above ventures to assert, that the surgeons of the present day might derive an important lesson from him on the use of the Actual Cautery. The following aphorism points out the class of diseases to which he considered this mode of practice applicable. 'Those complaints which medicines will not cure, iron will cure; what iron will not cure, fire will cure; what fire will not cure are utterly incurable.' In his treatise on the Sacred Disease, he has shown himself superior to the superstition of his age; for he maintains that the epilepsy is not occasioned by demoniacal influence, but by actual disease of the brain; and he mentions, what is now well known to be the fact, that when the brains of sheep or goats that are affected with this complaint are opened, they are found to contain water. Of the anatomical treatises attributed to him it is unnecessary to say anything, as it appears highly probable that all, or most of them, at least, are not genuine. Dr. Alston counted, in his Materia Medica, 36 mineral, 300 vegetable, and 250 animal substances; in all 586, and he could not pretend to have overlooked none. Hippocrates appears to have been profoundly skilled in the principles of the Ionian philosophy, of which he has left several curious samples. He has treated likewise both of animal and vegetable physiology; and Aristotle and Theophrastus are said to have profited by his labours in this department of natural science."

HIPPOCRĒNE, a fountain of Bœotia, on Mount Helicon, sacred to the Muses. It was fabled to have burst forth from the ground when Pegasus struck his hoof into the side of the mountain; and hence the name applied to it, Ἱπποκρήνη or Ἱπποκράνη, i. e., "*the horse's fountain*," from ἵππος (genitive ἵππου), "*a horse*," and κρήνη, "*a fountain*." (*Strab.*, 410.—*Pausan.*, 9, 31.)

HIPPODAMĪA, I. a daughter of Œnomaus, king of Pisa, in Elis, who married Pelops, son of Tantalus. (*Vid.* Pelops, where the full legend is given.)—II. A daughter of Adrastus, king of Argos, who married Pirithoüs, king of the Lapithæ. The festivity which prevailed on the day of her marriage was interrupted by the violent conduct of the Centaurs, which led to their conflict with the Lapithæ. (*Vid.* Centauri, Lapithæ.)

HIPPOLŸTE, I. a queen of the Amazons. She was mistress of the belt of Mars, as a token of her exceeding all the Amazons in valour. This belt Eurystheus coveted for his daughter Admeta, and he ordered Hercules to bring it to him. The hero, having drawn together some volunteers, among whom were Theseus, Castor, and Pollux, reached, after some incidental adventures, the haven of Themiscyra, where Hippolyta came to inquire the cause of his arrival; and, on hearing it, promised to give him her girdle. But Juno, taking the form of an Amazon, went and persuaded the rest that the strangers were carrying off their queen. They instantly armed, mounted their horses, and came down to the ship. Hercules, thereupon, thinking that Hippolyta had acted treacherously, slew her, and, taking her belt, made sail homeward. (*Apollod.*, 2, 5, 9.—*Diod. Sic.*, 4, 16.) Another account made Theseus to have received Hippolyta in marriage from Hercules, and to have become, by her, the father of Hippolytus. (Compare *Heyne, ad Apollod., l. c.*)—II. The wife of Acastus, who falsely accused Peleus, while at her husband's court, of dishonourable conduct. (*Vid.* Acastus.)

HIPPOLŸTUS, I. a son of Theseus and Hippolyte, or, according to others, of Theseus and Antiope. Theseus, after the death of his first wife, married Phædra, the daughter of Minos, and sister of Ariadne. This princess was seized with a violent affection for the son of the Amazon, an affection produced by the wrath of Venus against Hippolytus, for neglecting her divinity, and for devoting himself solely to the service of Diana; or else against Phædra as the daughter of Pasiphaë. During the absence of Theseus, the queen made advances to her step-son, which were indignantly rejected by the virtuous youth. Filled with fear and hate, on the return of her husband she accused his innocent son of an attempt on her honour. Without giving the youth an opportunity of clearing himself, the blinded monarch, calling to mind that Neptune had promised him the accomplishment of any three wishes that he might form, cursed and implored destruction on his son from the god. As Hippolytus, leaving Trœzene, was driving his chariot along the seashore, a monster, sent by Neptune from the deep, terrified his horses; they burst away in fury, headless of their driver, dashed the chariot to pieces, and dragged along Hippolytus, entangled in the reins, till life abandoned him. Phædra ended her days by her own hand; and Theseus, when too late, learned the innocence of his son. Euripides has founded a tragedy on this subject, but the legend assumes a somewhat different shape with him. According to the plot of the piece, Phædra hangs herself in despair when she finds that she is slighted by her step-son, and Theseus, on his return from abroad, finds, when taking down her corpse, a writing attached to it, in which Phædra accused Hippolytus of having attempted her honour.—According to another legend, Æsculapius restored Hippolytus to life, and Diana transported him, under the name of Virbius, to Italy, where he was worshipped in the grove of Aricia. (*Vid.* Virbius.—*Apollod.*, 3, 10, 3.

—*Heyne, ad loc.*—*Ovid, Met.*, 15, 492, *seqq.*—*Virg., Æn.*, 7, 761, *seqq.*—Consult *Buttmann, Mythologus*, vol. 2, p. 145, *seq.*)

Hippomĕdon, a son of Nisimachus and Mythidice, was one of the seven chiefs that went against Thebes. He was killed by Ismarus, son of Acastus. (*Apollod.*, 3, 6.—*Pausan.*, 2, 36.)

Hippomĕnes, son of Megareus, was, according to some authorities, the successful suiter of Atalanta. (*Vid.* Atalanta, and consult *Heyne, ad Apollod.*, 3, 9, 2, and the authorities there cited.)

Hippomolgi, or, more correctly, Hippemolgi (Ἱππημολγοί), a people of Scythia, who, as the name imports, lived on the milk of mares. (*Dionys. Perieg.*, 309.—*Bernhardy, ad loc.*)

Hippōna, a goddess who presided over horses. Her statues were placed in horses' stables. (*Juv.*, 8, 157. —Consult *Ruperti, ad loc.*, who gives *Epona* as the reading demanded by the line.)

Hipponax, a Greek poet, who flourished about the 60th Olympiad, or 540 B.C. He was born at Ephesus, and was compelled by the tyrants Athenagoras and Comas to quit his home, and to establish himself in another Ionian city, Clazomenæ. This political persecution (which affords a presumption of his vehement love of liberty) probably laid the foundation for some of the bitterness and disgust with which he regarded mankind. Precisely the same fierce and indignant scorn, which found an utterance in the iambics of Archilochus, is ascribed to Hipponax. What the family of Lycambes was to Archilochus, Bupalus (a sculptor belonging to a family of Chios, which had produced several generations of artists) was to Hipponax. He had made his small, meager, and ugly person the subject of caricature; an insult which Hipponax avenged in the bitterest and most pungent iambics, of which some remains are extant. In this instance, also, the satirist is said to have caused his enemy to hang himself. The satire of Hipponax, however, was not concentrated so entirely on certain individuals. From existing fragments it appears rather to have been founded on a general view of life, taken, however, on its ridiculous and grotesque side. His language is filled with words taken from common life, such as the names of articles of food and clothing, and of ordinary utensils, current among the working people. He evidently strives to make his iambics local pictures, full of freshness, nature, and homely truth. For this purpose, the change which Hipponax devised in the iambic metre was as felicitous as it was bold. He crippled the rapid, agile gait of the iambus, by transforming the last foot from an iambic into a spondee, contrary to the fundamental principle of the whole mode of versification. The metre, thus maimed and stripped of its beauty and regularity, was a perfectly appropriate rhythmical form for the delineation of such pictures of intellectual deformity as Hipponax delighted in. Iambics of this kind (called choliambics, or trimeter scazons) are still more cumbrous and halting when the fifth foot is also a spondee; which, indeed, according to the original structure, is not forbidden. These were called *broken-backed* (ischiorrhogic) iambics, and a grammarian (*ap Tyrwhitt, Dissert. de Babrio*, p. 17) settles the dispute (which, according to ancient testimony, was so hard to decide), how far the innovation of this kind of verse ought to be ascribed to Hipponax, and how far to another iambographer, Ananius, by pronouncing, that Ananius invented the ischiorrhogic variety, and Hipponax the common scazon. It appears, however, from the fragments attributed to him, that Hipponax sometimes used the spondee in the fifth place. In the same manner, and with the same effect, these poets also changed the trochaic tetrameter by regularly lengthening the penultimate short syllable. Some remains of this kind are extant. Hipponax likewise composed pure trimeters in the style of Archilochus; but there is no conclusive evidence that he mixed them with scazons. Ananius has hardly any individual character in literary history distinct from that of Hipponax. In Alexandrea their poems seem to have been regarded as forming one collection; and thus the criterion by which to determine whether a particular passage belonged to the one or the other, was often lost or never existed. Hence, in the uncertainty which is the true author, the same verse is occasionally ascribed to both (as in Athenæus, 14, p. 625, *c.*) The few fragments which are attributed with certainty to Ananius are so completely in the tone of Hipponax, that it would be a vain labour to attempt to point out any characteristic difference.—The fragments of Hipponax and Ananius were edited by Welcker, *Götting.*, 1817, 4to. (*Müller, Hist. Græc. Lit.*, p. 141, *seqq.*—*Philological Museum*, vol. 1, p. 281.)

Hipponĭum, called also Vibo Valentia, a town of Italy, on the western coast of the territory of the Brutii, southwest from Scylacium. According to Strabo (56) it was founded by the Epizephyrian Locri. We learn from Diodorus (14, 107; 15, 24), that not long afterward it was destroyed by Dionysius the elder, who transplanted the inhabitants to Syracuse. It was restored, however, by the Carthaginians, who were then at war with that prince. Subsequently it fell into the hands of the Brutii, together with all the Greek settlements on the coast. (*Strab., l. c.*) About 297 B.C., Agathocles, tyrant of Sicily, seized upon the harbour of Hipponium, which he fortified, and even succeeded in obtaining possession of the town for a short period. He was soon, however, compelled by the Brutii to relinquish it, together with the port. (*Diod. Sic., Excerpt.*, 21, 8.—*Strab., l. c.*) This city became a colony of the Romans, A.U.C. 560, and took the name of Vibo Valentia. (*Liv.*, 35, 40.) Antiquaries and topographers are generally of opinion that the modern town of *Monte Leone* represents the ancient Hipponium, and they recognise its haven in the present harbour of *Bivona*. (*Cramer's Anc. Italy*, vol. 2, p. 420.)

Hippopŏdes, a people of Scythia, who were fabled to have *horses' feet* (ἵππου πόδας), whence their name. The Hippopodes are mentioned by Dionysius Periegetes, Mela, Pliny, and St. Augustine. The truth appears to be, that they had this appellation given them on account of their swiftness of foot. (*Dionys. Perieg.*, 310.—*Mela*, 3, 6, 83.)

Hira or Alexandrĕa, now *Mesjid-ali*, or *Mehamali*, a town of Asia in Babylonia, situate on a lake, a short distance from the western bank of the Euphrates. It was the residence of a dynasty of princes who aided the Persians and Parthians against the Romans. They are called in history by the general name of Alamundari, after the term Al-Mondar, common to many of these princes at the fall of their dynasty under the Mohammedan power. The body of Ali was here interred; and hence, from the sepulchre of the calif, came the modern name. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 615.)

Hirpini, a people of Italy, who formed a part of the Samnites, and were situate to the south of Samnium Proper. As the term *Hirpus* signified in the Samnite dialect a wolf, they are said to have been thus called from their having followed the tracks of these animals in migrating to this quarter. Towards the end of the second Punic war they began to be distinguished from the rest of the Samnites. Their territory comprehended the towns of Beneventum, Caudium, Abellinum, and Compsa. (*Cramer's Anc. Italy*, vol. 2, p. 248.)

Hirtius Aulus, a Roman of a distinguished family. He applied himself in early life to the study of rhetoric, and spoke on several occasions with great success. He followed Cæsar in the war against the Gauls, and merited the esteem of that great captain. On his re-

turn from this expedition, he eagerly courted the friendship of Cicero, and accompanied him in his retreat to Tusculum. Here he exercised himself in declamation, under the eyes of this illustrious orator, who speaks highly of his talents in many of his letters, and particularly in that addressed to Volumnius (8, 32). Cicero sent Hirtius to Cæsar, on the return of the latter from Africa, with the view of bringing about a reconciliation with the dictator, whom the orator had offended by the freedom of some of his discourses. Hirtius, either from affection or gratitude, was always attached to the party of Cæsar; but after the death of the dictator, he declared against Antony.—Being created consul elect along with C. Vibius Pansa, he fell sick soon after his election, and Cicero informs us (*Phil.*, 37), that the people testified the warmest concern in his recovery. Hirtius was scarcely restored to health, when he set out with his colleague to attack Antony, who was besieging Brutus in Mutina, now Modena. They gained a victory over Antony, near the city, B.C. 43; but Hirtius fell in the battle, and Pansa died a few days after of his wounds. The report was spread abroad, that Octavius had caused the two consuls to be poisoned in order to appropriate to himself all the glory of the day. (*Sueton., Vit. Aug.*, 11.)—It cannot be affirmed with any degree of certainty that Hirtius was the author of the continuation of Cæsar's Commentaries which commonly goes by his name. Even as far back as the time of Suetonius, great difference of opinion prevailed on this point; some, according to that writer, attributing the continuation in question to Oppius, and others to Hirtius: the latter opinion, however, has, in general, gained the ascendancy. This continuation forms the eighth book of the Gallic war. The author addresses himself, in a letter, to Balbus, in which he apologizes for having presumed to terminate a work so perfect in its nature, that Cæsar seems to have had in view, in composing it, not so much the collecting together of materials, as the leaving a model of composition to historical writers. We learn by the same letter, that the book on the Alexandrine War, and that on the African War, proceeded from the same pen; and these three works, in a style at once simple and elegant, do not appear unworthy of the friend of Cæsar and Cicero. We have also, under the name of Hirtius, a book on the Spanish War, so inferior to the preceding that judicious critics regard it as the mere journal of a soldier, who was an eyewitness of the events which he relates. (*Biogr. Univ.*, vol. 20, p. 423, *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 360.)

Hispălis, a famous city of Spain, situate on the Bætis, and corresponding to the modern *Seville*. Mannert thinks that it was the same as the ancient Tartessus. (*Geogr.*, vol. 1, p. 312.) The name is supposed to be of Phœnician origin, and, according to Isidorus, has reference to the city's being founded on *piles* or *stakes* of wood, on account of the insecurity of the ground where it stood. (*Isidor., lib. etymol.*, 15, 1.) Some ascribe the origin of the place to Hercules; probably, however, it was a Phœnician colony. It was a place of great commerce, the Bætis being navigable in ancient times for the largest ships up to the city. Now, however, vessels drawing more than ten feet of water are compelled to unload eight miles below the town, and the largest vessels stop at the mouth of the river. When Hispalis became a Roman colony, the name was changed to Julia Romulensis. (*Cæs., B. C.*, 2, 18.—*Id., Bell. Hisp.*, 27, 35, *seqq. Isidor, Chron. Goth.*, p. 168.—*Id., Chron. Vand.*, p. 176.—*Id., Hist. Suev.*, p. 180.—*Plin.*, 3, 1.)

Hispānĭa, an extensive country, forming a kind of peninsula, in the southwest of Europe. It was bounded on the north by the Pyrenees and Sinus Cantabricus or *Bay of Biscay*, on the west by the Atlantic, on the south by the Atlantic, Fretum Herculeum or *Straits of Gibraltar*, and the Mediterranean, which last bounds it also on the east. Many conjectures have been formed concerning the origin of the name *Hispania*. Bochart (*Geogr. Sacr.—Phaleg.*, 3, 7) derives its name from the Phœnician (or Hebrew) *sephan*, "a rabbit," from the vast numbers of those animals which the country was found by the early Phœnician colonists to contain. (Compare *Catullus*, 37, 18.—*Varro, R. R.*, 3, 12.—*Ælian, de An.*, 13, 15.—*Plin.*, 8, 29, &c.—*Bochart, Geogr. Sacr. Canaan.*, 1, 35.) Others deduce the name in question from the Phœnician *span*, "concealed," and consider it as referring to the circumstance of the country's being little known at an early period to the Phœnician traders. Neither of these etymologies is of much value, though the former is certainly the better of the two. It would seem to have been adopted by the Romans, as appears from a medal of Hadrian, on which Spain is represented by the figure of a woman with a rabbit at her side. (*Flores, Medalles de Espania*, vol. 1, p. 109.) The Romans borrowed the name Hispania, appending their own termination to it, from the Phœnicians, through whom they first became acquainted with the country. The Greeks called it Iberia, but attached at different periods different ideas to the name. Up to the time of the Achæan league and their more intimate acquaintance with the Romans, they understood by this name all the seacoast from the Pillars of Hercules to the mouth even of the Rhodanus or *Rhone* in Gaul. (*Scylax*, p. 1, *seqq.—Scymnus Chius*, v. 198.—*Polybius*, 3, 37.—*Strabo*, 116.—*Mannert, Geogr.*, vol. 1, p. 233.) The coast of Spain on the Atlantic they called Tartessis. (*Scymnus Chius*, v. 164, v. 198.—*Herod.*, 1, 163.) The interior of the country they termed Celtice (*Κελτική*), a name which they applied, in fact, to the whole northwestern part of Europe. (*Aristot., de Mundo.—Opp., ed. Duval*, vol. 1, p. 850.) The Greeks in after ages understood by Iberia the whole of Spain. The name Iberia is derived from the Iberi, of whom the Greeks had heard as one of the most powerful nations of the country. The origin of the ancient population of Spain is altogether uncertain. Some suppose that a colony first settled on the shores of this country from the island of Atlantis; an assumption as probable as the opinion supported by several Spanish authors, that the first inhabitants were descended from Tubal, a son of Noah, who landed in Spain twenty-two centuries before the Christian era. The Iberi, according to the ancient writers, were divided into six tribes; the Cynetes, Gletes, Tartessii, Elbysinii, Mastieni, and Calpiani. (*Herodori, fragm. ap. Const. Porphyrog. de adm. Imp.*, 2, 23.—Compare *Steph. Byz., ed. Berkel*, p. 408.—*Ukert, Geogr.*, vol. 2, pt. 1, p. 252.) Diodorus Siculus (5, 31, *seq.*) mentions the invasion of Spain by the Celts. The Iberi made war against them for a long time, but, after an obstinate resistance on the part of the natives, the two people entered into an agreement, according to which they were to possess the country in common, bear the same name, and remain for ever united; such, says the same historian, was the origin of the Celtiberi in Spain. These warlike people, continues Diodorus, were equally formidable as cavalry and infantry; for, when the horse had broken the enemy's ranks, the men dismounted and fought on foot. Their dress consisted of a *sagum*, or coarse woollen mantle; they wore greaves made of hair, an iron helmet adorned with a red feather, a round buckler, and a broad two-edged sword, of so fine a temper as to pierce through the enemy's armour. Although they boasted of cleanliness both in their nourishment and their dress, it was not unusual for them to wash their teeth and bodies with urine, a custom which they considered favourable to health. Their habitual drink was a sort of hydromel; wine was brought into the country by foreign merchants. The land was equally distributed, and the harvests were divided

among all the citizens; the law punished with death the person who appropriated more than his just share. They were hospitable; nay, they considered it a special favour to entertain a stranger, being convinced that the presence of a foreigner called down the protection of the gods on the family that received him. They sacrificed human victims to their divinities, and the priests pretended to read future events in the palpitating entrails. At every full moon, according to Strabo, they celebrated the festival of a god without a name; from this circumstance, their religion has been considered a corrupt deism.—The Phœnicians were the first people who established colonies on the coast of Spain: Tartessus was perhaps the most ancient; at a later period they founded Gades, now Cadiz, on the isle of Leon. They carried on there a very lucrative trade, inasmuch as it was unknown to other nations; but, in time, the Rhodians, the Samians, the Phocæans, and other Greeks established factories on different parts of the coast. Carthage had been founded by the Phœnicians; but the inhabitants, regardless of their connexion with that people, took possession of the Phœnician stations, and conquered the whole of maritime Spain. The government of these republicans was still less supportable: the Carthaginians were unable to form any friendly intercourse with the Spaniards in the interior; their rapine and cruelty excited the indignation of the natives. The ruin of Carthage paved the way to new invaders, and Spain was considered a Roman province two centuries before the Christian era. Those who had been the allies became masters of the Spaniards, and the manners, customs, and even language of the conquerors were introduced into the peninsula. But Rome paid dearly for her conquest; the north, or the present Old Castile, Aragon, and Catalonia, were constantly in a state of revolt: the mountaineers shook off the yoke, and it was not before the reign of Augustus that the country was wholly subdued. The peninsula was then divided into *Hispania Citerior* and *Ulterior*. Hispania Citerior was also called Tarraconensis, from Tarraco, its capital, and extended from the foot of the Pyrenees to the mouth of the Durius or *Douro*, on the Atlantic shore; comprehending all the north of Spain, together with the south as far as a line drawn below Carthago Nova or *Carthagena*, and continued in an oblique direction to Salamantica or *Salamanca*, on the Durius. Hispania Ulterior was divided into two provinces; Bætica, on the south of Spain, between the Anas or *Guadiana*, and Citerior, and above it Lusitania, corresponding in a great degree, though not entirely, to modern *Portugal*. In the age of Dioclesian and Constantine, Tarraconensis was subdivided into a province towards the limits of Bætica, and adjacent to the Mediterranean, called Carthaginiensis, from its chief city Carthago Nova, and another, north of Lusitania, called Gallæcia from the Callaici. The province of Lusitania was partly peopled by the Cynetes or Cynesii, the earliest inhabitants of *Algarve*. The Celtici possessed the land between the *Guadiana* (Anas) and the Tagus. The country round the mountains of *Gredos* belonged to the Vettones, a people that passed from a state of inactivity and repose to the vicissitudes and hardships of war. The Lusitani, a nation of freebooters, were settled in the middle of *Estremadura*: they were distinguished by their activity and patience of fatigue; their food was flour and sweet acorns; beer was their common beverage. They were swift in the race; they had a martial dance, which the men danced while they advanced to battle.—The part of Bætica near the Mediterranean was peopled by the Bastuli Pœni. The Turduli inhabited the shores of the ocean, near the mouth of the Bætis. The Bæturi dwelt on the Montes Mariani, and the Turdetani inhabited the southern declivities of the Sierra d'Aracena. The last people, more enlightened than any other in Bætica, were skilled in different kinds of industry long before their neighbours. When the Phœnicians arrived on their coasts, silver was so common among them that their ordinary utensils were made of it. What was afterward done by the Spaniards in America was then done by the Phœnicians in Spain: they exchanged iron and other articles of little value for silver; nay, if ancient authors can be credited, they not only loaded their ships with the same metal, but if their anchors at any time gave way, others of silver were used in their places.—The people in Gallæcia, a subdivision of Tarraconensis, were, the Artabri, who derived their name from the promontory of Artabrum, now Cape Finisterre; the Bracari, whose chief town was Bracara, the present Braga; and, lastly, the Lucences, the capital of whose country was Lucus Augusti, now Lugo. These tribes and some others formed the nation of the Callaici or Callæci, who, according to the ancients, had no religious notions. The Astures, now the Asturians, inhabited the banks of the Asturis, or the country on the east of the Gallæcian mountains. Their capital was Asturica Augusta, now Astorga. The Vaccæi, the least barbarous of the Celtiberians, cultivated the country on the east of the Astures. The fierce Cantabri occupied *Biscay* and part of *Asturias*: it was customary for two to mount on the same horse when they went to battle. The Vascones, the ancestors of the present Gascons, were settled on the north of the Iberus or Ebro. The Jacetani were scattered over the Pyrenæan declivities of *Aragon*. The brave Ilergetes resided in the country round *Lerida*. As to the country on the east of these tribes, the whole of Catalonia was peopled by the Ceretani, Indigetes, Ausetani, Cosetani, and others. The lands on the south of the *Ebro* were inhabited by the Arevaci and Pelendones; the former were so called from the river Areva; they were settled in the neighbourhood of *Arevola*, and in the province of *Segovia*: the latter possessed the high plains of *Soria* and *Moncayo*. The space between the mountains of Albaracino and the river was peopled by the Edetani, one of the most powerful tribes of Spain. The Ilercaones, who were not less formidable, inhabited an extensive district between the upper Jucar and the lower Ebro. The country of the Carpetani, or the space from the Guadiana to the Somo-Sierra, forms at present the archiepiscopal see of Toledo. The people on the south of the last were the Oretani, between the Guadiana and the Montes Mariani; and the Olcades, a small tribe near the confluence of the Gabriel and Jucar. Carthaginiensis, a subdivision of Tarraconensis, was inhabited by two tribes: the Bastitani, in the centre of Murcia, who often made incursions into Bætica; and the Contestani, who possessed the two banks of the Segura, near the shores of the Mediterranean, from Cape Palos to the Jucar.—In time of peace, says Diodorus Siculus, the Iberi and Lusitani amused themselves in a lively and light dance, which required much activity. The ancient writer alludes, perhaps, to the fandango, a dance of which the origin is unknown. An assembly, composed of old Celtiberians, was held every year; it was part of their duty to examine what the women had made with their own hands within the twelvemonth, and to her whose work the assembly thought the best a reward was given. An ancient author mentions that singular custom, and adds, that corpulency was considered a reproach by the same people; for, in order to preserve their bodies light and active, the men were measured every year by a cincture of a certain breadth, and some sort of punishment was inflicted on those who had become too large. (*Nic. Damasc., frag. ap. Const. Porphyrog.*) The age for marriage was fixed by law; the girls chose their husbands from among the young warriors, and the best means of obtaining the preference was to present the fair one with the head of an enemy slain in battle.

Strabo enters into some details concerning the dress of the ancient Spaniards. The Lusitani covered themselves with black mantles, because their sheep were mostly of that colour. The Celtiberian women wore iron collars, with rods of the same metal rising behind, and bent in front; to these rods was attached the veil, their usual ornament. Others wore a sort of broad turban, and some twisted their hair round a small ring about a foot above the head, and from the ring was appended a black veil. Lastly, a shining forehead was considered a great beauty; on that account they pulled out their hair and rubbed their brows with oil.—The different tribes were confounded while the Romans oppressed the country; but, in the beginning of the fifth century, the Suevi, Vandals, and Visigoths invaded the Peninsula, and, mixing with the Celts and Iberians, produced the different races which the physiologist still observes in Spain. The first-mentioned people, or Suevi, descended the Durius or *Duero* under the conduct of Ermeric, and chose Braga for the capital of their kingdom. Genseric led his Vandals to the centre of the peninsula, and fixed his residence at Toletum or Toledo; but fifteen years had not elapsed after the settlement of the barbarous horde, when Theodoric, conquered by Clovis, abandoned Tolosa or Toulouse, penetrated into Spain, and compelled the Vandals to fly into Africa. During the short period that the Vandals remained in the country, the ancient province of Bætica was called Vandalousia, and all the country, from the Ebro to the Straits of Gibraltar, submitted to them. The ancient Celtiberians, who had so long resisted the Romans, made then no struggle for liberty or independence; they yielded without resistance to their new masters. Powers and privileges were the portion of the Gothic race, and the title of *hijo del Goda*, or the son of the Goth, which the Spaniards changed into *hidalgo*, became the title of a noble or a free and powerful man among a people of slaves. A number of petty and almost independent states were formed by the chiefs of the conquering tribes; but the barons or freemen acknowledged a liege lord. Spain and Portugal were thus divided, and the feudal system was thus established. Among the Visigoths, however, the crown was not hereditary, or, at least, the law of regular succession was often set at defiance by usurpers. The sovereign authority was limited by the assemblies of the great vassals, some of whom were very powerful; indeed, the Count Julian, to avenge himself on King Roderic for an outrage committed on his daughter, delivered Spain to the Mohammedan yoke. (*Malte-Brun, Geog.*, vol. 8, p. 18, *seqq.*, *Am. ed.*)

Histiæa. *Vid.* Oreus.

Histiæotis. *Vid.* Estiæotis.

Histiæus, a tyrant of Miletus, who, when the Scythians had almost persuaded the Ionian princes to destroy the bridge over the Ister, in order that the Persian army might perish, opposed the plan, and induced them to abandon the design. His argument was, that if the Persian army were destroyed, and the power of Darius brought to an end, a popular government would be established in every Ionian city, and the tyrants expelled. He was held in high estimation on this account by Darius, and rewarded with a grant of land in Thrace. But Megabyzus having convinced the king that it was bad policy to permit a Grecian settlement in Thrace, Darius induced Histiæus, who was already founding a city there, to come to Susa, having allured him by magnificent promises. Here he was detained under various pretences, the king being afraid of his influence and turbulent spirit at home. Histiæus, tired of this restraint, urged, by means of secret messengers, his nephew Aristagoras to effect a revolt of the Ionians. This was done, and Histiæus was sent by Darius to stop the revolt. Availing himself of the earliest opportunity of escape, he passed over to the side of the Greeks, and eventually obtained the command of a small squadron of eight triremes, with which he sailed to Byzantium. But the subjugation of Ionia by the arms of Persia was soon effected, and Histiæus himself did not long survive the misery he had brought upon his countrymen. Having made a descent on the Persian territory, for the purpose of reaping the harvest in the vale of the Caicus, he was surprised and routed by Harpagus, a Persian commander, who happened to be at hand with a considerable force; and, being taken prisoner, was led to Artaphernes, the king's satrap in that quarter, who ordered him to be crucified, and sent his head to Susa. (*Herodot.*, 4, 137.—*Id.*, 5, 11, *seqq.*—*Thirlwall's Greece*, vol. 2, p. 222, *seq.*)

Homērus, a celebrated Greek poet, whose life is involved in great obscurity. The only accounts which have been preserved on this subject are a few popular traditions, together with conjectures of the grammarians founded on inferences from different passages of his poems; yet even these, if examined with patience and candour, furnish some materials for arriving at probable results. With regard to the native country of Homer, the traditions do not differ so much as might at first view appear to be the case. Although seven cities contended for the honour of having given birth to the great poet, the claims of many of them were only *indirect*. Thus the Athenians only laid claim to Homer from their having been the founders of Smyrna, as is clearly expressed in the epigram on Pisistratus contained in Bekker's Anecdota (vol. 2, p. 768), and the opinion of Aristarchus, the Alexandrean critic, which admitted their claim, was probably qualified with the same explanation. This opinion is briefly stated by the pseudo-Plutarch (*Vit. Hom.*, 2, 2). Even Chios cannot establish its right to be considered as the original source of the Homeric poetry, although the claims of this Ionic island are supported by the high authority of the lyric poet Simonides (*ap. Pseudo-Plutarch*, 2, 2.) It is true that in Chios lived the race of the Homeridæ, who, from the analogy of other γένη, or races, are to be considered not as a family, but as a society of persons, who followed the same art, and therefore worshipped the same gods, and placed at their head a hero, from whom they derived their name. (*Niebuhr, Rom. Hist.*, vol. 1, note 747.) A member of this house of Homeridæ was probably "the blind poet," who, in the Homeric hymn to Apollo, relates of himself, that he dwelt on the rocky Chios, whence he crossed to Delos for the festival of the Ionians and the contests of the poets, and whom Thucydides (3, 104) took for Homer himself; a supposition which at least shows that this great historian considered Chios as the dwelling-place of Homer. But, notwithstanding the ascertained existence of this clan of Homeridæ at Chios; nay, if we even, with Thucydides, take the blind man of the hymn for Homer himself, it would not follow that Chios was the *birthplace* of Homer; indeed, the ancient writers have reconciled these accounts by representing Homer as having, in his wanderings, touched at Chios, and afterwerd fixed his residence there. A notion of this kind is evidently implied in Pindar's statements, who in one place called Homer a Smyrnean by origin, in another a Chian and Smyrnean. (*Böckh, Pind., Fragm. inc.*, 86.) The same idea is also indicated in the passage of an orator incidentally cited by Aristotle; which says, that the Chians greatly honoured Homer, although he was not a citizen. (*Aristot., Rhet.*, 2, 23.) On the other hand, the opinion that Homer was a Smyrnean not only appears to have been the prevalent belief in the flourishing times of Greece, but is supported by the two following considerations: first, the important fact that it appears in the form of a popular legend, a *mythus*, the divine poet being called a son of a nymph, Critheïs, and the Smyrnean river Meles; secondly,

that, by assuming Smyrna as the central point of Homer's life and celebrity, the claims of all the other cities which rest on good authority, may be explained and reconciled in a simple and natural manner.—If one may venture to follow the faint light afforded by the dawnings of tradition, and by the memorials that have come down to us relative to the origin of the bard, the following may be considered as the sum of our inquiries. Homer was an Ionian, belonging to one of the families which went from Ephesus to Smyrna, at a time when Æolians and Achæans composed the chief part of the population of the city, and when, moreover, their hereditary traditions respecting the expedition of the Greeks against Troy excited the greatest interest; whence he reconciles, in his poetical capacity, the conflict of the contending races, inasmuch as he treats an Achæan subject with the elegance and geniality of an Ionian. But when Smyrna drove out the Ionians, it deprived itself of this poetical renown; and the settlement of the Homeridæ in Chios was, in all probability, a consequence of the expulsion of the Ionians from Smyrna. It may, moreover, be observed, that, according to this account, founded on the history of the colonies of Asia Minor, the time of Homer would fall a few generations after the Ionic migration to Asia; and with this determination the best testimonies of antiquity agree. Such are the computations of Herodotus, who places Homer, with Hesiod, 400 years before his time (*Herod.*, 2, 53), and that of the Alexandrean chronologists, who place him 100 years after the Ionic migration, 60 years before the legislation of Lycurgus (*Apollod., Fragm.*, 1, p. 410, *ed. Heyne*); although the variety of opinions on this subject, which prevailed among the learned writers of antiquity, cannot be reduced within these limits.—It is said by Tatian (*Fabr., Bibl. Gr.*, 2, 1, 3), that Theagenes of Rhegium, in the time of Cambyses, Stesimbrotus the Thasian, Antimachus the Colophonian, Herodotus of Halicarnassus, Dionysius the Olynthian, Ephorus of Cumæ, Philochorus the Athenian, Metaclides and Chamæleon the Peripatetics, and Zenodotus, Aristophanes, Callimachus, Crates, Eratosthenes, Aristarchus, and Apollodorus, the grammarians, all wrote concerning the poetry, the birth, and the age of Homer. Of the works of all these authors nothing now remains, with the nominal exception of a life of Homer attributed to Herodotus, but which, as well on account of its minute and fabulous details, as of the inconsistency of a statement in it with the undoubted language of Herodotus, is now almost universally considered as spurious. Such as it is, however, the life of Homer is a very ancient compilation, and the text from which all subsequent stories have been taken or altered. There is a short life of Homer, also, bearing the name of Plutarch, but which is, like the former, generally condemned as a forgery; a forgery, however, of this unusual nature, that there is reason to believe it more ancient than its supposed author. Thus Quintilian (10, 1) and Seneca (*Ep.*, 88), both more ancient than Plutarch, seem clearly aware of this life of Homer. Some account of the common traditions about Homer will probably be looked for here, and the story will explain the origin of several epithets which are frequently applied to him, and the meaning of many allusions to be met with in the Greek and Latin writers.—There is, then, a general agreement that the name of Homer's mother was Critheïs; but the accounts differ a good deal as to his father. Ephorus says (*pseud-Plutarch, Vit. Hom.*) that there were three brothers, natives of Cumæ, Atelles, Mæon, and Dius; that Dius, being in debt, migrated to Ascra in Bœotia, and there became the father of Hesiod by his wife Pycimede; that Atelles died in Cumæ, having appointed his brother Mæon guardian of his daughter Critheïs; that Critheïs, becoming with child by her uncle, was given in marriage to Phemius, a native of Smyrna, and a schoolmaster in that city, and that, in due time afterward, while she was in or near the baths on the river Meles, she gave birth to a child who was called Melesigenes from this circumstance. Aristotle relates (*pseud-Plut., V. H.*), that a young woman of the island of Ios, being with child by a dæmon or genius, a familiar of the Muses, fled to the coast, where she was seized by pirates, who presented her as a gift to Mæon, king of the Lydians, at that time resident in, and ruler over, Smyrna. Mæon married her; she, Critheïs, gave birth to Melesigenes, as before mentioned, and upon her death, soon after, Mæon brought up the child as his own. Here we have an origin of the two epithets or appellations Melesigenes and Mæonides. Ephorus says (*pseud-Plut., V. H.*) he was called Homer (Ὅμηρος) when he became blind, the Ionians so styling blind men, because they were *followers* of a guide (ὁμηρεύων). Aristotle's account is, that the Lydians being pressed by the Æolians, and resolved to abandon Smyrna, made a proclamation, that whoever wished to follow them should go out of the city, and that thereupon Melesigenes said he would *follow* or *accompany* them (ὁμηρεῖν); upon which he acquired the name of Homer. Another derivation of the name is from ὁ μὴ ὁρῶν, *one not seeing;* as to which notion of blindness, Paterculus says, that whoever thinks Homer was born blind must needs be blind himself in all his senses. It was said also that he was so called from ὁ μῆρος (the thigh), because he had some marks on his thigh to denote his illegitimacy. In the life of Homer by Proclus, the story is, that the poet was delivered up by the people of Smyrna to those of Chios as a *pledge* or *hostage* (ὅμηρος) on the conclusion of a truce. The derivation that favours the theories both of Wolfe and Heyne is from ὁμοῦ εἰρειν, "*to speak together*," or from ὁμηρεῖν, "*to assemble together.*" Ilgen derives the name from ὁμοῦ, "*together*," and ἁρω, "*to fit*," whence comes ὁμηρεύειν, synonymous with ὑπαείδειν, and hence Ὅμηρος means, according to him, a poet who accompanies the lyre with his voice, "*cantor qui citharam pulsans ὑπὸ καλὸν ἀείδει.*" The stories proceed in general to state that Homer himself became a schoolmaster and poet of great celebrity at Smyrna, and remained till Mentes, a foreign merchant, induced him to travel. That the author or authors of the Iliad and Odyssey must have travelled pretty extensively for those times, is unquestionable; for, besides the accurate knowledge of Greece proper displayed in the Catalogue, it is clear that the poet had a familiar acquaintance with the islands both in the Ægean and Ionian seas, the coast of Asia Minor from the Hellespont indefinitely southward, Crete, Cyprus, and Egypt; and possessed also distinct information with respect to Libya, Caria, and Phrygia. In his travels Homer visited Ithaca, and there became subject to a disease of the eyes, which afterward terminated in total blindness. From this island he is said to have gone to Italy and even to Spain; but there is no sign in either of the two poems of any knowledge westward of the Ionian Sea. Wherever he went, Homer recited his verses, which were universally admired except at Smyrna, where he was a prophet in his own country. At Phocæa, a schoolmaster of the name of Thestorides obtained from Homer a copy of his poetry, and then sailed to Chios and recited the Homeric verses as his own. Homer followed, was rescued by Glaucus, a goatherd, from the attack of his dogs, and brought by him to Bolissus, a town in Chios, where he resided a long time in possession of wealth and a splendid reputation. Thestorides left the island upon Homer's arrival. According to Herodotus, he died at Ios, on his way to Athens, and was buried near the seashore. Proclus says he died in consequence of falling over a stone. Plutarch tells a very different story. He preserves two responses of an oracle to Homer, in both of which he was cautioned to beware of the young men's riddle, and re

lates that the poet, being on his voyage to Thebes, to attend a musical or poetical contest at the feast of Saturn in that city, landed in the island of Io, and, while sitting on a rock by the seashore, observed some young fishermen in a boat; that Homer asked them if they had anything (*εἴ τι ἔχοιεν*), and that the young wags, who, having had no sport, had been diligently catching, and killing as many as they could catch, of certain personal companions of a race not even yet extinct, answered, "as many as we caught we left; as many as we could not catch we carry with us." The catastrophe is, that Homer, being utterly unable to guess the meaning of this riddle, broke his heart out of pure vexation, and that the inhabitants of the island buried him with great magnificence.—There has been as much doubt and controversy about the age of Homer as about himself and his poems. According to the argument of Wood (*Essay on the Original Genius, &c., of Homer*), Haller (*Heyne, Excurs.* 4, *ad Il.*, 24), and Mitford (*History of Greece*, c. 1), he lived about the middle of the ninth century before Christ; which date agrees exactly with the conjecture of Herodotus, who wrote B.C. 444, and is founded on the assumption that Homer must have lived before the return of the Heraclidæ into Peloponnesus, an event which took place within eighty years after the Trojan war. The Newtonian calculation is also adopted, which fixes the capture of Troy as low as B.C. 904. The argument is based upon the great improbability that Homer, so minute as he is in his descriptions of Greece, and so full of the histories of the reigning dynasties in its various districts, should never notice so very remarkable an occurrence as the almost total abolition of the kingly government throughout Greece, and the substitution of the republican form in its stead. Now this national revolution was coincident with, or immediately consequent on, the return of the descendants of Hercules. It is said, also, that the poet mentions the grandchildren of Æneas as reigning in Troy, in the prophecy of Neptune in the Iliad (20, 308), and that, in another speech of Juno's, he seems to intimate the insecure state of the chief existing dynasties of the race of Pelops; and it is inferred from this, that he flourished during the third generation, or upward of sixty years after the destruction of Troy. Upon this argument Heyne remarks (*Excurs., ad Il.*, 24), that, in the first place, a poet who was celebrating heroes of the Pelopid race had no occasion to notice a revolution by which their families were expatriated and their kingdoms abolished; and next, which seems an insurmountable objection, that the Ionic migration took place sixty years *later* than the return of the Heraclidæ; yet that Homer was an Ionian, and a resident in, or at least perfectly conversant with, Ionian Asia, is admitted on all hands, and is indeed incontestable; and as he never notices this migration, though it was certainly a very remarkable event, and one which he must have known, he may just as well, for other or the same reasons, have been silent on the subject of a revolution by which that migration was caused. The Arundelian marbles place Homer B.C. 907, the Ionian migration B.C. 1044, the return of the Heraclidæ B.C. 1104, and the capture of Troy B.C. 1184. Heyne approves of this calculation, as, upon the whole, the most consistent with all the authorities; but it is at variance with Newton's Chronology, and is therefore a calculation, of the exactness of which we can never feel confident.—The vicissitudes to which Homer's reputation and influence have been subject, deserves notice. From the first known collection of the Iliad and Odyssey in the time of the Pisistratidæ to the promulgation of Christianity, the love and reverence with which the name of Homer was regarded went on constantly increasing, till at last public games were instituted in his honour, statues dedicated, temples erected, and sacrifices offered to him as a divinity. There were such temples at Smyrna, Chios, and Alexandrea; and, according to Ælian (*V. H.*, 9, 15), the Argives sacrificed to, and invoked the names and presence of Apollo and Homer together. But about the beginning of the second century of the Christian era, when the struggle between the old and new religion was warm and active, the tide turned. "Heathenism," says Pope (*Essay on Homer*), "was then to be destroyed, and Homer appeared the father of it, whose fictions were at once the belief of the pagan religion, and the objections of Christianity against it. He became, therefore, deeply involved in the question, and not with that honour which hitherto attended him, but as a criminal who had drawn the world into folly. He was, on the one hand (*Just. Mart., admon. ad gentes*), accused of having formed fables upon the works of Moses; as the rebellion of the Giants from the building of Babel, and the casting of Ate out of Heaven from the fall of Lucifer. He was exposed, on the other hand, for those which he is said to invent, as when Arnobius (*adv. gentes*, lib. 7) cries out, 'This is the man who wounded your Venus, imprisoned your Mars, who freed even your Jupiter by Briareus, and who finds authority for all your vices,' &c. Mankind were derided (*Tertull., Apollod.*, c. 14) for whatever he had hitherto made them believe; and Plato (*Arnobius, ib.—Euseb., Præp. Evang.*, 14, 10), who expelled him his commonwealth, has, of all the philosophers, found the best quarter from the fathers for passing that sentence. His finest beauties began to take a new appearance of pernicious qualities; and because they might be considered as allurements to fancy, or supports to those errors with which they were mingled, they were to be depreciated while the contest of faith was in being. It was hence that the reading of them was discouraged, that we hear Rufinus accusing St. Jerome of it, and that St. Augustin (*Confess.*, 1, 14) rejects him as the grand master of fable; though indeed the *dulcissime vanus* which he applies to Homer, looks but like a fondling manner of parting with him. Those days are past; and, happily for us, the obnoxious poems have weathered the storms of zeal which *might* have destroyed them. Homer will have no temples, nor games, nor sacrifices in Christendom; but his statue is yet to be seen in the palaces of kings, and his name will remain in honour among the nations to the world's end. He stands, by prescription, alone and aloof on Parnassus, where it is not possible *now* that any human genius should stand with him, the father and the prince of all heroic poets, the boast and the glory of his own Greece, and the love and the admiration of all mankind." (*Müller, Hist. Greek Lit.*, p. 41, *seqq.—Coleridge, Introduction to the Study of the Greek Classic Poets*, pt. 1, p. 57, *seqq.*)—This Homer, then (of the circumstances of whose life we know so little that may be relied upon), was the person who gave epic poetry its first great impulse. Before his time, in general, only single actions and adventures were celebrated in short lays. The heroic mythology had prepared the way for the poets by grouping the deeds of the principal heroes into large masses, so that they had a natural connexion with each other, and referred to some common fundamental notion. Now, as the general features of the more considerable legendary collections were known, the poet before the time of Homer had the advantage of being able to narrate any one action of Hercules, or of one of the Argive champions against Thebes, or of the Achæans against Troy; and, at the same time, of being certain that the scope and purport of the action (namely, the elevation of Hercules to the gods, and the fated destruction of Thebes and Troy) would be present to the minds of his hearers, and that the individual adventure would thus be viewed in its proper connexion. Thus, doubtless, for a long time, the bards were satisfied with illustrating single points of the heroic mythol-

ogy with brief epic lays; such as in later times were produced by several poets of the school of Hesiod. It was also possible, if it were desired, to form from them longer series of adventures of the same hero; but they always remained a collection of independent poems on the same subject, and never attained to that unity of character and composition which constitutes one poem. It was an entirely *new* phenomenon, which could not fail to make the greatest impression, when a poet selected a subject of the heroic tradition, which (besides its connexion with the other parts of the same legendary circle) had in itself the means of awakening a lively interest and of satisfying the mind; and, at the same time, admitted of such a development, that the principal personages could be represented as acting each with a peculiar and individual character, without obscuring the chief hero and the main action of the poem. One legendary subject of this extent and interest Homer found in the *Anger of Achilles*, and another in the *Return of Ulysses*. The former of these gave birth to the *Iliad*, the latter to the *Odyssey*. Of the character of these two poems we will treat in separate articles (*vid.* Ilias, Odyssea). Our attention will now be directed to other parts of the main subject.

Origin and Preservation of the Homeric Poems.

Whether the Homeric poems were in reality the work of a single bard or not, their intrinsic merit, and, consequently, their rank in Greek literature, must remain the same, and be equally a worthy object of studious inquiry. The decision of that question cannot in the slightest degree affect our estimate of their quality. Whether *all* the poems that are now attributed to Homer were his production; whether the Iliad and the Odyssey, both, or one of them only, can lay claim to such parentage; or whether, lastly, any such person as Homer, or, indeed, any individual author of the poem ever existed, whichever of these propositions be true, it seems to be a matter of little importance to those whose object it is not to spell the inscriptions on mouldering monuments, but to inhale the breath of ancient grandeur and beauty amid the undoubted ruins of the great. The Iliad and the Odyssey exist; we have them in our hands; and we should not set them the less in honour though we were to doubt the impress of any Homer's hand, any more than we should cease to reverence the genius or the ruins of Rome, because shepherds or worse may have laid the first stone of her walls. It is this very excellence, however, of the Homeric poetry, and the apparent peculiarity of the instance, together with the celebrity of the controversy, to which the scepticism of some modern scholars has given birth, that compels us to devote a portion of this article to a notice of the points in question. No trace appears of any doubt having ever been entertained of the personal existence of Homer, as the author of the Iliad, till the close of the 17th and beginning of the 18th century, when two French writers, Hedelin and Perrault, first suggested the outlines of a theory respecting the composition of that poem, which has since been developed with so much learning and talent by Heyne, Wolfe, and others, that its original authors are now almost forgotten. The substance of this theory is, that, whether any such person as Homer lived or not, the Iliad was not composed entirely by him or by any other individual, but is a compilation, methodized indeed and arranged by successive editors, but still a compilation of minstrelsies, the works of various poets in the heroic age, all having one common theme and direction, the wars of Troy, and the exploits of the several Grecian chiefs engaged in them. Wolfe, in particular, believed that the *verses* now constituting the Iliad, were written (we should rather say *made* or *invented*) by one Homer, but in short rhapsodies, unconnected purposely with each other, and that they were put together as after mentioned. Much of his argument, however, of the impossibility of one man having *composed* the Iliad in form as we now have it, applies to the theory just stated. Bentley expressed an opinion similar to Wolfe's on the history and compilation of the Iliad. "Homer wrote a sequel of songs and rhapsodies to be sung by himself, for small earnings and good cheer, at festivals and other days of merriment: the Iliad he made for the men, and the Odyssey for the other sex. These loose songs were not collected together in the form of an Epic poem till about 500 years after." (*Letter to N. N., by Phileleuth. Lipsiens.*, § 7.) One of the main arguments insisted upon by those who deny the existence of a Homer, and the unity, consequently, of the Iliad and Odyssey, is the question of writing. It is said that the art of writing, and the use of manageable writing materials, were entirely, or all but entirely, unknown in Greece and the islands at the supposed date of the composition of the Iliad; that, if so, this poem could not have been committed to writing during the time of such its composition; that, in a question of comparative probabilities like this, it is a much grosser improbability that even the single Iliad, amounting, after all curtailments and expungings, to upward of 15,000 lines, should have been actually conceived and perfected in the brain of one man, with no other help but his own or others' memory, than that it should be, in fact, the result of the labours of several distinct authors; that, if the Odyssey be counted, the improbability is doubled; that if we add, upon the authority of Thucydides and Aristotle, the Hymns and Margites, not to say the Batrachomyomachia, that which was improbable becomes absolutely impossible; that all that has been so often said as to the fact of as many lines or more having been committed to memory, is beside the point in question, which is not whether 15,000 or 30,000 lines may not be learned by heart from a book or manuscript, but whether one man can *compose* a poem of that length, which, rightly or not, shall be thought to be a perfect model of symmetry and consistency of parts, without the aid of writing materials; that, admitting the superior probability of such a thing in a primitive age, we know nothing analogous to such a case, and that it so transcends the common limits of intellectual power, as, at the least, to merit, with as much justice as the opposite opinion, the character of improbability.—When it is considered that throughout the Homeric Poems, though they appear to embrace the whole circle of the knowledge then possessed by the Greeks, and enter into so many details on the arts of life, only one ambiguous allusion occurs to any kind of writing (*Il.*, 6, 169), it is scarcely possible to avoid the conclusion, that the art, though known, was still in its infancy, and was very rarely practised. But the very poems from which this conclusion has been drawn would seem to overthrow it, if it should be admitted that they were originally committed to writing; for they would then seem to afford the strongest proof, that, at the time of their composition, the art had made very considerable progress, and that there was no want, either of materials or of skill, to prevent it from coming into common use. Hence the original form of these poems becomes a question of great historical as well as literary importance. The Greeks themselves almost universally, and the earliest writers the most unanimously, believed them both to have been the work of the same author, who, though nothing was known of his life, or even his birthplace, was commonly held to have been an Asiatic Greek. The doubt whether his poems were written from the first, seems hardly to have been seriously entertained by any of the ancients, and in modern times it has been grounded chiefly on the difficulty of reconciling such a fact with the very low degree in which the art of writing is supposed to have been cul-

tivated in the Homeric age. It has likewise been urged, that the structure of the Homeric verses furnishes a decisive proof, that the state of the Greek language, at the time when these poems were written, was different from that in which they must have been composed. And by others it has been thought inconsistent with the law of continual change, to which all languages are subject, that the form in which these works now appear should differ so slightly as it does from that of the Greek literature, if it really belonged to the early period in which they were first recited. These difficulties are, it must be owned, in a great measure removed by the hypothesis that each poem is an aggregate of parts composed by different authors; for then the poet's memory might not be too severely taxed in retaining his work during its progress, and might be aided by more frequent recitations. But this hypothesis has been met by a number of objections, some of which are not very easily satisfied. The original unity of each poem is maintained by arguments derived partly from the uniformity of the poetical character, and partly from the apparent singleness of plan which each of them exhibits. Even those who do not think it necessary to suppose an original unity of design in the Iliad, still conceive that all its parts are stamped with the style of the same author. (*Clinton, Fast. Hellen.*, vol. 3, p. 375, 379.) But with others, from the time of Aristotle to our own day, the plan itself has been an object of the warmest admiration; and it is still contended, that the intimate coherence of the parts is such as to exclude the hypothesis of a multiplicity of authors. (*Vid.* Ilias.) If the parts out of which the Iliad or the Odyssey was formed are supposed to have been at first wholly independent of each other, the supposition that they could have been so pieced together as to assume their present appearance is involved in almost insurmountable difficulties. For how, it may be asked, did the different poets in each instance happen to confine themselves to the same circle of subjects, as to the battles before Troy, and the return of Ulysses? Must we suppose, with a modern critic (*Hermann, Wiener-Jahrbücher*, vol. 54), that in the Iliad and Odyssey we see the joint labours of several bards, who drew their subjects from an earlier Iliad and an earlier Odyssey, which contained no more than short narratives of the same events, but yet had gained such celebrity for their author, that the greatest poets of the succeeding period were forced to adopt his name, and to content themselves with filling up his outline? This would be an expedient only to be resorted to in the last emergency. Or must we adopt the form which this hypothesis, by giving it a different turn, has been made by others to assume, that the Iliad and Odyssey, after the main event in each had formed the subject of a shorter poem, grew under the hands of successive poets, who, guided in part by popular tradition, supplied what had been left wanting by their predecessors, until in each case the curiosity of their hearers had been gratified by a finished whole? (*Thirlwall's Greece*, vol. 1, p. 246.) This supposition is involved in still greater difficulty than the former, for we have here a race of bards, who, though living at different periods, and though the language was, during all this time, undergoing changes of some kind or other, yet write all of them in a manner so similar, and display so few, if any, discrepances, that their various productions, when collected together, wear all the appearance of a poem by a single bard.—According to every hypothesis, the origin of the Homeric poetry is wrapped in mystery; as must be the case with the beginning of a new period, when that which precedes it is very obscure. And it would certainly be no unparalleled or surprising coincidence, if the production of a great work, which formed the most momentous epoch in the history of Greek literature, should have concurred with either the first introduction, or a new application of the most important of all inventions. Still, however, we are not driven to the necessity of adopting such a view of the subject. It is true, we are perpetually met with difficulties in endeavouring to form a notion of the manner in which these great epic poems were composed, at a time anterior to the use of writing. But these difficulties arise much more from our own ignorance of the period, and our own incapability of conceiving a creation of the mind without those appliances of which the use has become to us a second nature, than in the general laws of the human intellect. Who can determine how many thousand verses a person, thoroughly impregnated with his subject, and absorbed in the contemplation of it, might produce in a year, and confide to the faithful memory of disciples, devoted to their master and his art? Wherever a creative genius has appeared, it has met with persons of congenial taste, and has found assistants, by whose means it has completed astonishing works in a comparatively short period of time. Thus the old bard may have been followed by a number of younger minstrels, to whom it was both a pleasure and a duty to collect and diffuse the honey which flowed from his lips. But it is at least certain, that it would be unintelligible how these great epics were composed, unless there had been *occasions* on which they actually appeared in their integrity, and could charm an attentive hearer with the full force and effect of a complete poem. Without a connected and continuous recitation, they were not finished works; they were mere disjointed fragments, which might, by *possibility*, form a whole. But where were there meals or festivals long enough for such recitations? What attention, it has been asked, could be sufficiently sustained, in order to follow so many thousand verses?—If, however, the Athenians could at *one* festival hear in succession about nine tragedies, three satyric dramas, and as many comedies, without ever thinking that it might be better to distribute this enjoyment over the whole year, why should not the Greeks of earlier times have been able to listen to the Iliad and Odyssey, and perhaps other poems, at the same festival? At a later date, indeed, when the rhapsodist was rivalled by the player on the lyre, the dithyrambic minstrel, and by many other kinds of poetry and music, these latter necessarily abridged the time allowed to the epic reciter; but, in early times, when the epic style reigned without a competitor, it would have received an undivided attention. Let us beware of measuring, by our loose and desultory reading, the intension of mind with which a people enthusiastically devoted to such enjoyments, hung with delight on the flowing strains of the minstrel. In short, there was a time (and the Iliad and Odyssey are the records of it) when the Greek people, not indeed at meals, but at festivals, and under the patronage of their hereditary princes, heard and enjoyed these and other less excellent poems as they were intended to be heard and enjoyed, namely, as *complete wholes*. Whether they were at this early period ever recited for a prize, and in competition with others, is doubtful, though there is nothing improbable in the supposition. But when the conflux of rhapsodists to the contests became perpetually greater; when, at the same time, more weight was laid on the art of the reciter than on the beauty of the well-known poem which he recited; and when, lastly, in addition to the rhapsodizing, a number of other musical and poetical performances claimed a place, then the rhapsodists were permitted to repeat separate parts of poems, in which they hoped to excel; and the Iliad and Odyssey (as they had not yet been reduced to writing) existed for a time only as *scattered* and *unconnected fragments*. (*Wolf's Prolegomena*, p. cxliii.) And we are still indebted to the regulator of the contest of rhapsodists at the Panathenæa (whether it was Solon or Pisistratus) for having

compelled the rhapsodists to follow one another, according to the order of the poem, and for having thus restored these great works, which were falling into fragments, to their pristine integrity. It is indeed true, that some arbitrary additions may have been made to them at this period; which, however, we can only hope to be able to distinguish from the rest of the poem, by first coming to some general agreement as to the original form and subsequent destiny of the Homeric compositions. (*Müller, Hist. Gr. Lit.*, p. 62, *seq.*)

Introduction of the Homeric Poems into Greece.

Two different accounts are given on this head. 1. First, it is said that Lycurgus, the Spartan legislator, met with the poems of Homer during his travels in Asia, and, being charmed with them, carried them with him by some means, and in some shape or other, back to his native city. The authority for this is a passage of a fragment of Heraclides Ponticus, in which he says that Lycurgus, "having procured the poetry of Homer from the descendants of Creophylus, first introduced it into the Peloponnesus." Ælian (*V. H.*, 13, 14) repeats this with advantage: "Lycurgus the Spartan first carried the poetry of Homer *in a mass* into Greece." Plutarch (*Vit. Lycurg.*) finishes off the story in his usual manner. "There (in Asia) Lycurgus first fell in with the poems of Homer, probably in the keeping of the descendants of Cleophylus; he *wrote* them out eagerly, and collected them together for the purpose of bringing them hither into Greece; for there was already at that time an obscure rumour of these verses among the Greeks, but some few only possessed some scattered fragments of this poetry, which were circulated in a chance manner. Lycurgus had the principal hand in making it known." This Creophylus or Cleophylus, a Samian, is said to have been Homer's host in Samos, and a poet himself. The nucleus of fact in this story may probably consist in this; that Lycurgus became more acquainted with the Homeric verses among the Ionian rhapsodists, and succeeded in introducing, by means of his own or others' memory, some connected portions of them into Western Greece. That he *wrote* them all out is, as we may see, so far as the original authority goes, due to the ingenious biographer alone. But the better founded account of the introduction, or, at least, of the formal collection of the Homeric verses, though not inconsistent with the other, is, that, after Solon had directed that the rhapsodists should, upon public occasions, recite in a certain order of poetical narration, and not confusedly, the end before the beginning, as had been the previous practice, Pisistratus, with the help of a large body of the most celebrated poets of his age, made a regular collection of the different rhapsodies which passed under Homer's name, committed them all to writing, and arranged them very much in the *series* in which we now possess them. The division of the rhapsodies into books corresponding with the letters of the Greek alphabet, was probably the work of the Alexandrean critics many centuries afterward. Now the authorities for attributing this primary reduction into form to Pisistratus, are numerous and express, and a few quotations from them will be the most satisfactory way of putting the student in possession of the opinions of the ancients upon this subject.—"Who," says Cicero, "was more learned in that age, or whose eloquence is reported to have been more refined by literature than that of Pisistratus, who is said first to have disposed the books of Homer, which were before confused, in the order in which we now have them?" (*Cic., de Orat.*, 3, 34.)—"Pisistratus," observes Pausanias, "collected the verses of Homer, which were dispersed, and retained in different places by memory." (*Pausanias*, 7, 26.)—"Afterward," remarks Ælian, "Pisistratus, having collected the verses, set out the Iliad and Odyssey." (*Ælian, V. H.*, 13, 14.)—"We praise Pisistratus," observes Libanius, "for his collection of the verses made by Homer." (*Liban., Pan. in Iul.*, vol. 1, p. 170, *ed. Reiske.*)—"The poetry of the Iliad," says Eustathius, "is one continuous body throughout, and well fitted together; but they who put it together, under the direction, as is said, of Pisistratus," &c. (*Wolf, Prolegom.*, p. cxliii., *in not.*)—That this collection was made with the assistance, and probably by the principal operation of the contemporary poets, rests also upon good authority. Pausanias, in speaking of v. 573, in the second book of the Iliad, says that Pisistratus, or some one of his associates, had changed the name through ignorance. "Afterward," remarks Suidas, "this poetry was put together and set in order by many persons, and in particular by Pisistratus." (*Suid., s. v.* Ὅμηρος.) The great poets with whom Pisistratus lived in friendship, and of whose aid he is supposed to have availed himself on this occasion, were Orpheus of Crotona, said to be the author of the Argonautics, Onomacritus the Athenian, Simonides, and Anacreon. In the dialogue called Hipparchus, attributed to Plato, it is said, indeed, of the younger son of Pisistratus of that name, "that he executed many other excellent works, and particularly he brought the verses of Homer into this country, and compelled the rhapsodists at the Panathenaic festival to go through them all in order, one taking up the other, in the same manner that they do now." There seems, however, no great inconsistency in these statements. They may very reasonably be reconciled, by supposing that this great work of collecting and arranging the scattered verses of the Homeric rhapsodists was begun in an imperfect manner by Solon, principally executed by Pisistratus and his friends, and finished under Hipparchus. This will embrace about eighty years from the date of Solon's law, B.C. 594, to the death of Hipparchus, B.C. 513. It must be remembered, however, that, although the Homeric rhapsodies were undoubtedly committed to writing, and reduced into a certain form and order of composition, in the age of the Pisistratidæ, the ancient and national practice of recitation still continued in honour, and for a considerable time afterward was, perhaps, the only mode by which those poems were popularly known. But it may readily be believed, that, in proportion as written copies became multiplied, a power of, and taste for, reading generated, and a literature, in the narrow sense of the word, created, this practice of publicly reciting national poetry, which was as congenial as it was indispensable to a primitive and unlettered people, would gradually sink in estimation, become degraded in character, and finally fall into complete disuse. This we find to have been precisely the case from about the year B.C. 430, till the age of the Alexandrean critics, under the polite and civilized government of the Ptolemies. The old manner of reciting was no doubt very histrionic; but after the formation of a regular theatre, and the composition of formal dramas in the time of Æschylus, the heroic verses of the Homeric age must have seemed very unfit vehicles of, or accompaniments to, scenic effect of any kind. In this interval, therefore, are to be placed a third and last race of rhapsodists, now no longer the fellow-poets and congenial interpreters of their originals, but, in general, a low and ignorant sort of men, who were acceptable only to the meanest of the people. Xenophon (*Sympos.*, 3) and Plato (*Ion, passim*) bear abundant testimony to the contempt with which they were regarded, though the object of the latter in the Ion or Ionian was probably to sketch a true and exalted picture of the duty and the character of a genuine rhapsodist. There were many editions, or Διορθώσεις, as they were called, of the Iliad, after this primary one by the Pisistratidæ. We read of one by Antimachus,

a poet of Colophon; and of another very celebrated one by Aristotle, which edition Alexander is said to have himself corrected and kept in a very precious casket, taken among the spoils of the camp of Darius. This edition was called ἡ ἐκ τοῦ νάρθηκος. The editions by any known individual were called αἱ κατ' ἄνδρα, to distinguish them from several editions existing in different cities, but not attributed to any particular editors. These latter were called αἱ κατὰ πόλεις, or αἱ ἐκ πόλεων. The Massiliotic, Chian, Argive, Sinopic, Cyprian, and Cretan are mentioned. There are three other names very conspicuous among the multitude of critics, and commentators, and editors of the Iliad in subsequent times; these are Zenodotus, Aristophanes, the inventor of accents, and Aristarchus. This last celebrated man lived in the reign of Ptolemy Philometor, B.C. 150, and, after a collation of all the copies then existing, he published a new edition, or Διόρθωσις, of the Iliad, divided into books, the text of which, according to the general opinion of critics, has finally prevailed as the genuine diction of Homer. (*Coleridge, Introduction*, &c., p. 37–55.) In the preface to Gronovius' Thesaurus (vol. 5), there is a particular and curious account of the manner in which Pisistratus put together the poems of Homer. It is taken from the Commentary of Diomedes Scholasticus on the grammar of Dionysius the Thracian, and was first published in the original Greek by Bekker, in the second vol. of his *Anecdota Græca* (p. 767, *seqq.*). It is in substance as follows: The poems of Homer were in a fragmentary state, in different hands. One man had a hundred verses; another two hundred; a third a thousand, &c. Thereupon Pisistratus, not being able to find the poems entire, proclaimed all over Greece, that whoever brought to him verses of Homer, should receive so much for each line. All who brought any received the promised reward, even those who brought lines which he had already obtained from others. Sometimes people brought him verses of their own for those of Homer, now marked with an obelus (τοὺς νῦν ὀβελιζομένους). After having thus made a collection, he employed 72 grammarians to put together the verses of Homer in the manner they thought best. After each had separately arranged the verses, he brought them all together, and made each show to the whole his own particular work. Having all in a body examined carefully and impartially, they with one accord gave the preference to the compositions of Aristarchus and Zenodotus, and determined still farther, that the former had made the better one of the two. (*Bekker, Anec. Græc., l. c.*)

Iliad and Odyssey.

For an account of these two poems, and the discussions connected with them, consult the articles *Ilias* and *Odyssea*. The remainder of our remarks on the present occasion will be confined to a brief consideration of a few minor productions that are commonly attributed to Homer.

1. *Margites.*

This poem, which was a satire upon some strenuous blockhead, as the name implies, does not now exist; but it was so famous in former times that it seems proper to select it for a slight notice from among the score of lost works attributed to the hand of Homer. It is said by Harpocration that Callimachus admired the Margites, and Dio Chrysostom says (*Diss.* 53) that Zeno the philosopher wrote a commentary on it. A genuine verse, taken from this poem, is well known:

Πόλλ' ἠπίστατο ἔργα, κακῶς δ' ἠπίστατο πάντα.

"*For much he knew, but everything knew ill.*"

Two other lines in the same strain are preserved by Aristotle, and one less peculiar is found in the scholiast to the Birds of Aristophanes (v. 914). By others, however, the Margites was attributed to Pigres; and Knight is of opinion, from the use of the augment in the few lines still preserved, that it was the work of an Athenian earlier than the time of Xerxes, but long after the lowest time of the composition of the Iliad. (*Coleridge, Introduction*, &c., p. 180.)

2. *Batrachomyomachia.*

"The Battle of the Frogs and Mice" is a short mock-heroic poem of ancient date. The text varies in different editions, and is obviously disturbed and corrupt to a great degree. It is commonly said to have been a juvenile essay of Homer's genius; but others have attributed it to the same Pigres mentioned above, whose reputation for humour seems to have invited the appropriation of any piece of ancient wit, the author of which was uncertain. So little did the Greeks, before the era of the Ptolemies, know or care about that department of criticism which is employed in determining the genuineness of ancient writings. As to this little poem being a youthful prolusion of Homer's, it seems sufficient to say, that from the beginning to the end it is a plain and palpable parody, not only of the general spirit, but of numerous passages of the Iliad itself; and, even if no such intention to parody were discoverable in it, the objection would still remain, that, to suppose a work of mere burlesque to be the primary effort of poetry in a simple age, seems to reverse that order in the development of national taste, which the history of every other people in Europe and of many in Asia has almost ascertained to be a law of the human mind. It is in a state of society much more refined and permanent than that described in the Iliad, that any popularity would attend such a ridicule of war and the gods as is contained in this poem; and the fact of there having existed three other poems of the same kind, attributed, for aught we can see, with as much reason to Homer, is a strong inducement to believe that none of them were in reality of the Homeric age. Knight infers, from the usage of the word δέλτος, as a writing tablet, instead of διφθέρα or a skin, which, according to Herodotus (5, 58), was the material employed by the Asiatic Greeks for that purpose, that this poem was another offspring of Attic ingenuity; and, generally, that the familiar mention of the cock (v. 191) is a strong argument against so ancient a date for its composition.

3. *Hymns.*

The Homeric Hymns, including the hymn to Ceres and the fragment to Bacchus, which were discovered in the last century at Moscow, and edited by Ruhnken, amount to thirty-three; but with the exception of those to Apollo, Mercury, Venus, and Ceres, they are so short as not to consist of more than about three hundred and fifty lines in all. Almost all modern critics, with the eminent exception of Hermann, deny that any of these hymns belong to Homer. Nevertheless, it is certain that they are of high antiquity, and were commonly attributed by the ancients to Homer with almost as much confidence as the Iliad and Odyssey. Thucydides (3, 104) quotes a passage from the Hymn to Apollo, and alleges the authority of Homer, whom he expressly takes to be the writer, to prove an historical remark; and Diodorus Siculus (3, 66; 4, 2), Pausanias (2, 4), and many other ancient authors, cite different verses from these hymns, and always treat them as genuine Homeric remains. On the other hand, in the Life under the name of Plutarch, nothing is allowed to be genuine but the Iliad and Odyssey; Athenæus (1, 19) suspects one of the Homeridæ or Homeric rhapsodists to be the author of the Hymn to Apollo; and the scholiast to Pindar (*Nem.* 2) testifies, that one Cynæthus, a Chian rhapsodist, who flourished

in great reputation at Syracuse about 500 B.C., was supposed by many to be the real Homer of this particular poem. One thing, however, is certain, that these hymns are extremely ancient, and it is probable that some of them only yield to the Iliad and Odyssey in remoteness of date. They vary in character and poetical merit; but there is scarcely one among them that has not something to interest us, and they have all of them, in a greater or less degree, that simple Homeric liveliness which never fails to charm us wherever we meet with it.

4. *Epigrams.*

Under the title of Epigrams are classed a few verses on different subjects, chiefly addresses to cities or private individuals. There is one short hymn to Neptune which seems out of its place here. In the fourth epigram, Homer is represented as speaking of his blindness and his itinerant life. As regards the general character of the Greek Epigram, it may here be remarked, that it is so far from being the same with, or even like to, the Epigram of modern times, that sometimes it is completely the reverse. In general, the songs in Shakspeare, Ben Jonson, Waller, and, where he writes with simplicity, in Moore, give a better notion of the Greek Epigrams than any other species of modern composition.

5. *Fragments.*

The Fragments, as they are called, consist of a few scattered lines which are said to have been formerly found in the Iliad, the Odyssey, and the other supposed works of Homer, and to have been omitted as spurious or dropped by chance from their ostensible context. Besides these, there are some passages from the Little Iliad, and a string of verses taken from Homer's answers in the old work, called the Contests of Homer and Hesiod. (*Coleridge, Introduction, &c.*, p. 235.)

Conclusion.

Since the Homeric question was first agitated by Wolf and Heyne, it has been placed on a very different footing by the labours of more recent scholars. The student may consult with advantage the following works: *Nitzsch, de Historia Homeri Meletemata.*—*Kreuser, Vorfragen über Homeros.*—*Id., Homerische Rhapsoden.*—*Müller, Homerische Vorschule.*—*Heinecke, Homer und Lycurg.*—*Knight, Prolegomena ad Homerum.*—*London Quarterly Review, No.* 87.—*Müller's* Review of Nitzsch's work, in the *Göttingen, Gel. Anzeigen*, for Febr., 1831.—Hermann's remarks in the *Wiener Jahrbücher*, vol. 54.—*Hug, Erfindung der Buchstabenschrift.*—An argument which confines itself to the writings of Wolf and Heyne, can now add but little to our means of forming a judgment on the Homeric question, and must keep some of its most important elements out of sight. (*Thirlwall's Greece*, vol. 1, p 248, *in notis.*)—The best edition of the Iliad is that of Heyne, *Lips.*, 1802–1822, 9 vols. 8vo. The most popular edition of the entire works is that of Clarke, improved by Ernesti, *Lips.*, 1759, 1824, *Glasg.*, 1814, 5 vols. 8vo. The most critical one, however, is that of Wolf, *Lips.*, 1804–1807, 4 vols. 12mo. A good edition of the Odyssey is still needed, though the want may in a great measure be supplied by the excellent commentary of Nitzsch, *Hannov.*, 1826–1831, 2 vols. 8vo.—II. A poet, surnamed, for distinction' sake, the Younger. He was a native of Hierapolis in Caria, and flourished under Ptolemy Philadelphus. Homer the Younger formed one of the Tragic Pleiades. (*Schöll, Gesch. Gr. Lit.*, vol. 2, p. 41.)

Homonăda, a strong fortress of Cilicia Trachea, on the confines of Isauria. This place Mannert makes to belong to Pisidia. (*Geogr.*, vol. 6, pt. 2, p. 166.)

The Homonadenses were a wild and plundering people, and greatly infested the neighbouring country. They were subdued, however, by the Roman commander Quirinus, who blocked up the passages of the mountains, and reduced them by famine. D'Anville was of opinion, that Homonada was represented by the fortress of *Ermenak*, situate near the sources of the *Giuk-sou*; and this locality has been adopted by Gossellin and others. (*French Strabo*, vol. 4, pt. 2, p. 100.) But Col. Leake, in his map, supposes *Ermenak* to be Philadelphia. (*Cramer's Asia Minor*, vol. 2, p. 333.)

Honorius, son of Theodosius the Great, and younger brother of Arcadius, was born at Constantinople A.D. 384. After the death of his father in 395, Honorius had for his share the Empire of the West, under the guardianship of Stilicho, a distinguished general of the imperial armies, and fixed his residence at Milan. For several years after, Stilicho was the real sovereign of the West; and he also endeavoured to extend his sway over the territories of Arcadius in the East, under the pretence of defending them against the Goths. He gave his daughter Maria in marriage to Honorius, and recovered the province of Africa, which had revolted. About A.D. 400, the Goths and the Huns, under Alaric and Radagaisus, invaded Italy, but were repelled by Stilicho. In the year 402, Alaric came again into Italy, and spread alarm as far as Rome, when Stilicho hastily collected an army, with which he met Alaric at Pollentia, on the banks of the Tanarus, completely defeated him, and compelled him to recross the Noric Alps. After this victory Honorius repaired to Rome with Stilicho, where they were both received with great applause. On that occasion Honorius abolished by a decree the fights of gladiators, and he also forbade, under penalty of death, all sacrifices and offerings to the pagan gods, and ordered their statues to be destroyed. In the year 404 Honorius left Rome for Ravenna, where he established his court, making it the seat of his empire, like another Rome, in consequence of which, the province in which Ravenna is situated assumed the name of Romania, Romaniola, and afterward *Romagna*, which last it retains to this day. In the following year Radagaisus again invaded Italy with a large force of barbarians, but was completely defeated, and put to death by Stilicho, in the mountains near Fæsulæ in Etruria. In the next year, the Vandals, the Alani, the Alemanni, and other barbarians, crossed the Rhine and invaded Gaul. A soldier, named Constantine, revolted in Britain, usurped the imperial power, and, having passed over into Gaul, established his dominion over part of it, and was acknowledged by Honorius as his colleague, with the title of Augustus. Stilicho now began to be suspected of having an understanding with the barbarians, and especially with Alaric, to whom he advised the emperor to pay a tribute of 4000 pounds' weight of gold. Honorius, in consequence, gave an order for his death, which was executed at Ravenna, in August of the year 408. Historians are divided concerning the fact of Stilicho's treason. Zosimus and the poet Claudian consider it a calumny. His death, however, was fatal to the empire, of which he was the only remaining support. Alaric again invaded Italy, besieged Rome, and at last took it, and proclaimed the prefect Attalus emperor. Honorius meantime remained inactive, and shut up within Ravenna. The continued indecision and bad faith of Honorius, or, rather, of his favourites, brought Alaric again before Rome, which was this time plundered by the invader (A.D. 410). After Alaric's death, his son Ataulphus married Placidia, sister of Honorius, and took possession of Spain. The rest of the reign of Honorius was a succession of calamities. The Empire of the West was now falling to pieces on every side; and in the midst of the universal ruin, Hono-

nius died of the dropsy at Ravenna, in August, 423, leaving no issue. (*Gibbon, Decline and Fall*, c. 29, *seqq.*—*Encycl. Us. Knowl.*, vol. 12, p. 281.)

HORAPOLLO, or HORUS APOLLO, a grammarian of Alexandrea, according to Suidas, in the time of the Roman emperor Theodosius. He taught, first in his native city, and afterward in Constantinople, and wrote, under the title of Τεμενικά, a work on consecrated places. Several other writers of this name are mentioned by Suidas, by Stephanus of Byzantium (*s. v.* Φενέβηθις), by Photius (p. 536, *ed. Bekker*), and by Eustathius (*ad Od.* 4). It is doubtful to which one of the whole number a treatise which has come down to us on Egyptian Hieroglyphics is to be ascribed. According to the inscription that is found in most MSS., the work was originally written in Egyptian, and translated into Greek by a person named Philip. But, whatever opinion we may form respecting the author, it is evident that the work could not have been written before the Christian era, since it contains allusions to the philosophical tenets of the Gnostics. Its merits are differently estimated. The object of the writer appears to have been, not to furnish a key to the Hieroglyphic system, but to explain the emblems and attributes of the gods. Champollion, and Leemans in his edition of the work, are disposed to attribute greater importance to it than former critics had been willing to allow. The best edition is that of Leemans, *Amst.*, 1834, 8vo. Previous to the appearance of this, the best edition was that of De Pauw, *Traj. ad Rhen.*, 1727, 4to.

HORÆ (Ὧραι), the Seasons or Hours, who had charge of the gates of Heaven. Hesiod says that they were the daughters of Jupiter and Themis; and he names them Eunomia (*Order*), Dike (*Justice*), and Eirene (*Peace*). "They watch," adds the poet, "over the works of mortal man" (ἔργ' ὁρόωσαι καταθνητοῖσι βροτοῖσι.—*Theog.*, 903). By an unknown poet (*ap. Stobæum.—Lobeck, Aglaoph.*, p. 600), the Horæ are called the daughters of Time; and by late poets they were named the children of the year, and their number was increased to twelve. (*Nonnus*, 11, 486.—*Id.*, 12, 17.) Some made them seven or ten in number. (*Hygin., fab.*, 183.)—The Horæ seem to have been originally regarded as presiding over the three seasons into which the ancient Greeks divided the year. (*Welcker, Tril.*, p. 500, *not.*) As the day was similarly divided (*Il.*, 21, 111), they came to be regarded as presiding over its parts also; and when it was farther subdivided into *hours*, these minor parts were placed under their charge, and were named from them. (*Quint., Smyrn.*, 2, 595.—*Nonnus, l. c.*) Order and regularity being their prevailing attributes, the transition was easy from the natural to the moral world; and the guardian goddesses of the seasons were regarded as presiding over law, justice, and peace, the great producers of order and harmony among men. (*Keightley's Mythology*, p. 190, *seq.*)

HORATIA, the sister of the Horatii, killed by her surviving brother for deploring the death of her betrothed, one of the Curiatii, and for reproaching him with the deed by which she had lost her lover. (*Vid.* Horatius II.)

HORATIUS, I. QUINTUS FLACCUS, a celebrated Roman poet, born at Venusia or Venusium, December 8th, B.C. 65, during the consulship of L. Aurelius Cotta and L. Manlius Torquatus. (*Od.*, 3, 21, 1.—*Epod.*, 13, 6.) His father, who was a freedman of the Horatian family, had gained considerable property as a *coactor*, a name applied to the servant of the money-brokers, who attended at sales at auction, and collected the money from the purchasers. (*Serm.*, 1, 6, 6.) With these gains he purchased a farm in the neighbourhood of Venusia, on the banks of the Aufidus. In this place Horace appears to have lived until his eleventh or twelfth year, when his father, dissatisfied with the country school of Flavius (*Serm.*, 1, 6, 72), removed with his son to Rome, where he was placed under the care of a celebrated teacher, Orbilius Pupillus, of Beneventum, whose life has been written by Suetonius. (*De Illustr. Gramm.*, c. 9.) After studying the ancient Latin poets (*Epist.*, 2, 1, 70, *seq.*), Horace acquired the Greek language. (*Epist.*, 2, 2, 41, *seq.*) He also enjoyed, during the course of his education, the advice and assistance of his father, who appears to have been a sensible man, and who is mentioned by his son with the greatest esteem and respect. (*Serm.*, 1, 4, 105, *seqq.*; 1, 6, 76, *seqq.*) It is probable that, soon after he had assumed the *toga virilis*, at the age of seventeen, he went to Athens to pursue his studies (*Epist.*, 2, 2, 43), where he appears to have remained till the breaking out of the civil war during the second triumvirate. In this contest he joined the army of Brutus, was promoted to the rank of military tribune (*Serm.*, 1, 6, 48), and was present at the battle of Philippi, his flight from which he compares to a similar act on the part of the Greek poet Alcæus. (*Od.*, 2, 7, 9.) Though the life of Horace was spared, his paternal property at Venusia was confiscated (*Epist.*, 2, 2, 49), and he repaired to Rome, with the hope of obtaining a living by his literary exertions. Some of his poems attracted the notice of Virgil and Varius, who introduced him to Mæcenas, and the liberality of the minister quickly relieved the poet from all pecuniary difficulties. From this eventful epoch for our bard, the current of his life flowed on in smooth and gentle course. Satisfied with the competency which the kindness of his patron had bestowed, Horace declined the offers made him by Augustus, to take him into his service as private secretary, and steadily resisted the temptation thus held out of rising to opulence and political consideration; advantages which, to one of his philosophical temperament, would have been dearly purchased by the sacrifice of his independence. For that he was independent in the noblest sense of the word, in freedom of thought and action, is evidenced by that beautiful epistle to Mæcenas, in which he states, that if the favour of his patron is to be secured by a slavish renunciation of his own habits and feelings, he will at once say, Farewell to fortune, and welcome poverty! (*Epist.*, 1, 7.)—Not long after his introduction to Mæcenas the journey to Brundisium took place, and the gift of his Sabine estate soon followed. Rendered independent by the bounty of Mæcenas, high in the favour of Augustus, courted by the proudest patricians of Rome, and blessed in the friendship of his brother poets, Virgil, Tibullus, and Varius, it is difficult to conceive a state of more perfect temporal felicity than Horace must have enjoyed. This happiness was first sensibly interrupted by the death of Virgil, which was shortly succeeded by that of Tibullus. These losses must have sunk deeply into his mind. The solemn thoughts and grave studies which, in the first epistle of his first book, he declares shall henceforward occupy his time, were, if we may judge from the second epistle of the second book, addressed to Julius Florus, confirmed by those sad warnings of the frail tenure of existence. The severest blow, however, which Horace had to encounter, was inflicted by the dissolution of his early friend and best patron Mæcenas. He had declared that he could never survive the loss of one who was "part of his soul" (*Od.*, 2, 17, 5), and his prediction was verified. The death of the poet occurred only a few weeks after that of his friend, on the 27th of November, B.C. 8, when he had nearly completed his 58th year, and his remains were deposited next to those of Mæcenas, at the extremity of the Esquiline Hill.—When at Rome, Horace resided in a small and plainly-furnished mansion on the Esquiline. When he left the capital, he either betook himself to his Sabine farm or his villa at Tibur, the modern *Tivoli*. When in the country, as the whim seized

him, he would either study hard or be luxuriously idle. The country was the place where his heart abode, and here he displayed all the kindness of his disposition. At times reclining under the shade of a spreading tree, by the side of some "bubbling runnel," he would temper his Massic with the cooling lymph; at others he would handle the spade and mattock, and delight in the good-humoured jokes of his country neighbours when they laughed at him, with his little punchy figure, puffing and blowing at the unwonted work. But his suppers here were the chief scene of his enjoyment. He would then collect around him the patriarchs of the neighbourhood, listen to their homely but practical wisdom, and participate in the merriment of his slaves seated around the blazing fire. Well and truly might he exclaim, "*Noctes cænæque Deûm!*"—The character of Horace is as clearly developed in his writings, as the manner in which he passed his time, or the locality of his favourite haunts. Good sense was the distinguishing characteristic of his intellect; tenderness that of his heart. He acknowledged no master in philosophy, and his boast was not a vain one. Although leaning to the tenets of Epicurus, the "*summum bonum*" of Horace soared far above selfishness. His happiness centred not in self, but was reflected from that of others. Culling what was best from each sect, he ridiculed unsparingly the vague theories of all; and, notwithstanding his shafts were chiefly directed against the Stoics, he assented to the loftier and better part of their doctrine, the superintendence of the divinity over the ways of man. Like those of every other mortal, the sterling qualities of Horace were mixed with baser alloy. His philosophy could not preserve him, even at the age of fifty, from the weaknesses of a boy, and he did not escape unsullied by the vices of the time. These frailties apart, we recognise in Horace all the amenities, and most of the virtues, which adorn humanity.—The productions of Horace are divided into *Odes*, *Epodes*, *Satires*, and *Epistles*. The Odes, which for the most part are little more than translations or imitations of the Greek poets, are generally written in a very artificial manner, and seldom depict the stronger and more powerful feelings of human nature. The best are those in which the poet describes the pleasures of a country life, or touches on the beauties of nature, for which he had the most lively perception and the most exquisite relish: nor yet, at the same time, are his lyrical productions altogether without those touches which excite our warmer sympathies. But if we were to name those qualities in which Horace most excels, we should mention his strong good sense, his clear judgment, and the purity of his taste.—The best edition of Horace is that of Döring, *Lips.*, 1803, 1815, 1828, 2 vols. 8vo, reprinted at the London press, and also at Oxford, 1838, in one volume 8vo.—Many critics have maintained that each ode, each satire, &c., was published separately by the poet. But Bentley, in the preface to his edition of the poet's works, argues, from the words of Suetonius, the practice of other Latin poets, and the expressions of Horace himself, that his works were originally published in books, in the order in which they now appear. Consult on this subject the "*Horatius Restitutus*" of Tate, *Cambr.*, 1832; 2d ed., 1837. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 220, *seqq.*—*Quarterly Review*, No. 124.—*Encycl. Us. Knowl.*, vol. 12, p. 290.)—II. The name of three brave Roman twin-brothers, who fought, according to the old Roman legends, against the Curiatii, three Alban twin-brothers, about 667 years before the commencement of our era. Mutual acts of violence committed by the citizens of Rome and Alba had given rise to a war. The armies were drawn up against each other at the Fossa Cluilia, where it was agreed to avert a battle by a combat of three brothers on either side, namely, the Horatii and Curiatii, whose mothers were sisters. Every one will perceive that we have here types of the two nations regarded as sisters, and of the three tribes in each. In the first onset, two of the Horatii were slain by their opponents; but the third brother, by joining address to valour, obtained a victory over all his antagonists. Pretending to fly from the field of battle, he separated the three Curiatii, and then, attacking them one by one, slew them successively. As he returned triumphant to the city, his sister Horatia, who had been betrothed to one of the Curiatii, met and reproached her brother bitterly for having slain her intended husband. Horatius, incensed at this, stabbed his sister to the heart. He was tried and acquitted. (*Liv.*, 1, 26.)

Horesti, a people of Scotland, mentioned by Tacitus. In Agricola's time, they seem to have been the inhabitants of what is now *Angus*. They were probably incorporated with, or subdued by, the Vacomagi, before Ptolemy wrote his geography. Mannert places them near the *Frith of Tay*. (*Tacit., Vit. Agric.*, 38.)

Hortensia, daughter of the orator Hortensius, and who would seem to have inherited a portion of her father's eloquence. When the members of the second triumvirate had imposed a heavy tax upon the Roman matrons, and no one of the other sex dared to espouse their cause, Hortensia appeared as their advocate, and made so able a speech that a large portion of the burden was removed. (*Val. Max.*, 8, 3, 3.) This harangue was extant in Quintilian's time, who speaks of it with encomiums. Freinshemius has adumbrated it from Appian in his Supplement to Livy. (*Quintil.*, 1, 1, 6.—*Freinsh., Suppl. Liv.*, 122, 44, *seq.*)

Hortensius, Quintus, a celebrated orator, who began to distinguish himself by his eloquence in the Roman forum at the age of nineteen. He was born of a plebeian family, A.U.C. 640, eight years before Cicero. He served at first as a common soldier, and afterward as military tribune, in the Social war. In the contest between Marius and Sylla he remained neuter, and was one of the twenty quæstors established by Sylla, A.U.C. 674. He afterward obtained in succession the offices of ædile, prætor, and consul, the last of these A.U.C. 685. As an orator he for a long time balanced the reputation of Cicero; but, as his orations are lost, we can only judge of him by the account which his rival gives of his abilities. "Nature had given him," says Cicero, in his Brutus (c. 88), "so happy a memory, that he never had need of committing to writing any discourse which he had meditated, while, after his opponent had finished speaking, he could recall, word by word, not only what the other had said, but also the authorities which had been cited against himself. His industry was indefatigable. He never let a day pass without speaking in the forum, or preparing himself to appear on the morrow; oftentimes he did both. He excelled particularly in the art of dividing his subject, and in then reuniting it in a luminous manner, calling in, at the same time, even some of the arguments which had been urged against him. His diction was noble, elegant, and rich; his voice strong and pleasing; his gestures carefully studied." The eloquence of Hortensius would seem, in fact, to have been of that showy species called Asiatic, which flourished in the Greek colonies of Asia Minor, and was infinitely more florid and ornamental than the oratory of Athens, or even of Rhodes, being full of brilliant thoughts and of sparkling expressions. This glowing style of rhetoric, though deficient in solidity and weight, was not unsuitable in a young man; and, being farther recommended by a beautiful cadence of periods, met with the utmost applause. But Hortensius, as he advanced in life, did not correct this exuberance, nor adopt a chaster eloquence; and this luxury and glitter of phraseology, which, even in his earliest years, had occasionally excited ridicule or disgust among the graver fathers of the senatorial order, being totally in-

consistent with his advanced age and consular dignity, which required something more serious and composed, his reputation in consequence diminished with increase of years. Besides, from his declining health and strength, which greatly failed in his latter years, he may not have been able to give full effect to that showy species of rhetoric in which he indulged. A constant toothache and swelling in the jaws greatly impaired his powers of elocution and utterance, and became at length so severe as to accelerate his end. A few months, however, before his death, which happened in 703, he pleaded for his nephew Messala, who was accused of illegal canvassing, and who was acquitted more in consequence of the astonishing exertions of his advocate than the justice of his cause. So unfavourable, indeed, was his case esteemed, that, however much the speech of Hortensius had been admired, he was received, on entering the theatre of Curio on the following day, with loud clamours and hisses, which were the more remarked as he had never met with similar treatment in the whole course of his forensic career. (*Cic., Ep. ad Fam.*, 8, 2.) The speech, however, revived all the ancient admiration of the public for his oratorical talents, and convinced them that, had he possessed the same perseverance as Cicero, he would not have ranked second to that orator. The speeches of Hortensius, as has already been mentioned, lost part of their effect by the orator's advance in years, but they suffered still more by being transferred to writing. As his chief excellence consisted in action and delivery, his writings were much inferior to what was expected from the high fame which he had enjoyed; and accordingly, after death, he retained little of that esteem which he had so abundantly possessed during life. (*Quint., Inst. Orat.*, 11, 3.) It appears from Macrobius, that he was much ridiculed by his contemporaries on account of his affected gestures. In pleading, his hands were constantly in motion, whence he was often attacked by his adversaries in the forum for resembling an actor; and on one occasion he received from his opponent the appellation of *Dionysia*, which was the name of a celebrated dancing girl. (*Aulus Gellius*, 1, 8.) Æsopus and Roscius frequently attended his pleadings to catch his gestures and imitate them on the stage. (*Val. Max.*, 8, 10.) Such, indeed, was his exertion in action, that it was commonly said that it could not be determined whether people went to hear or to see him. Like Demosthenes, he chose and put on his dress with the most studied care and neatness. He is said not only to have prepared his gestures, but also to have adjusted the plaits of his gown before a mirror when about to issue forth to the forum; and to have taken no less care in arranging them than in moulding the periods of his discourse. He so tucked up his gown that the folds did not fall by chance, but were formed with great care by help of a knot carefully tied, and concealed by the plies of his robe, which apparently flowed carelessly around him. (*Macrobius, Sat.*, 3, 13.) Macrobius also records a story of his instituting an action of damages against a person who had jostled him while walking in this elaborate dress, and had ruffled his toga when he was about to appear in public with his drapery adjusted according to the happiest arrangement; an anecdote which, whether true or false, shows by its currency the opinion entertained of his finical attention to everything that concerned the elegance of his attire, or the gracefulness of his figure and attitudes. This appears to have been the only blemish in his oratorical character; and the only stain on his moral conduct was his practice of corrupting the judges of the causes in which he was employed, a practice which must be in a great measure imputed to the defects of the judicial system at Rome; for, whatever might be the excellence of the Roman laws, nothing could be worse than the procedure under which they were administered.—Hortensius was, from A.U.C. 666 till 679, a space of thirteen years, at the head of the Roman bar; and being, in consequence, engaged during that long period on one side or other in every cause of importance, he soon amassed a prodigious fortune. He lived, too, with a magnificence corresponding to his wealth. His house at Rome, which was splendidly furnished, formed the centre of the chief imperial palace, which increased from the time of Augustus to that of Nero, till it nearly covered the whole Palatine Mount, and branched over other hills. Besides his mansion in the capital, he possessed sumptuous villas at Tusculum, Bauli, and Laurentum, where he was accustomed to give the most elegant and expensive entertainments. His olive plantations he is said to have regularly moistened and bedewed with wine; and, on one occasion, during the hearing of an important cause in which he was engaged along with Cicero, he begged the latter to change with him the previously arranged order of pleading, as he was obliged to go to the country to pour wine on a favourite *platanus*, which grew near his Tusculan villa. (*Macrob., Sat.*, 3, 13.) Notwithstanding this profusion, his heir found not less than 10,000 casks of wine in his cellar after his death. (*Plin.*, 14, 14.) Besides his taste for wine and fondness for plantations, he indulged in a passion for pictures and fish-ponds. At his Tusculan villa he built a hall for the reception of a painting of the expedition of the Argonauts, by the painter Cydias, which cost the enormous sum of 144,000 sesterces. At his country seat near Bauli, on the seashore, he vied with Lucullus and Philippus in the extent of his fish-ponds, which were constructed at immense cost, and so formed that the tide flowed into them. (*Varro, R. R.*, 3, 3.) Yet such was his luxury, and reluctance to diminish his supply, that, when he gave entertainments at Bauli, he generally sent to the neighbouring town of Puteoli to buy fish for supper. (*Id.*, 3, 17.) He had a vast number of fishermen in his service, and paid so much attention to the feeding of his fish, that he had always ready a large stock of small fish to be devoured by the great ones. It was with the utmost difficulty he could be prevailed upon to part with any of them; and Varro declares that a friend could more easily get his chariot-mules out of his stable than a mullet from his ponds. He was more anxious about the welfare of his fish than the health of his slaves, and less solicitous that a sick servant might not take what was unfit for him, than that his fish might not drink water which was unwholesome. It is even said (*Plin.*, 9, 55) that he was so passionately fond of a particular lamprey as to shed tears for its untimely death. At his Laurentan villa Hortensius had a wooded park of fifty acres, encompassed with a wall. This enclosure he called a nursery of wild beasts, all of which came for their provender at a certain hour on the blowing of a horn: an exhibition with which he was accustomed to amuse the guests who visited him here. Varro mentions an entertainment where those invited supped on an eminence, called a Triclinium, in this sylvan park. During the repast, Hortensius summoned his Orpheus, who, having come with his musical instruments, and being ordered to display his talents, blew a trumpet, when such a multitude of deer, boars, and other quadrupeds rushed to the spot from all quarters, that the sight appeared to the delighted spectators as beautiful as the courses with wild animals in the great circus of the Ædiles. (*Dunlop, Hist. Rom. Lit.*, vol. 2, p. 222, *seqq.*)

Horus, a son of Isis and Osiris, and one of the deities of Egypt. Horus is the sun at the summer solstice. From the month of April until this season of the year, Typhon was said to bear sway, with his attendant band of heats and maladies: the earth was parched, gloomy, and desolate. Horus thereupon recalls his father Osiris from the lower world, he revives the parent

m the son, he avenges him on Typhon: the solstitial sun brings back the Nile from the bottom of Egypt, where it had appeared to be sleeping the sleep of death; the waters spread themselves over the land, everything receives new life; contagious maladies, hurtful reptiles, parching heats which had engendered them, all disappear before the conqueror of Typhon; through him nature revives, and Egypt resumes her fertility.—Horus was the deity of Apollinopolis Magna (*Edfou*), where he had a magnificent temple. The Greeks compared him to their Apollo. He is the conqueror of Typhon, as Apollo is of Python, and Crishna of the serpent Caliya. (*Creuzer, Symbolik*, vol. 2, p. 276.—*Creuzer, par Guigniaut*, vol. 1, p. 400.—Compare the remarks of *Jomard*, in the "*Description de l'Egypte—Antiq.*," vol. 1, p. 26, *seqq.*)

Hostilia, a village on the Padus, or *Po*, now *Ostiglia*, in the vicinity of Cremona. (*Tacit., Ann.*, 2, 40.)

Hostĭus, a Roman poet, contemporary with Lucilius the satirist. He wrote a poem on the Istrian war, which took place 576 A.U.C., or B.C. 178. Some fragments of this have reached our time. Hostius wrote also metrical annals, after the manner of Ennius. (*Weichert, de Hostio poeta, ejusque carm. reliquiis, Commentatio*, p. 1–18.) Some make him to have been the father, others the grandfather, of the Cynthia of Propertius. (Consult *Broukhus., ad Propert., Eleg.*, 3, 18, 8.)

Hunni, one of the barbarian nations that invaded the Roman empire. The first ancient author who makes mention of the Huns is Dionysius Periegetes. This geographer, who wrote probably about 30 years before our era, names four nations, which, in the order of his narrative, followed from north to south along the western shores of the Caspian Sea, viz., the Scythians, the Huns (Οὖννοι), the Caspians, and the Albanians. Eratosthenes, cited by Strabo, places these nations in the same order; but, in place of Huns, he calls the second Οὐίτιοι, *Huitii*, who were probably the Hunnic tribe farthest to the west. Ptolemy, who lived about the middle of the third century, placed the Huns (Χοῦνοι) between the Bastarnæ and Roxolani, consequently on the two banks of the Borysthenes. The Armenian historians know this people under the denomination of *Hounk*, and place them to the north of Caucasus, between the Wolga and the Don. Hence they call the defile of Derbend the "Rampart of the Huns." In the geographical work falsely attributed to Moses of Chorene, the following passage occurs: "The Massagetæ dwell as far as the Caspian Sea, where is the branch of Mount Caucasus that contains the rampart of Tarpant (Derbend) and a wonderful tower built in the sea: to the north are the Huns within the city of Varkatchan, and others besides." Moses of Chorene relates, in his Armenian history, the wars which Tiridates the Great, who reigned from 259 to 312, sustained against certain northern nations that had made an irruption into Armenia. This prince attacked and defeated them, slew their king, and pursued them into the country of the Hounk (Huns). Zonaras states, that, according to some, the Emperor Carus was slain (A.D. 283) in an expedition against the Huns. From all that has been stated, we see clearly that this people were already known before their invasion of Europe, and that, when Ammianus Marcellinus speaks of them as a nation "little known to the ancients," he is not to be considered as meaning that there was *no* knowledge of them prior to A.D. 376. "They live," remarks the same writer, "beyond the Palus Mæotis, on the borders of the Icy Sea. They are marked by extreme ferocity of manners. As soon as a child is born, they cut deep incisions into its cheeks, in order that the scars thus formed may prevent, at a later period, the first growth of the beard from appearing. They reach an advanced age without having any beard, and they are as deformed as eunuchs. They are of squat figures, and have strong limbs and large heads. Their figure is a remarkable one; they are bent to such a degree that one would almost fancy them to be brute beasts moving on two legs, or those rudely carved pillars which are used to support bridges, and which are cut into some resemblance to a human form." Zosimus, who wrote about a century after the first inroad of the Huns into Europe, supposes them to be identical with the royal Scythians of Herodotus. Jornandes gives a fabulous account of their origin from some sorceresses who had united themselves with the impure spirits of the desert. He describes them as a race which showed no other resemblance to the human species than what the use of the faculty of speech afforded. The portrait of these barbarians will be complete, if we add to it the description given by Sidonius Apollinaris, in 472 (2, 245, *seqq.*). The terror which these barbarians occasioned, contributed, no doubt, in a very great degree, to heighten the picture which the ancient writers just mentioned have given us of their personal deformity. We must also take into consideration the following circumstance: The various hordes of barbarians, such as the Lombards, Goths, Vandals, and others, which made inroads into the Roman empire before the invasion of the Huns, were of the Indo-Germanic race; their physiognomy, therefore, did not differ much from that of the European nations already known to the Greeks and Romans. On a sudden the Huns presented themselves, belonging clearly to a different race, and whose figures and personal appearance generally, in themselves far from pleasing, were rendered still more disagreeable to the eye by artificial means. The sudden presence of such a race could not but produce an alarming impression; and hence the writers of that day can hardly find expressions strong enough to depict, amid the terror by which they were surrounded, the repulsive deformity of this new swarm of conquerors; they endeavour to improve, the one upon the other, in placing before their readers the most frightful traits of savage portraiture.—As regards the origin of the Hunnic race, it must be confessed that great uncertainty has for a long time prevailed. Some have seen in them the progenitors of the Mogul and Calmuc Tartars of the present day, without having any better foundation for this opinion than vague descriptions of the forms of the Huns. These writers ought to have reflected that the descriptions in question would apply equally well to a large number of the races of northern Asia, to the Vogoules, the Samoiedes, the Toungouses, and others. De Guignes, on the other hand, traces up the Huns to a nomadic and powerful race which infested the borders of China, and who are called by the historians of this country *Hioung nou*. The simple resemblance of names has caused this theory to wear a plausible appearance, but Klaproth fully establishes its fallacy. This writer, in following as his guides the Byzantine historians, makes the Huns to have been of the same origin with the Avares, and to have been a branch of the Oriental Finns, and the progenitors of the present Vougoules. (*Klaproth, Tableaux Historiques de l'Asie*, p. 246.)—The history of the Huns, in its more important features, is as follows: In 374 they quitted their settlements on the Wolga and Palus Mæotis, under the conduct of their monarch Balamir, and subjected the Akatsires, who, according to the statement of Priscus, had a common origin with them. Reunited to this people, they attacked the Alani, called Tanaïtæ from their dwelling on the banks of the Tanaïs or *Don*. The Alani, being conquered, made common cause with the Huns, and in 376 the united hordes invaded the country of the Ostrogoths. Hermannrich, the king of this latter people, met with a total defeat, and killed himself in despair. His suc-

cessor Vithimir endeavoured in vain to make head against the victors; he was slain in battle, and the Ostrogoths were dispersed. The Visigoths, to the number of 200,000 combatants, retreated before them, and obtained permission of the Emperor Valens to cross the Danube and retire into Thrace. In 380 Balamir or Balamber desolated the Roman provinces and destroyed numerous cities. Their farther ravages, however, were bought off by an annual tribute until 442, when, under Attila and Bleda, sons of Mound-zoukh, they ravaged Thrace and Illyria, and Theodosius II. was compelled to fly for refuge into Asia, and to conclude from that country a shameful peace with the invaders. In 444 Attila became sole monarch, and in 447 entered at the head of an immense army into the countries subject to the Eastern empire, and advanced to the very gates of Constantinople. The armies of Theodosius II. were everywhere defeated, and a fresh tribute alone saved the capital of the East. The death of Theodosius, which happened in 450, appeared to Attila to offer a new opportunity for farther exactions; but Marcian, the new emperor, refused to listen to his demands; and Attila, finding menaces ineffectual, began to seek various pretexts for carrying the war into the West. He penetrated into Gaul and ravaged various parts of the country, but was defeated in the battle of Chalons-sur-Marne. Notwithstanding, however, this overthrow, he soon made an irruption into Italy, ravaged Cisalpine Gaul, took Aquileia, and pillaged Milan and Pavia. He died this same year (453), on the night of his nuptials. The power of the Huns fell with Attila, and the nation was soon after dispersed. A portion of them settled in the country which from them was called Hungary. Some authors state, that the race of the ancient Huns were all cut off in the long war waged against them by Charlemagne, and that the country was afterward peopled by the neighbouring nations, to whom the present Hungarians owe their origin. But other and more accurate authors make the Hungarians of the present day to be descended from the ancient Huns mingled with other races. The personal appearance of the Huns does not, it is true, favour this idea; but the Finnic tribe, which formed the germe of the Hungarian nation, becoming intermingled in the course of time with Turkish, Slavonic, and Germanic races, may be said to have almost totally changed its external characteristics. The language of the present Hungarians, too, is composed of Finnic, Turkish, Slavonic, and German elements. (*Klaproth, Tableaux Historiques*, &c., p. 247, *seqq.*)

Hyacinthia, a festival, celebrated for three days in the summer of each year, at Amyclæ, in honour of Apollo and his unhappy favourite Hyacinthus. (*Vid.* Hyacinthus.) Müller gives strong reasons for supposing that the Hyacinthia were originally a festival of Ceres. (*Dorians*, vol. 1, p. 373.)

Hyacinthus, a beautiful youth of Amyclæ, beloved by Apollo. He was playing one day at discus-throwing with the god, when the latter made a great cast, and Hyacinthus running too eagerly to take up the discus, it rebounded and struck him in the face. The god, unable to save his life, changed him into the flower which was named from him, and on whose petals Grecian fancy saw traced *al*, *al*, the notes of grief. (*Ovid, Met.*, 10, 162, *seqq.*—*Apollod.*, 1, 3, 3.—*Id.*, 3, 10, 3.—*Eurip., Hel.*, 1489, *seq.*)—Other versions of the legend say that Zephyrus (*the West Wind*), enraged at Hyacinthus' having preferred Apollo to himself, blew the discus, when flung by Apollo, against the head of the youth, and so killed him. (*Eudocia*, 408.—*Nonnus*, 10, 253, *seq.*—*Id.*, 29, 95, *seq.*—*Lucian, D. D.*, 14.—*Keightley's Mythology*, p. 120.)

Hyades, according to some, the daughters of Atlas and sisters of the Pleiades. The best accounts, however, make them to have been the nymphs of Dodona, unto whom Jupiter confided the nurture of Bacchus. (Consult *Guigniaut*, vol. 3, p. 68.) Pherecydes gives their names as Ambrosia, Coronis, Eudora, Dione, Æsula, and Polyxo. (*Pherecyd., ap. Schol., Il.*, 18, 486.) Hesiod, on the other hand, calls them Phæsula, Coronis, Cleea, Phæo, and Eudora. (*Ap. Schol. ad Arat., Phæn.*, 172.) The Hyades went about with their divine charge, communicating his discovery to mankind, until, being chased with him into the sea by Lycurgus, Jupiter, in compassion, raised them to the skies and transformed them into stars. (*Pherecyd., l. c.*) According to the more common legend, however, the Hyades, having lost their brother Hyas, who was killed by a bear or lion, or, as Timæus says, by an asp, were so disconsolate at his death, that they pined away and died; and after death they were changed into stars. (*Hygin., fab.*, 192.—*Muncker, ad loc.*)—The stars called Hyades (Ὑάδες) derived their name from ὗω, "*to make wet*," "*to rain*," because their setting, at both the evening and morning twilight, was for the Greeks and Romans a sure presage of wet and stormy weather, these two periods falling respectively in the latter half of April and November. (*Ideler, Sternnamen*, p. 139.) On this basis, therefore, both the above legends respecting the Hyades were erected by the poets. In the case of the nymphs of Dodona, the Hyades become the type of the humid principle, the nurturer of vegetation; while in the later fable, the raindrops that accompany the setting of the Hyades are the tears of the dying daughters of Atlas. Hence Horace, with a double allusion to both fable and physical phenomena, calls the stars in question "*tristes Hyades.*" (*Od.*, 1, 3, 14.)—The Roman writers sometimes call these stars by the name of *Suculæ*, "little swine," for which singularly inelegant epithet Pliny assigns as singular a derivation. According to this writer, the Roman farmers mistook the etymology of the Greek name Hyades, and deduced it, not from ὑειν, "*to rain*," but from ὗς, gen. ὑός, "*a sow.*" (*Plin.*, 18, 26.) The reason for this amusing derivation appears to have been, because the continual rains at the setting of the Hyades made the roads so miry, that these stars seemed to delight in dirt like swine! Isidorus derives the term *Suculæ* from *succus*, in the sense of "moisture" or "wet" ("*a succo et pluviis.*"—*Isid., Orig.*, 3, 70), an etymology which has found its way into many modern works. Some grammarians, again, sought to derive the name Hyades from the Greek Υ (upsilon), in consequence of the resemblance which the cluster of stars bears to that letter. (*Schol. ad Il., l. c.*)—The Hyades, in the celestial sphere, are at the head of the Bull (ἐπὶ τοῦ βουκράνου). The number of the stars composing the constellation are variously given. Thales comprehended under this name only the two stars *a* and *ε*; Euripides, in his Phaëthon, made the number to be three; Achæus gave four; Hesiod five; and Pherecydes, who must have included the horns of the Bull, numbered seven. (*Schol. ad Arat., l. c.*) The scholiast on the Iliad, however, gives only the names of six Hyades, when quoting from the same Pherecydes, the name of one having probably been dropped by him; for the Atlantides were commonly reckoned as amounting to fourteen, namely, seven Pleiades and seven Hyades.—The names of the Hyades, as given by Hyginus, are evidently in some degree corrupted, and in emending the text we ought to employ the scholia on Homer (*Il.*, 18, 486), especially those from the Venetian MS., together with the remarks of Valckenaer (*ad Ammon.*, p. 207, *seqq.*—*Buttmann, Bemerk. zu Ideler*, p. 315.)

Hyampeia, one of the two lofty rocks which rose perpendicularly from behind Delphi, and obtained for Parnassus the epithet of διχόρυφος, or the two-headed. (*Eurip., Phæn.*, 234.—*Herodot.*, 8, 39.) The other was called Naupleia. It was from these elevated crags that culprits and sacrilegious criminals were

hurled by the Delphians, and in this manner the unfortunate Æsop was barbarously murdered. (*Plut., de Ser. Num. Vind.—Diod. Sic.*, 16, 523.—*Cramer's Anc. Greece*, vol. 2, p. 170.)

Hyampŏlis, a town in the northern extremity of Phocis, and one of the most ancient places in that territory. It was said to have been founded by the Hyantes, one of the earliest tribes of Greece. (*Strabo*, 423.) Herodotus places Hyampolis near a defile leading towards Thermopylæ, where, as he reports, the Phocians gained a victory over the Thessalians, who had invaded their territory. (*Herod.*, 8, 28.) He informs us elsewhere that it was afterward taken and destroyed by the Persians. (*Herodot.*, 8, 33.) Diodorus states, that the Bœotians defeated the Phocians on one occasion near Hyampolis, and Xenophon affirms that its citadel was taken by Jason of Pheræ. (*Diod. Sic.*, 6, 4.) The whole town was afterward destroyed by Philip and the Amphictyons. (*Pausan.*, 10, 37.) Both Pliny (4, 7) and Ptolemy (p. 87) erroneously ascribe this ancient city to Bœotia. The ruins of Hyampolis may be seen near the village of *Bogdana*, upon a little eminence at the junction of three valleys. (*Gell's Itin.*, p. 223.—*Cramer's Anc. Greece*, vol. 2, p. 184, *seqq.*)

Hyantes, the name of an ancient people of Bœotia, who succeeded the Ectenes in the possession of that country when the latter were exterminated by a plague. (*Strabo*, 401.—*Pausan.*, 9, 5.) Ovid applies the epithet *Hyantius* to Actæon, as equivalent to *Bœotus*. (*Met.*, 3, 147.)

Hyantis, an ancient name of Bœotia, from the Hyantes. (*Vid.* Hyantes.)

Hyas, the son of Atlas, and brother of the Atlantides. He was extremely fond of hunting, and lost his life in an encounter with a bear or lion, or, as Timæus relates, from the bite of an asp. (*Hygin., fab.*, 192.—*Munck., ad loc.*—*Vid.* Hyades.)

Hybla, I. the name of three towns in Sicily; Hybla *Major*, *Minor*, and *Parva*. The first was situate near the south of Mount Ætna, on a hill of the same name with the city; near it ran the river Simæthus. This was the Hybla so famous in antiquity for its honey and bees. (*Steph. Byz., s. v.—Pausan.*, 5, 23.)—II. The second place was called also Heræa; it was situate in the southern part of Sicily, and is placed in the itinerary of Antonine on the route from Agrigentum to Syracuse. On D'Anville's map it is north of Camarina. This is now *Calata Girone*. (*Liv.*, 24, 30.—*Steph. Byz., s. v.*)—III. The last place was a maritime one on the eastern coast of Sicily, above Syracuse. It was also denominated Galaotis, but more frequently Megara, whence the gulf to the south of it was called Megarensis Sinus. (*Plin.*, 3, 8.—*Diod. Sic.*, 4, 80.)

Hydaspes, a river of India, and one of the tributaries of the Indus. D'Anville makes it to be the modern *Shantrou;* Mannert is in favour of the *Behut*. The true modern name, however, is the *Ilkum* or *Ikylum*. As regards the variety of appellations given to this stream in both ancient and modern writers (no less than twelve in number), consult *Vincent, Voyage of Nearchus*, p. 91, *seq.—Ancient Commerce*, vol. 1, p. 91.

Hydra, a celebrated monster, which infested the Lernean marsh and its vicinity. It was destroyed by Hercules in his second labour. (*Vid.* Hercules, where a full account is given.)

Hydraŏtes, a tributary to the Indus, now the *Ravee*. Strabo and Quintus Curtius call it the Hyarotes, while Ptolemy styles it the Rhuadis. The Sanscrit name is *Iravutti*. (Consult *Vincent, Voyage of Nearchus*, p. 98.—*Ancient Commerce*, vol. 1, p. 98.)

Hydrophŏria, a festival observed at Athens, so called ἀπὸ τοῦ φορεῖν ὕδωρ, *from carrying water*. It was celebrated in commemoration of those who perished in the deluge. (*Plut., Vit. Syll.—Suid., s. v.—Theopomp., ap. Schol. ad Aristoph., Acharn.*, 1075.) There was also another festival of the same name, which is said to have originated in the island of Ægina, when the Argonauts landed there for water. A friendly contest took place between the crews of the different vessels, as to who should display the most speed in carrying water to the ships. (*Apollod.*, 1, 9, 26.—*Apoll. Rh.*, 4, 1766.—*Müller, Æginetica*, p. 24, *n. v.*)

Hydruntum and Hydrus (Ὑδροῦς, gen. Ὑδροῦντος), I. a port and city of Calabria, 50 miles south of Brundisium. It was a place of some note as early as the time of Scylax, who names it in his Periplus (p. 5). It was deemed the nearest point of Italy to Greece, the distance being only 50 miles, and the passage might be effected in five hours. (*Cic., Ep. ad Att.*, 15, 21.) This circumstance led Pyrrhus, as it is said, to form the project of uniting the two coasts by a bridge thrown across from Hydruntum to Apollonia. (*Plin.*, 3, 11.) In Strabo's time, Hydruntum was only a small town, though its harbour was still frequented. (*Strabo*, 281.) Stephanus Byzantinus records a tradition, from which it would appear that Hydruntum was founded by some Cretans. The modern name is *Otranto*. (*Cramer's Anc. Italy*, vol. 2, p. 309.)—II. A small river running close to Hydruntum. It is now the *Idro*. (*Lucan*, 5, 374.)

Hygeia, the goddess of health, daughter of Æsculapius, held in great veneration among the ancients. She was commonly worshipped in the same temple with Æsculapius. Her statue, moreover, was often placed by the side of that of Apollo, who then derived from her a surname. So also, on the Acropolis at Athens, her statue stood near that of Minerva, who was hence called Minerva-Hygeia. (*Pausan.*, 1, 23.) —Hygeia was usually represented holding a cup in one hand, and a serpent in the other, which twines round her arm and drinks from the cup. The long robe in which she is attired, as well as the serpent which she holds, sufficiently distinguish her from Hebe, who is also represented holding a cup. (*Vollmer, Wörterb. der Mythol.*, p. 899.)

Hygīnus Caius Julius (written also Higinus, Hygenus, Yginus, or Iginus), a celebrated grammarian. He is mentioned by Suetonius as a native of Spain, though some have supposed him an Alexandrean, and to have been brought to Rome after the capture of that city by Cæsar. Hyginus was a freedman of Augustus Cæsar's, and was placed by that emperor over the library on the Palatine Hill. He also gave instruction to numerous pupils. Hyginus was intimately acquainted with Ovid and other literary characters of the day, and was said to be the imitator of Cornelius Alexander, a Greek grammarian. Some suppose him to have been the faithless friend of whom Ovid complains in his Ibis. His works, which were numerous, are frequently quoted by the ancients with great respect. The principal ones appear to have been: 1. *De Urbibus Italicis:* 2. *De Trojanis Familiis:* 3. *De Claris Viris:* 4. *De Proprietatibus Deorum:* 5. *De Diis Penatibus:* 6. A Commentary on Virgil: 7. A Treatise on Agriculture.—These works are all lost. Those which are extant, and are ascribed to Hyginus, were probably written by another individual of the same name. These are: 1. *Fabularum Liber*, a collection of 277 fables, taken for the most part from Grecian sources, and embracing all the most important legends of antiquity. It is written in a very inferior style, but is still of great importance for the mythologist. 2. *Poeticon Astronomicon.* This, like the previous work, is in prose, and consists of four books, being partly astronomical and mathematical, partly mythological and philosophical in its character, since it gives the origin of the Catasterisms according to the legends of the poets. The proëm of the work is addressed to a certain Quintus Fabius, in whom some, without any sufficient reason whatsoever, pre-

tend to recognise Q. Fabius Quintilianus. This work also is written in a careless and inferior manner, and yet is very important for obtaining a knowledge of ancient astronomy, and for a correct understanding of the poets. The principal source, whence the writer obtained his materials, was, according to Salmasius (*de Ann. Climact.*, p. 594), the Greek Sphæra (Σφαῖρα) of Nigidius; but, according to Scaliger (*Jos. Scal. ad Manil.*, 1, p. 33.—*Id., ad Euseb.*, p. 10), he drew them from Eratosthenes and others.—An examination of the style and character of these two works will leave no doubt on our mind that the author of them was not the celebrated grammarian of the Augustan age; but that these were written at a later period. Many regard the Fables as a selection made from several earlier works, by a grammarian of a later day, probably Avianus, whose name Barth thought he had discovered in one of the MSS. (*Barth, Advers.*, 10, 12.—*Id.*, 10, 20.) Scheffer places the writer, about whose name, Hyginus, there cannot well be any doubt, in the age of the Antonines. (*De Hygini Script. fabul. ætate atque stylo.*) Muncker thinks that many parts are taken from the earlier Hyginus, and that the rest is the production of a very inferior writer. (*Munck., Præf. ad Hygin.*, ††††, *seqq.*) N. Heinsius makes the compiler of the work to have lived under Theodosius the younger; and Van Staveren regards the collection as having been made at a late period, with the name of an ancient grammarian prefixed to it. (*Præf. ad Auct. Mythogr., sub fin.*) Niebuhr, finally, thinks that a mythological fragment found by him (*Fragmentum de rebus Thebanis mythologicis*) formed part of the work out of which, by the aid of numerous additions, the two productions that now go by the name of Hyginus appear to have originated. (*Cic., Orat. pro Rabir.*, &c., *Fragm.*, p. 105, *seqq.*, *Rom.*, 1820, 8vo.) The best editions of Hyginus are: that of Muncker, *Amst.*, 1681, 2 vols. 8vo, and that of Van Staveren, *Lugd. Bat., et Amst.*, 1742, 4to. (*Bähr, Gesch. Rom. Lit.*, vol. 1, p. 712, *seqq.*)

Hylactor, one of Actæon's dogs, named from his barking (ὑλακτῶ, "*to bark*").

Hylas, I. a son of Theodamas, king of Mysia, and of Menodice, who accompanied Hercules in the Argo. On the coast of Mysia the Argonauts stopped to obtain a supply of water, and Hylas having gone for some, was seized and kept by the nymphs of the stream into which he dipped his urn. Hercules went in quest of him, and in the midst of his unavailing search was left behind by the Argo. (*Apollod.*, 1, 9, 19.—*Apoll. Rh.*, 1, 1207, *seq.*—*Munck., ad Anton. Lib.*, 26.—*Sturz, ad Hellanic. fragm.*, p. 111.)—It was an ancient custom of the Bithynians to lament in the burning days of midsummer, and call out of the well, into which they fabled he had fallen, a god named Hylas. The Maryandinians lamented and sought Bormos, and the Phrygians Lityerses, with dirges, in a similar manner. This usage of the Bithynians was adopted into their mythology by the Greek inhabitants of Cius, near which the scene of the fable was laid, and it was connected in the manner just narrated with the Argonautic expeditions, and the history of Hercules. (*Müller, Orchom.*, p. 293.—*Id., Dorians*, vol. 1, p. 367, 457.)—II. A river of Bithynia, flowing into the Sinus Cianus, near the town of Cius, and to the southwest of the lake Ascanius and the city of Nicæa. The inhabitants of Cius celebrated yearly a festival in honour of Hylas, who was carried off by the nymphs, as is above mentioned, in the neighbourhood of this river. The river was named after him. At this celebration it was usual to call with loud cries upon Hylas. (*Plin.*, 5, 32.) Consult remarks under the article Hylas, I.

Hyllus, I. a son of Hercules and Dejanira, who, after his father's death, married Iole. According to the common legend, he was persecuted, as his father had been, by Eurystheus, and obliged to fly from the Peloponnesus. The Athenians gave a kind reception to Hyllus and the rest of the Heraclidæ, and marched against Eurystheus. Hyllus obtained a victory over his enemies, killed with his own hand Eurystheus, and sent his head to Alcmena, his grandmother. Some time after he attempted to recover the Peloponnesus with the other Heraclidæ, but was killed in single combat by Echemus, king of Arcadia. (*Vid.* Heraclidæ, Hercules.—*Herodot.*, 7, 204, &c.—*Ovid, Met.*, 9, 279. —II. A river of Lydia, which falls into the Hermus. It is mentioned by Homer (*Il.*, 20, 392). Strabo states that it was named in his time the Phrygius. Pliny, however, distinguishes between the Hyllus and the Phryx or Phrygius (5, 29); and, if he is correct, it is probable that, in his opinion, the Hyllus was the river of Thyatira; but the Phrygius, the larger branch, which comes from the northeast, and rises in the hills of the ancient Phrygia Epictetus. (*Cramer's Asia Minor*, vol. 1, p. 428.)

Hymenæus and Hymen, the god of marriage, was said to be the offspring of the muse Urania, but the name of his sire was unknown. (*Catullus*, 61, 2.—*Nonnus*, 33, 67.) Those who take a less sublime view of the sanctity of marriage, give him Bacchus and Venus for parents. (*Servius, ad Æn.*, 4, 127.) He was invoked at marriage festivals. (*Eurip., Troad.*, 310.—*Catull., l. c.*) By the Latin poets he is presented to us arrayed in a yellow robe, his temples wreathed with the fragrant plant amaracus, his locks dropping perfume, and the nuptial torch in his hand. (*Catull., l. c.*—*Ovid, Her.*, 20, 157, *seqq.*—*Id., Met.*, 10, 1, *seq.*)

Hymettus, a mountain of Attica, southeast of Athens, and celebrated for its excellent honey. According to Hobhouse, Hymettus approaches to within three miles of Athens, and is divided into two ranges; the first running from east-northeast to southwest, and the second forming an obtuse angle with the first, and having a direction from west-northwest to east-southeast. One of these summits was named Hymettus, the other Anydros, or the dry Hymettus. (*Theophr., de Sign. Pl.*, p. 419, *Heins.*) The first is now called *Trelo Vouni*, the second *Lambra Vouni*. The modern name of Hymettus (*Trelo Vouni*) means "the Mad Mountain." This singular appellation is accounted for, from the circumstance of its having been translated from the Italian *Monte Matto*, which is nothing else than an unmeaning corruption of Mons Hymettus. The same writer states, that Hymettus is neither a high nor a picturesque mountain, but a flat ridge of bare rocks. The sides about half way up are covered with brown shrubs and heath, whose flowers scent the air with delicious perfume. The honey of Hymettus is still held in high repute at Athens, being distinguished by a superior flavour and a peculiar aromatic odour, which plants in this vicinity also possess. (*Hobhouse's Journey*, vol. 1, p. 320.) Herodotus affirms that the Pelasgi, who, in the course of their wanderings, had settled in Attica, occupied a district situated under Mount Hymettus: from this, however, they were expelled in consequence, as Hecatæus affirmed, of the jealousy entertained by the Athenians of the superior skill exhibited by these strangers in the culture of land (6, 137). Some ruins, indicative of the site of an ancient town near the monastery of *Syriani*, at the foot of *Trelo Vouni*, have been thought to correspond with this old settlement of the Pelasgi, apparently called Larissa. (*Strabo*, p. 440.—*Gell's Itinerary*, p. 94.—*Kruse, Hellas*, vol. 1, p. 294.—*Cramer's Anc. Greece*, vol. 2, p. 391.)

Hypănis, I. a river of European Scythia, now called *Bog*, which falls into the Borysthenes, after a southeast course of about 400 miles, and with it into the Euxine. (*Herod.*, 4, 52.)—II. A river of Asia, rising in Mount Caucasus, and falling into the Palus Mæotis. (*Vid.* Vardanus.)

Hypăta, the principal town of the Æniaues, in Thessaly, on the river Sperchius. Livy mentions it as being in the possession of the Ætolians, and as a place where their national council was frequently convened (36, 14). Its women were celebrated for their skill in magic. (*Apul., Met.*, 1, p. 104.—*Theophr., Hist. Plant.*, 9, 2.) Hypata was still a city of note in the time of Hierocles (p. 642). Its ruins are to be seen on the site called *Castritza*, near the modern *Patragick*, which represents probably the Neæ Patræ of the Byzantine historians. (*Nicephorus Gregor.*, 4, p. 67.—*Cramer's Ancient Greece*, vol. 1, p. 447.)

Hypatĭa, a female mathematician of Alexandrea, daughter of Theon, and still more celebrated than her father. She was born about the end of the fourth century. Endowed with a rare penetration of mind, she joined to this so great a degree of ardour in the path of self-instruction, as to consecrate to study her entire days and a large portion of the night. She applied herself in particular to the philosophy of Plato, whose sentiments she preferred to those of Aristotle. Following the example of these great men, she resolved to add to her information by travelling; and, having reached Athens, attended there the lectures of the ablest instructers. On her return to her native city, she was invited by the magistrates to give lessons in philosophy, and Alexandrea beheld a female succeed to that long line of illustrious teachers which had rendered its school one of the most celebrated in the world. She was an Eclectic; but the exact sciences formed the basis of all her instructions, and she applied their demonstrations to the principles of the speculative sciences. Hence she was the first who introduced a rigorous method into the teaching of philosophy. She numbered among her disciples many celebrated men, among others Synesius, afterward bishop of Ptolemaïs, who preserved during his whole life the most friendly feelings towards her, although she constantly refused to become a convert to Christianity. Hypatia united to the endowments of mind many of the attractions and all the virtues of her sex. Her dress was remarkable for its extreme simplicity; her conduct was always above suspicion; and she knew well how to restrain within the bounds of respect those of her auditors who felt the influence of her personal charms. All idea of marriage was constantly rejected by her as threatening to interfere with her devotion to her favourite studies. Merit so rare, and qualities of so high an order, could not fail to excite jealousy. Orestes, governor of Alexandrea, admired the talents of Hypatia, and frequently had recourse to her for advice. He was desirous of repressing the too ardent zeal of St. Cyrill, who saw in Hypatia one of the principal supports of paganism. The partisans of the bishop, on their side, beheld in the measures of the governor the result of the counsels of Hypatia; the most seditious of their number, having at their head an ecclesiastic named Peter, seized upon Hypatia as she was proceeding to her school, forced her to descend from her chariot, and dragged her into a neighbouring church, where, stripped of her vestments, she was put to death by her brutal foes. Her body was then torn to pieces, and the palpitating members were dragged through the streets and finally consigned to the flames. This deplorable event took place in the month of March, A.D. 415.—The works of Hypatia were lost in the burning of the Alexandrean library. In the number of these were, a Commentary on Diophantus, an Astronomical Canon, and a Commentary on the Conics of Apollonius of Perga. The very names of her other productions are lost. The letter published by Lupus, in his *Collect. Var. Epist.*, is evidently suppositious, since it contains mention of the condemnation of Nestorius, which was posterior to the death of Hypatia. In the works of Synesius, published by Petavius (1633, fol.), are found seven of the letters written by that prelate to Hypatia; but we have to regret the loss of her answers, which would have thrown much light on the subject matter of the epistles in question. The Greek Anthology contains an epigram in praise of Hypatia, attributed to Paulus Silentiarius. For farther information relative to this celebrated female, consult Menage, *Hist. Mulier. Philosophor.*, p. 52, *seqq.*; a *Dissertation* of *Desvignoles*, in the *Bibl. German.*, vol. 3; and a *Letter* of the *Abbé Goujet*, in the fifth and sixth volumes of the *Continuation des Memoires de Literature*, by Desmolets. Socrates Scholasticus also gives us some account of her method of instruction. (*Hist. Eccles.*, 7, 15.)

Hyperborĕi, a name given by the ancient writers to a nation supposed to dwell in a remote quarter of the world, *beyond* the wind *Boreas*, or the region where, in the popular belief, this wind was supposed to begin to blow. Hence they were thought to live in a delightful climate, and in the enjoyment of every blessing, and to attain also to an incredible age, even to a thousand years. (*Pind., Ol.*, 3, 55.—*Pherenicus, ap. Schol. ad Pind., l. c.*)—The term Hyperborean has given rise to various opinions. Pelloutier makes the people in question to have been the Celtic tribes near the Alps and Danube. Pliny places them beyond the Rhipean mountains and the northeast wind, "*ultra aquilonis initia.*" Mention is made of them in several passages of Pindar; and the scholiast on the 8th Olympiad, v. 63, observes, *εἰς Ὑπερβορέους, ἔνθα Ἴστρος τὰς πηγὰς ἔχει, to the Hyperboreans, where the Ister has its rise.* Protarchus, who is quoted by Stephanus of Byzantium under the word Ὑπερβόρεοι, states, that the Alps and Rhipean Mountains were the same, and that all the nations dwelling at the foot of this chain were called Hyperboreans. It would appear from these and other authorities (an enumeration of most of which is made by Spanheim, *ad Callim., Hymn. in Del.*, v. 281), that the term Hyperborean was applied by the ancient writers to every nation situated much to the north. But whence arise the highly coloured descriptions which the ancients have left us of these same Hyperboreans? It surely could not be, that rude and barbarous tribes gave occasion to those beautiful pictures of human felicity on which the poets of former days delighted to dwell. "On sweet and fragrant herbs they feed, amid verdant and grassy pastures, and drink ambrosial dew, divine potation; all resplendent alike in coeval youth, a placid serenity for ever smiles on their brows, and lightens in their eyes; the consequence of a just temperament of mind and disposition, both in the parents and in the sons, disposing them to do what is just and to speak what is wise. Neither diseases nor wasting old age infest this holy people; but, without labour, without war, they continue to live happily, and to escape the vengeance of the cruel Nemesis." Thus sang Orpheus and Pindar. If an opinion might be ventured, it would be this, that all the traditions respecting the Hyperborean race which are found scattered among the works of the ancient writers, point to an early and central seat of civilization, whence learning and the arts of social life diverged over the world. Shall we place this seat of primitive refinement in the north? But, it may be replied, the earliest historical accounts which we have of those regions represent them as plunged in the deepest barbarism. The answer is an easy one. Ages of refinement may have rolled away, and been succeeded by ages of ignorance. Who will venture to say, that the northern regions of Europe must not, at an early period, have enjoyed a milder climate, when the vast quantities of amber found in the environs of the Baltic clearly show that the forests, now imbedded in the earth, in which amber is produced, could not have yielded this substance if a very elevated temperature had not prevailed there. We will abandon, however, this argu-

ment, strong as it is, and pursue the inquiry on other and clearer grounds. The term Hyperborean means a nation or people who dwell beyond the wind Boreas. The name Boreas is properly applied by the Greeks to the wind which blows from the north-northeast (*Passow, Lex., s. v.*), and is the same with the Aquilo of the Latins. Of this latter wind Pliny remarks, "*flat inter Septentrionem et Ortum solstitialem*;" and Forcellini (*Lex. Tot. Lat.*) observes, that it is often confounded with, and mistaken for, the north. The term Hyperborei, then, if we consider its true meaning, refers to a people dwelling far to the northeast of the Greeks, and will lead us at once to the plains of central Asia, the cradle of our race. Here it was that man existed in primeval virtue and happiness, and here were enjoyed those blessings of existence, the remembrance of which was carried, by the various tribes that successively migrated from this common home, into every quarter of the earth. Hence it is that, even among the Oriental nations, so many traces are found of their origin being derived from some country to the north. Adelung has adopted the opinion which assigns central Asia as the original seat of the human species, and has mentioned a variety of considerations in support of it. He observes, that the central plains of Asia being the highest region in the globe, must have been the first to emerge from the universal ocean, and, therefore, first became capable of affording a habitable dwelling to terrestrial animals and to the human species: hence, as the subsiding waters gradually gave up the lower regions to be the abode of life, they may have descended, and spread themselves successively over their new acquisitions. The desert of Kobi, which is the summit of the central steppe, is the most elevated ridge in the globe. From its vicinity the great rivers of Asia take their rise, and flow towards the four cardinal points. The Selinga, the Ob, the Irtish, the Lena, and the Jenisei, send their water to the Frozen Ocean; the Iaik flows towards the setting sun; the Amu and Hoang-ho, and the Indus, Ganges, and Burrampooter, towards the east and south. On the declivities of these high lands are the plains of Thibet, lower than the frozen region of Kobi, where many fertile tracts are well fitted to become the early seat of animated nature. Here are found not only the vine, the olive, rice, the legumina, and other plants, on which man has in all ages depended, in a great measure, for his sustenance, but all those animals run wild upon these mountains, which he has tamed and led with him over the whole earth; as the ox, the horse, the ass, the sheep, the goat, the camel, the hog, the dog, the cat, and even the gentle reindeer, which accompanies him to the icy polar tracts. In Cashmere, plants, animals, and men exist in the greatest physical perfection. A number of arguments are suggested in favour of this opinion. Bailly has referred the origin of the arts and sciences, of astronomy and of the old lunar zodiac, as well as of the discovery of the planets, to the most northerly tract of Asia. His attachment to Buffon's hypothesis of the central fire, and the gradual refrigeration of the earth, has driven him, indeed, to the banks of the Frozen Ocean; but his arguments apply more naturally to the centre of Asia. In our Scriptures, moreover, the second origin of mankind is referred to a mountainous region eastward of Shinar, and the ancient books of the Hindoos fix the cradle of our race in the same quarter. The Hindu paradise is on Mount Meru, which is on the confines of Cashmere and Thibet. (*Muller, Univ. Hist.*, vol. 4, p. 19, *not.*)

HYPERĒA, a fountain of Thessaly, placed by some in the vicinity of Argos Pelasgicum, while others think that it was near Pheræ. (*Strabo*, 432.—*Heyne, ad Hom., Il.*, 6, 457.—*Cramer's Anc. Greece*, vol. 1, p. 395.)

HYPERESĬA, the more ancient name of Ægira in Achaia. Pausanias (7, 26) relates a story which accounts for the subsequent change of name. The Ionians, who had colonized the city, being attacked by a superior number of Sicyonians, collected a great many goats, and, having tied fagots to their horns, set them on fire, when the enemy, conceiving the besieged to have received re-enforcements, hastily withdrew. From these goats, *ἀπὸ τῶν αἰγῶν*, Hyperesia took the name of Ægira, though its former appellation, as Pausanias remarks, never fell into total disuse. (*Pausan., l. c.* —*Cramer's Anc. Greece*, vol. 3, p. 57, *seq.*)

HYPERĬDES, a celebrated Athenian orator, contemporary with Demosthenes. After having completed his education, he employed himself in writing orations and pleadings for others, until he was of an age that qualified him for the practice of the bar. In entering on his political career, he attached himself, like Demosthenes, to the party opposed to Philip, king of Macedonia, and was sent, along with Ephialtes, on a secret mission to the court of Persia, the territories of which were equally threatened by Philip, to procure aid against that ambitious and powerful prince. When Eubœa was in fear of an invasion by Philip, and while the Athenians were wasting their time in idle deliberations, Hyperides prevailed upon the richer citizens to unite with him in immediately equipping forty vessels, two of which were armed at his own expense. He was engaged also in the expedition which the Athenians sent to the aid of Byzantium, under the orders of Phocion. When news reached Athens of the disastrous battle of Chæronea, Hyperides mounted the tribune, and proposed that their wives, children, and gods should be placed for safe keeping in the Pirœus; that the exiles should be recalled; that their rights should be restored to those citizens who had been deprived of them; that the sojourners should be admitted to the rank of citizens; that liberty should be granted to the slaves; and that all classes should take up arms in defence of their country. These measures were adopted, and to them the republic owed the honourable peace which it subsequently obtained. When this danger was passed, Hyperides was attacked by Aristogiton, who accused him of having violated, by the decree just mentioned, all the fundamental laws of the republic. Hyperides defended himself in a celebrated speech, in which he declared, that, dazzled by the Macedonian arms, he was unable to see the laws; and he gained his cause. He was one of the two orators whom Alexander wished to have delivered into his hands after the destruction of Thebes; but the anger of the monarch was appeased by Demades, and Hyperides remained in his country. He was one of the small number whom the gold of Harpalus could not gain over; and hence it is that he became the accuser of Demosthenes, who had suffered himself to be corrupted. We find Hyperides subsequently pronouncing the funeral oration over Leosthenes, who fell in the Lamiac war, and which the ancients considered one of the best of its kind. After the defeat of his countrymen he was exiled from Athens. He retired first to Ægina, where he became reconciled to Demosthenes. Pursued, however, by the Macedonians, he took refuge in the temple of Neptune at Hermione. From this asylum he was torn by Archias, who was charged with the infamous mission of delivering up to Antipater the Athenian orators by whom his schemes had been opposed. Antipater caused his tongue to be cut out, and put him to death, B.C. 322. His body, which had been left without burial, was carried off by his relatives, and interred in Attica.—Hyperides is regarded as the third in order of the Athenian orators, or the first after Demosthenes and Æschines. Cicero, however, places him immediately after Demosthenes, and almost on the same level. Dionysius of Halicarnassus praises the strength, the simplicity, the order, and the method of his orations (*ed. Reiske*, vol. 2, p.

643). Dio Chrysostom appears to have given him the preference over all orators with the exception of Æschines. (*Or.*, 18, *ed. Reiske*, p. 372.) Unfortunately, there exists no oration which we can with certainty ascribe to Hyperides, and by which we might be enabled to form for ourselves some idea of his merits and style. Libanius believes him to have been the author of a harangue which is found among those of Demosthenes, and entitled Περὶ τῶν πρὸς Ἀλέξανδρον συνθήκων, "On the conventions with Alexander." Reiske is incorrect in assigning to him one of the two orations against Aristogiton, found among the works of Demosthenes. (*Schöll, Histoire de la Litterature Gr.*, vol. 2, p. 220.)

HYPERION, a son of Cœlus and Terra, who married Thea, by whom he had Aurora, the sun and moon. (*Theog.*, 371, *seq.*) In Homer, Hyperion is identical with the Sun. (*Il.*, 19, 398.—Compare, however, *Il.*, 6, 513.) It is very probable that Ὑπερίων is the contraction of Ὑπεριονίων. (*Passow, Lex., s. v.—Völcker, Hom. Geogr.*, p. 26.) The interpretation given by the ancients to the name, as denoting "him that moves above," seems liable to little objection. Hermann renders it *Tollo*, as a substantive: "*Post hos videmus*, Ὑπερίονα *et* Ἰαπετόν, *Tollinem et Mersium.*" (*Opusc.*, vol. 2, p. 175.—*Keightley's Mythology*, p. 52, *seq.*)

HYPERMNESTRA, one of the fifty daughters of Danaus, who married Lynceus, son of Ægyptus. She disobeyed her father's bloody commands, who had ordered her to murder her husband the first night of her nuptials, and suffered Lynceus to escape unhurt. Her father, at first, in his anger at her disobedience, put her into close confinement. Relenting, however, after some time, he gave his consent to her union with Lynceus. (*Vid.* Danaïdes.)

HYPHASIS, a tributary of the Indus, now the *Beypasha*, or, as it is more commonly written, *Beyah*. The ancient name is variously given. In Arrian it is Ὑπασις and Ὑφασις; in Diodorus (17, 93) and in Strabo, Ὑπανις (Hypanis). Pliny (6, 17) gives the form Hypasis. This river was the limit of Alexander's conquests, and he erected altars on its banks in memory of his expedition. Some writers erroneously give the modern name of the Hyphasis as the *Setledje*. (*Vincent's Voyage of Nearchus*, p. 101.)

HYPSA, now *Belici*, a river of Sicily falling into the Crinisus. (*Sil. Ital.*, 14, 228.)

HYPSICLES, an astronomer of Alexandrea, who flourished under Ptolemy Physcon, about 146 B.C. He is considered by some to have been the author of the 14th and 15th books which are appended to Euclid's Elements; though others strenuously deny this. No one, however, disputes his claim to a small work entitled Ἀναφορική, in which he gives a method, far from exact, of calculating the risings of each sign or portion of the ecliptic. Hypsicles was nearly contemporary with Hipparchus, who was the first that gave an exact solution to this problem. He may have been ignorant of the discoveries of Hipparchus, and this may serve to excuse him; but it is hard to conceive why his treatise called *Anaphorice*, to which we have just alluded, should have been included in the collection entitled the "Little Astronomer," which formed a text-book in the Alexandrean schools preparatory to the reading of the astronomy of Ptolemy. It was idle to show the pupil a very vicious solution of an easy problem, which they would subsequently find solved in the work itself of Ptolemy. (*Biographie Univ.*, vol. 21, p. 137.)

HYPSIPYLE, daughter of Thoas and queen of Lemnos. The Lemnian women, it is said, having offended Venus, the goddess, in revenge, caused them to become personally disagreeable to their husbands, so that the latter preferred the society of their female captives. Incensed at this neglect, the Lemnian wives murdered their husbands. Hypsipyle alone saved her father, whom she kept concealed. About a twelvemonth after this event, the Argonauts touched at Lemnos. The women, taking them for their enemies the Thracians, came down in arms to oppose their landing; but, on ascertaining who they were, they retired and held a council, in which, on the advice of Hypsipyle's nurse, it was decided that they should invite them to land, and take this occasion of having offspring. The Argonauts accepted the invitation, Hercules alone refusing to quit the vessel. They gave themselves up to joy and festivity, till, on the remonstrance of that hero, they tore themselves away from the Lemnian fair ones, and once more handled their oars. When her countrywomen subsequently found that Hypsipyle had saved the life of her father, they sold her into slavery, and she fell into the hands of Lycurgus, king of Nemea, who made her nurse to his infant son Opheltes. As the army of Adrastus was on its march against Thebes, it came to Nemea, and, being in want of water, Hypsipyle undertook to guide them to a spring. She left the child Opheltes lying on the grass, where a serpent found and killed him. Amphiaraus augured ill-luck from this event, and called the child Archemorus (*Fate-Beginner*), as indicative of the evils which were to befall the chiefs. They then celebrated funeral games in his honour. Lycurgus endeavoured to avenge the death of his child; but Hypsipyle was screened from his resentment by Adrastus and the other chieftains. (*Apollod.*, 1, 9, 17.—*Id.*, 3, 6, 4.—*Hygin., fab.*, 15, 74, &c.)

HYRCANIA, a large country of Asia, situate to the south of the eastern part of the Caspian Sea. This country was mountainous, covered with forests, and inaccessible to cavalry. Under Alexander's successors, Hyrcania was restricted to narrow limits; Nisæa and Margiana, which were previously portions of it, being converted into a separate province; during the Parthian rule, these two became an appendage to Parthiene; for, under the feeble Seleuco-Syrian kings, the northern nomades, called the Parthians, had pressed onward and founded a large kingdom. Hyrcania, now restricted, contained the north of *Comis*, the east of *Masanderan*, the country now called *Corcan* or *Jorjan* (*Dehiordshian*), and the west of the province of *Chorasan*. The name Hyrcania is said to denote a waste and uncultivated country. (*Wahl, Vorder und Mittel Asien*, p. 551.)

HYRCANUM MARE, the southeastern part of the Caspian, lying along the shores of Hyrcania. (*Vid.* Caspium Mare.)

HYRCANUS, I. John, high-priest and prince of the Jewish nation, succeeded his father Simon Maccabæus, who had been treacherously slain by the orders of Ptolemæus, his son-in-law. Hyrcanus commenced his reign by punishing the assassin, whereupon Ptolemæus applied for aid to Antiochus, king of Syria, who laid siege to Jerusalem and compelled Hyrcanus to pay him tribute. At the death of Antiochus, however, he profited by the troubles of Syria to effect the deliverance of his country from this foreign yoke. He took several cities in Judæa, subjugated the Idumæans, demolished the temple at Gerazim, and made himself master of Samaria. He died not long after, B.C. 106. —II. The eldest son of Alexander I., succeeded his father in the high-priesthood, B.C. 78. Aristobulus, his brother, disputed the crown with him, on the death of Alexandra, their mother, and proved victorious, B.C. 66. Hyrcanus, reduced to the simple office of the priesthood, had recourse to Aretas, king of Arabia, who besieged Aristobulus in the temple. Scaurus, the lieutenant of Pompey, however, whom Aristobulus had engaged in his interests, compelled Aretas to raise the siege, and Hyrcanus was forced to content himself with the office of high-priest. He was put to death by Herod, at the age of 80 years, B.C. 30, on his at-

tempting to take refuge once more among the Arabians. (*Jahn's Hist. Hebrew Com.*, p. 307 and 345.)

HYRRIUM, a town of Apulia, also called Uria. (*Vid.* Uria.)

HYRĬA, I. a city of Apulia, in the more northern part of the Iapygian peninsula, between Brundisium and Tarentum. It is now *Oria*, and would seem to have been a place of great antiquity, since its foundation is ascribed by Herodotus to some Cretans, that formed part of an expedition to avenge the death of Minos, who had perished in Sicily, whither he went in pursuit of Dædalus. (*Herod.*, 7, 171.) Strabo, in his description of Iapygia, does not fail to cite this passage of Herodotus, but he seems undetermined whether to recognise the town founded by the Cretans in that of Thyræi or in that of Veretum. By the first, which he mentions as placed in the centre of the isthmus, and formerly the capital of the country, he seems to designate *Oria* (*Strab.*, 282). It is probable the word Thyræi is corrupt; for elsewhere Strabo calls it Uria, and describes it as standing on the Appian Way, between Brundisium and Tarentum, as above remarked. (*Cramer's Ancient Italy*, vol. 2, p. 310.)—II. A town of Bœotia, in the vicinity of Aulis. (*Hom., Il.*, 2, 496.—*Strab.*, 404.)

HYRIEUS, I. an Arcadian monarch, for whom Agamedes and Trophonius constructed a treasury. (*Vid.* Agamedes.)—II. A peasant of Hyria in Bœotia, whose name is connected with the legend of the birth of Orion. (*Vid.* Orion.)

HYRTĂCUS, a Trojan, father to Nisus, one of the companions of Æneas. (*Virg., Æn.*, 9, 177, 406.) Hence the patronymic of *Hyrtacides* applied to Nisus. (*Æn.*, 9, 176.—Compare *Hom., Il.*, 2, 837, *seq.*)—The same patronymic form is applied by Virgil to Hippocoon. (*Æn.*, 5, 492.)

HYSĬA, I. a town of Bœotia, at the foot of Cithæron, and to the east of Platæa. It was in ruins in the time of Pausanias (9, 2). The vestiges of this place should be looked for near the village of Platonia, said to be one mile from Platæa, according to Sir W. Gell. (*Itin.*, p. 112.)—II. A small town of Argolis, not far from the village of Cenchreæ, and on the road from Argos to Tegea in Arcadia. It was destroyed by the Lacedæmonians in the Peloponnesian war. (*Thucyd.*, 5, 83.)

HYSTASPES, a noble Persian, of the family of the Achæmenides. His son Darius reigned in Persia after the murder of the usurper Smerdis.—As regards the meaning of the name Hystaspes, consult remarks under the article Darius, page 416, col. 2, line 20.

I.

IACCHUS, a surname of Dionysus or the Grecian Bacchus, as indicative of his being the son of Ceres, and not, according to the common legend, of Semele. In accordance with this idea, Bochart makes it of Phœnician origin, and signifying an infant at the breast. (*Geogr. Sacr.*, 1, 18.) A similar definition is found in Suidas (*s. v.* Ἴακχος). Sophocles represents the young god on the breast of the Eleusinian Ceres. (*Antig.*, 132.) Lucretius (4, 1162) gives Ceres the epithet of *Mammosa*. Orpheus, cited by Clemens Alexandrinus (*Admon. ad Gent.—Op., ed. Morell.*, p. 13), also speaks of Iacchus as a child at the breast of Ceres. According to the Athenian traditions, Ceres was nursing Bacchus when she came to Attica in search of Proserpina. A great number of ancient monuments represent Ceres with Iacchus or Bacchus at her breast. (*Winckelmann, Mon. Ined.*, vol. 1, p. 28, 68, 71.) Iacchus was also called κούρος, a name which the Greeks gave to infant deities. (*Salmas., ad Inscr. Her. Attic. et Reg. de Ann. climact.*, p. 556, *seqq.*—*Sainte-Croix, Mysteres du Paganisme*, vol. 1, p. 199.) Demetrius (Δημήτριος) was also a surname of Bacchus.

(*Sainte-Croix, ib.*, p. 200.) Ceres was called κουροτρόφος, "nourisher of the young." She has been represented with two children, one at each breast, and holding a horn of plenty. Bochart cites the mystic van of Iacchus as a proof of the correctness of this interpretation. This van is called in Greek Λίκνος, a word which not only denotes a van, but also the swaddling clothes of children. According to Hesychius (*s. v.* Λικνίτης), the epithet Liknites, given to Bacchus, comes from λίκνος in the sense of swaddling clothes. In the hymn to Jupiter by Callimachus (v. 48), Adrastea envelops him in swaddling clothes of gold after his birth, and to denote this the word λίκνος is employed. An old glossary renders λίκνος by *incunabulum*. It would seem also that there is a close analogy between the name Iacchus and the Oriental *Iao*, the great appellation for the deity; from which both *Jehova* and *Jovis* would appear to have sprung. *Iacchus*, moreover, is the parent form of the Greek *Bacchus*, the difference being merely a variation in dialect. Moor, in his *Hindoo Pantheon* (4to, *Lond.*, 1810), assigns the name Iaccheo to the Hindu Iswara or Bacchus, and makes it equivalent to "lord of the Iacchi," or followers of that god. (*Edinb. Rev.*, vol. 17, p. 317.)

IALŸSUS, a town of the island of Rhodes, 80 stadia from the city of Rhodes. Its vicinity to the capital proved so injurious to its growth, that it became reduced in Strabo's time to a mere village. (*Strab.*, 655.—*Mannert, Geogr.*, vol. 6, pt. 3, p. 227.)

IAMBE, a servant-maid of Metanira, wife of Celeus, king of Eleusis, who succeeded by her tricks in making Ceres smile when the goddess was full of distress at the loss of her daughter. (*Apollod.*, 1, 5, 1.)

IAMBLĬCHUS, I. an ancient philosopher, a native of Syria, and educated at Babylon. Upon Trajan's conquest of Assyria he was reduced to slavery, but, recovering his liberty, he afterward flourished under the Emperor Antoninus. He had learned the Greek language, and wrote it with facility. He composed a romance in this language, entitled Ἱστορίαι Βαβυλωνιακαί, and turning on the loves of Rhodane and Sinonis. (Compare *Chardon de la Rochette, Melanges*, vol. 1, p. 18.) It consisted of sixteen books, from which Photius has left us an extract. Some have pretended, that a manuscript of this work, which had belonged to Meibomius, passed in 1752 into the library of the younger Burmann. Its existence, however, is very uncertain. A fragment was preserved by Leo Allatius, accompanied with his own Latin version, in his selections from the MSS. of Greek rhetoricians and sophists, Rome, 1641, in 8vo.—II. A native of Chalcis in Syria, who flourished about the beginning of the fourth century. He was a disciple of Porphyry's, and, pursuing the route traced by Porphyry and Plotinus, he carried the doctrines of the new-Platonics to the last degree of absurdity. Inferior to these two philosophers in talents and erudition, without having made any important discovery, or thrown any more light upon the new-Platonic school, he nevertheless attained to great celebrity. The air of superior sanctity which he knew so well how to assume, the fame of his pretended miracles, his zealous efforts for the preservation of paganism, the use which he made for this end of the new-Platonic doctrines, and perhaps the lucky coincidence of his having lived at the very period when a new religion was supplanting the old; in fine, the admiration conceived for him by the Emperor Julian, and which that emperor expressed by the most exaggerated praise; all these circumstances combined were the cause of this individual's arriving, in spite of his moderate abilities, to a degree of reputation far superior to that of any of his predecessors. Plotinus and Porphyry were enthusiasts; Iamblichus, however, was a mere impostor; and we want no better proof of this than the recital which has been handed down to us of those pretended miracles that acquired for him the

name of a performer of miracles and a divine personage. His merit as a writer is entitled to little if any notice. He compiled, he copied, he mingled the ideas of others with his own conceptions; nor was he always capable of imparting clearness or method to his compositions. But he declared himself the protector of mythology and paganism; he strove to preserve them by working miracles in their behalf; he overthrew the barrier which enlightened philosophy had placed between religion and superstition; he amalgamated into one system all that various nations had imagined, in popular belief, of demons, angels, and spirits; and, in order to give this work of folly a philosophic appearance, he attached it to the doctrine of Plato. The *intuitive perception* of the divine nature, by means of *ecstasy*, had appeared to Plotinus and Porphyry the most sublime point to which the mind of man could elevate itself; this, however, was not sufficient for Iamblichus; he must have a *theurgy*, or that species of direct communication with gods and spirits, which takes place, not from man's raising himself to the level of these supernatural intelligences, but because, yielding to the power of certain formulæ and ceremonies, they are compelled to descend unto mortals and execute their commands.—We have no edition of the entire works of Iamblichus, and must therefore consider his productions separately. 1. *Life of Pythagoras.* (Περὶ τοῦ Πυθαγορικοῦ βίου, or, as it is named in some manuscripts, Λόγος πρῶτος, περὶ τῆς Πυθαγορικῆς αἱρέσεως. *Book First: Of the Pythagorean Sect.*) It was, in fact, the commencement of a work in ten books. Although a most wretched compilation, and most clumsily put together, it is nevertheless instructive, from the information it affords respecting the opinions of Pythagoras, and because the sources whence Iamblichus and Porphyry drew no longer exist for us. The best edition of this work, including the life of Pythagoras by Porphyry, and that preserved by Plotinus, is Kiessling's, Lips., 1815, 2 vols. 8vo.—2. *Second Book, Of Pythagorean explanations, including an exhortation to Philosophy.* (Πυθαγορείων ὑπομνημάτων λόγος δεύτερος, περιέχων τοὺς προτρεπτικοὺς λόγους εἰς φιλοσοφίαν.) This work formed a continuation of the preceding, and is the second book of the great compilation treating of Pythagoras. In it we find many passages from Plato; or, rather, one third of the work is made up of extracts taken from the dialogues of that writer; and Iamblichus has reunited them with so little skill and with so much negligence, that he often forgets to make the necessary changes in the tenses of verbs, in order to adapt one passage to another. Sometimes traces of the Platonic dialogue are even allowed to remain. The most interesting part is the last chapter, which gives an explanation of thirty-nine symbols of Pythagoras. This work is also contained in Kiessling's edition of the life.—3. *Of common Mathematical Science* (Περὶ κοινῆς μαθηματικῆς ἐπιστήμης), or, third book of the great work on the philosophy of Pythagoras. It is important, by reason of the fragments from the ancient Pythagoreans, such as Philolaus and Archytas, which it contains. These fragments are written in the Doric dialect, which furnishes an argument in favour of their authenticity. This work, of which fragments were only known at an early period, was published entire for the first time by Villoison, in his *Anecdota Græca*, vol. 2, p. 188, *seqq.*, and reprinted by Friis, with a translation, at Copenhagen, 1790, 4to. A future editor will find various readings, from a manuscript of Zeitz, as given by Kiessling in his edition of the life of Pythagoras.—4. *On the Introduction to the Arithmetic of Nicomachus.* (Περὶ τῆς Νικομάχου ἀριθμητικῆς εἰσαγωγῆς.) We have only one edition of this work, that of Tennulius, *Davent.*, 1667-8, 2 vols. 4to. Kiessling's life of Pythagoras contains manuscript readings for this work also.—5. *Theology of Numbers.* (Τὰ Θεολογούμενα τῆς ἀριθμητικῆς.) On the different speculations in which the ancient theological and philosophical writers indulged relative to the force of numbers. This work does not bear the name of Iamblichus in the manuscripts, but Gale (*ad Iambl. de Myst. Ægypt.*, p. 201) and Fabricius (*Bibl. Gr.*, vol. 5, p. 639, *ed. Harles.*) agree in ascribing it to him. It is certain that Iamblichus wrote a work under this title, which made the sixth book of his great compilation respecting Pythagoras. This work has only been twice printed, once at Paris, 1543, 4to, and again by Wechel, at Leipzig, 1817, 8vo, with the notes of Ast.—6. Porphyry had addressed a letter to an Egyptian named Anebo, full of questions relative to the nature of gods and demons. We have an answer to this epistle, written by Abammon Magister (Ἀβάμμων Διδάσκαλος); and, according to a scholium found in many manuscripts, Proclus declared that it was Iamblichus who disguised himself under this name. The title of the work is as follows: Ἀβάμμωνος Διδασκάλου πρὸς τὴν Πορφυρίου πρὸς Ἀνεβὼ ἐπιστολὴν ἀπόκρισις, καὶ τῶν ἐν αὐτῇ ἀπορημάτων λύσεις, i. e., "Answer of Abammon the Master to the letter of Porphyry addressed to Anebo, and the solution of the questions which it contained." It is often, however, cited under the shorter title of "Mysteries of the Egyptians." The work is full of theurgic and extravagant ideas, and Egyptian theology. Meiners thinks that this work was not written by Iamblichus; but his reasons for this opinion, drawn from the inequality of the style and the contradictions contained in the work, have been refuted by Tennemann. (*Comment. Soc. Scient. Götting.*, vol. 4, p. 59.—*Tennemann, Gesch. der Phil.*, vol. 6, p. 248.) There is only one complete edition of this work, by Gale, *Oxon.*, 1678, fol.—Iamblichus wrote also a work on idols or statues (περὶ Ἀγαλμάτων), to prove that idols were filled with the presence of the divinities whom they represented. We only know it through the refutation of John Philoponus, and what we do know of it is very limited. Iamblichus composed also a treatise on the soul (περὶ ψυχῆς), of which Stobæus has preserved very copious extracts. These are the more valuable, as Iamblichus gives in them the opinions of various philosophers, without troubling us with his own. The same compiler has preserved several fragments of the letters of Iamblichus. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 144, *seqq.*)

Iamĭdæ, certain prophets among the Greeks, descended from Iamus, a son of Apollo, who received the gift of prophecy from his father, and which remained among his posterity. (*Pausan.*, 6, 2.)

Janiculum, a hill of Rome, across the Tiber, and connected with the city by means of the Sublician bridge. It was the most favourable place for taking a view of the Roman capital; and from its sparkling sands it obtained the name of Mons Aureus, now by corruption *Montorio*. There was an ancient tradition, that Janus, king of the Aborigines, contemporary with Saturn, who then inhabited the Capitoline Hill, founded a city opposite to the residence of Saturn, and, dying, left his name to the hill on which he had built. (*Virg., Æn.*, 8, 355, *seqq.*—*Serv., ad loc.*) The Janiculum therefore comprised the site of the church of *S. Pietro in Montorio*, and the present *Corsini gardens*. As Ancus Marcius joined it to the Aventine by a bridge and a wall, lest an enemy should make it a citadel for attack, it is natural to conclude that the first wall would enclose the bridge, and run up to the summit, which it was desirable to preserve from the possession of an enemy; on the other hand, since nothing more was to be effected than the defence of the city, it is also deducible, that his walls would only enclose a narrow space of territory, extending from near the Pons Sublicius, or *Ponte Orazio*, to the *Montorio*, and descending again to the river at the *Ponte Rotto*; for the island did not exist in those days. (*Dion. Hal.*,

8, 45.) Such a circuit of wall would at once defend the passage of the Tiber, and cover the three important hills of the city.—The summit of the Janiculum was seen from the Comitia, and also from the place of popular assemblies in the Campus Martius. At the earliest period of the republic, when the Romans were surrounded by foes, and feared lest, while they held these assemblies, the enemy might come upon them unawares, they placed some of their citizens upon the Janiculum to guard the spot, and to watch for the safety of the state; a standard was erected upon the top of the hill, and the removal thereof was a signal for the assembly immediately to dissolve, for that the enemy was near. (*Dio Cassius*, 37, 28.) This act, which had its origin in utility to the commonwealth, afterward dwindled into a mere ceremony; it was, however, made subservient to the designs of factious citizens in those times when there was no danger to the city but from its intestine discords; and the taking down of the standard on the Janiculum more than once put a stop to public proceedings at the Comitia. (*Burgess, Topography and Antiquities of Rome*, vol. 1, p. 67, *seqq.*)

Janus, an ancient Italian deity, usually represented with two faces, one before and one behind, and hence called *Bifrons* and *Biceps*. Sometimes he is represented with four faces, and is thence denominated *Quadrifrons*. Janus was invoked at the commencement of most actions; even in the worship of the other gods, the votary began by offering wine and incense to him. (*Ovid, Fast.*, 1, 171.) The first month in the year was named after him; and under the title of Matutinus he was regarded as the opener of the day. (*Horat., Serm.*, 2, 6, 20, *seq.*) Hence he had charge of the gates of heaven, and hence, too, all gates (*januæ*) on earth were called after him, and supposed to be under his care. In this way some explain his double visage, because every door looks two ways; and thus he, the heavenly porter, can watch the east and west without turning. (*Ovid, Fast.*, 1, 140.) His four visages, on the other hand, when he is so represented, indicate the four seasons of the year.—His temples at Rome were numerous. In war time, the gates of the principal one, that of Janus Quirinus, were always open; in peace they were closed, to retain wars within (*Ovid, Fast.*, 1, 124); but they were shut only once between the reign of Numa and that of Augustus, namely, at the close of the first Punic war. Augustus closed them after he had given repose to the Roman world. The temples of Janus Quadrifrons were built with four equal sides, each side containing a door and three windows. The four doors were emblematic of the four seasons of the year, while the three windows on a side represented the three months in each season. Janus was usually represented as holding a key in his left hand and a staff in the other. He was called by different names, such as *Consivius* (from *consero*), because he presided over generation and production; *Quirinus*, because presiding over war; and *Clusius* and *Patulcius* (from *cludo* and *pateo*), or the "shutter" and "opener," with reference to his having charge of gates.—After Ennius had introduced Euhemerism into Rome, Janus shared the fate of the other deities, and became a mortal king, famed for his uprightness, and dwelling on the Janiculum. He was said to have received Saturn when the latter fled to Italy; and he also married his own sister Camesa or Camasane. (*Macrob., Sat.*, 1, 7.—*Lydus, de Mens.*, 4, 1.—*Athenæus*, 15, p. 692.)—The following remarks, though in part anticipated, may serve to throw some light upon the mythological history of Janus. Janus occupies a place among the first class of Etrurian divinities, and is in many respects identified with the Tina of that nation. (*Varro, ap. Augustin. de Civ. Dei*, 7, 10.—*Proclus, Hymn. in Hec. et Janum.*) His origin is to be traced back to the mythology of India. Janus, with his wife and sister Camasane, half fish and half human being, as sometimes represented, can only be explained by a comparison with the avatars, the descents or incarnations of the Hindu deities. (Compare the incarnation of Vishnou in a fish, and the legend of the Babylonian Oannes and Syrian Atergatis.)—Viewed in another way, the name *Janus* or *Djanus* assimilates itself very closely to that of *Diana*. These two appellations resolve themselves into the simple form *Dia*, or the goddess by way of excellence; and this Dia belongs in common to the religions of Samothrace and Attica. She is the Pelasgic Ceres, frequently found under the denomination in the songs of the *Fratres Arvales*. (*Marini, Atti*, &c., p. 23, *seqq.*—*Creuzer, ad Cic. de N. D.*, 3, 22.)—While the Jupiter of Dodona was penetrating into Italy and Latium, with his spouse Dione (the same as Juno), Dia-Diana and Janus arrived, by another route, in Etruria, from the borders of Pontus and the isle of Samothrace. From this view of the subject it would appear, that Jupiter and Janus were originally distinct from each other, but subsequently more or less amalgamated. The system of Dodona and that of Samothrace, the Latin system and that of the Etrurians, based on ideas mutually analogous, united, but did not become completely blended, with each other.—On the soil of Italy Janus appears at one time as a king of ancient days, at another as a hero who had rendered his name conspicuous by great labours and by religious institutions (*Arnob., adv. Gen.*, 3, p. 147.—*Lyd., de Mens.*, p. 57, *ed. Schow.*), at another, again, as a god of nature. At first he is called the *Heavens*, according to the Etrurian doctrine. (*Lyd., ibid.*, p. 146, *ed. Roeth.*) He is the year personified, and his symbols contain an allusion either to the number of the months or to that of the days of the year. The month, called after him January, formed from the time of Numa the commencement of the religious year of the Romans. On the first day of the month was presented to Janus what was called the *Janual*, an offering consisting of wine and fruits. On this same day the image of the god was crowned with laurel, the consul ascended in solemn procession to the Capitol, and small presents were made to one another by friends. By virtue of his title of god of nature, Janus is represented as holding a key: he holds this as the god who presides over gates and openings. He opens the course of the year in the heavens; and every gate upon earth, even to those of private dwellings, is under his superintending care. (*Spanheim, ad Callim., Hymn. in Cer.*, 45.—*Lydus, de Mens.*, p. 55, 144.) This attribute, indeed, is given him in a sense of a more or less elevated nature. It designates him at one time as the genius who presides over the goods of the year, and who dispenses them to mortals; who holds the key of fertilizing sources, of refreshing streams: at another time it typifies him as the master and sovereign of nature in general, the guardian of the whole universe, of the heaven, the earth, and the sea. (*Ov., Fast.*, 1, 117.) As holder of the key, Janus took the name of Clusius; as charged with the care of the world, he is styled Curiatius. (*Lyd., de Mens.*, p. 55, 144.) Thus, under these and similar points of view, Janus reveals himself to us as exactly similar to the gods of the year in the Egyptian, Persian, and Phœnician mythologies. Like Osiris, Sem-Heracles, Dschemschid, and others, he represents the year personified in its development through the twelve signs of the zodiac, with its exaltation and its fall, and with all the plenitude of its gifts. And as the career of the year is also that of the souls which traverse in their migrations the constellations of the zodiac, Janus, as well as the other great gods of nature, becomes the guide of souls. Similar in every respect to Osiris-Serapis, he is called, like him, the *Sun*; and the gate of the east, as well as that of the west, becomes at once

his peculiar care. (*Lactat., ap. Lyd.*, p. 57. Identifying Janus with the Sun, we ought not to be surprised at finding the Moon called *Jana* in Varro. (*R. R.*, 1, 37, 3, *ed. Schneid.*—Compare *Scaliger, de vet. ann. Rom. in Græv. Thes.*, 8, p. 311.) In like manner, as the lunar goddess is styled *Deiva Jana* (*Deina, Diana*), so the Salian hymns invoke the solar god under the name of *Deivos Janos*, contracted into *Dianus* or *Djanus*. Nigidius (*ap. Macrob., Sat.*, 1, 9) says expressly, "*Apollinem Janum esse, Dianamque Janam, apposita d litera.*" Buttmann, regarding *Janus* and *Jana* as the solar and lunar deities respectively, discovers in these ancient Italian appellations the Ζάν and Ζανώ of the Greeks, or, rather, the ancient and originally Oriental name of the Divinity, *Jah, Jao, Jova, Jovis*, whence *Jom* or *Yum*, "the day." (*Mythologus*, vol. 2, p. 73.)—Janus also assimilates himself to the Persian Mithras, and becomes the mediator between mortals and immortals. He bears the prayers of men to the feet of the great deities. (*Caius Bassus, ap. Lyd.*, p. 57, 146.) It is in reference to this that some explain his double visage, turned at one and the same time towards both heaven and earth. Others, however, give to the representation of Janus with two faces an explanation purely historical, and consider it as alluding either to the emigration of Saturn or Janus, come by sea from Greece into Italy; or to the settling of the latter among the barbarous nations of Italy, and the establishment of agriculture. (*Plut., Quæst. Rom.*, 22, p. 269, vol. 2, p. 100, *ed. Wytt.—Serv., ad Virg., Æn.*, 1, 294; 7, 607; 8, 357.—*Ov., Fast.*, 1, 299.) The national tradition of the Romans referred it to the alliance between Romulus and Tatius and the blending of the two nations. (Compare *Lanzi, Saggio*, vol. 2, p. 94.—*Eckhel, Doctr. Vet. Num.*, vol. 5, p. 14, *seqq.*)—Similar figures with a double face are found on medals of Etruria, Syracuse, and Athens: Cecrops, for example, was so represented. It is certainly most rational to suppose, that this mode of representing was purely allegorical in every case. It recalls to mind the figures, not less strange and significant, of the Hindoo divinities: Janus, with four faces (*Quadrifrons.—Serv., ad Virg., Æn.*, 8, 607—*Augustin. de Civ. Dei*, 7, 4), is identical in appearance with the Brahma of India.—As the gods who preside over nature and the year, in the Oriental systems, raise themselves to the higher office of gods of time, eternity, and infinity, so also it seems to have happened with the western Janus. He is called the inspector of time, and then *Time* itself; in a cosmogonical sense he passes for *Chaos*. (*Lyd., de Mens.*, p. 57.) Under these two points of view he is distinct from Jupiter, the supreme ruler and the universal regulator of things, in that Janus had specially under his control the beginning and the end. (*Cic., de N. D.*, 2, 27.) In the higher doctrine, however, all distinction between the two disappears. As *Clusius* or bearer of the key, Janus was the monarch of the universe, and Greece had no divinity that could be at all compared with him. (*Ov., Fast.*, 1, 90.) In the solemn ceremonies and religious songs of the old Romans, he figured as inaugurator, and even bore the name. (*Initiator.—Augustin. de Civ. Dei*, 4, 11.) At the festivals of the great gods he had the first sacrifice offered to him. (*Cic., de N. D.*, 2, 27.) He was called the *Father* (*Brisson, de Formul.*, 1, p. 45.—*Marini, Atti*, 2, p. 365), and the Salii invoked him in their hymns as the *god of gods*. ("*Deorum Deus.*"—*Macrob., Sat.*, 1, 9.—Compare *Gutberleth, de Saliis*, c. 20.) This god of gods they named also *Janes* or *Eanus*, while they themselves assumed the name of *Janes* or *Eani*, in accordance with the ancient usage which so often assimilated the priests to their divinities. (*Vossius, Inst. Orat.*, 4, 1, 7.) These appellations, *Janes* and *Eanus*, remind us of Cicero's derivation from *eundo*, i. e., from the old Greek and Latin verb *io*. (*N. D.*, 2, 27.) The Romans also invoked Janus when they made a lustration or consecration of their fields. (*Cato, R. R.*, p. 92, *ed. Schneider.*)—But why multiply proofs to show that the Etrurian priesthood conceived and taught its dogmas in the true spirit, and under the very forms of Oriental mythology? In Etruria, as in the East, a series of gods spring from a supreme being, and are reflected in their turn in a dynasty of kings or chiefs, their children, their heirs, and the imitators of their actions. Janus, the first monarch, founds cities, rears ramparts, erects gates; become a hero, he consecrates sanctuaries, institutes religious worship, fixes the sacred year, and arranges all civil ordinances. This son of the gods is no less the Sun moving through his annual career, opening with his powerful key the reservoirs of the empire of waters, giving drink to men and animals, drying up the earth, and ripening the fruit by his vivifying rays, presiding at once over the rising and setting, and guarding the two gates of heaven as the chief of the army of the stars.—He was invoked also in war; and when the gate of his temple on earth was opened, it was the signal for battles; when closed, it became the pledge of peace. For Janus is the god that opens the new year in the spring, the period when warlike movements and campaigns begin: it is he that opens at this season the career of combats, to which he summons warriors, and to whom he becomes a guide and an example. Hence his names of *Patulcius* and *Clusius*. He is the defender, the combatant by way of excellence, the great *Quirinus* (a name derived from the Sabine word *curis*, "a spear"), and the senate could find no appellation more glorious to bestow on the valiant Romulus after he had disappeared from the earth. (*Creuzer, Symbolik, par Guigniaut*, vol. 3, p. 430, *seqq.*)—II. In the Roman forum, by the side of the temple of Janus, there were three arches or arcades dedicated to Janus, standing at some distance apart, and forming by their line of direction a kind of street (for, strictly speaking, there were no streets in the forum). The central one of these arches was the usual rendezvous of brokers and money-lenders, and was termed *medius Janus*, while the other two were denominated, from their respective positions, *summus Janus*, and *infimus* or *imus Janus*. (*Horat., Serm.*, 2, 3, 18.)

Iapĕtus, a son of Cœlus and Terra, and one of the Titans. According to the Theogony (v. 507, *seq.*), he married Clymene, a daughter of Oceanus, by whom he became the father of four sons, Atlas, Menœtius, Prometheus, and Epimetheus. Some authorities made him to have espoused Æthra (*Timæus, ap. Schol. ad Il.*, 18, 486), others Asia, others again Libya: these last two refer to the abodes of Prometheus and Atlas. —We find Iapetus frequently joined with Kronus, apart, as it were, from the other Titans; and it is worthy of notice, that, in the Theogony, the account of Iapetus and his progeny immediately succeeds that of Saturn and the gods sprung from him. These circumstances, combined with the plain meaning of the names of his children, lead to the conclusion of Iapetus being intended to represent the origin of the human race. Buttmann, however, sees in Iapetus and Japhet, not a son of Noah, but the Supreme Being himself (*Ja, Jao*, and *pet, petos, petor*, the Sanscrit *piter*, i. e., *pater*, "father"), and identical with the Ζεὺς πατήρ, or *Jupiter*, of the western nations. (*Mythologus*, vol. 1, p. 224.)

Iapŷdes or Iapŏdes, a people of Illyricum, to the south of Istria, whose territory would appear, from Virgil (*Georg.*, 3, 474), to have reached at one time to the banks of the river Timavus. They occupied an extent of coast of more than one thousand stadia, from the river Arsia, which separated them from the Istri, to the neighbourhood of *Zara*, a district which forms

part of the present *Morlachia*. In the interior, their territory was spread along Mount Albius, which forms the extremity of the great Alpine chain, and rises to a considerable elevation. On the other side of this mountain it stretched towards the Danube, on the confines of Pannonia. The Iapydes were a people of warlike spirit, and were not reduced until the time of Augustus. (*Strab.*, 315.—*App.*, *Illyr.*, 18.) Their principal town was Metulum, which was taken by that emperor after an obstinate defence. (*App.*, *Illyr.*, 19.) Its site remains at present unknown. (*Cramer's Anc. Greece*, vol. 1, p. 33.)

Iapygia, a division of Italy, forming what is called the heel. It was called also Messapia, and contained two nations, the Calabri on the northeast, and the Salentini on the southwest side. The name of Iapygia was not known to the Romans, except as an appellation borrowed from the Greeks, to whom it was familiar. Among the many traditions current with the latter people may be reckoned their derivation of this name from Iapyx, the son of Dædalus. (*Strab.*, 279. —*Plin.*, 3, 11.) This story, however, belongs rather to fable than to history. We have no positive evidence regarding the origin of the Iapyges, but their existence on these shores prior to the arrival of any Grecian colony is recognised by the earliest writers of that nation, such as Herodotus (7, 170) and Hellanicus of Lesbos (*ap. Dion. Hal.*, 1, 22). Thucydides evidently considered them as barbarians (7, 33), as well as Scylax, in his Periplus (p. 5), and Pausanias (10, 1); and this, in fact, is the idea which we must form of this people, whether we look upon them as descended from an Umbrian, Oscan, or Illyrian race, or from an intermixture of these earliest Italian tribes.—Very little is known of the language of this people; but, from a curious old inscription found near Otranto, and first published by Galateo, in his history of Iapygia, it appears to have been a mixture of Greek and Oscan. (*Lanzi*, vol. 3, p. 620.—*Romanelli*, vol. 2, p. 51.) It may also be noticed, that the name of the Iapyges appears in one of the Eugubian tables under the form *Iapuscom*; which might lead us to suppose that some connexion once existed between this people and the Umbri. (*Lanzi*, vol. 3, p. 663.—*Cramer's Anc. Italy*, vol. 2, p. 302.)

Iapygium, or Sallentinum, Promontorium (*Sallust, ap. Serv. ad Æn.*, 3, 400), a famous promontory of Italy, at the southern extremity of Iapygia, now *Capo di Leuca*. When the art of navigation was yet in its infancy, this great headland presented a conspicuous landmark to mariners bound from the ports of Greece to Sicily, of which they always availed themselves. The fleets of Athens, after having circumnavigated the Peloponnesus, are represented on this passage as usually making for Corcyra, whence they steered straight across to the promontory, and then coasted along the south of Italy for the remainder of their voyage. (*Thucyd.*, 6, 30.) There seems, indeed, to have been a sort of haven here, capable of affording shelter to vessels in tempestuous weather. (*Thucyd.*, 6, 44.) Strabo describes this promontory as defining, together with the Ceraunian Mountains, the line of separation between the Adriatic and Ionian Seas, while it formed, with the opposite Cape of Lacinium, the entrance to the Tarentine Gulf; the distance in both cases being 700 stadia. (*Strab.*, 281.—*Cramer's Anc. Italy*, vol. 2, p. 315.)

Iapygum Tria Promontoria, three capes on the coast of Magna Græcia, to the south of the Lacinian promontory. They are now called *Capo delle Castello, Capo Rizzuto*, and *Capo della Nave*. (*Cramer's Anc. Italy*, vol. 2, p. 397.)

Iapyx, I. a son of Dædalus, who was fabled to have given name to Iapygia in Lower Italy. (Consult remarks under the article Iapygia.)—II. A name given to the west-northwest wind. It was so called from Iapygia, in Lower Italy, which country lay partly in the line of its direction. It is the same with the Ἀργέστης of the Greeks, and was the most favourable wind for sailing from Brundisium towards the southern parts of Greece. (*Hor.*, *Od.*, 1, 3, 4.)

Iarbas, a son of Jupiter and Garamantis, king of Gætulia. (*Vid.* Dido.)

Iasides, a patronymic given to Palinurus, as descended from a person of the name of Iasius. (*Virg.*, *Æn.*, 5, 843.)

Iasion or Iasus, a son of Jupiter and Electra, one of the Atlantides (*Hellanicus, ap. Schol. ad Od.*, 5, 125), while others made him a son of Minos or Kratos and the nymph Phronia. (*Schol. ad Od.*, *l. c.*—*Schol. ad Theocrit.*, *Id.*, 3, 50.) He is said to have had by Ceres a son named Plutus (*Wealth*), whereupon Jupiter, offended at the connexion, struck the mortal lover with his thunder. (*Hom.*, *Od.*, 5, 125.) Hesiod makes Crete the scene of this event. (*Theog.*, 969.) Iasion is also named as the father of the swift-footed Atalanta (*Vid.* Atalanta.)—We have here an agricultural legend. Iasion is made the offspring of Force and Prudence. (Κράτος and Φρονία.—*Creuzer, Symbolik, par Guigniaut*, vol. 3, p. 325.) In other words, strength, or courage in enduring labour, and prudence, or skill in the application of that strength, excite the instinctive powers of the earth, causing famine to disappear, nourishing the human race, and rendering them healthy and vigorous. Hence the name of Iasion, "*he that saves*" (ἰάομαι) from evil. (Compare remarks under the article Trophonius.)

Iasis, a name given to Atalanta, daughter of Iasus.

Jason, I. a celebrated hero, son of Alcimede, daughter of Phylacus, by Æson, the son of Cretheus, and Tyro, the daughter of Salmoneus. Tyro, before her union with Cretheus, the son of Æolus, had two sons, Pelias and Neleus, by Neptune. Æson was king of Iolcos, but was dethroned by Pelias. The latter also sought the life of Jason; and, to save him, his parents gave out that he was dead, and, meantime, conveyed him by night to the cave of the centaur Chiron, to whose care they committed him. (*Apollod.*, 1, 9, 16.—*Apoll. Rh.*, 1, 10.—*Hygin.*, *fab.*, 12, 13.) An oracle had told Pelias to beware of the "*one-sandaled man*," but during many years none such appeared to disturb his repose. At length, when Jason had attained the age of twenty, he proceeded, unknown to Chiron, to Iolcos, in order to claim the rights of his family. He bore, says the Theban poet, two spears; he wore the close-fitting Magnesian dress, and a pard skin to throw off the rain, and his long unshorn locks waved on his back. In his journey he was stopped by the inundation of the river Evenus or Enipeus, over which he was carried by Juno, who had changed herself into an old woman. In crossing the stream he lost one of his sandals, and on his arrival at Iolcos, the singularity of his dress and the fairness of his complexion attracted the notice of the people, and drew a crowd around him in the market-place. Pelias came to see him with the rest, and as he had been warned by the oracle to beware of a man who should appear at Iolcos with one foot bare and the other shod, the appearance of Jason, who had lost one of his sandals, alarmed him. He asked him who he was, and Jason mildly answered his question, telling him he was come to demand the kingdom of his fathers. He then went into the house of his parent Æson, by whom he was joyfully recognised. On the intelligence of the arrival of Jason, his uncles Pheres and Amythaon, with their sons Admetus and Melampus, hastened to Iolcos. Five days they feasted and enjoyed themselves; on the sixth Jason disclosed to them his wishes, and went, accompanied by them, to the dwelling of Pelias, who at once proposed to resign the kingdom, retaining the herds and pastures, at the

same time stimulating Jason to the expedition of the golden fleece. (*Pind., Pyth.*, 4, 193, *seqq.*)—Another account is, that Pelias, being about to offer a sacrifice on the seashore to his father Neptune, invited all his subjects. Jason, who was ploughing on the other side of the Anaurus, crossed that stream to come to it, and in so doing lost one of his sandals. It is said that Juno, out of enmity to Pelias, who had neglected to sacrifice to her, took the form of an old woman, and asked Jason to carry her over, which caused him to leave one of his sandals in the mud. Her object was to give occasion for Medea's coming to Iolcos and destroying Pelias. When Pelias perceived Jason with but one sandal, he saw the accomplishment of the oracle, and, sending for him next day, asked him what *he* would do, if he had the power, had it been predicted to him that he should be slain by one of his citizens. Jason replied, that he would order him to go and fetch the golden fleece. Pelias took him at his word, and imposed the task upon Jason himself. (*Pherecydes, ap. Schol. ad Pind., Pyth.*, 4, 133.)—An account of the celebrated expedition which Jason in consequence undertook, will be found under a different article. (*Vid.* Argonauts.)—During the absence of Jason, Pelias had driven the father and mother of the hero to self-destruction, and had put to death their remaining child. Desirous of revenge, Jason, after he had delivered the fleece to Pelias, entreated Medea to exercise her art in his behalf. He sailed with his companions to the Isthmus of Corinth, and there dedicated the Argo to Neptune; and Medea, shortly afterward, ingratiated herself with the daughters of Pelias, and, by vaunting her art of restoring youth, and proving it by cutting up an old ram, and putting the pieces into a pot, whence issued a bleating lamb, she persuaded them to treat their father in the same manner, and then refused to restore him to youth. Acastus, son of Pelias, thereupon drove Jason and Medea from Iolcos, and they retired to Corinth, where they lived happily for ten years, till Jason, wishing to marry Glauce or Creüsa, the daughter of Creon, king of that place, put away Medea. The Colchian princess, enraged at the ingratitude of her husband, sent a poisoned robe and crown as gifts to the bride, by which the latter, together with her father Creon, miserably perished. Medea then killed her own children, mounted a chariot drawn by winged serpents, and fled to Athens, where she married King Ægeus, by whom she had a son named Medus. But, being detected in an attempt to destroy Theseus, she fled from Athens with her son. Medus conquered several barbarous tribes, and also the country which he named Media after himself, and finally fell in battle against the Indians. Medea, returning unknown to Colchis, found that her father Æetes had been robbed of his throne by her brother Perses. She restored him, and deprived the usurper of life.—The narrative here given is taken from Apollodorus, who seems to have adhered closely to the versions of the legend found in the Attic tragedians. The accounts of others will now be stated. In the Theogony, Medea is classed with the goddesses who honoured mortal men with their love. Jason made her his spouse, and she bore to "the shepherd of the people" a son named Medus, whom Chiron reared in the mountains, and "the will of great Jove was accomplished." (*Theog.*, 992, *seqq.*) It is evident, therefore, that this poet supposed Jason to have reigned at Iolcos after his return from his great adventure.—According to the poem of the Nostoi, Medea restored Æson to youth (*Argum. Eurip., Medeæ.—Ovid, Met.*, 7, 159, *seqq.*), while Simonides and Pherecydes say that she effected this change in Jason himself (*Arg. Eur., Med.*); and Æschylus, that she thus renewed the Hyades, the nurses of Bacchus, and their husbands. (*Arg. Eur., Med.—Ovid, Met.*, 7, 294, *seqq.*)—Jason is said to have put an end to his life after the tragic fate of his children; or, as another account has it, when the Argo was falling to pieces with time, Medea persuaded him to sleep under the prow, and it fell on him and killed him. (*Arg. Eurip., Med.*) Medea herself, we are told, became the bride of Achilles in the Elysian fields. (*Ibycus et Simonides, ap. Schol. ad Apoll. Rh.*, 4, 815. —*Keightley's Mythology*, p. 307, *seqq.*—For remarks on the whole Argonautic legend, consult the article Argonautæ.)—II. A tyrant of Thessaly, born at Pheræ, and descended from one of the richest and most distinguished families of that city. He usurped the supreme power in his native place while still quite young, about 375 B.C.; reduced nearly all Thessaly under his sway; and caused himself to be invested with the title of generalissimo, which soon became, in his hands, only another name for monarch of the country. The success which attended his other expeditions also, against the Dolopes, the Phocians, &c.; his alliances with Athens, Macedon, and Thebes; in fine, his rare military talents, imboldened him to think of undertaking some enterprise against Persia; but, before he could put these schemes into operation, he was assassinated while celebrating some public games at Pheræ, in the third year of his reign. Jason was a popular tyrant among his immediate subjects. He cultivated letters and the oratorical art, and was intimate with Isocrates, and Gorgias of Leontini. He had contracted a friendship also with Timotheus, the son of Conon, and went himself to Athens to save him from a capital accusation.—III. A native of Cyrene, an abridgment of a work of whose, on the exploits of the Maccabees, is given in the second section of the book of Maccabees. St. Augustine speaks of this abridgment as of a work which the Church had placed in the Canon, by reason of the histories of the martyrs which it contains. St. Jerome, however, says the contrary. The councils of Carthage in 397, and of Trent, have declared it canonical. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 431.)—IV. A native of Argos, who flourished during the second century. He wrote a work on Greece, in four books, comprehending the earlier times of the nation, the wars against the Persians, the exploits of Alexander, the actions of Antipater, and ending with the capture of Athens. He composed also a treatise on the Temples (or, as others render it, Sacrifices) of Alexander, Περὶ τῶν Ἀλεξάνδρου ἱερῶν. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 172.—*Voss., Hist. Gr.*, 1, 10, p. 62.—*Athenæi Op., ed. Schweigh.*, vol. 9, p. 136, *Ind. Auct.*)—V. A Rhodian, grandson of Posidonius, who succeeded his grandfather in the Stoic school of his native island. His works have not reached us.

Iasonium Promontorium, a promontory of Pontus, northeast of Polemonium. It was so called from the ship Argo having anchored in its vicinity. (*Xen., Anab.*, 6, 2, 1.) It is also mentioned by Strabo (548), and it preserves evident vestiges of the ancient appellation in that of *Iasoun*. (*Cramer's Asia Minor*, vol. 1, p. 273.)

Iassicus Sinus, a gulf of Caria, deriving its name from the city of Iassus, situate at its head. It is now called *Assem-Kalessi*. (*Thucyd.*, 8, 26.)

Iassus, a city of Asia Minor, situate on a small island very near the coast of Caria, and giving to the adjacent bay the name of Sinus Iassicus. It was a rich and flourishing city, and the inhabitants were chiefly occupied with fisheries along the adjacent coasts. It is now in ruins, though many vestiges remain of it. The name of the place is *Assem*. (*Plin.*, 5, 28.—*Liv.*, 32, 33; 37, 17.)

Iaxartes, a large river of Asia, rising in the chain of Mons Imaus, and flowing into the *Sea of Aral*, after a course of 1682 English miles. It is now the *Sir*, or *Sir Darjah*. Ptolemy makes it flow into the Caspian, as he was unacquainted with the existence of the Sea of Aral. Herodotus, long before, had called the Iax-

artes by the name of Araxes, and confounded it with the Oxus (1, 204, *seqq.*). Rennell, after quoting the passage just referred to, remarks as follows: "In this description the Iaxartes and Oxus appear to be confounded together (Herodotus had perhaps heard certain particulars of both rivers, but might refer them to one only), for there are circumstances that may be applied to each respectively, although most of them are applicable only to the former. It may be observed, that Herodotus mentions only one large river in this part of the empire of Cyrus; that is, the river which separates it from the Massagetæ, and which was undoubtedly the Iaxartes; for there is no question that Sogdia was included in the empire of Cyrus, and it lay between the Oxus and Iaxartes. The Oxus, therefore, has no distinct place in the geography of our author, although a river of much greater bulk and importance than the Iaxartes. But that the Oxus was intended, when he says that the larger stream continued its even course to the Caspian, appears probable; although the numerous branches that formed the large islands, and were afterward lost in bogs and marshes, agrees rather with the description of the *Aral* lake, and lower part of the *Sir*." (*Geography of Herodotus*, vol. 1, p. 270, *seqq.*, ed. 1830.)—With regard to the tribe of the Iaxartæ, and the origin of the name Iaxartes, the same writer observes as follows: "Ptolemy mentions the Iaxartæ: placing them along the northern bank of the Iaxartes, throughout the lower half of its course. These, consequently, occupy the place of the Massagetæ of Herodotus and Arrian, and of the Sacæ of Strabo. Ptolemy may possibly have named them arbitrarily; but as there is a remnant of a tribe named *Sartes*, now existing between the Oxus and Iaxartes, and which are reported to be the remains of the ancient inhabitants of the country, it is possible that this was one of the tribes of the Massagetæ or Sacæ; while Iaxartæ may have been the true name in the country itself, and very probably gave name to the river Iaxartes at that period; of which *Sir* and *Sirt*, which are in use at present, may be the remains. Ammianus speaks of the Iaxartæ as a tribe, and of good account, in lib. xxiii." (*Geogr. of Herod.*, vol. 2, p. 295, *seqq.*)—It is generally supposed that the Greeks in the time of Alexander were guilty of an error in confounding this river with the Tanaïs. Klaproth, however, shows that the name Tanaïs was common to both the Iaxartes and the modern Don, a people of the same race occupying at that time the banks of both streams, and using for both an appellation, the root of which (*dan*, *tan*, or *don*) has a general reference to water. (Consult remarks under the article Tanaïs.—*Klaproth, Tableaux Historiques de l'Asie*, p. 181.)

Iazўges, a people of Scythia. Of these there were the Iazyges Mæotæ, who occupied the northern coast of the Palus Mæotis; the Iazyges Metanastæ (*Ptol.*, —Compare *Cellarius*, *Geogr.*, vol. 2, p. 83), who inhabited the angular territory formed by the Tibiscus, the Danube, and Dacia; they lived in the vicinity of Dacia, and are called by Pliny Sarmatæ. The Iazyges Basilii, or Royal (*Ovid, Ep. ex. Pont.*, 1, 2, 79.—*Id., Trist.*, 2, 191), were a people of Sarmatia, joined by Strabo to the Iazyges on the coast of the Euxine, between the Tyras and the Borysthenes. Ptolemy speaks only of the Metanastæ, who were probably the most considerable of the three. The territory of this latter people was, towards the decline of the empire, occupied by the Vandals, and afterward became a part of the empire of the Goths. About the year 350 they were expelled by the Huns. It has since formed a part of *Hungary*, and of the *Bannat* of *Temeswar*. According to some writers, the Iazyges were the ancestors of the *Jatwinges*, whom the Polish authors call also *Pollexiani*. (*Balbi, Introduction a l'Atlas Ethnogr.*, &c., vol. 1, p. 188.)

Iberia, I. a country of Asia, bounded on the west by Colchis, on the north by Mount Caucasus, on the east by Albania, and on the south by Armenia. It answers now to *Imeriti*, *Georgia*, the country of the *Gurians*, &c. The name of Imeriti is an evident derivation from the ancient one. The Cyrus, or *Kur*, flowed through Iberia. Ptolemy enumerates several towns of this country, such as Agiuna, Vasæda, Varica, &c. The Iberians were allies of Mithradates, and were therefore attacked by Pompey, who defeated them in a great battle, and took many prisoners. Plutarch makes the number of slain to have been not less than nine thousand, and that of the prisoners ten thousand. (*Vit. Pomp.*) The same writer states, that the Iberians had never been subject to the Medes or to the Persians; they had escaped even the Macedonian yoke, because Alexander was obliged to quit Hyrcania in haste. (*Plin.*, 6, 4.—*Id.*, 10, 3.—*Strab.*, 499.—*Ptol.*, 5, 11.—*Socrat., Hist.*, 1, 26.—*Sozom.*, 2, 7.)—II. One of the ancient names of Spain, derived from the river Iberus. Consult remarks under the article Hispania.

Iberi, a powerful nation of Spain, situate along the Iberus, and who, mingling with Celtic tribes, took the name of Celtiberi. (Consult remarks under the article Hispania.)

Iberus, I. one of the largest rivers in Spain. It rises in what was once the country of the Cantabri, from the ancient Fons Iberus, in the valley of *Reynosa*, near the town of Juliobriga, and flows with a southeastern course into the Mediterranean Sea, a little distance above the Tenebrium Promontorium, passing, not far from its mouth, the city of Dertosa, now *Tortosa*. The chain of Mons Idubeda, by which it runs for a great part of its course, prevents it from taking a western course along with the other rivers of Spain. It is now the *Ebro*, and is in general very rapid and unfit for navigation, being full of rocks and shoals, and hence the Spanish government have been compelled to cut a canal parallel to the river from *Tudela* to *Sastaga*. The deposites which the river carries to the Mediterranean have formed a considerable delta at its embouchure, and it has been necessary to cut a canal, in order that vessels may ascend to the small town of *Amposta*, below *Tortosa*. (*Malte-Brun*, vol. 8, p. 10, *Am. ed.*) This river was made the boundary between the Carthaginian and Roman possessions in Spain after the close of the first Punic war. (*Lucan*, 4, 335.—*Plin.*, 3, 3.—*Mela*, 2, 6.—*Liv.*, 21, 5.) —II. A river of Iberia in Asia, flowing from Mount Caucasus into the Cyrus, probably the modern *Iora*.

Ibis, a lost poem of the poet Callimachus, in which he bitterly satirizes the ingratitude of his pupil the poet Apollonius. (*Vid.* Callimachus.) Ovid also wrote a poem under the same title, in imitation of Callimachus. This latter has come down to us, and is thought to be directed against Hyginus, a false friend of the poet's. (*Vid.* Ovidius.)

Ibўcus, a lyric poet, a native of Rhegium, who flourished about B.C. 528. Rhegium was peopled partly by Ionians from Chalcis, partly by Dorians from the Peloponnesus, the latter of whom were a superior class. The peculiar dialect formed in Rhegium had some influence on the poems of Ibycus, although these were in general written in an epic dialect with a Doric tinge, like the poems of Stesichorus. Ibycus was a wandering poet, as is intimated by the story of his death, which will be given below; but his travels were not, like those of Stesichorus, confined to Sicily. He passed a part of his time in Samos with Polycrates, whence the flourishing period of this bard may be fixed as we have already given it. In consequence of the peculiar style of poetry which was admired at the court of Polycrates, Ibycus could not here compose solemn hymns to the gods, but had to accommodate his Dorian cithara, as he was best able, to the strains

of Anacreon. Accordingly, it is probable that the poetry of Ibycus was first turned mainly to erotic subjects during his residence in the court of the tyrant of Samos; and that his glowing love-songs, which formed his chief title to fame in antiquity, were composed at this period. But that the poetical style of Ibycus resembled that of Stesichorus, is proved by the fact, that the ancient critics often doubted to which of the two a particular idea or expression belonged. (Compare *Athenæus*, 4, p. 172, *d.*—*Schol. Ven. ad Il.*, 24, 259. —*Hesych.*, *s. v. βρυαλίκται.*—*Schol. ad Aristoph. Av.*, 1302.—*Schol. Vratislav. ad Pind.*, *Ol.* 9, 128. —*Etymol. Gud.*, *s. v. ἀτερπνος*, p. 98, 31.) The metres of Ibycus also resemble those of Stesichorus, being in general dactylic series, connected together into verses of different lengths, but sometimes so long that they are to be called systems rather than verses. Besides these, Ibycus frequently used logaœdic verses of a soft or languid character; and, in general, his rhythms are less stately and dignified, and more suited to the expression of passion, than those of Stesichorus. Hence the effeminate poet Agathon is represented by Aristophanes as appealing to Ibycus with Anacreon and Alcæus, who had made music more sweet, and had worn many-coloured fillets (in the Oriental fashion), and led the Ionic dance. The subjects of the poems of Ibycus appear also to have had a strong affinity with those of Stesichorus; and so many particular accounts of mythological stories, especially relating to the heroic period, are cited from his poems, that it seems as if he too had written long poems on the Trojan war, the expedition of the Argonauts, and other similar subjects. The erotic poetry, however, of Ibycus is most celebrated, and those productions breathed a fervour of passion far exceeding that expressed in any similar pieces throughout the whole range of Grecian literature. The death of the poet is said to have been as follows: he was assailed and murdered by robbers, and at the moment of his death, he implored some cranes that were flying over head to avenge his fate. Some time after, as the murderers were in the market-place, one of them observed some cranes in the air, and remarked to his companions, *αἱ Ἰβύκου ἐκδικοι πάρειαν!* "*Here are the avengers of Ibycus!*" These words and the recent murder of Ibycus excited suspicion; the assassins were seized, and, being put to the torture, confessed their guilt. (*Müller, Hist. Gr. Lit.*, p. 205, *seqq.*)

Icaria, an island of the Ægean, near Samos, and, according to Strabo, eighty stadia due west from Ampelos, the western promontory of the latter. Pliny (4, 12) makes the distance greater, but he probably measures from the harbour at the western extremity. Mythology deduced the name of this island from Icarus, son of Dædalus, whose body was washed upon its shores after the unfortunate termination of his flight. Bochart, however, inclines towards a Phœnician derivation, and assigns, as the etymology of the name, *I-caure*, i. e., "insula piscium," *the island of fish*. In support of this explanation, he refers to Athenæus (1, 24), Stephanus Byzantinus, and others, according to whom one of the early Greek names of the island was *Ichthyoessa* (Ἰχθυόεσσα), i. e., "abounding in fish." (*Geogr. Sacr.*, 1, 8, *sub fin.*)—Icaria was of small extent, being long but narrow. In Strabo's time it was thinly inhabited, and the Samians used it principally for the pasturage of their cattle. The modern name is *Nicaria*. The island at the present day is said to abound in timber, but to be otherwise steril; and to be inhabited by a few Greeks, very poor, and very proud of their pretended descent from the imperial line of Constantine. (*Georgirenes, Descrip. de Samos, Nicaria*, &c., p. 304.)

Icaris and Icariotis, a name given to Penelope, as daughter of Icarius.

Icarium Mare, a part of the Ægean Sea near the islands of Myconus and Gyarus. The ancient mythologists deduce the name from Icarus, who fell into it and was drowned. But compare remarks under the article Icaria.

Icarius, I. an Athenian, father of Erigone. Having been taught by Bacchus the culture of the vine, he gave some of the juice of the grape to certain shepherds, who, thinking themselves poisoned, killed him. When they came to their senses they buried him; and his daughter Erigone, being shown the spot by his faithful dog Mæra, hung herself through grief. (*Apollod.*, 3, 14, 7.—*Hygin.*, *fab.*, 130.) Icarius was fabled to have been changed after death into the constellation Boötes, Erigone into Virgo, while Mæra became the star Canis. (*Vid.* Erigone.)—II. A son of Œbalus of Lacedæmon. He gave his daughter Penelope in marriage to Ulysses, king of Ithaca, but he was so tenderly attached to her that he wished her husband to settle at Lacedæmon. Ulysses refused; and when he saw the earnest petitions of Icarius, he told Penelope, as they were going to embark, that she might choose freely either to follow him to Ithaca or to remain with her father. Penelope blushed in silence, and covered her head with her veil. Icarius, upon this, permitted his daughter to go to Ithaca, and immediately erected a temple to the goddess of modesty, on the spot where Penelope had covered her blushes with her veil.

Icarus, a son of Dædalus, who, with his father, fled with wings from Crete to escape the resentment of Minos. His flight being too high proved fatal to him; for the sun melted the wax which cemented his wings, and he fell into that part of the Ægean Sea which was called after his name. (*Vid.* Icarium Mare; and consult also remarks under the article Dædalus.)

Icēni, a people of Britain, north of the Trinobantes. They inhabited what answers now to the counties of *Suffolk*, *Norfolk*, *Cambridge*, and *Huntingdon*. This nation is called by several different names, as Simeni by Ptolemy, Cenimagni by Cæsar, &c. They at first submitted to the Roman power, but afterward revolting in the reign of Claudius, were defeated in a great battle by Ostorius Scapula, the second Roman governor of Britain, A.D. 50, and reduced to a state of subjection. They again revolted under the command of the famous Boadicea, but were entirely defeated with great slaughter by Suetonius Paulinus, A.D. 61, and totally subjugated. Their capital was Venta Icenorum, now *Caister*, about three miles from *Norwich*. (*Tacit.*, 12, 31.—*Cæs.*, *B. G.*, 5, 21.—*Cellarii, Geogr. Ant.*, vol. 2, p. 339.)

Ichnæ, I. a town of Macedonia, placed by Herodotus in Botiæa, and situated probably at the mouth of the Ludias. (*Herod.*, 7, 123.—Compare *Mela*, 2, 3. —*Plin.*, 4, 10.) From other authors, cited by Stephanus, it appears that the name was sometimes written Achne.—II. A city of Thessaly, near Phyllus, and in the district of Phthiotis. The goddess Themis was especially revered here. (*Strab.*, 435.—*Hom.*, *Hymn. in Apoll.*, 94.)

Ichnūsa, an ancient name of Sardinia, which it received from its likeness to a human foot. Ἰχνοῦσα, from *ἰχνος*, *vestigium*. (*Pausan.*, 10, 17.—*Plin.*, 3, 7.—*Sil. Ital.*, 12, 881.) It was also called Sandaliotis, from its resemblance to a sandal (*σανδάλιον*). Ritter, however, indulges in some very learned and curious speculations to prove that the name Ichnusa refers, not to the shape of the island, but to the establishment in it, at an early period, of the religion of the Sun. And, in support of this position, he avails himself very skilfully of the various accounts of the prints of human footsteps as found in different parts of the ancient world. (*Vorhalle*, p. 351, *seqq.*)

Ichthyophăgi, a name given by the Greek geographers to several tribes of barbarians in different parts

of the ancient world, and which indicates a people "living on fish." I. A people of Gedrosia, on the coast of the Mare Erythræum. (*Plin.*, 6, 23.—*Arrian*, 6, 28.—*Id.*, *Ind.*, 26.)—II. A people in the northeastern part of Arabia Felix, along the coast of the Sinus Persicus.—III. A people of Troglodítica, according to Strabo, southwest of the island Tapozos; probably near the straits of Diræ, or *Bab-el-Mandeb*. According to the Peutinger Table, they dwelt between Albus Portus and Berenice.

Ichthyophagōrum Sinus, a bay on the northeastern coast of Arabia Felix.

Iconĭum, a very ancient city of Asia Minor, and during the Persian dominion the easternmost city of Phrygia. (*Xen.*, *Anab.*, 1, 2.) At a later period it became and continued the capital of Lycaonia. It was never a very important place: Strabo (568) calls it a *πολίχνιον*, "small city." Pliny, it is true, gives it the appellation of *urbs celeberrima*, but this merely refers to its being the head of a tetrarchy of fourteen cities. (*Plin.*, 5, 27.) Strabo praises the activity of the inhabitants and the fruitfulness of the surrounding country. The Greeks, according to their wonted custom, brought their own mythology to bear on the name of this place, without at all caring for the fact that the city was called Iconium long before any of their nation had penetrated into inner Asia. They deduced the appellation from *εἰκόνιον* ("a small image"), and then no difficulty presented itself as to the mode of explaining it. According to some, Prometheus and Minerva were ordered by Jupiter, in order to replenish the earth after the deluge of Deucalion, to make human forms of clay, and to inspire them with the breath of life by calling in the aid of the winds. The scene of this was the vicinity of Iconium, whence the place received its name. (*Steph. Byz.*, *s. v.* *Ἰκόνιον*.) This etymology, however, had but few supporters; another and a more popular one prevailed, though of later date than the former, since Strabo and his contemporaries knew nothing of it. According to this last, Perseus here raised a column with an image of Medusa upon it, and hence the name of the place. (*Eustath.*, *Schol. in Dionys. Perieg.*, v. 856.) When Constantine the Great found statues of Perseus and Andromeda at Iconium, and caused them to be transported to Constantinople, this discovery only served to confirm the previous tradition in the minds, not only of the neighbouring communities, but also of the Byzantines themselves. (*Antiq. Constant.*, l. 2 *et* 6.—*Banduri*, *Imp. Orient.*, vol. 1, p. 24, 106.) It created no difficulty whatever that the name of Iconium commenced, not with the diphthong Ει, but the single I. Stephanus (*l. c.*) asserts, that the name ought to be written with the initial diphthong, and it is, in fact, so written by Eustathius and the Byzantine historians. (*Εἰκόνιον* —*Chron. Alexandrin.*, *Cedrenus.*) Eckhel also cites medals on which this orthography is given; but other and earlier ones have the true form, and the grammarian Chœroboscus observes, that the first syllable of the name was pronounced short by Menander. (*Cod. Barocc.*, 50, f. 134.)—The most interesting circumstances connected with the history of Iconium, are those which relate to St. Paul's preaching there, towards the commencement of his apostolical mission to the Gentiles. (*Acts*, 13, 51, *seqq.*)—Under the Byzantine emperors frequent mention is made of this city; but it had been wrested from them, first by the Saracens, and afterward by the Turks, who made it the capital of an empire, the sovereigns of which took the title of Sultans of Iconium. They were constantly engaged in hostilities with the Greek emperors and the crusaders, with various success; and they must be considered as having laid the foundation of the Ottoman power in Asia Minor, which commenced under Osman Oglou and his descendants, on the termination of the Iconian dynasty, towards the beginning of the fourteenth century.—This place has been included in the domains of the Grand Seignior, under the name of *Konia*, ever since the time of Bajazet, who finally extirpated the Ameers of Caramania. It is the residence of a pacha. Col. Leake gives the following account of its present state: "The circumference of the walls of Konia is between two and three miles, beyond which are suburbs not much less populous than the town itself. The walls, strong and lofty, and flanked with square towers, which at the gates are built close together, are of the time of the Seljukian kings, who seem to have taken considerable pains to exhibit the Greek inscriptions, and the remains of architecture and sculpture belonging to the ancient Iconium, which they made use of in building the walls. The town, suburbs, and gardens around are plentifully supplied with water from streams which flow from some hills to the westward, and which to the northeast join a lake varying in size according to the season of the year. In the town carpets are manufactured, and they tan and dye blue and yellow leather. Cotton, wool, hides, and a few of the other raw materials, which enrich the superior industry and skill of the manufacturers of Europe, are sent to Smyrna by the caravans." (*Journal of a Tour in Asia Minor*, p. 48.) Col. Leake travelled in this country in 1800. Mr. Browne, who passed through in 1802, says, that "the scanty population and shapeless mud-hovels of Konia, the abode of poverty and wretchedness, are strongly contrasted with what still remains of the spacious and lofty walls of the Greek city." (*Walpole's Memoirs*, &c., vol. 2, p. 121.) "The modern city," says Capt. Kinneir, "has an imposing appearance, from the number and size of the mosques, colleges, and other public buildings; but these stately edifices are crumbling into ruins, while the houses of the inhabitants consist of a mixture of small huts built of sun-dried brick, and wretched hovels thatched with reeds." The same traveller also gives an interesting description of the antiquities of the place. He makes the present number of inhabitants about 80,000, principally Turks, with only a small proportion of Christians.

Ida, I. a chain of mountains in Troas, or, more correctly speaking, a mountainous region, extending in its greatest length from the promontory of Lectum to Zelea, and in breadth from the Hellespont to the neighbourhood of Adramyttium; so that it occupied by its ridges and ramifications the whole of the tract anciently called Phrygia Minor. Among a number of ridges or ranges and irregular masses of mountains of which it is composed, there are three ridges that are superior in point of elevation to the rest, and one of them eminently so. From their relative positions to each other, they may be compared collectively, in point of form, to the Greek *Delta*; the head or northeastern angle of which approaches the Hellespont, near the site of the ancient Dardanus; and the two lower angles approach the promontory of Lectum on the one hand, and Adramyttium on the other. The loftiest of these ridges is that which forms the right or eastern side of the Δ; extending southeastward between the Hellespont and the head of the gulf of Adramyttium, and terminating in the lofty summit of Gargarus, which overtops, in every distant view, the great body of Ida, like a dome over the body of a temple. The second ridge, forming the left of the Δ, runs parallel to the coast of the Ægean Sea, from north to south, at the distance of six or seven miles. Its commencement in the north is, like that of Ida, near the Hellespont, and it extends far on towards the promontory of Lectum. In a general view from the west it appears to extend to the promontory itself; although, in reality, it is separated from it by a wide valley, through which flows the *Touzla* or Salt River. The third ridge, forming the basis of the Δ, extends along the southern coast of the Lesser Phrygia, from the summit of Mount Gargarus

to the promontory of Lectum, diminishing in altitude as it proceeds towards the latter. Mr. Hawkins says that this ridge is not inferior in height to that which faces the plain of Troy. Herodotus, Xenophon, and Strabo evidently design by Ida the ridge towards Troy; or at least they exclude Gargarus. The former, in describing the march of Xerxes northward from Pergamus, Thebes, and Antandros, to Ilium, makes the Persian monarch leave Ida "on his left hand" (7, 42), that is, to the west. Now the summit of Gargarus being little short of an English mile in altitude, what should have induced Xerxes to lead his army over such a ridge, when he might have gone a straighter and smoother road by avoiding it, and when, after all, he must of necessity have crossed the western ridge also in order to arrive at Ilium?—Again, Xenophon says (*Anab.*, 7), that in his way (southward) from Ilium through Antandros to Adramyttium, he crossed Mount Ida. Of course it must have been the western and southern ranges, as is done at present by those who travel from the Dardanelles to *Adramyt* or Adramyttium. Strabo unquestionably refers the ideas of Demetrius respecting the mountains of Cotylus (i. e., Gargarus) and its views to the Trojan Ida; never supposing that the lofty mountain over Antandros and Gargara was Cotylus, the highest point of Ida, whence Demetrius derives the fountains of the Scamander, the Æsepus, and the Granicus. Strabo concluded that all these rivers sprang from that chain of Ida bordering on the Trojan plain which he had in view from the seacoast; and which, it appears, was the only Ida known to him. (*Rennell's Observations on the Topography of Troy*, p. 17, *seqq.*)—Ida was remarkable for its thick forests and excellent timber. Its name is thought to be derived from the circumstance of its being covered with woods, ὕδασι κατηρεφής, as Herodotus says of a part of Media (1, 110). It was the source of many streams (*Hom.*, *Il.*, 12, 19), and on Ida also Paris adjudged to Venus the prize of beauty.—II. The highest and most celebrated mountain of Crete, rising nearly in the centre of the island. According to Strabo, it was 600 stadia in circuit, and around its base were many large and flourishing cities. (*Strab.*, 475.—Compare *Dionys. Perieg.*, v. 501.) The summit, named Panacra, was especially sacred to Jove. (*Callim.*, *Hymn. in Jov.*, 50.) Here Jove was fabled to have been educated by the Corybantes, who on that account were called Idæi. The modern name of the mountain is *Psiloriti*. (*Cramer's Anc. Greece*, vol. 3, p. 381.)

Idæa, the surname of Cybele, because she was worshipped on Mount Ida. (*Lucr.*, 2, 611.)

Idæi Dactyli, priests of Cybele, who, according to Ephorus (*ap. Diod. Sic.*, 5, 64.—*Fragm.*, *ed. Marx*, p. 176), were so called from Ida, the mountain of Phrygia, where they had their abode. The poets and mythologists vary much in their accounts of this class of individuals. Some make them to have been the sons of Jupiter and the nymph Ida; others confound them with the Curetes or Corybantes; while others, again, make the Curetes their offspring. The same diversity of opinion exists as to their number. Some make them to have been only five (*Pausan.*, 5, 7), and hence they suppose them to have been called Dactyli, from the analogy between their number and that of the fingers (δάκτυλοι) on each hand. Others make the number much larger. Pherecydes, one of the early Grecian historians, spoke of 20 Idæi Dactyli placed on the right, and of 32 on the left, all children of Ida, all workers in iron, and, moreover, expert in sorcery. (*Schol. ad Apoll. Rh.*, 1, 1129.—*Pherecyd.*, *fragm.*, *ed. Sturz.*, p. 146.) Hellanicus pretended that the Dactyli on the right were occupied with breaking the charm formed by those on the left. In one thing all the ancient authorities agree, namely, that the Idæi Dactyli first taught mankind the art of working iron and copper. (*Clem. Alex.*, *Strom.*, 1, p. 420.) The Chronicle of Paros places the date of this discovery under the reign of Pandion, king of Athens, that is to say, 1432 years before the Christian era. (*Marm.*, *Oxon. Epoch.*, 11.) Strabo informs us, that, according to some ancient writers, the Curetes and the Corybantes were the offspring of the Idæi Dactyli; that 100 men, the first inhabitants of Crete, were called by this latter name; that these begat nine Curetes, and that each one of these nine begat in his turn ten sons, named Idæi Dactyli like their grandfathers. (*Strabo*, 473, *seqq.*) Strabo remarks on this occasion, with great good sense, that early antiquity was accustomed to throw the garb of fable around many notions based in reality on the nature of things. An ingenious antiquary of modern times, struck by the truth of this remark, first calls our attention to the metrical sense of δάκτυλος (*finger*), and then adds, with every appearance of reason, that the numbers 100, 9, and 10, applied to the Dactyli and the Curetes, belong probably to some arithmetical or physical theory. As to the name Dactyli itself, whether we must seek its etymology in the number of fingers on each hand, or else in the idea of measure, and, consequently, of cadence, equally derived from the movement of the fingers, and identical, besides, with the idea of number, still it is thought that, in forging iron by the aid of their hands and fingers, the Dactyli observed at first a species of *dactylic* rhythm, and that these forgers were the first that applied the dance to this same rhythm; from all which arose their peculiar name. (*Jomard, sur le Système Métrique des anciens Egyptiens.—Descript. de l'Egypte, Antiquités, Memoires*, vol. 1, p. 744, *seqq.*)

Idalium, a height and grove of Cyprus, near the promontory of Pedalium. It was the favourite abode of Venus, hence called Idalia, and here, too, Adonis was killed by the tooth of the boar. Virgil speaks of this hill or mountain under the name of *Idalium* (*Æn.*, 1, 681), and shortly after makes mention of the groves of *Idalia* (1, 693). By this last is meant the entire region (Ἰδαλία χώρα.—*Heyne, ad Virg., l. c.*). On another occasion (*Æn.*, 10, 86), he speaks of a city named Idalium. (Compare *Theocritus*, 15, 101. Γολγώς τε καὶ Ἰδάλιον.—*Steph. Byz., s. v.*) The city or town of Idalium is passed over in silence by the ancient geographical writers. It is first referred to by the later scholiasts. (*Serv., ad Virg., Æn.*, 1, 681. *Schol. ad Theocrit.*, 15, 101.) It no doubt existed from an early period, but was too insignificant to excite attention. D'Anville is inclined to make the modern *Dalin* correspond to the ancient grove and city. Idalium is said to signify literally, "the place of the goddess," in the Phœnician tongue. (*Bochart, Geogr. Sacr.*, lib. 1, c. 3, p. 356.—Compare *Gale's Court of the Gentiles*, as cited by Clarke, *Travels*, vol. 4, p. 36, *Lond. ed.*, 1817.)

Idas, a son of Aphareus, famous for his valour. He was among the Argonauts, and married Marpessa, the daughter of Evenus, king of Ætolia. Marpessa was carried away by Apollo, and Idas pursued him, and obliged him to restore her. (*Vid.* Marpessa.) According to Apollodorus, Idas, with his brother Lynceus, associated with Pollux and Castor to carry away some flocks; but, when they had obtained a sufficient quantity of plunder, they refused to divide it into equal shares. This provoked the sons of Leda; Lynceus was killed by Castor, and Idas, to revenge his brother's death, immediately slew Castor, and in his turn perished by the hand of Pollux. According to Pausanias, the quarrel between the sons of Leda and those of Aphareus arose from a different cause. Idas and Lynceus, as they say, were going to celebrate their nuptials with Phœbe and Hilæra, the two daughters of Leucippus; but Castor and Pollux, who had been invited to partake the common festivity, carried off the brides, and Idas and Lynceus

fell in the attempt to recover their wives. (*Hygin., fab.*, 14, 100, &c.—*Ovid, Fast.*, 5, 700.—*Pausan.*, 4, 2; 5, 18.—*Apollod.*, 3, 11, 2.)

IDISTAVĪSUS, a plain of Germany, where Germanicus defeated Arminius. The name appears to have some affinity to the German word *wiese*, signifying "a meadow." Mannert supposes the field of battle to have been on the east of the *Weser*, south of the city of *Minden*. (*Mannert, Anc. Geogr.*, vol. 3, p. 85.—*Tacit., Ann.*, 2, 16.)

IDMON, I. son of Apollo and Asteria, was the prophet of the Argonauts. He was killed in hunting a wild boar in Bithynia, and received a magnificent funeral. He had predicted the time and manner of his death. (*Apollod.*, 1, 9.—II. A dyer of Colophon, father to Arachne. (*Ovid, Met.*, 6, 8.)

IDOMENEUS (four syllables), I. succeeded his father Deucalion on the throne of Crete, and accompanied the Greeks to the Trojan war with a fleet of 90 ships. During this celebrated contest he rendered himself conspicuous by his valour. At his return he made a vow to Neptune, in a dangerous tempest, that if he escaped from the fury of the seas and storms, he would offer to the god whatever living creature first presented itself to his eye on the Cretan shore. This was no other than his own son, who came to congratulate his father upon his safe return. Idomeneus performed his promise to the god, but the inhumanity and rashness of his sacrifice rendered him so odious in the eyes of his subjects, that he left Crete, and went abroad in quest of a settlement. He came to Italy, and founded a city on the coast of Calabria, which he called Sallentia. (*Vid.* Sallentini.) He died at an advanced age, after he had the satisfaction of seeing his new kingdom flourish and his subjects happy. According to the Greek scholiast on Lycophron (v. 1218), Idomeneus, during his absence in the Trojan war, intrusted the management of his kingdom to Leucos, to whom he promised his daughter Clisithere in marriage at his return. Leucos at first governed with moderation; but he was persuaded by Nauplius, king of Eubœa, to put to death Meda, the wife of his master, with her daughter Clisithere, and to seize the kingdom. After these violent measures, he strengthened himself on the throne of Crete; and Idomeneus, at his return, found it impossible to expel the usurper. (*Ovid, Met.*, 13, 358.—*Hygin., fab.*, 92.—*Hom., Il.*, 11, &c.—*Pausan.*, 5, 25.—*Virg., Æn.*, 3, 122.)—II. A Greek historian of Lampsacus, in the age of Epicurus. He wrote a history of Samothrace.

IDOTHĔA, a daughter of Prœtus, king of Argos. She was cured of insanity, along with her sisters, by Melampus. (*Vid.* Prœtides.)

IDŪBĔDA, a range of mountains in Spain, commencing among the Cantabri, and extending nearly in a southeastern direction through Spain until it terminates on the Mediterranean coast, near Saguntum, which lay at its foot. Such, at least, is its extent, according to Strabo. Ptolemy, however, gives merely a part of it, from Cæsar Augusta, or *Saragossa*, to Saguntum. (*Strab.*, 161.—*Mannert, Geogr.*, vol. 1, p. 406.)

IDUMÆA, a country of Asia, on the confines of Palestine and Arabia, or, rather, comprehending parts of each, having Egypt on the west, and Arabia Petræa on the south and east. Its extent varied at different periods of time. Esau or Edom, from whom it derived its name, and his descendants, settled along the mountains of Sein, on the east and south of the Dead Sea, whence they spread themselves by degrees through the western part of Arabia Petræa, and quite to the Mediterranean. In the time of Moses, Joshua, and even of the Jewish kings, they were hemmed in by the Dead Sea on one side, and the Sinus Ælanitis on the other. But the Idumæa of the New Testament applies only to a small part adjoining Judæa on the south, and including even a portion of that country, which was taken possession of by the Edomites or Idumæans, while the land lay unoccupied during the Babylonian captivity. The capital of this country was Hebron, which had formerly been the metropolis of the tribe of Judah. These Idumæans were so reduced by the Maccabees, that, in order to retain their possessions, they consented to embrace Judaism, and their territory became incorporated with Judæa; although, in the time of our Saviour, it still retained its former name of Idumæa. Strabo divides it into Eastern and Southern Idumæa, with reference to its situation from Palestine. The capital of the former was Bozra or *Bossra*, and of the latter, Petra or *Jacktael*. Idumæa was famous for its palm-trees. (*Virg., Geogr.*, 3, 12.) The country in general was hot, dry, mountainous, and in some parts barren. It is now inhabited by some tribes of wild Arabs. (*Plin.*, 5, 13.—*Jus., Sat.*, 8, 160.—*Stat., Sylv.*, 5, 2.—*Mart.*, 10, 50.—*Joseph., Ant. Jud.*, 2, 1.—*Id., Bell. Jud.*, 4, 30.)

IENŸSUS, a city of Syria, not far from Gaza. The modern village of *Kan-Jones* marks the ancient site. (*Herod.*, 3, 5.—*Rennell, Geogr. Herod.*, vol. 1, p. 342, *ed.* 1830.)

JERĪCHO (in Greek Ἱεριχοῦς, gen. -οῦντος), a city of Judæa, in the tribe of Benjamin, about seven leagues to the northeast of Jerusalem, and two from the river Jordan. Jericho was the first city of Canaan taken by Joshua, who destroyed it. A new city was afterward built by Hiel of Bethel, but it would seem that before the time of Hiel there was another Jericho built near the site of the old. The situation of this city is said (2 *Kings*, 2, 19) to have been very pleasant, but "the water naught and the ground barren;" when Elisha, at the entreaty of the inhabitants, "healed the water," and rendered it wholesome and abundant. It is probable that, before this miracle of Elisha, the only water which supplied the city and adjoining plain was both scanty and bad; so that the inhabitants were destitute of this essential and fertilizing element, and the soil was consequently parched and barren. The place which is by nearly all authorities considered to be the same with Jericho, is a mean and miserable village called *Richa* or *Rikha*, situated in a plain about three leagues wide, surrounded by barren mountains, and about three miles from the Jordan. But the true site of ancient Jericho may be proved to have been about four miles higher up the valley, on the west of Rihha, and not far from its commencement on this side, at the foot of the mountains. Here Mr. Buckingham found a large square area, enclosed by long and regular mounds, uniform in their height, breadth, and angle of slope, which seemed to mark the place of enclosing walls, now worn into mounds. Besides which, the foundations of other walls in detached pieces, portions of ruined buildings of an indefinable nature, shafts of columns, &c., were seen scattered about over the widely-extended heaps of this ruined city, which seemed to cover a surface of square miles. These remains, nothing of which kind is to be found at Rihha, may be considered as sufficient to determine the position of ancient Jericho; besides which, to remove all doubt upon the subject, they agree exactly with the required distance from Jerusalem on one side, and the Jordan on the other, as given by Josephus, who makes it 150 furlongs from the former, and 60 from the latter. The plain of Jericho extends eastward to the Jordan, and is nearly enclosed on all sides by barren and rugged mountains. This circumstance, with the lowness of its level, renders it extremely hot; so much so as to enable the palm-tree to flourish, which is not the case in any other part of Judæa. Jericho itself was indeed always celebrated for the abundant growth of this tree, which obtained for it the name of "the city of palm-trees." (*Deut.*, 34, 3.—*Judges*, 1, 16; 3, 13.) Josephus says, that in his time the

neighbouring country abounded in thick groves of these trees, together with the tree which afforded the balm or balsam of Gilead. At present, however, there is not a tree of any kind, either palm or balsam, and scarcely any verdure or bushes, to be seen about the site of this deserted city. But the desolation with which its ruins are surrounded is rather to be ascribed, according to Mr. Buckingham, to the cessation of the usual agricultural labours on the soil, and the want of a distribution of water over it by the aqueducts, the remains of which evince that they were constructed chiefly for that purpose, than to any change in the climate or the soil; an observation which may be extended to many parts of the Holy Land. (*Mansford's Scripture Gazetteer*, p. 208, *seqq.*)

Iberne, one of the ancient names of *Ireland*. Pytheas, who, to his own personal acquaintance with this quarter of the globe, added much information respecting it, which he had obtained from the early inhabitants of Gades in Spain, is the first who calls Ireland by the name of Ierne (ἡ Ἰέρνη). From Aristotle, a contemporary of his, we learn that what are now England and Ireland were then denominated Βρεταννικαὶ νῆσοι. (*De Mundo*, c. 3.) In Cæsar's commentaries a change of appellation appears. England is there styled Britannia, and Ireland, Hibernia. (*B. G.*, 5, 12, &c.) The idea very naturally suggests itself, that Cæsar may have given this name to the latter island of his own accord, for the purpose of denoting the severity of its climate, and that the meaning of the term is nothing more than *Winter-land*. Such a supposition, however, although it may wear a plausible appearance, seems to have no foundation whatever in fact. It is more than probable that Cæsar gives the name as he heard it from others, without associating with it any idea of cold. He merely places the island to the west of Britain. It was Strabo who made it lie far to the north, and, in consequence of this error, first gave rise to the opinion, if any such were ever in reality entertained, that the climate of Ireland was cold and rigorous. But a question here presents itself, whether Ierne or Hibernia be the true appellation of this island. The latter, we believe, will, on examination, appear entitled to the preference. It is more than probable that Pytheas received the name Ierne from the mouths of the neighbouring nations, contracted from Hibernia. This supposition would approach to certainty, if we possessed any means of substantiating as a fact, that the appellation Hiberni, which is given to the inhabitants of the island, was used in the old accounts respecting it, and not first introduced by so late a writer as Avienus. A strong argument may be deduced, however, from what appears to have been the ancient pronunciation of the word Hibernia. The consonant *b* may have been softened down so as to resemble *ou* in sound, a change far from uncommon; and hence Hibernia would be pronounced as if written Ἰουερνία, whence Ierne may very easily have been formed. (Consult remarks under the article Iuverna.) The modern name Erin, which is sometimes applied to Ireland, is an evident derivation from Ierne, if not itself the ancient Erse root of that term. Ireland was known at a very early period to the ancient mariners of southern Europe, by the appellation of the Holy Island. This remarkable title leads to the suspicion that the primitive seat of the Druidical system of worship may have been in Ireland. Cæsar, it is true, found Druids in Gaul, but he states, at the same time, that they were always sent to complete their religious education in Britain; and we shall perceive, if we compare later authorities, that the sanctuary of the Druids was not in Britain itself, but in the island of *Anglesea*, between which and the adjacent coast of Ireland the distance across is only 85 miles. Had the Romans extended their inquiries on this subject to Ireland itself, we should evidently have received such accounts from them as would have substantiated what has just been advanced. As regards the early population of this island, it may, we believe, be safely assumed as a fact, that the northern half of the country was peopled by the Scoti; not only because in later years we find Scoti in this quarter as well as on the Isle of Man, but because even at the present day the Erse language is not completely obliterated in some of the northern provinces. The southern half of the island seems to have had a Celtic population. It is a very curious fact, however, that the names of many places in ancient Ireland, as given by Ptolemy, bear no resemblance whatever either to Scottish or Celtic appellations. This has given rise to various theories, and, in particular, to one which favours the idea of migrations from the Spanish peninsula. Tacitus considers the Silures in Britain as of Spanish origin; but this supposition is merely grounded on an accidental resemblance in some national customs. Inquiries have been made in modern days into the Basque language, which is supposed to contain traces of the ancient Iberian, but no analogy has been discovered between it and the modern Irish. The Roman arms never reached Ireland, although merchants of that nation often visited its coasts. From the accounts of the latter, Ptolemy obtained materials for his map of this island. It is worthy of remark, that this geographer does not name a single place in northern Scotland, whereas, in the same quarter of the sister island, he mentions as many as 10 cities, one of them of considerable size, and three others of the number situate on the coast. Is not this a proof that Ireland, at this early period, had attained a considerable degree of civilization? A barbarous people never found cities on the coast. In addition to what has thus far been remarked, it may be stated that Herodotus was equally ignorant of Ireland and Britain. Eratosthenes gives a general and rude outline of the latter, but knew nothing of the former. Strabo had some knowledge, though very imperfect, of both. Pliny's information, with regard to both Britain and Ireland, greatly surpasses that of his predecessors. Diodorus Siculus calls the latter Iris or Irin, and copies a foolish story of the natives being cannibals. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 33, *seqq.*)

Jerusalem, the capital of Judæa. (*Vid.* Hierosolyma.)

Igilgĭlis, a town of Mauretania Cæsariensis, west of the mouth of the river Ampsaga, and north of Cirta. It is now *Gigeri* or *Jigel*. (*Pliny*, 5, 2.—*Amm. Marcell.*, 29, 5.)

Igilĭum, now *Giglio*, an island of Italy, near the coast of Etruria, off the promontory of Argentarius. The thick woods of this island served as a place of refuge for a great number of Romans, who fled from the sack of Rome by Attila. (*Mela*, 2, 7.—*Rutilius, It. I.*, 325.)

Ignatĭus, a martyr who suffered at Rome during the third persecution of the Christians. He was a Syrian by birth, and an immediate disciple of St. John the Evangelist, who, in the 67th year of the Christian era, committed the church at Antioch to his pastoral superintendence, as successor to Euodius. Over this bishopric he presided for upward of 40 years, when the Emperor Trajan, after his triumph over the Dacians, entering the city, exercised many severities towards those who professed the Christian faith, and summoned the prelate himself before him, on which occasion Ignatius conducted himself with such boldness in the imperial presence, that he was forthwith sent to Rome, and ordered to be exposed in the amphitheatre to the fury of wild beasts. This dreadful death he underwent with great fortitude, having availed himself of the interval between his sentence and its execution to strengthen, by his exhortations, the faith of the Roman converts. After his decease, which took place A.D. 107, or, accord-

ing to some accounts, A.D. 116, his remains were carried to Antioch for interment.—If, as some suppose, Ignatius was not one of the little children whom Jesus took up in his arms and blessed, it is certain that he conversed familiarly with the apostles, and was perfectly acquainted with their doctrine. Of his works there remain seven epistles, edited in 1645 by Archbishop Usher, republished by Cotelerius in 1672, in his collection of the writings of the apostolical fathers; and again printed in 1697 at Amsterdam, with notes, and the commentaries of Usher and Pearson. An English translation of them, from the pen of Archbishop Wake, is to be found among the works of that prelate. There are some other letters of minor importance, which, though the question of their authenticity has met with supporters, are generally considered to have been attributed to him on insufficient authority.—II. A patriarch of Constantinople, about the middle of the ninth century. He was son to the Emperor Michael Curopalata, and on the deposition of his father assumed the ecclesiastical habit. The uncompromising firmness which he displayed after his elevation to the patriarchal chair in 847, in subjecting Bardas, a court-favourite, to the censures of the church, on account of an incestuous connexion, caused him to undergo a temporary deprivation of office. Under Basil, however, he was restored to his former dignity, and presided in his capacity of patriarch at the eighth general council. His death took place about the year 878. (*Gorton's Biogr. Dict.*, vol. 2, p. 162.)

Iguvium, a city of Umbria, on the Via Flaminia, to the south of Tifernum, and at the foot of the main chain of the Apennines. It is now *Eugubbio*, or, as it is more commonly called, *Gubbio*. Iguvium was a municipal town; and, as it would seem from the importance attached to its possession by Cæsar when he invaded Italy, a place of some consequence. (*Cæs., Bell. Civ.*, 1, 2.—Compare *Cic. ad Att.*, 7, 13.—*Plin.*, 3, 14.) This city has acquired great celebrity in modern times, from the discovery of some interesting monuments in its vicinity, in the year 1440. These consist of several bronze tablets covered with inscriptions, some of which are in Umbrian, others in Latin characters. They have been made the subject of many a learned dissertation by modern literati. The most recent work on the subject is by Grotefend, entitled *Rudimenta Linguæ Umbricæ*, 4to, *Hannov.*, 1835–39.

Ilba or Ilva, an island of the Tyrrhene Sea, off the coast of Etruria, and about ten miles from the promontory of Populonium. It was early celebrated for its rich iron mines; but by whom they were first discovered and worked is uncertain, as they are said to exhibit the marks of labours carried on for an incalculable time. (*Pini, Osserv. Mineral. sulla miniera di ferro di Rio, &c.*, 1777, 8vo.—*Lettre sur l'histoire naturelle de l'ile d'Elbe, par Koestlin, Vienne*, 1780, 8vo.) It even seems to have been a popular belief among the ancients, that the metallic substance was constantly renewed. (*Aristot., de Mir.*, p. 1158.—*Strab.*, 223.—*Plin.*, 34, 14.) It is probable that the Phœnicians were the first to make known the mineral riches of this island, and that it was from them the Tyrrheni learned to estimate its value, which may have held out to them no small inducement for settling on a coast otherwise deficient in natural advantages. It is to the latter people that we ought to trace the name of Æthalia, given to this island by the Greeks, and which the latter derived from *αἴθω* (*to burn*), in allusion to the number of forges on the island. According to Polybius (*ap. Steph. Byz.*), the same appellation was given to Lemnos, a Tyrrhenian settlement in early times. Ilva is now *Elba*. (*Cramer's Anc. Italy*, vol. 1, p. 210.)

Ilercaŏnes, a Spanish tribe, east of the Edetani, on both sides of the Iberus, near its mouth. Dertosa (now *Tortosa*) and Tarraco (now *Tarragona*) were two of their towns. (*Ukert, Geogr.*, vol. 2, p. 418.)

Ilerda, the capital city of the Ilergetes in Spain, situate on the Sicoris or *Segre*, a tributary of the Iberus. (*Strabo*, 161.) The situation of this place, near the foot of the Pyrenees, exposed it incessantly to the horrors of war, from the time that the Romans began to penetrate into Spain. It was celebrated for the resistance it made against Cæsar, under the lieutenants of Pompey, Afranius and Petreius, who were, however, finally defeated. (*Cæs., B. Civ.*, 1, 61.—*Flor.*, 4, 12.—*Appian, B. Civ.*, 2, 42.) In the reign of Gallienus it was almost entirely destroyed by the barbarians, who, migrating from Germany, ravaged the western parts of the empire. It is now Lerida in Catalonia. (*Auson., Epist. ad Paullin.*, 26, 59.—*Id., Profess.*, 23, 4.—*Ukert, Geogr.*, vol. 2, p. 451.)

Ilergĕtes. *Vid.* Ilerda.

Ilia, otherwise called Rhea Silvia, daughter of Numitor, king of Alba, was appointed one of the vestal virgins by Amulius, after the latter had wrested from his brother Numitor the kingdom of Alba. Amulius made his niece a vestal to prevent her having any offspring, the vestals being bound to perpetual chastity. Mars, however, according to the old legend, overpowered the timid maiden in the sacred grove, whither she had gone to draw water from a spring for the service of the temple. She became the mother of Romulus and Remus, and, according to one account, was buried alive on the banks of the Tiber. Ennius, however, as cited by Porphyrion (*ad Hor., Od.*, 1, 2, 17), makes her to have been cast into the Tiber, previous to which she had become the bride of the Anio. Horace, on the contrary, speaks of her as having married the god of the Tiber. Servius (*ad Æn.*, 1, 274) alludes to this version of the fable as adopted by Horace and others. Acron also, in his scholia on the passage in Horace just cited, speaks of Ilia as having married the god of the Tiber. According to the account which he gives, Ilia was buried on the bank of the Anio, and the river, having overflowed its borders, carried her remains down to the Tiber; hence she was said to have espoused the deity of the last-mentioned stream.

Ilias, a celebrated poem composed by Homer, upon the Trojan war, which delineates the wrath of Achilles, and all the calamities which befell the Greeks, from the refusal of that hero to appear in the field of battle. It finishes with the funeral rites of Hector, whom Achilles had sacrificed to the shade of his friend Patroclus, and is divided into twenty-four books.—Modern critics differ very much in opinion with regard to the proper termination of the Iliad. Wolf and Heyne, with others, think that there is an excess of two books, and that the death of Hector is the true end of the poem. The 23d and 24th books, therefore, they consider as the work of another author. Granville Penn, however, has undertaken to show (*Primary Argument of the Iliad, Lond.*, 1821), that the poem is to be taken as a whole, and that its primary and governing argument is the sure and irresistible power of the divine will over the most resolute and determined will of man, exemplified in the death and burial of Hector, by the instrumentality of Achilles, as the immediate preliminary to the destruction of Troy.—The following observations on the unity and general character of the Iliad, taken from an able critique in the Quarterly Review (No. 87, p. 147, *seqq.*), may be read with advantage by the student. "Does the Iliad appear to have been cast, whole and perfect, in one mould, by the vivifying energy of its original creator, or does it bear undeniable marks of its being an assemblage of unconnected parts, blended together, or fused into one mass by a different and more recent compiler!—We cannot but think the universal admiration of its unity by the better, the poetic age of Greece, almost conclusive testimony to its original uniform composition. It was

not till the age of the grammarians that its primitive integrity was called in question; nor is it injustice to assert, that the minute and analytical spirit of a grammarian is not the best qualification, for the profound feeling, the comprehensive conception of an harmonious whole. The most exquisite anatomist may be no judge of the symmetry of the human frame, and we would take the opinion of Chantrey or Westmacott on the proportions and general beauty of a form rather than that of Mr. Brodie or Sir Astley Cooper.—There is some truth, though some malicious exaggeration, in the lines of Pope:

'*The critic eye, that microscope of wit,*
Sees hairs and pores, examines bit by bit:
How parts relate to parts, or they to whole;
The body's harmony, the beaming soul;
Are things which Kuster, Burman, Wasse, shall see,
When man's whole frame is obvious to a flea.'

—We would not comprehend, under this sweeping denunciation, men of genius as well as critical sagacity, such as Heyne and Wolf, still less those of the highest poetic feeling, who, both in this and other countries, are converts to their system. Yet there is a sort of contagion in literary as well as religious scepticism; we like, in scholarship, to be on the stronger side, and the very names of Bentley, Wolf, and Heyne would sweep a host of followers into their train. In the authors of a paradox, criticism, like jealousy, furnishes the food which it grows on; and it is astonishing, when once possessed with a favourite opinion, how it draws 'from trifles confirmation strong,' and overlooks the most glaring objections; while, if the new doctrine once forces its way into general notice, ardent proselytes crowd in from all quarters, until that which was at first a timid and doubtful heresy, becomes a standard article of the scholar's creed, from which it requires courage to dissent. Such to us appears to have been the fate of the hypotheses before us. —For, in the first place, it seems that many of the objections to the original unity of the poem apply with equal force to the Pisistratid compilation. It is, for instance, quite as likely, that in the heat of composition the bard should have forgotten something; that, for example, owing to *his* obliviousness, the Pylæmenes, whom he had slain outright in the fifth book, should revive, gallantly fighting, in the thirteenth; and thus, in a different way from the warrior of the Italian poet:

'*Andare combattendo, ed esser morto.*'

The slow and cautious compiler is even less likely to have made such an oversight than the rapid and inventive poet; and, by-the-way, Sancho Panza's wife's name *is* changed, through Cervantes' forgetfulness of such trifles, in the second part of Don Quixote; but no such *lapsus* can be alleged against the spurious continuator of the romance, Avellenada. Nor, secondly, will any critical reader of Homer pretend that we possess the Homeric poems entire and uninterpolated. That they were, at one period of their history, recited in broken fragments; that the wandering rhapsodists would not scruple to insert occasionally verses of their own; that certain long and irrelevant passages of coarser texture may have thus been interwoven into the rich tissue of the work—all these points will readily be conceded: but while these admissions explain almost every discrepance of composition and anomaly of language and versification, they leave the main question, the unity of the original design, entirely untouched.—We will hazard one more observation before we venture to throw down our glove in defence of the suspected unity of the Iliad. If, on Heyne's supposition (for the objection does not strictly apply to that of Wolf), the Iliad was compiled from scattered fragments of ancient poetry in the age of the Pisistratidæ, it is surely unaccountable that, considering the whole of the Trojan war must have been a favourite subject with these wandering bards, all the more valuable part of this poetry should easily combine into a plan, embracing only so short a period of these ten years of splendid Grecian enterprise. Had not one of these numerous Homers touched with Homeric life and truth any of the other great poetical events which preceded, or the still more striking incidents which followed the wrath of Achilles and the death of Hector—the destruction of the city, for instance—the midnight devastation of ancient Ilium? We are far from asserting that many passages of the Iliad—as the adventures of Diomed, the night enterprise of Diomed and Ulysses, with the death of Rhesus—necessarily belong to that period of the war; it is *possible* that *they* may have been inlaid into the work by a later and a foreign hand; but it is somewhat incredible that the compilers should have been able to condense the whole of the nobler Homeric poetry into the plan of the Iliad and Odyssey; and if they rejected any passages of equal merit, what became of them? Did they form the poems of Arctinus, Stasinus, and Lesches? were they left to be moulded up in the Cyclic poems? But how immeasurably inferior, by the general consent of Greece, was all the rest of their epic poetry to the Iliad and Odyssey! It is probable that the better passages in the poem of Quintus Calaber are borrowed, or but slightly modified, from the Cyclic poets; but how rarely do we recognise the clear, the free, the Homeric life and energy of the two great poems! But we must go farther. To us, we boldly confess, the fable of the Iliad is, if not its greatest, among its greatest perfections; the more we study it, like a vast and various yet still uniform building, the more it assumes a distinct relation of parts, a more admirable consonance in its general effect: it is not the simple unity of the single figure, as in the Odyssey, but it is the more daring complexity of the historical design, the grouping of a multitude of figures, subordinate to the principal, which appears the more lofty from the comparative height of those around him. The greatness of Achilles in the Iliad is not that of Teneriffe, rising alone from the level surface of the ocean, but rather that of Atlas, the loftiest peak of a gradually ascending chain; he is surrounded by giants, yet still *collo supereminet omnes*. Much of the difficulty has arisen from seeking in the Iliad a kind of technical unity, foreign to the character and at variance with the object of the primitive epopee: it is a unity, as a French critic, La Motte, long ago remarked, of interest. Mr. Coleridge has sensibly observed, 'it may well, indeed, be doubted whether the alleged difficulty is not entirely the critic's own creation; whether the presumption of the necessity for a pre-arranged plan, exactly commensurate with the extent of the poem, is not founded on a misconception of the history and character of early heroic poetry.' The question is not, whether the whole fable is strictly comprised within the brief proposition of the subject, in the simple exordium, but whether the hearer's mind is carried on with constant and unfailing excitement; whether, if the bard had stopped short of the termination of his poem, he would not have left a feeling of dissatisfaction on the mind; at least, whether every event, even to the lamentations over the body of Hector, does not flow so naturally from the main design, and seem so completely to carry us on in an unbroken state of suspense and intense curiosity, that even to the last verse we are almost inclined to regret that the strain breaks off too soon:

"*The angel ended, and in Adam's ear*
So charming left his voice, that he a while
Thought him still speaking."

It is much to be desired, that, as the χωρίζοντες, the

dividers of the Iliad, have zealously sought out every apparent discrepance and contradiction in the several parts of the poem, some diligent student, on the other side, would examine into all the fine and delicate allusions between the most remote parts—the preparations in one book for events which are developed in another—the slight prophetic anticipations of what is to come, and the equally evanescent references to the past—those inartificial and undesigned touches which indisputably indicate that the same mind has been perpetually at work in a subtler manner than is conceivable in a more recent compiler. This has been done in a few instances by M. Lange, in his fervent vindication of the unity of the Iliad, addressed to the celebrated Goethe; in more by Mr. Knight, who has applied himself to obviating the objections of Heyne, but still not so fully or so perfectly as, we are persuaded, might be done. It is obviously impossible for us, in our limited space, to attempt an investigation at once so minute and so extensive, nor can we find room for more than a brief and rapid outline of that unity of interest which appears to us to combine the several books of the Iliad, if not into one preconceived and predistributed whole, yet into one continuous story; in which, however the main object be at times suspended, and apparently almost lost sight of, it rises again before us, and asserts its predominant importance, while all the other parts of the design, however prominent and in bold relief, recede and acknowledge their due subordination to that which is the central, the great leading figure of the majestic group. The general design of the Iliad, then, was to celebrate the glory of the Grecian chieftains at the most eventful period of the war before Troy; the especial object, the pre-eminent glory of the great Thessalian chieftain, during this at the same time the most important crisis of his life. The first book shows us at once who is to be what is vulgarly called the hero of the poem: Achilles stands forth as the assertor of the power of the gods—the avenger of the injured priesthood—taking the lead with the acknowledged superiority due to his valour, bearding the sovereign of men, the great monarch, who commands the expedition. Wronged by Agamemnon, so as to enlist the generous sympathies on his side, yet without any disparagement to the dignity of his character, he recedes into inaction, but it is an inaction which more forcibly enthrals our interest. In another respect, nothing shows the good fortune, or, rather, the excellent judgment of the poet, so much as this dignified secession through so large a part of this poem. Had Achilles been brought more frequently forward, he must have been successfully resisted, and thus his pre-eminent valour have been disparaged; or the poet must have constantly raised up antagonists more and more valiant and formidable, in the same manner as the romancers are obliged, in order to keep up the fame of their Amadis or Esplandian, to go on creating more tall, and monstrous, and many-headed giants, till they have exhausted all imaginable dimensions, and all calculable multiplication of heads and arms. The endless diversity of his adventures permits Ulysses, in the Odyssey, to be constantly on the scene. His character rises with the dangers to which he is exposed, for he contends with the elements and the gods. Achilles could scarcely be in danger, for his antagonists must almost always be men. It is surprising how much the sameness of war is varied in the Iliad, but this chiefly arises from its fluctuations, which could scarcely have taken place in the presence of Achilles, without lowering his transcendent powers. Yet, though he recedes, Achilles is not lost to our sight; like the image of Brutus in the Roman procession, his absence, particularly as on every opportunity some allusion is made to his superior valour, power, or even beauty and swiftness, rivets our attention. In the mean time, the occasion is seized for displaying the prowess of the other great chieftains; they are led forth in succession, exhibiting splendid valour and enterprise, but still are found wanting in the hour of trial; the gallantry of Diomed, the spirit of Menelaus, the heavy brute force of Ajax, the obstinate courage of Idomeneus—even the power and craft of the deities, are employed in vain to arrest the still advancing, still conquering forces of Hector and the Trojans, till at last they are thundering before the outworks of the camp, and forcing their way into its precincts. Not that the progress of Trojan success is rapid and continuous; the war fluctuates with the utmost variety of fortune; the hope and fear of the hearer is in a constant state of excitement, lest Hector should fall by a meaner hand, and, notwithstanding the proud secession of Achilles, Greece maintain her uninterrupted superiority. Still, on the whole, Jove is inexorable; the tide of Trojan success swells onward to its height; Patroclus, in the arms of Achilles, arrests it for a time, but in vain; it recoils with redoubled fury; up to the instant, the turning point of the poem, the tremendous crisis for which the whole Iliad has hitherto been, as it were, a skilful prelude; when, unarmed and naked, Achilles, with his voice alone, and by the majesty of his appearance, blazing with the manifest terrors of the deity, arrests at once and throws back the tide of victory; and from that moment the safety, the triumph of Greece, are secure, the fate of Hector and of Troy sealed for ever. This passage, as expressive of human energy, mingled with the mysterious awe attendant on a being environed by the gods, is the most sublime in the whole range of poetry. (*Il.*, 18, 245.) The only parallel to this unrivalled passage is the crisis or turning point in the fortunes of the Odyssey, when Ulysses throws off at once his base disguise, leaps on the threshold, and rains his terrible arrows among the cowering suiters. There is the same mingling of the supernatural as Ulysses tries his bow.—These two passages we have never read and compared, without feeling, however from all other reasons sceptics as to the single authorship of the two great poems, an inward and almost irresistible conviction of the identity of mind from which they sprang—this convergence, as it were, of the whole interest to a single point, and that point—that περιπέτεια, as the Greek critics would call it—brought out with such intense and transcendent energy, the whole power of the leading character condensed, and bursting forth in one unrivalled effort. Each seems too original to be an imitation, and though apparently of the same master, of that master by no means servilely copying himself.—On no part of the Iliad has so much been written as on the armour framed by Vulcan, more especially on the shield of Achilles. We would only point out the singular felicity of its position, as a quiet relief and resting-place between the first sudden breaking forth of the unarmed Achilles, and his more prepared and final going out to battle; two passages which, if they had followed too close upon each other, would have injured the distinctness and completeness of each. Of the final going forth of Achilles to battle, his irresistible prowess, his conflict with the River God, and his immediate superiority over the appalled and flying Hector, nothing need be said, but that it fully equals the high-wrought expectations excited by the whole previous preparation. That single trumpet-sound, which preluded with its terrific blast, grows into the most awful din of martial sound that ever was awakened by the animating power of poet.—Even the last two books, if we suppose the main object of the poet to be the glory of the great Thessalian hero, with only such regard to the unity of his fable as that it should never cease to interest, are by no means superfluous. The religious influence which funeral rites held over the minds of the Greeks, and the opportunity of displaying Achilles in the interchange of free and noble courtesy, as liberal as he was valiant, might well

tempt the poet, assured of his hearer's profound sympathy, to prolong the strain. The last book, unnecessary as it seems to the development of the wrath of Achilles, yet has always appeared to us still more remarkably conducive to the real though remote design of the Iliad. We have before observed, that the premature and preadvanced mind of the poet seems to have delighted in relieving the savage conflict with traits of milder manners; and the generous conduct of Achilles, and his touching respect for the aged Priam, might almost seem as a prophetic apology to a gentler age for the barbarity with which the poet might think it necessary to satisfy the implacable spirit of vengeance which prevailed among his own warlike compeers. Hector dragged at the car of his insulting conqueror was for the fierce and martial vulgar, for the carousing chieftain, scarcely less savage than the Northman, delighted only by his dark Sagas; Hector's body, preserved by the care of the gods, restored with honour to Priam, lamented by the desolate women, for the heart of the poet himself, and for the few congenial spirits which could enter into his own more chastened tone of feeling.—Still, in all this there is nothing of the elaborate art of a later age; it is not a skilful compiler, arranging his materials so as to produce the most striking effect: the design and the filling up appear to us to be evidently of the same hand; there is the most perfect harmony in the plan, the expression, the versification; and we cannot, by any effort, bring ourselves to suppose that the separate passages, which form the main interest of the poem, the splendid bursts, or more pathetic episodes, were originally composed without any view to their general effect; in short, that a whole race of Homers struck out, as it were by accident, all these glorious living fragments, which lay in a kind of unformed chaos, till a later and almost mightier Homer commanded them to take form, and combine themselves into a connected and harmonious whole.—There is another very curious fact, on which we do not think, though it was perceived by both Wolf and Heyne, that sufficient stress has been laid—the perfect consistency of the characters in the separate parts of the poem. It is quite conceivable that there should have been a sort of conventional character assigned to different heroes by the minstrels of elder Greece. To take Mr. Coleridge's illustration of the ballads on Robin Hood; in all of these bold Robin is still the same frank, careless, daring, generous, half-comic adventurer: so Achilles may have been by prescription,

Impiger, iracundus, inexorabilis, acer;

Ajax heavy and obstinate, Ulysses light and subtle; but can we thus account for the finer and more delicate touches of character, the sort of natural consistencies which perpetually identify the hero, or even the female of one book, with the same person in another!—Take, for instance, that of Helen, perhaps the most difficult to draw, certainly drawn with the most admirable success. She is, observes Mr. Coleridge, 'a genuine lady, graceful in motion and speech, noble in her associations, full of remorse for a fault, for which higher powers seem responsible, yet graceful and affectionate towards those with whom that fault had connected her.' Helen first appears in the third book, in which it is difficult to admire too much the admiration of her beauty extorted from the old men, who are sitting τεττίγεσσιν ἐοικότες

Οὐ νέμεσις, Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
Αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἐοικεν.
(*Il.*, 3, 156, *seqq.*)

No wonder such celestial charms
For nine long years have set the world in arms.
What winning graces! what majestic mien!
She moves a goddess, and she looks a queen.

Nothing can equal this, except the modesty with which she alludes to her own shame; the courteous respect with which she is treated by Priam and Antenor; the touching remembrance of her home and of her brothers; and the tender emotions excited by the reminiscences which flow from the history of almost each successive warrior as she describes them to Priam.—In the same book, we find her soon after reproaching the recreant Paris; yet, under the irresistible influence of the goddess, yielding to his embraces in that well-known passage, over which Pope has thrown a voluptuous colouring foreign to the chaster simplicity of the original.—The companion to the first lovely picture is the interview between Hector and Helen, in book vi., l. 343, when she addresses her brother.—We turn to the close of the poem, and find the lamentation of Helen over the body of Hector, which we concur with Mr. Coleridge in considering almost the sweetest passage of the poem. But beautiful as it is in itself as an insulated fragment, how much does it gain in pathetic tenderness, when we detect its manifest allusions to the two earlier scenes to which we have referred above! —Compare all these, and then consider whether it is possible to suppose that the Helen of the Iliad sprung from different minds, or even from the same mind, not full of the preconcerted design of one great poem. Could even Simonides, if Simonides assisted in the work of compilation, have imagined, or so dexterously inserted, these natural allusions?"—For some very able remarks on this same subject, consult *Müller, History of Grecian Literature*, p. 48, *seqq.*

Ilienses, a people of Sardinia, fabled to have been descended from some Trojans who came to that island after the fall of Troy. They were driven into the mountains by Libyan colonies, and here, according to Pausanias (10, 17), the name Ἰλιεῖς existed even in his time. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 475.)

Ilĭŏne, the eldest daughter of Priam, who married Polymnestor, king of Thrace. (*Virg., Æn.*, 1, 657. —Consult *Heyne, Excurs., ad loc.*)

Ilissus, a small stream rising to the northeast of Athens, and from which that city was principally supplied with water. It loses itself, after a course of a few miles, in the marshes to the south of the place. From the beautiful passage in which Plato alludes to it (*Phædrus*, p. 229), it appears to have been at that period a perennial stream, whereas now it is almost always dry, its waters being either drawn off to irrigate the neighbouring gardens, or to supply the artificial fountains of Athens. The modern name is *Ilisse*. (*Leake's Topogr.*, p. 49.)

Ilithyia, a goddess who presided over childbirth, and who was the same in the Greek mythology with the Juno Lucina of the Romans. In the Iliad (11, 270) mention is made of Ilithyiæ in the plural, and they are called the daughters of Juno. In two other parts, however, of the same poem (16, 187, and 19, 103), the term Ilithyia occurs in the singular. In the Odyssey (19, 188) and in Hesiod (*Theog.*, 922) the number is reduced to one. We also meet with but one Ilithyia in Pindar (*Ol.*, 6, 72.—*Nem.*, 7, 1), and the subsequent poets in general.—It is not by any means an improbable supposition, that Ilithyia was originally a moon-goddess, and that the name signifies "*light wanderer*," from ἴλη, "*light*," and θύω, "*to move rapidly*." (*Welcker, Kret. Kol.*, p. 11, 19.) The moon was believed by the ancients to have great influence over growth in general; and as, moreover, a woman's time was reckoned by moons, it was natural to conceive that the moon-goddess presided over the birth of children. (*Keightley's Mythology*, p. 193, *seq.*)

Ilium or Ilion, I. another name for the city of Troy, or, more properly, the true one, since Troja, the appellation given to the place by the Roman writers, was, strictly speaking, the name of the district. (*Vid.*

Troja.)—II. Novum, a city of the Troad, the site of which is not to be confounded with that of Troy. Whatever traces might remain of the ruins of the city of Priam, after it had been sacked and burned by the Greeks, these soon disappeared, as Strabo assures us, by their being employed in the construction of Sigæum, and other towns founded by the Æolians, who came from Lesbos, and occupied nearly the whole of Troas. The first attempt made to restore the town of Troy was by some Astypalæans, who, having first settled at Rhœteum, built, near the Simoïs, a town which they called Polium, but which subsisted only a short time; the spot, however, still retained the name of Polisma when Strabo wrote. Some time after, a more advantageous site was selected in the neighbourhood, and a town, consisting at first of a few habitations and a temple, was built under the protection of the kings of Lydia, the then sovereigns of the country. This became a rising place; and, in order to ensure the prosperity of the colony, and to enhance its celebrity, the inhabitants boldly affirmed that their town actually stood on the site of ancient Troy, that city having never been actually destroyed by the Greeks. There were not wanting writers who propagated this falsehood, in order to flatter the vanity of the citizens (*Strabo*, 601); and when Xerxes passed through Troas on his way to the Hellespont, the pretensions of New Ilium were so firmly established, that the Persian monarch, when he visited their acropolis, and offered there an immense sacrifice to Minerva, actually thought that he had seen and honoured the far-famed city of Priam. (*Herod.*, 7, 42.) In the treaty made with the successor of Xerxes, Ilium was recognised as a Greek city, and its independence was secured; but the peace of Antalcidas restored it again to Persia. On the arrival of Alexander in Asia Minor (*Arrian, Exp. Al.*, 1, 11, 12), or, as some say, after the battle of the Granicus (*Strab.*, 593), that prince visited Ilium, and, after offering a sacrifice to Minerva in the citadel, deposited his arms there, and received others, said to have been preserved in the temple from the time of the siege of Troy. He farther granted several rights and privileges to the Ilienses, and promised to erect a more splendid edifice, and to institute games in honour of Minerva; but his death prevented the execution of these designs. (*Arrian, l. c.—Strab., l. c.*) Lysimachus, however, to whose share Troas fell on the division of Alexander's empire, undertook to execute what had been planned by the deceased monarch. He enclosed the city within a wall, which was forty stadia in circumference; he also increased the population by removing thither the inhabitants of several neighbouring towns. (*Strabo*, 593.) At a subsequent period Ilium farther experienced the favour and protection of the kings of Pergamus; and the Romans, on achieving the conquest of Asia Minor, sought to extend their popularity, by securing the independence of a city from which they pretended to derive their origin, and added to its territory the towns of Rhœteum and Gergitha. (*Livy*, 37, 37.—*Id.*, 38, 29.) And yet it would appear, that at that time Ilium was far from being a flourishing city, since Demetrius of Scepsis, who visited it about the same period, affirmed that it was in a ruinous state, many of the houses having fallen into decay for want of tiling (*ap. Strab., l. c.*). During the civil wars between Sylla and Cinna, Ilium was besieged and taken by assault by Fimbria, a partisan of the latter. This general gave it up to plunder, butchered the inhabitants, and finally destroyed it by fire. Not long after, however, Sylla arrived in Asia, defeated Fimbria, who fell by his own hand, restored Ilium to the surviving inhabitants, reinstated them in their possessions, and restored the walls and public edifices. (*Appian, Bell. Mithr.*, c. 53.—*Plut., Vit. Syll.—Strab.*, 594.) After the battle of Pharsalia, Ilium was visited by Julius Cæsar, who explored, if we may believe Lucan, all the monuments and localities which claimed any interest from their connexion with the poem of Homer. (*Phars.*, 9, 961.) Cæsar, in consequence of his visit, and his pretended descent from Iulus, conceded fresh grants to the Ilienses; he also instituted those games to which Virgil has alluded in the Æneid, and which the Romans called "*Ludi Trojani.*" (*Æn.*, 5, 602. —*Suet., Vit. Cæs.*, c. 39.—*Dio Cass.*, 43, 23.) We trace the history of this place also during the times of the emperors. It preserved its privileges and freedom under Trajan, as we learn from Pliny, who styles it, "*Ilium immune, unde omnis claritas*" (5, 30). It subsisted under Dioclesian, and it is even said that Constantine had entertained, at one time, serious thoughts of transferring thither the seat of empire. (*Sozom., Hist. Eccles.*, 2, 3.—*Zosim.*, 2, 34.) The last records we have of its existence are derived from Hierocles (*Synecd.*, p. 663), the Itineraries, and the notices of Greek bishops under the Byzantine empire. It became afterward exposed to the ravages of the Saracens and other barbarians, who depopulated the Hellespont and Troad; it sunk beneath their repeated attacks, and became a heap of ruins. The surrounding villages are yet filled with inscriptions, and fragments of buildings and monuments, which attest its former splendour and magnificence. According to the account of a modern traveller, who has minutely explored the whole of Troas, New Ilium occupied a gently rising hill about seventy feet high, above the adjacent plain, in which the waters of the *Tumbrek-tchai* and *Kamar-sou* form some marshes. The Turks call the site of New Ilium *Hissardjick*, or *Eski Kalafati*. (*Choiseul Gouffier*, vol. 2, pt. 3, p. 381.—*Barker Webb, Osservazioni intorno l'Argo Trojano, Bibl. Ital., No.* 67, *Luglio*, 1821.) New Ilium was twenty-one miles form Abydus, and about eleven miles from Dardanus. (*Strab.*, 591.—*Itin., Anton.*, p. 334.) —We must be careful, as has already been remarked, not to confound the site of New Ilium with that of the city of Priam, an error into which many careless travellers have fallen. (*Cramer's Asia Minor*, vol. 1, p. 104, *seqq.*)

Illiberis or Eliberi, a city of Gallia Narbonensis, south of Ruscino, and in the territory of the Sardones, the same probably with the Volcæ Tectosages. It was a flourishing place when Hannibal passed through on his march into Italy, and here he established a garrison. It sunk in importance afterward, until Constantine almost rebuilt it, and called it, in memory of his mother Helena, *Helenensis civitas*. In this place Magnentius slew Constans, and here Constantine died in a castle built by himself. It is now *Elne*. (*Mela*, 2, 5.)

Illicis, a city of the Contestani in Spain, northeast of Carthago Nova. Now *Elche*. (*Mela*, 2, 6.—*Plin.*, 3, 3.)

Illicitanus Sinus, a bay on the southeast coast of Spain, extending from Carthago Nova to the Dianium Promontorium. It is now the bay of *Alicante*. (*Mela*, 2, 6.)

Illiturgis, Iliturgis, or Iliturgi, a city of Spain, not far from Castulo and Mentesa, and five days' march from Carthago Nova. It was situate near the Bætis, on a steep and rugged rock, and was called in Roman times Forum Iulium. Appian calls it Ilurgis (*Bell. Hisp.*, c. 32), and it is the same also, no doubt, with the Ilurgis of Ptolemy (2, 4), and the Ilurgea of Stephanus of Byzantium. The place was destroyed by Scipio B.C. 210 (*Liv.*, 28, 19), but was soon afterward repeopled. The site of the ancient place is near the modern *Andujar*, where the church of *St Potenciana* stands. (*Ukert, Geogr.*, vol. 2, p. 390.)

Illyricum, Illyris, and Illyria, a country bordering on the Adriatic Sea, opposite Italy. The name of Illyrians, however, appears to have been common

to the numerous tribes which were anciently in possession of the countries situated to the west of Macedonia, and which extended along the coast of the Adriatic from the confines of Italy and Istria to the borders of Epirus. Still farther north, and more inland, we find them occupying the great valleys of the *Saave* and *Drave*, which were only terminated by the junction of those streams with the Danube. This large tract of country, under the Roman emperors, constituted the provinces of Illyricum and Pannonia.—Antiquity has thrown but little light on the origin of the Illyrians; nor are we acquainted with the language and customs of the barbarous hordes of which the great body of the nation was composed. Their warlike habits, however,and the peculiar practice of puncturing their bodies, which is mentioned by Strabo as being also in use among the Thracians, might lead us to connect them with that widely-extended people. (*Strabo*, 315.) It appears evident, that they were a totally different race from the Celts, as Strabo carefully distinguishes them from the Gallic tribes which were incorporated with them. (*Strabo*, 313.) Appian, indeed, seems to ascribe a common origin to the Illyrians and Celts, for he states that Illyrius and Celtus were two brothers, sons of Polyphemus and Galatea, who migrated from Sicily, and became the progenitors of the two nations which bore their names (*Bell. Illyr.*, 2); but this account is evidently too fabulous to be relied on. It is not unlikely that the Illyrians contributed to the early population of Italy. The Liburni, who were undoubtedly a part of this nation, had formed settlements on the Italian shore of the Adriatic at a very remote period. The Veneti, moreover, were, according to the most probable account, Illyrians. But, though so widely dispersed, this great nation is but little noticed in history until the Romans made war upon it, in consequence of some acts of piracy committed on their traders. Previous to that time, we hear occasionally of the Illyrians as connected with the affairs of Macedonia; for instance, in the expedition undertaken by Perdiccas, in conjunction with Brasidas, against the Lyncestæ, which failed principally from the support afforded to the latter by a powerful body of Illyrian troops. (*Thucyd.*, 4, 125.) They were frequently engaged in hostilities with the princes of Macedonia, to whom their warlike spirit rendered them formidable neighbours. This was the case more especially while under the government of Bardylis, who is known to have been a powerful and renowned chief, though we are not positively acquainted with the extent of his dominions, nor over what tribes he presided. Philip at length gained a decisive victory over this king, who lost his life in the action, and thus a check was given to the rising power of the Illyrians. Alexander was likewise successful in a war he waged against Clytus, the son of Bardylis, and Glaucias, king of the Taulantii. The Illyrians, however, still asserted their independence against the kings of Macedon, and were not subdued till they were involved in the common fate of nations by the victorious arms of the Romans. The conquest of Illyria led the way to the first interference of Rome in the affairs of Greece; and Polybius, from that circumstance, has entered at some length into the account of the events which then took place. He informs us, that about this period, 520 A.U.C., the Illyrians on the coast had become formidable from their maritime power and the extent of their depredations. They were governed by Agron, son of Pleurastus, whose forces had obtained several victories over the Ætolians, Epirots, and Achæans. On his death, the empire devolved upon his queen Teuta, a woman of an active and daring mind, who openly sanctioned, and even encouraged the acts of violence committed by her subjects. Among those who suffered by these lawless pirates were some traders of Italy, on whose account satisfaction was demanded by the Roman senate. So far, however, from making any concessions, Teuta proceeded to a still greater outrage, by causing one of the Roman deputies to be put to death. The senate was not slow in avenging these injuries; a powerful armament was fitted out, under the command of two consuls, who speedily reduced the principal fortress held by Teuta, and compelled that haughty queen to sue for peace. (*Polyb.*, 2, 12.—*Appian, Bell. Illyr.*, 7.) At a still later period, the Illyrians, under their king Gentius, were again engaged in a war with the Romans, if the act of taking possession of an unresisting country may be so called. Gentius had been accused of favouring the cause of Perseus of Macedon, and of being secretly in league with him. His territory was therefore invaded by the prætor Anicius, and in thirty days it was subjugated by the Roman army. Gentius himself, with all his family, fell into the hands of the enemy, and was sent to Rome to grace the prætor's triumph. (*Liv.*, 44, 31.—*Appian, Bell. Illyr.*, 9.) Illyria then became a Roman province, and was divided into three portions; but it received afterward a considerable accession of territory on the reduction of the Dalmatians, Iapydes, and other petty nations by Augustus, these being included from that period within its boundaries. So widely, indeed, were the frontiers of Illyricum extended under the Roman emperors, that they were made to comprise the great districts of Noricum, Pannonia, and Mœsia. (*Appian, Bell. Illyr.*, 6.—*Cramer's Anc. Greece*, vol. 1, p. 29.)

Ilus, the fourth king of Troy, was the son of Tros and of Callirhoë, the daughter of the Scamander. He married Eurydice, the daughter of Adrastus, king of Argos, and became by her the father of Themis (the grandmother of Æneas) and of Laomedon, the predecessor of Priam. Ilus embellished Troy, which had been so called from his father Tros, and gave to it the name of Ilium. According to tradition, it was he who received from Jupiter the Palladium, and who, in the wars which had been excited by the animosity of Tantalus and Tros, made an attempt to rescue this statue from the flames, in which the temple of Minerva was wrapped, although he was aware that the city would be impregnable as long as it remained within the walls. For this misplaced zeal, he was, at the moment, struck with blindness by the goddess, but was subsequently restored to sight. (*Apollod.*, 3, 12, 3.)

Imăus, the name of a large chain of mountains, which in a part of its course divided, according to the ancients, the vast region of Scythia into Scythia intra Imaum and Scythia extra Imaum. It is, in fact, merely a continuation of the great Tauric range. That part of the range over which Alexander crossed, and whence the Indus springs, was called Paropamisus. Farther on were the Emodi Montes, giving rise to the Ganges; and still farther to the east the range of Imaus, extending to the Eastern Ocean. Imaus is generally thought to answer to the *Himalaya* Mountains of *Thibet*; strictly speaking, however, this name belongs to the Emodi Montes; and Imaus, in the early part of its course, is the modern *Mustag*, or the chain which branches off to the northwest from the centre of the *Himalaya* range. The word *Himalaya* is Sanscrit, and is compounded of *hima*, "snow," and *alaya*, "an abode." (*Wilson's Sanscrit Dict.*) The former of these Sanscrit roots gives rise also to the name Imaus and Emodus among the ancients, and it also brings to mind the *Hæmus* of Thrace, the *Hymettus* of Attica, the *Mons Imæus* of Italy, and the different mountains called *Himmel* in Saxony, Jutland, and other countries. It is the radix, also, of the German word *himmel*, denoting heaven.—As the chain of Imaus proceeds on to the east, it ceases to be characterized as snowy, and, in separating the region of Scythia into its two divisions, answers to the modern range of *Altai*. It is only of late that the height of

the Himalaya Mountains on the north of India has been appreciated. In 1802, Col. Crawford made some measurements, which gave a much greater altitude to these mountains than had ever before been suspected; and Col. Colebrook, from the plains of Rhohilcund, made a series of observations which gave a height of 22,000 feet. Lieut. Webb, in his journey to the source of the Ganges, executed measurements on the peak of Iamunavatari, which gave upward of 25,000 feet. The same officer, in a subsequent journey, confirmed his former observations. This conclusion was objected to, on account of a difference of opinion respecting the allowance which ought to be made, for the deviation of the light from a straight direction, on which all conclusions drawn from the measurement of angles must depend. In a subsequent journey, however, this same officer confirmed his conclusions by additional measurements, and by observing the fall of the mercury in the barometer at those heights which he himself visited. It was found by these last observations that the line of perpetual snow does not begin till at least 17,000 feet above the level of the sea, and that the banks of the *Setledge*, at an elevation of nearly 15,000 feet, afforded pasturage for cattle, and yielded excellent crops of mountain-wheat. This mild temperature, however, at so great a height, is confined to the northern side of the chain. This probably depends on the greater height of the whole territory on the northern side, in consequence of which, the heat which the earth receives from the solar rays, and which warms the air immediately superincumbent, is not so much expanded by the time the ascending air reaches these greater elevations, as in that which has ascended from a much lower country. Mr. Frazer, in a later journey, inferred that the loftiest peaks of the Himalaya range varied from 18,000 to 23,000 feet; but he had no instruments for measuring altitudes, and no barometer, and he probably did not make the due allowance for the extraordinary height of the snow-line. The point, however, is now at last settled. The Himalaya Mountains far exceed the *Andes* in elevation; *Chimborazo*, the highest of the latter, being only 21,470 feet above the level of the sea, while *Ghosa Cote*, in the *Dhawalaghiri* range, attains to an elevation of 28,000 feet, and is the highest known land on the surface of the globe.

IMBRACĬDES, a patronymic given to Asius, as son of Imbracus. (*Virg.*, *Æn.*, 10, 123.)

IMBRASĬDES, a patronymic given to Glaucus and Lades, as sons of Imbrasus. (*Virg.*, *Æn.*, 12, 343.)

IMBROS, an island of the Ægean, 22 miles east of Lemnos, according to Pliny (4, 12), and now called *Imbro*. Like Lemnos, it was at an early period the seat of the Pelasgi, who worshipped the Cabiri and Mercury by the name of Imbramus. (*Steph. Byz.*, *s. v.* Ἴμβρος.) Imbros is generally mentioned by Homer in conjunction with Lemnos. (*Hymn. in Apoll.*, 36.—*Ib.*, 13, 32.) It was first conquered by the Persians (*Herod.*, 5, 27), and afterward by the Athenians, who derived from thence excellent darters and targeteers. (*Thucyd.*, 4, 28.) There was a town probably of the same name with the island, the ruins of which are to be seen at a place called *Castro*. (*Cramer's Anc. Greece*, vol. 1, p. 342.)

INACHĬDÆ, the name of the first eight successors of Inachus on the throne of Argos.

INACHĬDES, a patronymic of Epaphus, as grandson of Inachus. (*Ovid*, *Met.*, 1, 704.)

INĬCHIS, a patronymic of Io, as daughter of Inachus. (*Ovid*, *Fast.*, 1, 454.)

INĬCHUS, I. a son of Oceanus and Tethys, father of Io. He was said to have founded the kingdom of Argos, and was succeeded by his son Phoroneus, B.C. 1807. Inachus is said, in the old legend, to have given his name to the principal river of Argolis. Hence probably he was described as the son of Oceanus, the common parent of all rivers. They who make Inachus to have come into Greece from beyond the sea, regard his name as a Greek form for the Oriental term *Enak*, denoting "great" or "powerful," and this last as the root of the Greek *ἄναξ*, "a king." The foreign origin of Inachus, however, or, rather, his actual existence, is very problematical.—According to the mythological writers, Inachus became the father of Io by his sister, the ocean-nymph Melia. (*Apollod.*, 2, 1, 1.—*Heyne*, *ad loc.*)—II. A river of Argolis, flowing at the foot of the Acropolis of Argos, and emptying into the bay of Nauplia. Its real source was in Mount Lyrceius, on the confines of Arcadia; but the poets, who delighted in fiction, imagined it to be a branch of the Inachus of Amphilochia, which, after mingling with the Acheloüs, passed under ground, and reappeared in Argolis. (*Strabo*, 271.—*Id.*, 370.) According to Dodwell (vol. 2, p. 223), the bed of this river is a short way to the northeast of Argos. It is usually dry, but supplied with casual floods after hard rains, and the melting of snow on the surrounding mountains. It rises about ten miles from Argos, at a place called *Mushi*, in the way to Tripolitza in Arcadia. In the winter it sometimes descends from the mountains in a rolling mass, when it does considerable damage to the town. It is now called *Xeria*, which means *dry*. (*Cramer's Anc. Greece*, vol. 3, p. 245.)—III. A river of the Amphilochian district in Acarnania. There were phenomena connected with the description given by ancient geographers of its course, which have led to a doubt of its real existence. It is from Strabo more especially that we collect this information. Speaking of the submarine passage of the Alpheus, and its pretended junction with the waters of Arethusa, he says a similar fable was related of the Inachus, which, flowing from Mount Lacmon, in the chain of Pindus, united its waters with the Acheloüs, and, passing under the sea, finally reached Argos, in the Peloponnesus. Such was the account of Sophocles, as appears from the passage quoted by the geographer, probably from the play of Inachus. (Compare Oxford Strabo, vol. 1, p. 391, *in notis*.) Strabo, however, regards this as an invention of the poets, and says that Hecatæus was better informed on the subject, when he affirmed that the Inachus of the Amphilochians was a different river from that of the Peloponnesian Argos. According to this ancient geographical writer, the former stream flowed from Mount Lacmus; whence also the Æas, or Aoüs, derived its source, and fell into the Acheloüs, having, like the Amphilochian Argos, received its appellation from Amphilochus. (*Strab.*, 271.) This account is sufficiently intelligible: and, in order to identify the Inachus of Hecatæus with the modern river which corresponds with it, we have only to search in modern maps for a stream which rises close to the Aoüs or *Voiousa*, and, flowing south, joins the Acheloüs in the territory of the ancient Amphilochi. Now this description answers precisely to that of a river which is commonly looked upon as the Acheloüs itself, but which would seem, in fact, to be the Inachus, since it agrees so well with the account given by Hecatæus; and it should be observed, that Thucydides places the source of the Acheloüs in that part of Pindus which belonged to the Dolopes, a Thessalian people, who occupied the southeastern portion of the chain. (*Thucyd.*, 3, 102.) Modern maps, indeed, point out a river coming from this direction, and uniting with the Inachus, which, though a more considerable stream, was not regarded as the main branch of the river. Strabo elsewhere repeats what he has said of the junction of the Inachus and Acheloüs. (*Strab.*, 327.) But in another passage he quotes a writer whose report of the Inachus differed materially, since he represented it as traversing the district of Amphilochia, and falling into the gulf. This was the statement

made by Ephorus (*ap. Strab.*, 396), and it has led some modern geographers and critics, in order to reconcile these two contradictory accounts, to suppose that there was a stream which, branching off from the Achelous, fell into the Ambracian Gulf near Argos. This is more particularly the hypothesis of D'Anville; but modern travellers assure us that there is no such river near the ruins of Argos (*Holland's Travels*, vol. 2, p. 225); and, in fact, it is impossible that any stream should there separate from the Acheloüs, on account of the Amphilochian Mountains, which divide the valley of that river from the Gulf of *Arta*. Mannert considers the small river *Krikeli* to be the representative of the Inachus (*Geogr.*, vol. 8, p. 65), but this is a mere torrent, which descends from the mountains above the gulf, and can have no connexion with Mount Lacmus or the Achelous. All ancient authorities agree in deriving the Inachus from the chain of Pindus. (*Cramer's Anc. Greece*, vol. 2, p. 40, *seqq.*)

Inarĭme, an island off the coast of Campania, otherwise called Ænaria and Pithecusa. Under an extinguished volcano, in the middle of this island, Jupiter was fabled to have confined the giant Typhœus. (Consult remarks under the articles Ænaria and Arima.) Heyne thinks that some one of the early Latin poets, in translating the Iliad into the Roman tongue, misunderstood Homer's *εἰν Ἀρίμοις*, and rendered it by *Inarime* or *Inarima*; and that the fable of Typhœus, travelling westward, was assigned to Ænaria or Pithecusa as a volcanic situation. (*Heyne, Excurs. ad Virg., Æn.*, 9, 715.)

Inărus, a son of Psammeticus (*Thucyd.*, 1, 104), king of that part of Libya which borders upon Egypt. Sallying forth from Marea, he drew over the greater part of Egypt to revolt from Artaxerxes, the Persian emperor, and, becoming himself their ruler, called in the Athenians to his assistance, who happened to be engaged in an expedition against Cyprus, with two hundred ships of their own and their allies. The enterprise at first was eminently successful, and the whole of Egypt fell under the power of the invaders and their ally. Eventually, however, the Persian arms triumphed, and Inarus, being taken by treachery, was crucified. (*Thucyd.*, 1, 109; 1, 110.) Herodotus and Ctesias say he was crucified, *ἐπὶ τροὶ σταυροῖς*, which might more properly be termed impalement. Bloomfield (*ad Thucyd., l. c.*) thinks that he was of the ancient royal family of Egypt, and descended from the Psammeticus who died B.C. 617. It is not improbable, he adds, that, on Apries being put to death by his chief minister Amasis, his son, or some near relation, established himself among the Libyans bordering on Egypt, from whom descended this Psammeticus.

India, an extensive country of Asia, divided by Ptolemy and the ancient geographers into India intra Gangem and India extra Gangem, or India on this side, and India beyond, the Ganges. The first division answers to the modern *Hindustan*; the latter to the *Birman Empire*, and the dominions of *Pegu*, *Siam*, *Laos*, *Cambodia*, *Cochin China*, *Tonquin*, and *Malacca*.—Commerce between India and the western nations of Asia appears to have been carried on from the earliest historical times. The spicery, which the company of Ishmaelites mentioned in Genesis (37, 25) were carrying into Egypt, must in all probability have been the produce of India; and in the 30th chapter of Exodus, where an enumeration is made of various spices and perfumes, cinnamon and cassia are expressly mentioned, which must have come from India, or the islands in the Indian Archipelago. It has been thought by many, that the Egyptians must have used Indian spices in embalming their dead; and Diodorus Siculus says (1, 91), that cinnamon was actually employed by this people for that purpose. The spice trade appears to have been carried on by means of the Arabs, who brought the produce of India from the modern Sinde, or the Malabar coast, to Hadramaut in the southwestern part of Arabia, or to Gerra on the Persian Gulf, from which place it was carried by means of caravans to Petra, where it was purchased by Phœnician merchants. A great quantity of Indian articles was also brought from the Persian Gulf up the Euphrates as far as Circesium or Thapsacus, and thence carried across the Syrian desert into Phœnicia. Europe was thus supplied with the produce of India by means of the Phœnicians; but we cannot assent to the opinion of Robertson (*Historical Disquisition on India*), that Phœnician ships sailed to India; for there is no reason for believing that the Phœnicians had any harbours at the head of the Red Sea, as Robertson supposes, but, on the contrary, the Idumæans remained independent till the time of David and Solomon; and in the 27th chapter of Ezekiel, which contains a list of the nations that traded with Tyre, we can discover none of an Indian origin; but the names of the Arabian tribes are specified which supplied the Phœnicians with the products of India (v. 19, 23). The conquest of Idumæa by David gave the Jews possession of the harbour of Ezion-geber on the Red Sea, from which ships sailed to Ophir, bringing "gold and silver, ivory, apes, and peacocks." (1 *Kings*, 2, 28.—*Ib.*, 10, 11, 22.) Considerable variety of opinion prevails respecting Ophir; but it is most probable that it was an emporium of the African and Indian trade in Arabia. The Arabian merchants procured the gold from Africa, and the ivory, apes, and peacocks from India. The Hebrew words in this passage appear to be derived from the Sanscrit. In the troubles which followed the death of Solomon, the trade with Ophir was probably neglected; and till the foundation of Alexandrea the trade with India was carried on by the Arabians in the way already mentioned. The produce of India was also imported into Greece by the Phœnicians in very early times. Many of the Greek names of the Indian articles are evidently derived from the Sanscrit. Thus, the Greek word for pepper (*πέπερι, pepperi*) comes from the Sanscrit *pippali*: the Greek word for emerald is *σμάραγδος* or *μάραγδος* (*smaragdos, maragdos*), from the Sanscrit *marakatà*: the *βυσσίνη σινδών* (*byssinè sindòn*), "fine linen" or "muslin," mentioned by Herodotus (2, 86; 7, 181), seems to be derived from *Sindhu*, the Sanscrit name of the river Indus: the produce of the cotton-plant, called in Greek *κάρπασος* (*karpasos*), comes from the Sanscrit *karpâsa*, a word which we also find in the Hebrew (*karpas.—Esther*, 1, 6), and it was probably introduced into Greece, together with the commodity, by the Phœnician traders. That this was the case with the word cinnamon, Herodotus (3, 111) informs us. The term cinnamon (in Greek *κιννάμωμον* or *κίνναμον*, *cinnamomum*, *cinnamon*; in Hebrew *kinnamon*) is not found in Sanscrit; the Sanscrit term for this article is *gudha tvach*, "sweet bark." The word cinnamon appears to be derived from the Cingalese *kahyn nama*, "sweet wood," of which the Sanscrit is probably a translation. We are not, however, surprised at missing the Sanscrit word for this article, since the languages in Southern India have no affinity with the Sanscrit. Tin also appears to have been from early times an article of exportation from India. The Greek term for tin, *κασσίτερος* (*kassiteros*), which occurs even in Homer, is evidently the same as the Sanscrit *kastira*. It is usually considered that the Greeks obtained their tin, by means of the Phœnicians, from the *Scilly Islands* or *Cornwall*; but there is no direct proof of this; and it appears probable, from the Sanscrit derivation of the word, that the Greeks originally obtained their tin from India.—The western nations of Asia appear to have had no connexion with India, except in the way of commerce, till the time of Darius Hystaspis, 521 B.C. The tales which Diodo-

rus relates respecting the invasion of India by Semiramis and Semiramis, cannot be estimated as historical facts. The same remark may perhaps apply to the alliance which, according to Xenophon, in his Cyropædia (6, 2, 1), Cyrus made with a king of India. But, in the reign of Darius Hystaspis, Herodotus informs us (4, 44), that Scylax of Caryanda was sent by the Persians to explore the course of the Indus; that he set out for the city Caspatyrus, and the Pactyican country (*Pakali?*) in the northern part of India; that he sailed down the Indus until he arrived at its mouth, and thence across the Indian Sea to the Arabian Gulf, and that this voyage occupied 30 months. Darius also, it is said, subdued the Indians and formed them into a satrapy, the tribute of which amounted to 360 talents of gold. (*Herod.*, 3, 94.) The extent of the Persian empire in India cannot be ascertained with any degree of certainty. The Persians appear to have included under the name of Indians many tribes dwelling to the west of the Indus; it seems doubtful whether they ever had any dominion east of the Indus; and it is nearly certain that their authority did not extend beyond the *Penjab*.—The knowledge which the Greeks possessed respecting India, previous to the time of Alexander, was derived from the Persians. We do not find the name of Indian or Hindu in ancient Sanscrit works; but the country east of the Indus has been known under this name by the western nations of Asia from the earliest times. In the Zend and Pehlvi languages it is called *Heando*, and in the Hebrew *Hoddu* (*Esther*, 1, 1), which is evidently the same as the Hend of the Persian and Arabic geographers. The first mention of the Indians in a Greek author is in the "Supplices" of Æschylus (v. 287); but no Greek writer gives us any information concerning them till the time of Herodotus. We may collect from the account of this historian a description of three distinct tribes of Indians: one dwelling in the north, near the city Caspatyrus, and the Pactyican country, resembling the Bactrians in their customs and mode of life. The second tribe or tribes evidently did not live under Brahminical laws; some of them dwelt in the marshes formed by the Indus, and subsisted by fishing; others, called Padæi, with whom we may probably class the Calantiæ or Calatiæ, were wild and barbarous tribes, such as exist at present in the mountains of the *Deccan*. The third class, who are described as subsisting on the spontaneous produce of the earth, and never killing any living thing, are more likely to have been genuine Hindus. (*Herod.*, 3, 98, *seqq.*) Herodotus had heard of some of the natural productions of Hindustan, such as the cotton-plant and the bamboo; but his knowledge was very limited.—Ctesias, who lived at the court of Artaxerxes Mnemon for many years, has given us a fuller account than Herodotus of the manners and customs of the Indians, and of the natural productions of the country. He had heard of the war-elephants, and describes the parrot, the monkey, cochineal, &c.—The expedition of Alexander into India, B.C. 326, first gave the Greeks a correct idea of the western parts of this country. Alexander did not advance farther east than the Hyphasis; but he followed the course of the Indus to the ocean, and afterward sent Nearchus to explore the coast of the Indian Ocean as far as the Persian Gulf. The Penjab was inhabited, at the time of Alexander's invasion, by many independent nations, who were as distinguished for their courage as their descendants the Rajpoots. Though the Macedonians did not penetrate farther east than the Hyphasis, report reached them of the Prasii, a powerful people on the banks of the Ganges, whose king was prepared to resist Alexander with an immense army. After the death of Alexander, Seleucus made war against Sandrocottus, king of the Prasii, and was the first Greek who advanced as far as the Ganges. This Sandrocottus, called Sandrocoptus by Athenæus (*Epit.*, 1, 32), is probably the same as the Chandragupta of the Hindus. (Consult *Sir W. Jones*, in *Asiatic Researches*, vol. 4, p. 11.—*Wilson's Theatre of the Hindus*, vol. 2, p. 127, *seqq.*, *2d ed.*—*Schlegel*, *Indische Bibliothek*, vol. 1, p. 346.) Sandrocottus is represented as king of the Gangaridæ and Prasii, who are probably one and the same people, Gangaridæ being the name given to them by the Greeks, and signifying merely the people in the neighbourhood of the Ganges, and Prasii being the Hindu name, the same as the Prachi (i. e., "eastern country") of the Sanscrit writers. Seleucus remained only a short time in the country of the Prasii, but his expedition was the means of giving the Greeks a more correct knowledge of the eastern part of India than they had hitherto possessed; since Megasthenes, and afterward Daimachus, resided for many years as ambassadors of the Syrian monarchs at Palibothra (in Sanscrit, Pataliputra), the capital of the Prasii. From the work which Megasthenes wrote on India, later writers, even in the time of the Roman emperors, such as Strabo and Arrian, appear to have derived their principal knowledge of the country. The Seleucidæ probably lost all influence at Palibothra after the death of Seleucus Nicator, B.C. 281; though we have a brief notice in Polybius (11, 34) of an expedition which Antiochus the Great made into India, and of a treaty which he concluded with a king Sophagasenus (in Sanscrit, probably, Subhagasêna, i. e., "the leader of a fortunate army"), whereby the Indian king was bound to supply him with a certain number of war elephants. The Greek kingdom of Bactria, which was founded by Theodotus or Diodotus, a lieutenant of the Syrian monarchs, and which lasted about 120 years, appears to have comprised a considerable portion of northern India.—After the foundation of Alexandrea, the Indian trade was almost entirely carried on by the merchants of that city; few ships, however, appear to have sailed from Alexandrea till the discovery of the monsoons by Hippalus; and the Arabians supplied Alexandrea, as they had previously done the Phœnicians, with the produce of India. The monsoons must have become known to European navigators about the middle of the first century of our era, since they are not mentioned by Strabo, but were well known in the time of Pliny. Pliny has given us (6, 23) an interesting account of the trade between India and Alexandrea, as it existed in his own time. We learn from him that the ships of the Alexandrean merchants set sail from Berenice, a port of the Red Sea, and arrived, in about 30 days, at Ocelis or Carre, in Arabia. Thence they sailed by the wind Hippalus (the southwest monsoon), in 40 days, to Muziris (Mangalore), the first emporium in India, which was not much frequented, on account of the pirates in the neighbourhood. The port at which the ships usually stayed was that of Barace (at the mouth, probably, of the Nelisuram river). After remaining in India till the beginning of December or January, they sailed back to the Red Sea, met with the wind Africus or Auster (south or southwest wind), and thus arrived at Berenice in less than a twelvemonth from the time they set out. The same author informs us, that the Indian articles were carried from Berenice to Coptos, a distance of 258 Roman miles, on camels; and that the different halting-places were determined by the wells. From Coptos, which was united to the Nile by a canal, the goods were conveyed down the river to Alexandrea.—We have another account of the Indian trade, written by Arrian, who lived, in all probability, in the first century of the Christian era, and certainly not later than the second. Arrian had been in India himself, and describes in a small Greek treatise, entitled "the Periplus of the Erythræan Sea," the coast from the Red Sea to the western parts of India; and also gives a list of the most important exports and

imports. According to this account, the two principal ports in India were Barygaza on the northwestern, and Barace or Nelcynda on the southwestern coast. To Barygaza (the modern *Baroach*, on the river *Nerbudda*) goods were brought from Ozene (*Oujein*), Plithana (*Pultanch*), and Tagara (*Deoghur*). But Barace or Nelcynda seems, from the account of Pliny and Arrian, to have been the principal emporium of the Indian trade. The Roman ships appear to have seldom sailed beyond this point; and the produce of countries farther east was brought to Barace by the native merchants. The knowledge which the Romans possessed of India beyond Cape *Comorin* was exceedingly vague and defective. Strabo describes the Ganges as flowing into the sea by one mouth; and though Pliny gives a long list of Indian nations, which had not been previously mentioned by any Greek or Roman writers, we have no satisfactory account of any part of India, except the description of the western coast by Arrian. Ptolemy, who lived about 100 years later than Pliny, appears to have derived his information from the Alexandrean merchants, who only sailed to the Malabar coast, and could not, therefore, have any accurate knowledge of the eastern parts of India, and still less of the countries beyond the Ganges; still, however, he is the earliest writer who attempts to describe the countries to the east of this stream. There is great difficulty in determining the position of any of the places enumerated by him, in consequence of the great error he made in the form of the peninsula, which he has made to stretch in its length from west to east instead of from north to south; a mistake the more extraordinary, since all preceding writers on India with whom we are acquainted had given the general shape of the peninsula with tolerable accuracy.—The Romans never extended their conquests as far as India, nor visited the country except for the purposes of commerce. But the increase of the trade between Alexandrea and India seems to have produced in the Indian princes a desire to obtain some farther information concerning the western nations. We read of embassies to Augustus Cæsar, sent by Pandion and Porus, and also of an embassy from the isle of Ceylon to the Emperor Claudius. Bohlen, in his work on the Indians (vol. 1, p. 70), doubts whether these embassies were sent; but as they are both mentioned by contemporary writers, the former by Strabo and the latter by Pliny, we can hardly question the truth of their statements. We may form some idea of the magnitude of the Indian trade under the emperors by the account of Pliny (6, 23), who informs us, that the Roman world was drained every year of at least 50 millions of sesterces (upward of 1,900,000 dollars) for the purchase of Indian commodities. The profit upon this trade must have been immense, if we are to believe the statements of Pliny, that Indian articles were sold at Rome at 100 per cent. above their cost price. The articles imported by the Alexandrean merchants were chiefly precious stones, spices, perfumes, and silk. It has usually been considered, that the last article was imported into India from China; but there are strong reasons for believing that the silkworm has been reared in India from very early times. Mr. Colebrooke, in his "Essay on Hindu Classes" (*Miscellaneous Essays*, vol. 2, p. 185), informs us, that the class of silk-twisters and feeders of silkworms is mentioned in an ancient Sanscrit work; in addition to which, it may be remarked, that silk is known throughout the Archipelago by its Sanscrit name *sûtra*. (*Marsden's Malay Dictionary, s. v. sûtra.*) Those who wish for farther information on the articles of commerce, both imported and exported by the Alexandrean merchants, may consult with advantage the Appendix to Dr. Vincent's "Periplus of the Erythrean Sea," in which he has given an alphabetical list, accompanied with many explanations, of the exports and imports of the Indian trade, which are enumerated in the Digest, and in Arrian's "Periplus of the Erythrean Sea."—We have no farther account of the trade between Alexandrea and India till the time of the Emperor Justinian, during whose reign an Alexandrean merchant of the name of Cosmas, who had made several voyages to India, but who afterward turned monk, published a work, still extant, entitled "Christian Topography," in which he gives us several particulars respecting the Indian trade. But his knowledge of India is not more extensive than that of Arrian, for the Alexandrean merchants continued to visit merely the Malabar coast, to which the produce of the country farther east was brought by native merchants, as in the time of Arrian. Alexandrea continued to supply the nations of Europe with Indian articles till the discovery of the passage round the Cape of Good Hope by Vasco de Gama in 1498. But the western nations of Asia were principally supplied by the merchants of Basora, which was founded by the Calif Omar near the mouth of the Euphrates, and which soon became one of the most flourishing commercial cities of the East. In addition to which it must be recollected, that a land-trade, conducted by means of caravans, which passed through the central countries of Asia, existed from very early times between India and the western nations of Asia. (*Encycl. Useful Knowl.*, vol. 12, p. 222, *seqq.*)

History of India from the earliest times to the Mohammedan Conquest.

The materials for the history of this period are very few and unsatisfactory. The only ancient history written in the Sanscrit language which the researches of modern scholars have been able to obtain, is a chronicle of the kings of Cashmere, entitled "Raja Taringini," of which an abstract was given by Abulfazl in the "Ayin-i-Akbery." The original Sanscrit was obtained for the first time by English scholars in the present century, and was published at Calcutta in the year 1835. An interesting account of the work is given by Professor Wilson, in the 15th volume of the "Asiatic Researches." But, though this volume throws considerable light upon the early history of Cashmere, it gives us little information respecting the early history of Hindustan. The existence of this chronicle, however, is sufficient to disprove the assertion which some persons have made, that the Hindus possessed no native history prior to the Mohammedan conquest; and it may be hoped that similar works may be obtained by the researches of modern scholars. We may also expect to obtain farther information by a more diligent examination of the various inscriptions which exist on public buildings in all parts of Hindustan, though the majority of such inscriptions relate to a period subsequent to the Mohammedan conquest. The Brahmins profess to give a history of the ancient kingdoms of Hindustan, with the names of the monarchs who successively reigned over them, and the principal events of their reigns. But their accounts are derived from the legendary tales of the Puranas, a class of compositions very similar to the Greek Theogonies; and although these, and especially the two great epic poems, the "Ramayana" and "Mahabharata," are exceedingly valuable for the information they give us respecting the religion, civilization, and customs of the ancient Hindus, they cannot be regarded as authorities for historical events.—The invariable tradition of the Hindus points to the northern parts of Hindustan as the original abode of their race, and of the Brahminical faith and laws. It appears probable, both from the tradition of the Hindus and from the similarity of the Sanscrit to the Zend, Greek, and Latin languages, that the nation from which the genuine Hindus are descended must at some period have inhabited the plains of Central Asia, from

which they emigrated into the northern part of Hindustan. Heeren and other writers have supposed, that the Brahmins, and perhaps the Kshatriyas and Vaisyas, were a race of northern conquerors, who subdued the Sudras, the original inhabitants of the country. But, whatever opinion may be entertained respecting the origin of this people, it is evident that the Hindus themselves never regarded the southern part of the peninsula as forming part of *Aryavarta*, or "the holy land," the name of the country inhabited by genuine Hindus. Aryavarta was bounded on the north by the Himalaya, and on the south by the Vindhya Mountains (*Manu*, 6, 21–24); the boundaries on the east and west cannot be so easily ascertained. In this country, and especially in the eastern part, there existed great and powerful empires, at least a thousand years before the Christian era (the probable date of the Ramayana and Mahabharata), which had made great progress in knowledge, civilization, and the fine arts, and of which the ancient literature of the Sanscrit languages is an imperishable memorial. According to Hindu tradition, two empires only existed in the most ancient times, of which the capitals were Ayodhya or *Oude*, and Pratishthana or *Vitora*. The kings of these cities, who are respectively denominated children of the Sun and of the Moon, are supposed to have been the lineal descendants of Satyavrata, the seventh Manu, during whose life all living creatures, with the exception of himself and his family, were destroyed by a general deluge. Another kingdom was afterward established at Magadha or *Bahar*, by Jarasandha, appointed governor of the province by a sovereign of the Lunar race. A list of these kings is given by Sir William Jones, in his "Essay on the Chronology of the Hindus." (*Asiat. Research.*, vol. 2, p. 111, *seq.*, 8vo ed.)—The kings of Ayodhya appear to have conquered the Deccan, and to have introduced the Brahminical faith and laws into the southern part of the peninsula. Such, at least, appears to be the meaning of the Ramayana, according to which, Rama, an incarnation of Vishnu, and the son of the king of Ayodhya, penetrates to the extremity of the peninsula, and conquers the giants of Lanka (*Ceylon*). This is in accordance with all the traditions of the peninsula, which recognise a period when the inhabitants were not Hindus. We have no means of ascertaining whether these conquests by the monarchs of Ayodhya were permanent; but we know that, in the time of Arrian and Pliny, the Brahminical faith prevailed in the southern part of the peninsula, since all the principal places mentioned by these writers have Sanscrit names. We learn from tradition, and from historical records extant in the Tamul language (Wilson's *Descriptive Catalogue of the Oriental MSS. collected by the late Lieutenant-col. Mackenzie.*—Taylor's *Oriental Historical MSS. in the Tamul language*, 2 vols. 4to, *Madras*, 1835), that three kingdoms acquired, in early times, great political importance in the southern part of the Deccan. These were named Pandya, Chola, and Chera, and are all said to have been founded by natives of Ayodhya, who colonized the Deccan with Hindus from the north. Pandya was the most powerful of these kingdoms: it was bounded on the north by the river *Velar*, on the west by the *Ghauts*, though in early times it extended as far as the Malabar coast, and on the south and east by the sea. Its principal town was *Madura*. The antiquity of this kingdom is confirmed by Pliny, Arrian, and Ptolemy, who all mention Pandion as a king who reigned in the south of the peninsula. The Brahminical colonists appear to have settled principally in the southern parts of the Deccan: the native traditions represent the northern parts as inhabited by savage races till a much later period. This is in accordance with the accounts of the Greek writers. The names of the places on the upper part of the eastern and western coasts are not Sanscrit. The modern *Concan* is described by both Arrian and Pliny as the pirate coast; and the coast of the modern *Orissa* is said by Arrian to have been inhabited by a savage race called Kirrhadæ, who appear to be identical with the Kiratas of the Sanscrit writers, and who are represented to have been a race of savage foresters.—The accounts of the Greeks who accompanied Alexander, and more particularly that of Megasthenes, give us, as we have already shown, some information respecting the northern part of Hindustan in the third and fourth centuries before the Christian era. But hardly anything is known of the history of Hindustan from this period to the time of the Mohammedan conquest. There are only a very few historical events of which we can speak with any degree of certainty. After the overthrow of the Greek kingdom of Bactria by the Tartars, B.C. 126, the Tartars (called by the Greeks Scythians, and by the Hindus Sakas) overran the greater part of the northwestern provinces of Hindustan, which remained in their possession till the reign of Vicramaditya I., B.C. 56, who, after adding numerous provinces to his empire, drove the Tartars beyond the Indus. This sovereign, whose date is pretty well ascertained, since the years of the Samvat era are counted from his reign, resided at Ayodhya and Canej, and had dominion over almost the whole of northern Hindustan, from Cashmere to the Ganges. He gave great encouragement to learning and the fine arts, and his name is still cherished by the Hindus as one of their greatest and wisest princes. He fell in a battle against Salivahana, raja of the Deccan. We also read of two other sovereigns of the same name: Vicramaditya II., A.D. 191, and Vicramaditya III., A.D. 441. The most interesting event in this period of Hindu history is the persecution of the Buddhists, and their final expulsion from Hindustan. It is difficult to conceive the reasons that induced the Hindu sovereigns, after so long a period of toleration, to aid the Brahmins in this persecution; more especially as the Jains, a sect strikingly resembling the Buddhists, were tolerated in all parts of Hindustan.—Christianity is said to have been introduced into Hindustan in the first century; according to some accounts, by the apostle Thomas; and, according to others, by the apostle Bartholomew. But there is very little dependance to be placed upon these statements. The first Christians who were settled in any number in Hindustan appear to have been Nestorians, who settled on the Malabar coast for the purposes of commerce. Nestorius lived in the middle of the fifth century; and in the sixth century we learn from Cosmas that Christian churches were established in the most important cities on the Malabar coast, and that the priests were ordained by the Archbishop of Seleucia, and were subject to his jurisdiction. When Vasco de Gama arrived at Cochin, on the Malabar coast, he was surprised to find a great number of Christians, who inhabited the interior of Travancore and Malabar, and who had more than a hundred churches. But these Christians appear to have been the descendants of these Nestorians who emigrated to Hindustan in the fifth and sixth centuries, since there is no reason for believing that any Hindus were converted by their means to the Christian religion. (*Encycl. Us. Knowl.*, vol. 12, p. 224, *seqq.*)

INDUS, a celebrated river of India, falling, after a course of 1300 miles, into the Indian Ocean. The sources of this river have not yet been fully explored. Its commencement is fixed, by the most probable conjecture, in the northern declivity of the *Calas* branch of the *Himalaya* Mountains, about lat. 31° 20′ N., and long. 80° 30′ E., within a few miles of the source of the *Setledge*, and in a territory under the dominion of China. Its name in Sanscrit is *Sindh* or *Hindh*, an appellation which it receives from its blue colour. Under the name Sindus it was known even to the Re-

mans, besides its more common appellation of Indus. In lat. 28° 28′, the Indus is joined by five rivers, the ancient names of which, as given by the Greek writers, are, the Hydaspes, Acesines, Hydraotes, Hyphasis, and Xeradrus. These five rivers obtained for the province which they watered the Greek name of Pentapotamia, analogous to which is the modern appellation of *Pendjab*, given to the same region, and signifying in Persian "the country of the five rivers." (Consult *Lassen, Comment. de Pentapot. Indica*, 4to, *Bonnæ*, 1827.—*Beck, Allgemeines Repertorium*, vol. 1, pt. 2, p. 112.) The Xeradrus, now the *Setledge*, is the longest of the five rivers just mentioned, and the longest stream also within the *Himalaya* range, between the Indus and the *Burrampooter*. The union of all the five rivers into one, before they reach the Indus, was a point in geography maintained by Ptolemy; but, owing to the obscurity of modern accounts, promoted by the splittings of the Indus, and the frequent approximation of streams running in parallel courses, we had been taught to regard this as a specimen of that author's deficiency of information, till very recent and more minute inquiries have re-established that questioned point, and, along with it, the merited credit of the ancient geographer. The five rivers form one great stream, called by the natives in this quarter the *Cherraub*; but in the other countries of India it is known by the name of *Punjund*. The united stream then flows on between 40 and 50 miles, until it joins the Indus at *Mittun Cote*. The mouths of the Indus Ptolemy makes seven in number; Mannert gives them as follows, commencing on the west: Sagapa, now the river *Pitty*; Sinthos, now the *Darrawey*; Aureum Ostium, now the *Ritchel*; Chariphus, now the *Fetty*; Separa, Sabala, and Lonibare, of which last three he professes to know nothing with certainty. According, however, to other and more recent authorities, the Indus enters the sea in one volume, the lateral streams being absorbed by the sand without reaching the ocean. It gives off an easterly branch called the *Fullalee*, but this returns its waters to the Indus at a lower point, forming in its circuit the island on which *Hyderabad* stands. (*Malte-Brun, Geogr.*, vol. 3, p. 13, *Am. ed.*)

Ino, daughter of Cadmus and Harmonia. (*Vid.* Athamas.)

Inōpus, a river of Delos, watering the plain in which the town of Delos stood. (*Strab.*, 485.—*Callim., H. in Del.*, 206.)

Inōus, a patronymic given to the god Palæmon, as son of Ino. (*Virg., Æn.*, 5, 823.)

Insubres (in Greek Ἰσομβροι), the most numerous as well as the most powerful tribe of the Cisalpine Gauls, according to Polybius (2, 17). It would appear indeed from Ptolemy (p. 64) that their dominion extended at one time over the Libicii, another powerful Gallic tribe in their vicinity; but their territory, properly speaking, seems to have been defined by the rivers Ticinus and Addua. The Insubres took a very active part in the Gallic wars against the Romans, and zealously co-operated with Hannibal in his invasion of Italy. (*Polyb.*, 2, 40.) They are stated by Livy (5, 34) to have founded their capital Mediolanum (now *Milan*) on their first arrival in Italy, and to have given it that name from a place so called in the territory of the Ædui in Gaul. (*Plin.*, 3, 17.—*Ptol.*, p. 63.—Consult remarks under the article Gallia, page 531, col. 1.)

Insŭla Sacra, an island formed at the mouth of the Tiber, by the separation of the two branches of that river. (*Procopius, Rer. Got.*, 1.—*Rutil. Itin.*, 1, 169.)

Interamlium or Albium Intemelium, the capital of the Intemelii. (*Vid.* Albium II.)

Interamna, I. a city of Umbria, so called from its being situated between two branches (*inter amnes*) of the river Nar. (*Varro, L. L.*, 4, 5.) Hence also the inhabitants of the place were known as the Interamnates Nartes, to distinguish them from those of Interamna on the Liris. (*Plin.*, 3, 14.) If an ancient inscription cited by Cluverius (*Ital. Ant.*, vol. 1, p. 635) be genuine, Interamna, now represented by the well-known town of *Terni*, was founded in the reign of Numa, or about 80 years after Rome. It is noted afterward as one of the most distinguished cities of municipal rank in Italy. This circumstance, however, did not save it from the calamities of civil war during the disastrous struggle between Sylla and Marius. (*Florus*, 3, 21.) The plains around Interamna, which were watered by the Nar, are represented as the most productive in Italy (*Tacit., Ann.*, 1, 69); and Pliny assures us (18, 28), that the meadows were cut four times in the year. Interamna is commonly supposed to have been the birthplace of the historian Tacitus, and also of the emperor of the same name. (*Cramer's Anc. Italy*, vol. 1, p. 276.)—II. A city of Picenum, in the territory of the Prætutii; hence called, for distinction' sake, Prætutiana. (*Ptol.*, p. 62.) It is now *Teramo*, situate between the small rivers *Viziola* and *Turdino*. (*Romanelli, Antica Topografia*, &c., pt. 3, p. 286, *seqq.*)—III. A city of New Latium, situate on the Liris, and between that river and the small stream now called *Sogne*, but the ancient name of which Strabo, who states the fact, has not mentioned. It was usually called Interamna ad Lirim, for distinction' sake from the other cities of the same name. According to Livy (9, 28) it was colonized A.U.C. 440, and defended itself successfully against the Samnites, who made an attack upon it soon after. (*Liv.*, 10, 36.) Interamna is mentioned again by the same historian (26, 9) when describing Hannibal's march from Capua to Rome. We find its name subsequently among those of the refractory colonies of that war. (*Liv.*, 27, 9.) Pliny informs us that the Interamnates were surnamed Lirinates and Succasini. (*Plin.*, 3, 5.) Cluverius imagined that *Ponte Corvo* occupied the site of Interamna; but its situation agrees more nearly with that of a place called Terame Castrume, in old records, and the name of which is evidently a corruption of Interamna. (*Cramer's Anc. It.*, vol. 2, p. 117.)

Inŭi Castrum. *Vid.* Castrum II.

Io, daughter of Iasus, or, as the dramatic writers said, of Inachus, was priestess of Juno at Argos, and, unhappily for her, was beloved by Jupiter. When this god found that his conduct had exposed him to the suspicions of Juno, he changed Io into a white cow, and declared with an oath to his spouse that he had been guilty of no infidelity. The goddess, affecting to believe him, asked the cow of him as a present; and, on obtaining her, set the "all-seeing Argus" to watch her. (*Vid.* Argus.) He accordingly bound her to an olive-tree in the grove of Mycenæ, and there kept guard over her. Jupiter, pitying her situation, directed Mercury to steal her away. The god of ingenious devices made the attempt; but, as a vulture always gave Argus warning of his projects, he found it impossible to succeed. Nothing then remaining but open force, Mercury killed Argus with a stone, and hence obtained the appellation of *Argus-slayer* (Ἀργειφόντης). The vengeance of Juno was, however, not yet satiated; and she sent a gad-fly to torment Io, who fled over the whole world from its pursuits. She swam through the Ionian Sea, which was fabled to have hence derived its name from her. She then roamed over the plains of Illyria, ascended Mount Hæmus, and crossed the Thracian strait, thence named the Bosporus (*vid.* Bosporus), she rambled on through Scythia and the country of the Cimmerians, and, after wandering over various regions of Europe and Asia, arrived at last on the banks of the Nile, where she assumed her original form, and bore to Jupiter a son named Epaphus. (*Vid.* Epaphus.)—The legend of Io would not appear to have attracted so much of the attention of the earlier poets

as might have been expected. Homer never alludes to it, unless his employment of the term Ἀργειφόντης (*Argeiphontes*) is to be regarded as intimating a knowledge of Io. It is also doubtful whether she was one of the heroines of the Eoeæ. Her story, however, was noticed in the Ægimius, where it was said that her father's name was Peirên, that her keeper Argus had four eyes, and that the island of Eubœa derived its name from her. (*Apollod.*, 2, 1, 3.—*Schol. ad Eurip., Phœn.*, 1132.—*Steph. Byz., s. v.* Ἀβαντίς.) Pherecydes said that Juno placed an eye in the back of Argus's neck, and deprived him of sleep, and then set him as a guard over Io. (*Ap. Schol. ad Eurip., l. c.*) Æschylus introduces Io into his "Prometheus Bound," and he also relates her story in his "Suppliants."—When the Greeks first settled in Egypt, and saw the statues of Isis with cow's horns, they, in their usual manner, inferred that she was their own Io, with whose name hers had a slight similarity. At Memphis they afterward beheld the worship of the holy bull Apis, and naturally supposing the bull-god to be the son of the cow-goddess, they formed from him a son for their Io, whose name was the occasion of a new legend relative to the mode by which she was restored to her pristine form. (*Müller, Proleg.*, p. 183, *seq.*—*Keightley's Mythology*, p. 406, *seqq.*)—The whole story of Io is an agricultural legend, and admits of an easy explanation. Io, whether considered as the offspring of Iasus (the favourite of Ceres) or of Peirên (the "experimenter" or "tryer"), is a type of early agriculture, progressing gradually by the aid of slow and painful experience. Jupiter represents the firmament, the genial source of light and life; Juno, on the other hand, is the type of the atmosphere, with its stormy and capricious changes. Early agriculture suffers from these changes, which impede more or less the fostering influence of the pure firmament that lies beyond, and hence man has to watch with incessant and sleepless care over the labours of primitive husbandry. This ever-watchful superintendence is typified by Argus with his countless eyes, save that in the legend he becomes an instrument of punishment in the hands of Juno. If we turn to the version of the fable as given in the Ægimius, the meaning of the whole story becomes still plainer, for here the four eyes of Argus are types of the four seasons, while the name Eubœa contains a direct reference to success in agriculture. Argus, continues the legend, was slain by Mercury, and Io was then left free to wander over the whole earth. Now, as Mercury was the god of language and the inventor of letters, what is this but saying, that when rules and precepts of agriculture were introduced, first orally and then in writing, mankind were released from that ever-watching care which early husbandry had required from them, and agriculture, now reduced to a regular system, went forth in freedom and spread itself among the nations?—Again, in Egypt Io finds at last a resting-place; here she assumes her original form, and here brings forth Epaphus as the offspring of Jove. What is this but saying that agriculture was carried to perfection in the fertile land of the Nile, and that here it was *touched* (ἐπί and ἁφάω) by the true generative influence from on high, and brought forth in the richest abundance?—Still farther, the eyes of Argus, we are told, were transferred by Juno to the plumage of her favourite bird; and the peacock, it is well known, gives sure indications, by its cry, of changes about to take place in the atmosphere, and is in this respect, therefore, intimately connected with the operations of husbandry. We see, too, from this, why, since Juno is the type of the atmosphere, the peacock was considered as sacred to the goddess. (*Vid.* Juno.)—From what has been said, it would seem that the name Io is to be deduced from ΙΩ (*εἶμι*), "to go," as indicative of vegetation going forth from the bosom of the earth.

Iobates, a king of Lycia, father of Sthenobœa, the wife of Prœtus, king of Argos. (*Vid.* Bellerophon.)

Jocasta, a daughter of Menœceus, who married Laius, king of Thebes, by whom she had Œdipus. She was afterward united to her son Œdipus without knowing who he was, and had by him Eteocles, Polynices, Ismene, and Antigone. She hung herself on discovering that Œdipus was her own offspring. (*Vid.* Laius, and Œdipus.)

Iolaus, a son of Iphiclus, king of Thessaly, who assisted Hercules in conquering the Hydra. (*Vid.* Hydra, and Hercules.)

Iolcos, a town of Thessaly, in the district of Magnesia, at the head of the Pelasgicus Sinus, and northeast of Demetrias. It was celebrated in the heroic age as the birthplace of Jason and his ancestors. Iolcos was situated at the foot of Mount Pelion, according to Pindar (*Nem.*, 4, 87), and near the small river Anaurus, in which Jason is said to have lost his sandal. (*Apoll. Rhod.*, 1, 48.) Strabo affirms that civil dissensions and tyrannical government hastened the downfall of this place, which was once a powerful city; but its ruin was finally completed by the foundation of Demetrias in its immediate vicinity. In his time the town no longer existed, but the neighbouring shore still retained the name of Iolcos. (*Strab.*, 436.—Compare *Liv.*, 43, 12.—*Scylax*, p. 25.—*Steph. Byz., s. v.* Ἰωλκός.—*Plin.*, 4, 9.) The poets make the ship Argo to have set sail from Iolcos; this, however, must either be understood as referring the fact to Aphetæ, or else by Iolcos they mean the adjacent coast. (*Cramer's Anc. Greece*, vol. 1, p. 428.)

Iole, a daughter of Eurytus, king of Œchalia. (*Vid.* Hercules, page 598, col. 2.)

Ion, I. the fabled son of Xuthus, and reputed progenitor of the Ionian race. (*Vid.* Iones.)—II. A tragic poet, a native of Chios, and surnamed Xuthus. He began to exhibit Ol. 82, 2, B.C. 451. The number of his dramas is variously estimated at from twelve to forty. Bentley has collected the names of eleven. (*Epist. ad Mill. Chron. I. Malal. subj.*) The same great critic has also shown that this Ion was a person of birth and fortune, distinct from Ion Ephesius, a mere begging rhapsodist. Besides tragedies, Ion composed dithyrambs, elegies, &c. His elegies are quoted by Athenæus (10, p. 436), as also his Ἐπιδημίαι, a work giving an account of all the visits paid by celebrated men to Chios. (*Athenæus*, 3, p. 93.) Ion also composed several works in prose, some of them on philosophical subjects. Though he did not exhibit till after Euripides had commenced his dramatic career, and though he was, like that poet, a friend of Socrates (*Diog. Laert.*, 2, 23), we should be inclined to infer, from his having written dithyrambs, that he belonged to an earlier age of the dramatic art, and that his plays were free from the corruptions which Euripides had introduced into Greek tragedy: it is, indeed, likely that a foreigner would copy rather from the old models than from modern innovations. Ion was so delighted with being decreed victor on one occasion, that he presented each citizen with a vase of Chian pottery. (*Athen.*, 1, p. 4.) We gather from a joke of Aristophanes, on a word taken from one of his dithyrambs, that Ion died before the exhibition of the *Pax*, B.C. 419. (*Pax*, v. 833.—*Theatre of the Greeks*, p. 92, 4th ed.)

Iones, one of the main original races of Greece. The origin of the Ionians is involved in great obscurity. The name occurs in the Iliad but once, and in the form "Iaones" (*Il.*, 13, 685); but not many years after the war of Troy, the Ionians appear as settled in Attica, and also in the northern part of the Peloponnesus, along the coast of the Corinthian Gulf. Herodotus (8, 44) says, that the Athenians were originally Pelasgi, but that after Ion, the son of Xuthus, became the leader of the forces of the Athenians, the people

received the name of Ionians. It appears probable that the Ionians, like the Æolians, were a conquering tribe from the mountains of Thessaly, and that at an unknown period they migrated southward, and settled in Attica and part of the Peloponnesus, probably mixing with the native Pelasgi. The genealogy of Ion, the reputed son of Xuthus, seems to be a legend under which is veiled the early history of the Ionian occupation of Attica. Euripides, in order to flatter the Athenians, makes Ion the son of Apollo. Whatever may be the historical origin of the Ionian name, Athenians and Ionians came to be considered as one and the same people. In the Peloponnesus the Ionians occupied the northern coast of the peninsula, which was then called Ionia, and also Ægialean Ionia, and the sea which separates the Peloponnesus from Southern Italy assumed the name of Ionian Sea, a circumstance which would seem to indicate the extent and prevalence of the Ionian name. This appellation of Ionian Sea was retained among the later Greeks and the Romans, and is perpetuated to the present day among the Italians. When the Dorians invaded the Peloponnesus, about 1100 years B.C., the Achæi, being driven thence, gathered towards the north, and took possession of Ionia, which thenceforth was known by the name of Achaia. The Ionians of the Peloponnesus, in consequence of this, migrated to Attica, whence, being straitened for space, and perhaps, also, harassed by the Dorians, they resolved to seek their fortune beyond the sea, under the guidance of Neleus and Androclus, the two younger sons of Codrus, the last king of Athens. This was the great Ionic migration, as it is called. The emigrants consisted of natives of Attica, as well as of Ionian fugitives from the Peloponnesus, and a motley band from other parts of Greece. (*Herod.*, 1, 146.) But this migration can, perhaps, hardly be considered as one single event: there seem to have been many and various migrations of Ionians, some of which were probably anterior to the Dorian conquest. (*Encycl. Us. Knowl.*, vol. 13, p. 13, *seq.*)—For the history of the Ionic colonies in Asia Minor, consult the article Ionia.—We have already remarked, that the origin of the name Ionian is altogether uncertain. It is generally thought to come from the Hebrew *Iavan* or (if pronounced with the quiescent ναυ) *Ion*; and in like manner the Hellenes are thought to be the same with *Elisa*, in the sacred writings, more especially their country Hellas. Hence Bochart makes Iavan, the son of Japhet, the ancestor of the Ions. The Persians, moreover, would seem to have called the Greeks by a similar appellation. Thus, in Aristophanes (*Acharn.*, v. 104), a Persian, who speaks broken Greek, is introduced, expressing himself as follows: *οὐ λῆψι χρῦσο χαννόπρωκτ' Ἰαονᾶ*, and the scholiast remarks, with reference to the last word, *Ἰαονᾶ ἀντὶ τοῦ Ἀθηναῖε . . . . . ὡς πάντας τοὺς Ἕλληνας οἱ βάρβαροι ἐκάλουν*. In the Coptic, also, the Greeks are styled, by a name quite analogous, OΘEININ, as at the end of the Rosetta inscription. (*Akerblad, sur l'inscrip. Egypt. de Rosetta.*—*Kruse, Hellas*, vol. 1, p. 2, *in notis.*) They, however, who favour such etymologies, should first determine whether the Hebrew is to be regarded as the primitive language or not; since, if the latter be the case, the names that are given in Hebrew scripture to the early rulers and leaders in the family of Noah, are mere translations from the primitive tongue, and certainly can form no sure basis for the erection even of the slightest superstructure of etymology.

Ionia, a district of Asia Minor, where Ionians from Attica settled, about 1050 B.C. This beautiful and fertile country extended from the river Hermus, along the shore of the Ægean Sea, to Miletus, and the temple of the Branchidæ, on the promontory of Posideum. Its southern limit, however, probably varied at different times, since some made Ionia reach to the Sinus Iassius. Strabo makes the circuit of Ionia 3430 stadia. (*Strab.*, 632.—Compare *Tzschucke, ad loc.*) The breadth is nowhere given. Nothing, indeed, could be more irregular in point of form; it consisting, as it would appear, of small districts around the different cities and towns, save only the great peninsula of Erythræ, &c., and the islands of Samos and Chios.—Ionia, or the Ionian league, originally consisted of twelve cities of considerable note, with many other towns of minor importance; besides a thirteenth city, Smyrna, afterward wrested from the Æolians. The names of the cities, beginning from the north, are Phocæa, Smyrna, Clazomenæ, Erythræ, Chios, Teos, Lebedus, Colophon, Ephesus, Priene, Samos, Myus, and Miletus. Others of less note were Temnus, Leuce, Metropolis, Myonnesus, and Latmus. The Ionian confederation appears to have been mainly united by a common religious worship, and by the celebration of a periodic festival; and it seems that the deputies of the several cities only met in times of great difficulty. The place of assembly was the Panionium, at the foot of Mount Mycale, where a temple, built on neutral ground, was dedicated to Neptune. In the old Ionia (afterward called Achaia) Neptune was also the national deity, and his temple continued at Helice till that city was submerged. That the settlers in Asia should retain their national worship is a circumstance perfectly in accordance with the history of colonization, and confirmatory, if confirmation were needed, of the European origin of the Ionians of Asia. We have no materials for a history of these cities of Ionia as a political community, and no reason for supposing that their political union came near the exact notion of a federation, as some have conjectured.—In almost every one of the Ionian cities there were two parties, aristocratic and democratic, and the Persian kings or their satraps generally favoured the former; and thus it happened that most of the Greek cities in Asia came to be ruled by tyrants, or individuals who possessed the sovereign power.—The Ionian cities remained independent of a foreign yoke, however, until the time of Crœsus, by whom they were finally subdued. From the Lydian they passed to the Persian sway, their conquerors, however, in both instances leaving them their own forms of government, and merely subjecting them to the payment of tribute. To the Persian succeeded the Macedonian dominion, and to this last the Roman yoke. Sylla reduced them beneath the Roman power, and treated them, together with other Asiatic cities, with great severity, on account of the murder of so many thousand Romans, whom they had inhumanly put to death in compliance with the orders of Mithradates. Ephesus was treated with the greatest rigour, Sylla having suffered his soldiers to live there at discretion, and obliged the inhabitants to pay every officer fifty drachmæ, and every soldier sixteen denarii a day. The whole sum which the revolted cities of Asia paid Sylla was 20,000 talents, near four millions sterling. This was a most fatal blow, from which they never recovered. Ionia, at a later period, was totally devastated by the Saracens, so that few vestiges of ancient civilization remain. Its inhabitants were considered effeminate and voluptuous, but, at the same time, highly amiable. Their dialect partook of their character. The arts and sciences flourished in this happy country, particularly those which contribute to embellish life. The Asiatic Greeks became the teachers and examples of the European Greeks. Homer the poet, and Parrhasius the painter, were Ionians. The Ionic column proves the delicacy of their taste. (*Encyclop. Americ.*, vol. 7, p. 53.) A notice of the principal sites on the coast is given by Leake (*Journal*, p. 260, *seqq.*—Compare *Rennell, Geography of Western Asia*, vol. 2, p. 1, *seqq.*).—II. An ancient name given to Hellas or Achaia, because it was for some time the residence of the Ionians. (Consult remarks under the article Ions.)

Ionian Main, a name given to that part of the Mediterranean which separates the Peloponnesus from Southern Italy. It was fabled to have received its appellation from the wanderings of Io in this quarter. (*Vid.* Io.) The more correct explanation, however, deduces the name from that of the great Ionic race. (*Vid.* Iones.) The statements of the ancient writers respecting the situation and extent of the Ionian Sea are very fluctuating and uncertain. Scylax (p. 11) makes it the same with the Adriatic; and he may be correct in so doing, since, according to Herodotus, the true and ancient name of the Adriatic was the Ionian Gulf (6, 127). Both the Adriatic and Ionian gulfs end, according to Scylax, at the straits near Hydruntum (p. 5). Of the Ionian Sea he says nothing; Herodotus, however, makes it extend as far south as the Peloponnesus. Thucydides keeps up the distinction just alluded to, calling the Adriatic by the name of the Ionian Gulf (being probably as ignorant as Herodotus of any other appellation for this arm of the sea), and styling the rest, as far as the western coast of Greece, the Ionian Sea (1, 24). In later times a change of appellation took place. The limits of the Adriatic were extended as far as the southern coast of Italy and the western shores of Greece, and the Ionian Gulf was considered to be now only a part of it. Eustathius asserts (*ad Dionys. Perieg.*, v. 92), that the more accurate writers of his day maintained this distinction. Hence the remark of Ptolemy is rendered intelligible, who makes the Adriatic Sea extend along the whole western coast of Greece down to the southernmost extremity of the Peloponnesus. (*Mannert, Geogr.*, vol. 9, p. 12.)

Iophon, the son of Sophocles, is described by Aristophanes (*Ran.*, 73, *seqq.*) as a man whose powers were, at the time of his father's death, not yet sufficiently proved to enable a critic to determine his literary rank. He appears, however, to have been a creditable dramatist, and gained the second prize in 428 B.C., when Euripides was first and Ion third. (*Arg. ad Eurip., Hippol.—Theatre of the Greeks*, p. 94, *seq.*, 4th ed.)

Joppa, an ancient city of Palestine, situate on the coast, to the northwest of Jerusalem, and to the south of Cæsarea. In the Old Testament it is called Japho (*Joshua*, 19, 46.—2 *Chron.*, 2, 16.—*Jonah*, 1, 3). It was the only harbour possessed by the Jews, and the wood for the temple, which was cut on Mount Lebanon, was brought in floats to Joppa, thence to be sent to Jerusalem. It subsequently became a Phœnician city, and fell under the power of the kings of Syria, until the Maccabees conquered it, and restored it to their nation. The Jews, not being a commercial people, made no use of Joppa as a place of trade; and hence it became a retreat for pirates. (*Strabo*, 759.) Under the Roman power the pirates were made to disappear. In the middle ages Joppa changed its name to *Jaffa* or *Yaffa*. (*Abulfed., Tab. Syr.*, p. 80.)—Joppa was made by the ancient mythologists the scene of the fable of Andromeda, and here Cepheus was said to have reigned. (*Strabo, l. c.*) Pliny (9, 5) even gravely informs us, that M. Scaurus brought away from this place to Rome the bones of the sea-monster to which the princess had been exposed, and which were of a remarkable size. They were probably the remains of a large whale. The Jews saw in them the bones of the whale that had swallowed Jonah; the Greeks, on the other hand, connected them with one of the legends of their fanciful mythology.—Joppa was the place of landing for the western pilgrims, and here the promised pardons commenced. It possesses still, in times of peace, a considerable commerce with the places in its vicinity, and is well inhabited, chiefly by Arabs. Mr. Wilson says the harbour is rocky and dangerous, and difficult of access; in which state it has been since the time of Josephus, who says that a more dangerous situation for vessels cannot be imagined. The same traveller estimates the present population at 5000. The place is distinguished for its fruits, and the watermelons that grow here are said to be superior to those of any other country. Mr. Buckingham says, "that Jaffa, as it is now seen, is seated on a promontory jutting out into the sea, and rising to the height of about 150 feet above its level." (*Mannert, Geogr.*, vol. 6, pt. 1, p. 256.)

Jordanes, a famous river of Palestine, which, according to Josephus, had its source in the lake of Phiala, about ten miles north of Cæsarea Philippi. This origin of the river was ascertained by Philip the tetrarch, who made the experiment of throwing some chaff or straw into the lake, which came out where the river emerges from the ground, after having run about 120 furlongs beneath the surface of the earth. Mannert deems this story fabulous, and makes the river rise in Mount Paneas. The Talmudists say that the Jordan rises out of the cave of Paneas. They assert, moreover, that Leshem is Paneas. Leshem was subdued by the Danites, and Jeroboam placed one of his golden calves in Dan, which is at the springs of Jordan. Josephus says that the springs of Jordan rise from under the temple of the golden calf. Possibly this temple might stand on a hill, so convenient and proper for such an edifice, that the temple of Augustus was afterward built upon it. Burckhardt, however, says that it rises about four miles northeast from Cæsarea Philippi, in the plain, near a hill called Tel-el-kadi. There are, he says, two springs near each other, one smaller than the other, whose waters unite immediately below. Both sources are on level ground, among rocks of what Burckhardt calls tufwacke. The larger source immediately forms a river 12 or 15 yards wide, which rushes rapidly over a stony bed into the lower plain. It is soon after joined by the river of Paneas, or Cæsarea Philippi, which was on the northeast of the city. Over the source of this river is a perpendicular rock, in which several niches have been cut to receive statues, the largest of which is above a spacious cavern, beneath which the river rises. This niche, the editor of Burckhardt conjectures, contained a statue of Pan, whence the name of Paneas given to the city, and of *Πανεῖον* to the cavern. Seetzen differs from Burckhardt in making the spring of the river Hasbeia, which rises half a league to the west of Hasbeia, and which, he says, forms the branch of the Jordan, to be the proper head of that river. A few miles below their junction, the united rivers, now a considerable stream, enter the small lake of *Houle*, the ancient Samochonitis or Merom, into which several other streams from the mountains discharge themselves; some of them, perhaps, having equal claims to the honour of forming the Jordan with those above mentioned. So that, in truth, the Lake of *Houle* may best be considered as the real source of the river. After quitting this small lake, the river runs a course of about 12 miles to the Lake Tabaria, the ancient Sea of Tiberias or Galilee, maintaining, as some travellers report, a distinct current in the centre, through its whole length, without mingling its waters with those of the lake. But when it is recollected that this is 15 miles in length, and in some parts nine in breadth, such a fact is scarcely credible. From this lake the river flows about 70 miles more, through the *Ghor*, or valley of Jordan, the ancient Aulon, until it is finally lost in the Dead Sea. Its whole course is about 100 miles in a straight line by the map; perhaps 150, computing by the windings of its channel. The Jordan, it appears, anciently overflowed (as it probably does sometimes now) in the first month, which answers to our March: as it was at this time that the armies enumerated in 1 Chron., 12, passed the Jordan to David at Ziklag, "when it had overflowed all its banks." This was, in fact, the time when the frequent rains and the melting of the snows

on the mountains at its source would be most likely to occasion such an inundation. Travellers have given different accounts of this celebrated stream. Maundrell assigns it a breadth of 20 yards; but represents it as deep, and so rapid that a man could not swim against the current. Volney calls it from 60 to 80 feet between the two principal lakes, and 10 or 12 feet deep; but makes it 60 paces at its embouchure; Chateaubriand, about the same point, 50 paces, and six or seven feet deep close to the shore. Dr. Shaw computed its breadth at 30 yards, and its depth at nine feet; and that it daily discharges 6,000,000 tons of water into the Dead Sea. Burckhardt, who crossed it higher up, calls it 80 paces broad, and three feet deep; but this was in the middle of summer. Mr. Buckingham, who visited it in the month of January, 1816, states it to be little more at the part where he crossed it, which was a short distance above the parallel of Jericho, than 25 yards in breadth, and so shallow as to be easily forded by the horses. At another point, higher up in its course, he describes it as 120 feet broad. From a mean of these and other accounts, its average width may be computed at 30 yards. It rolls so powerful a volume of water into the Dead Sea, that the strongest and most expert swimmer would be foiled in any attempt to swim across it at its point of entrance: he must inevitably be hurried down by the stream into the lake. The banks of the Jordan are in many places covered with bushes, reeds, tamariska, willows, oleanders, &c., which form an asylum for various wild animals, who here concealed themselves till the swelling of the river drove them from their coverts. To this Jeremiah alludes (49, 19). Previously to the destruction of the four cities of the plain, it is probable that the Jordan flowed to the Red Sea, through the valley of Ghor or Arabia.—The etymology of its name has been variously assigned. It is thought by some to come from the Hebrew *jarden*, a descent, from its rapid descent through that country. Another class of etymologists deduce its name from the Hebrew and Syriac, imposting the *caldron of judgment*. Others make it come from *Jor*, a spring, and *Dan*, a small town near its source; and a third class deduce it from *Jor* and *Dan*, two rivulets. It most probably derives its name from *Yar-Dan*, "the river of Dan," near which city it takes its rise. The Arabs call it *Arden* or *Hardan*, the Persians *Aerdun*, and the Arabian geographer Edrisi, *Zaccher*, or swelling. (*Mansford's Scripture Gazetteer*, p. 251.)

JORNANDES or (as he is called in the *Analecta* of Mabillon) JORDANES, a Goth by birth, secretary to one of the kings of the Alans, and, as some believe, afterward bishop of Ravenna. In the year 552 of our era he wrote a history of the Goths (*Rs Rebus Geticis*). This is merely an abridgment of the history of Cassiodorus, and is written without judgment and with great partiality. He composed also a work entitled *De regnorum et temporum successione*, or a Roman history from Romulus to Augustus. It is only a copy of the history of Florus, but with such alterations and additions, however, as to enable us sometimes to correct by means of it the text of the Roman historian. (*Schöll, Hist. Lit. Lat.*, vol. 3, p. 177.)

Ios, an island in the Ægean Sea, to the north of Thera. Here, according to some accounts, Homer was interred. (*Strab.*, 484.—*Plin.*, 4, 12.) It was also said, that the poet's mother was a native of this island. (*Steph. Byz.*, *s. v.* Ἴος.) The modern name is *Nio*, for which Bondelmonti assigns a totally false derivation, since it merely comes from a Romaic corruption. (*Bondelm., Ins. Archipel.*, p. 99, *ed. De Sinner.*)

JOSEPHUS, FLAVIUS, a celebrated Jew, son of Mathias, a priest, born in Jerusalem. The date of his birth is A.D. 37. He was a man of illustrious race, lineally descended from a priestly family, the first of the twenty-four courses, an eminent distinction. By his mother's side he traced his genealogy up to the Asmonean princes. He grew up with a high reputation for early intelligence and memory. At fourteen years old (he is his own biographer) he was so fond of letters, that the chief priests used to meet at his father's house to put to him difficult questions of the law. At sixteen he determined to acquaint himself with the three prevailing sects, those of the Pharisees, Sadducees, and Essenes For though he had led for some time a hardy, diligent, and studious life, he did not consider himself yet sufficiently acquainted with the character of each sect to decide which he should follow. Having heard that a certain Essene named Banus was leading in the desert the life of a hermit, making his raiment from the trees and his food from the fruits of the earth, practising cold ablutions at all seasons, and, in short, using every means of mortification to increase his sanctity, Josephus, ambitious of emulating the fame of such an example of holy seclusion, joined him in his cell. But three years of this ascetic life tamed his zealous ambition; he grew weary of the desert, abandoned his great example of painful devotion, and returned to the city at the age of nineteen. There he joined the sect of the Pharisees. In his twenty-sixth year he undertook a voyage to Rome, in order to make interest in favour of certain priests, who had been sent there to answer some unimportant charge by Felix. On his voyage he was shipwrecked and in great danger. His ship foundered in the Adriatic, six hundred of the crew and passengers were cast into the sea, eighty contrived to swim, and were taken up by a ship from Cyrene. They arrived at Puteoli, the usual landing-place, and Josephus, making acquaintance with one Aliturus, an actor, a Jew by birth, and from his profession in high credit with the Empress Poppæa, he obtained the release of the prisoners, as well as valuable presents from Poppæa, and returned home. During all this time he had studied diligently and made himself master of the Greek language, which few of his countrymen could write, still fewer speak with a correct pronunciation. On his return home he found the Jews on the point of revolting against the power of Rome. After vainly endeavouring to oppose this rash determination, he at last joined their cause, and held various commands in the Jewish army. At Jotapata, in Galilee, he signalized his military abilities in supporting a siege of forty-seven days against Vespasian and Titus, in a small town of Judea. During the siege and capture, 40,000 men fell on the side of the Jews; none were spared but women and children; and the number of captives amounted only to 1200, so faithfully had the Roman soldiery executed their orders of destruction. Josephus saved his life by flying into a cave, where forty of his countrymen had also taken refuge. He dissuaded them from committing suicide, and, when they had all drawn lots to kill one another, Josephus, with one other, remained the last, and surrendered themselves to Vespasian. He gained the conqueror's esteem by foretelling that he would become one day the master of the Roman empire. (*Joseph. Vit.*, § 75.—*Milman's History of the Jews*, vol. 2, p. 253, *seqq.*)—Vossius (*Hist. Gr.*, 2, 8) thinks that Josephus, who, like all the rest of his nation, expected at this period the coming of the Messiah, applied to Vespasian the prophecies which announced the advent of our Saviour. He remarks that Josephus might have been the more sincere in so doing, as Jerusalem was not besieged. His prophecy having been accomplished two years afterward, he obtained his freedom and took the prænomen of Flavius, to indicate that he regarded himself as the freedman of the emperor. Josephus was present during the whole siege of Jerusalem, endeavouring to persuade his countrymen to capitulate. Whether he seriously considered resistance impossible, or, as he

pretends, recognising the hand of God and the accomplishment of the prophecies in the ruin of his country, he esteemed it impious as well as vain; whether he was actuated by the baser motive of self-interest, or the more generous desire of being of service to his miserable countrymen, he was by no means held in the same estimation by the Roman army as by Titus. They thought a traitor to his country might be a traitor to them; and they were apt to lay all their losses to his charge, as if he kept up secret intelligence with the besieged. On the capture of the city, Titus offered him any boon he would request. He chose the sacred books, and the lives of his brother and fifty friends. He was afterward permitted to select 190 of his friends and relatives from the multitude who were shut up in the Temple to be sold for slaves. The estate of Josephus lying within the Roman encampment, Titus assigned him other lands in lieu of it. Vespasian also conferred on him a considerable property in land. Josephus lived afterward at Rome, in high favour with Vespasian, Titus, and Domitian. The latter punished certain Jews and a eunuch, the tutor of his son, who had falsely accused him; exempted his estate from tribute, and advanced him to high honour. He was a great favourite with the Empress Domitia. The time of his death is uncertain; he was certainly alive at the end of the first century, and probably at the beginning of the second. After his surrender he had married a captive in Cæsarea, but, in obedience, it may be presumed, to the law which prohibited such marriages to a man of priestly line, he discarded her, and married again in Alexandrea. By his Alexandrean wife Josephus had three sons; one only, Hyrcanus, lived to maturity. Dissatisfied with this wife's conduct, he divorced her also, and married a Cretan woman, from a Jewish family, of the first rank and opulence in the island, and of admirable virtue.—At Rome Josephus first wrote the *History of the Jewish War* (Ἰουδαϊκὴ ἱστορία περὶ ἁλώσεως), in the Syro-Chaldaic tongue, for the use of his own countrymen in the East, particularly those beyond the Euphrates. He afterward translated the work into Greek, for the benefit of the Western Jews and the Romans. Both King Agrippa and Titus bore testimony to its accuracy. The latter ordered it to be placed in the public library, and signed it with his own hands as an authentic memorial of the times. This work was translated into Latin in the fifth century by Rufinus of Aquileia, or rather by Cassiodorus. (*Muratori, Antiq. Ital.*, vol. 3, p. 920.) Many years afterward, about A.D. 93, Josephus published his great work on the *Antiquities of the Jews* (Ἰουδαϊκὴ Ἀρχαιολογία), in twenty books. It forms a history of the chosen people from the creation to the reign of the Emperor Nero. Josephus did not write this work for the use of his countrymen, nor even for the Hellenistic Jews: his object was to make his nation better known to the Greeks and Romans, and to remove the contempt in which it was accustomed to be held. The books of the Old Testament, and, where these failed, traditions and other historical monuments, were the sources whence he drew the materials for his work; but, in making use of these, he allowed himself an unpardonable license, in removing from his narrative all that the religion of the Jews regarded as most worthy of veneration, in order not to shock the prejudices of the nations to whom he wrote. He not only treats the books of the Old Testament as if they were mere human compositions, in explaining, enlarging, and commenting upon them, and thus destroying the native and noble simplicity and pathos which renders the perusal of the sacred volume so full of attraction; but he allows himself the liberty of often adding to the recital of an event circumstances which change its entire nature. In every part of the work in question, he represents his countrymen in a point of view calculated to conciliate the esteem of the masters of the world. Notwithstanding all this, however, the Antiquities of Josephus are extremely interesting, as affording us a faithful picture of Jewish manners in the time of the historian, and as filling up a void in ancient history of four centuries between the last books of the Old Testament and those of the New. With a view similar to that which dictated the work just mentioned, Josephus wrote an answer to Apion, a celebrated grammarian of Egypt (*vid.* Apion, No. II.), who had given currency to many of the ancient fictions of Egyptian tradition concerning the Jews. He likewise published his own life, in answer to the statements of his old antagonist, Justus of Tiberias, who had sent forth a history of the war, written in Greek with considerable elegance. At what time he died is uncertain; history loses sight of him in his fifty-sixth or fifty-seventh year. A work entitled *Εἰς Μακκαβαίους λόγος, ἢ περὶ αὐτοκράτορος λογισμοῦ*, has been erroneously ascribed to Josephus. In some editions of the Scriptures it appears under the appellation of the Fourth Book of Maccabees. A fragment also, on the *Cause of the Universe* (*περὶ τοῦ παντός*), preserved by John Philoponus, a Christian writer of the seventh century, has been incorrectly attributed to Josephus.—Before leaving the biography of this writer, we must say a few words relative to a famous passage in the Jewish Antiquities concerning our Saviour. It occurs in the third chapter of the eighteenth book (*Jos., Op., ed. Hav.*, vol. 1, p. 161), and is as follows: "At this time there exists Jesus, a wise man, if it be allowed us to call him a man; for he performed wonderful works, and instructed those who receive the truth with joy. He thus drew to him many Jews and many of the Greeks. He was the Christ. Pilate having punished him with crucifixion on the accusation of our leading men, those who had loved him before still remained faithful to him. For on the third day he appeared unto them, living anew, just as the prophets of God had announced, who had predicted of him ten thousand other miraculous things. The nation of Christians, named after him, continues even to the present day." This passage, placed in the middle of a work written by a zealous Jew, has all the appearance of a marginal gloss which has found its way into the text: it is *too long* and *too short* to have formed a part of the original text. It is too long to have come from the pen of an infidel, and it is too short to have been written by a Christian. St. Justin, Tertullian, and St. Chrysostom have made no use of it in their disputes with the Jews; and neither Origen nor Photius make any mention of it. Eusebius, who lived before some of the writers just named, is the first who adduces it. These circumstances have sufficed to attach suspicion to it in the eyes of some critics, and especially of Richard Simon (under the name of *Sainjore*, in the *Bibliothèque ou Recueil de diverses pièces critiques, Amst.*, 1708, 8vo, vol. 2, ch. 2) and the historian Gibbon. On the other hand, Henri de Valois (*ad Euseb.*, p. 16, 20), Huet, bishop of Avranches (*Demonstr. Evang.*, p. 97), Isaac Vossius (*De* LXX. *Interpr.*, p. 161), and others, have defended its authenticity. Lambecius (*Biblioth. Vindob.*, vol. 8, p. 5), who advocates the same side, has pretended that the words of Josephus ought to be considered as expressing contempt for our Saviour, although, in order not to offend either party, the historian has concealed his real meaning in equivocal terms. However paradoxical this last opinion may seem, it has assumed an air of considerable probability, in consequence of a slight correction in the text and punctuation which has been proposed by Knittel, a German scholar. (*Neue kritiken über das weltberuhmte Zeugniss des alten Juden Flavius Josephus von Jesu Christo, Braunschw.*, 1799, 4to.) A celebrated Protestant divine, Godfrey Less, after having carefully and cri-

ically examined both sides of the question, has pronounced the passage to be suppositious, and adds, that the silence of the historian respecting our Saviour and the miracles which he wrought, affords a far more eloquent testimony in favour of the truth of our Redeemer's mission than the most laboured statement could have yielded, especially when we consider that the father of Josephus, one of the priests of Jerusalem, could not but have known our Saviour, and since Josephus himself lived in the midst of the apostles. Had the latter been able, he would have refuted the whole history of our Saviour's mission and works. His silence is conclusive in their favour. The efforts of deistical writers, therefore, to invalidate the authenticity of this remarkable passage, have literally recoiled upon themselves, and Christianity has achieved a triumph with the very arms of infidelity. (*Disputatio super Josephi de Christo Testimon.*, *Gött.*, 1781, 4to. —Compare *Olshausen*, *Historiæ Eccles. Vet. præcip. monumenta*, *Berol.*, 1820, 8vo, and *Paulus*, in the *Heidelb. Jahrb.*, 1820, p. 733, as also *Bohmert*, *Ueber des Flav. Joseph. Zeugniss von Christo*, *Leipz.*, 1822, 8vo.)—The best editions of the works of Josephus are Hudson's, 2 vols. fol., *Oxon.*, 1720, and Havercamp's, 2 vols. fol., *Amst.*, 1726. A new edition, however, is much wanted. Oberthür commenced one, of which three volumes appeared, embracing the text of Havercamp with the Latin version, in the 8vo form. The editor had promised a commentary, in which was to be contained the result of his own researches, and of those of others made at his request in the principal libraries of Europe. The edition was to be accompanied also by a Lexicon of Josephus, in which the language of this writer would be compared with that of Philo, of the Alexandrean school, and of the writers of the New Testament. His death prevented the completing of his design, and the edition still remains imperfect. In 1825–1827, a 12mo edition, in 6 vols., appeared from the Leipsic press, under the editorial care of Richter. The text, however, is merely a reprint of that of Hudson and Havercamp. (*Hoffmann*, *Lex. Bibliogr.*, vol. 2, p. 588.—*Schöll*, *Gesch. der Griech. Lit.*, vol. 2, p. 383, *seqq.*)

Jovi̇̄nus, Flavius Claudius, born A.D. 331, was the son of Veronianus, of an illustrious family of Mœsia, who had filled important offices under Constantine. Jovianus served in the army of Julian, in his unlucky expedition against the Persians; and when that emperor was killed, A.D. 363, the soldiers proclaimed him his successor. His first task was to save the army, which was surrounded by the Persians, and in great distress for provisions. After repelling repeated attacks of the enemy, he willingly listened to proposals for peace, which were, that the Romans should give up the conquests of former emperors westward of the Tigris, and as far as the city of Nisibis, which was still in their hands, but was included in the territory to be given up to Persia, and that, moreover, they should render no assistance to the king of Armenia, then at war with the Persians. These conditions, however offensive to Roman pride, Jovian was obliged to submit to, as his soldiers were in the utmost destitution. It is a remarkable instance of the Roman notions of political honesty, that Eutropius reproaches Jovian, not so much with having given up the territory of the empire, as with having observed so humiliating a treaty after he had come out of his dangerous position, instead of renewing the war, as the Romans had constantly done on former occasions. Jovian delivered Nisibis to the Persians, the inhabitants withdrawing to Amida, which became, after this, the chief Roman town in Mesopotamia. On his arrival at Antioch, Jovian, who was of the Christian faith, revoked the edicts of Julian against the Christians. He also supported the orthodox or Nicene creed against the Arians, and he showed his favour to the bishops who had previously suffered from the Arians, and especially to Athanasius, who visited him at Antioch. Having been acknowledged over the whole empire, Jovian, after staying some months at Antioch, set off during the winter to Constantinople, and, on his way, paid funeral honours to Julian's remains at Tarsus. He continued his journey in very severe cold, of which several of his attendants died. At Ancyra he assumed the consular dignity; but, a few days after, being at a place called Dadastana, in Galatia, he was found dead in his bed, having been suffocated, as some say, by the vapour of charcoal burning in his room; according to others, by the steam of the plaster with which it had been newly laid; while others, again, suspected him of having been poisoned or killed by some of his guards. He died on the 16th of February, A.D. 364, being 33 years of age, after a reign of only seven months. The army proclaimed Valentinianus as his successor. (*Amm. Marcell.*, 25, 5, *seqq.*—*Le Beau*, *Hist. du Bas-Empire*, vol. 2, p. 186, *seqq.*)

Jovi̇̄nus, born of an illustrious family of Gaul, assumed the imperial title under the weak reign of Honorius, and, placing himself at the head of a mixed army of Burgundians, Alemanni, Alani, &c., took possession of part of Gaul, A.D. 411. Ataulphus, king of the Visigoths, offered to join Jovinus, and share Gaul between them; but the latter having declined his alliance, Ataulphus made peace with Honorius, attacked and defeated Jovinus, and, having taken him prisoner, delivered him to Dardanus, prefect of Gaul, who had him put to death at Narbo (*Narbonne*), A.D. 412. (*Jornand.*, *de Reb. Get.*, c. 32, *seqq.*—*Olympiod.*—*Idac. fast. Chron.*—*Greg. Tur.*, 2, 9.—*Tillem.*, *Honor.*, *art.* 48.)

Iphi̇̄clēs, a son of Amphitryon and Alcmena, born at the same birth with Hercules. The children were but eight months old, when Juno sent two huge serpents into the chamber to devour them. Iphicles alarmed the house by his cries, but Hercules raised himself up on his feet, caught the two monsters by the throat, and strangled them. (*Pind.*, *Nem.*, 1, 49, *seq.* —*Theocr.*, *Idyll.*, 24.—*Apollod.*, 2, 4.) Iphicles, on attaining to manhood, was slain in battle during the expedition against the sons of Hippocoon, who had beaten to death Œonus, the son of Licymnius. (*Pausan.*, 3, 15, 4.)

Iphi̇̄clus, a king of Phylace in Phthiotis, whose name is connected with one of the legends relative to Melampus. (*Vid.* Melampus.)

Iphicrā̆tes, an Athenian general, of low origin, but distinguished abilities. He was most remarkable for a happy innovation upon the ancient routine of Greek tactics, which he introduced in the course of that general war which was ended B.C. 387, by the peace of Antalcidas. This, like most improvements upon the earlier mode of warfare, consisted in looking, for each individual soldier, rather to the means of offence than protection. Iphicrates laid aside the very weighty panoply which the regular infantry, composed of Greek citizens, had always worn, and substituted a light target for the large buckler, and a quilted jacket for the coat of mail; at the same time he doubled the length of the sword, usually worn thick and short, and increased in the same, or, by some accounts, in a greater proportion, the length of the spear. It appears that the troops whom he thus armed and disciplined (not Athenian citizens, who would hardly have submitted to the necessary discipline, but mercenaries following his standard, like the Free Companions of the middle ages) also carried missile javelins; and that their favourite mode of attack was to venture within throw of the heavy column, the weight of whose charge they could not have resisted, trusting in their individual agility to baffle pursuit. When once the close order of the column was broken, its individual soldiers were overmatched by the longer weapons and unencum-

bered movements of the lighter infantry. In this way Iphicrates and his targeteers (peltastæ), as they were called, gained so many successes, that the Peloponnesian infantry dared not encounter them, except the Lacedæmonians, who said, in scoff, that their allies feared the targeteers as children fear hobgoblins. They were themselves, however, taught the value of this new force, B.C. 392, when Iphicrates waylaid and cut off nearly the whole of a Lacedæmonian battalion. The loss in men was of no great amount; but that heavy-armed Lacedæmonians should be defeated by light-armed mercenaries was a marvel to Greece, and a severe blow to the national reputation and vanity of Sparta. Accordingly, this action raised the credit of Iphicrates extremely high. He commanded afterward in the Hellespont, B.C. 389; in Egypt, at the request of the Persians, B.C. 374; relieved Corcyra in 373, and served with reputation on other less important occasions. We have a life of this commander by Cornelius Nepos. (*Xen., Hist. Gr.*, 4, 5, 13.—*Id. ib.*, 4, 8, 34, *seqq.*—*Id. ib.*, 6, 2, 13.—*Diod. Sic.*, 15, 41.—*Id.*, 15, 44.—*Id.*, 16, 85.—*Corn. Nep., Vit. Iphicr.*)

Iphigenīa, a daughter of Agamemnon and Clytemnestra. The Grecian fleet against Troy had assembled at Aulis; but Agamemnon, having killed a deer in the chase, boasted that he was superior in skill to Diana, and the offended goddess sent adverse winds to detain the fleet. According to another account, the stag itself had been a favourite one of Diana's. Calchas thereupon announced, that the wrath of the goddess could only be appeased by the sacrifice of Iphigenia, the daughter of the offender, and the father, though most reluctant, was compelled to obey. The maiden was accordingly obtained from her mother Clytemnestra, under the pretence of being wanted for a union with Achilles; and, having reached the Grecian camp, was on the point of being sacrificed, when Diana, moved with pity, snatched her away, leaving a hind in her place. The goddess carried her to Tauris, where she became a priestess in her temple. It was the custom at Tauris to sacrifice all strangers to Diana; and many had been thus immolated under the ministration of Iphigenia, when Orestes and his friend Pylades chanced to come thither, in obedience to the oracle at Delphi, which had enjoined upon the son of Agamemnon to convey to Argos the statue of the Tauric Diana. When Orestes and Pylades were brought as victims to the altar, Iphigenia, perceiving them to be Greeks, offered to spare the life of one of them, provided he would convey a letter for her to Greece. This occasioned a contest between them, which should sacrifice himself for the other, and it was ended in Pylades' yielding to Orestes, and agreeing to be the bearer of the letter: a discovery was the consequence; and Iphigenia accordingly contrived to carry off the statue of Diana, and to accompany her brother and Pylades into Greece.—The story of Iphigenia has been made by Euripides the subject of two plays, in which, of course, several variations from the common legend are introduced.—The name and story of Iphigenia are unnoticed by Homer. Iphigenia is probably a mere epithet of Diana. She is the same with the Diana-Orthia of Sparta, at whose altars the boys were scourged. It was probably this rite that caused Iphigenia to be identified with the "Virgin," to whom human victims were offered by the Tauri. (*Herod.*, 4, 103.) The story of Iphigenia would seem to have been then invented to account for the similarity. Müller thinks that Lemnos was the original mythic Tauris, whence the name was transferred to the Euxine. (*Dorians*, vol. 1, p. 397, *seqq.*) The Homeric name of Iphigenia is Iphianassa. (*Hom., Il.*, 9, 144, *seq.*—*Heyne, ad loc.*—Compare *Lucretius*, 1, 86.)

Iphītus, I. a son of Eurytus, king of Œchalia. (*Vid.* Hercules, p. 598, col. 2.)—II. A king of Elis, son of Praxonides, in the age of Lycurgus. He re-

established the Olympic games 470 years after their first institution, or B.C. 884. It was not, however, until 108 years after this (B.C. 776) that the custom was introduced of inscribing in the gymnasium at Olympia the names of those who had borne off the prize in the stadium. The first whose name was thus inscribed was Coroebus. (*L'Art de vérifier les Dates*, vol. 3, p. 167.—*Picot, Tabl. Chronol.*, vol. 1, p. 322.)

Ipsus, a city of Phrygia, near Synnada, in the plains adjacent to which was fought the great battle between Antigonus and his son Demetrius on the one side, and the combined forces of Cassander, Lysimachus, Ptolemy, and Seleucus, on the other. We have no detailed account of this decisive conflict, in which Antigonus lost all his conquests and his life. The reader may consult Plutarch in his life of Pyrrhus, Appian in his history of Syria, and the mutilated narrative of Diodorus, as the best authorities to be procured. Little, however, is to be gained from them respecting the position of Ipsus. Hierocles (p. 677) and the Acts of Councils afford evidence of its having been the see of a Christian bishop in the seventh and eighth centuries.—"The site of Ipsus," observes Rennell, "is unknown. It is said to have been *near* Synnada, and there are certainly the remains of several ancient towns and cities on the great road leading from Synnada towards the Bosporus, and one of them within a few miles of Synnada, to the N.W.; but it may be doubted whether Ipsus lay on that side of Synnada. The contending armies approached each other along the great road that led from Syria and Cilicia, through the centre of Asia Minor, towards Synnada; but whether they met to the north or south of that city is not known: A town named *Sakli*, and also *Seleukter* (probably from its ancient name of Seleucia), is situated on the continuation of the great road, at about 25 miles from Synnada, to the southward, and precisely at the point of separation of the roads leading to Ephesus and to Byzantium, in coming from Syria. If Seleucus founded any city on occasion of his victory, one might suspect that the field of battle was near, or at, Sakli, from the above circumstance. No point was more likely for the opposing army from the west to have taken post at, than at the meeting of these roads, by which they commanded the passage through a plentiful valley, shut up by ridges of hills on both sides; the line of communication as well in modern as in ancient times." (*Geography of Western Asia*, vol. 2, p. 145, *seqq.*)

Ira, I. a city of Messenia, in the north, towards the confines of Elis, and near the river Cyparissus, commonly supposed by some to have been one of the cities promised by Agamemnon to Achilles, if the latter would become reconciled to him. This is incorrect, as Homer names the place to which Agamemnon alludes Ἴρη, and not Εἶρα. Agamemnon promised Achilles seven cities of Messenia, of which Ire (not Ira) was one, and the poet describes all seven as lying near the sea, whereas Ira was inland. (*Hom., Il.*, 9, 150.) This place is famous in history as having supported a siege of eleven years against the Lacedæmonians. Its capture, B.C. 671, put an end to the second Messenian war. (*Strab.*, 360.—*Steph. Byz., s. v.* Ἴρη.) We are informed by Sir W. Gell, that "there are some ruins near a village called *Kakoletri*, on the left bank of the Neda, which some think those of Ira, the capital of Messenia, in the time of Aristomenes." (*Itin.*, p. 84.)—II. A city of Messenia, on the eastern shore of the Messenian Gulf, supposed to be the same with Abia. (*Vid.* Abia.)

Irenæus, a native of Greece, disciple of Polycarp, and bishop of Lyons, in France. The time of his birth, and the precise place of his nativity, cannot be satisfactorily ascertained. Dodwell refers his birth to the reign of Nerva, A.D. 97, and thinks that he did not outlive the year 190. Grabe dates his birth about

the year 108. Dupin says that he was born a little before the year 140, and died a martyr in 202. On the martyrdom of Photinus, his predecessor in the see of Lyons, Irenæus, who had been a distinguished member of the church in that quarter, was appointed his successor in the diocese, A.D. 174, and presided in that capacity at two councils held at Lyons, in one of which the Gnostic heresy was condemned, and in another the Quartodecimani. He also went to Rome, and disputed there publicly with Valentinus, Florinus, and Blastus, against whose opinions he afterward wrote with much zeal and ability. He wrote on different subjects; but, as what remains is in Latin, some supposed he composed in that language, and not in Greek. Fragments of his works in Greek are, however, preserved, which prove that his style was simple, though clear and often animated. His opinions concerning the soul are curious. He suffered martyrdom about A.D. 202. From the silence of Tertullian, Eusebius, and others, concerning the manner of his death, Cave, Basnage, and Dodwell have inferred that he did not die by martyrdom, but in the ordinary course of nature. With these Lardner coincides. The best edition of his works is that of Grabe, Oxon., fol., 1702. Dodwell published a series of six essays on the writings of this father of the church, which he illustrates by many historical references and remarks.

Irǽsus, a beautiful country in Libya, not far from Cyrene. When Battus, in obedience to the oracle, was seeking a place for a settlement, the Libyans, who were his guides, managed so as to lead him through it by night. Milton calls the name Irasea, for which he has the authority of Pindar. (*Pind., Pyth.*, 9, 185.—*Herod.*, 4, 158, *seqq.*)

Iris, I. the goddess of the rainbow. Homer gives not the slightest hint of who her parents were; Hesiod, however, makes her the daughter of Thaumas (*Wonder*), by the ocean-nymph Electra (*Brightness*), no unapt parentage for the brilliant and wonder-exciting bow of the skies. (*Theog.*, 265.) The office of Iris in the Iliad is to act as the messenger of the king and queen of Olympus; a duty which Mercury performs in the Odyssey, in which poem there is not any mention made of Iris. There is little mention, also, of the goddess in the subsequent Greek poets; but, whenever she is spoken of, she appears quite distinct from the celestial phenomenon of the same name. In Callimachus (*H. in Del.*, 316, *seq.*) and the Latin poets, Iris is appropriated to the service of Juno; and by these last she is invariably (and we may even say clumsily) confounded with the rainbow. According to the lyric poet Alcæus, who is followed by Nonnus, Iris was by Zephyrus the mother of Love. (*Alcæus, ap. Plut., Amator.*, 20.—*Nonnus*, 31, 110, *seq.*) Homer styles Iris "*gold-winged*" (*Il.*, 8, 398.—*Ib.*, 9, 185), the only line in the poet which makes against Voss's theory, that none of Homer's gods were winged. (*Mytholog. Briefe*, vol. 1, *Br.* 12, *seqq.*) The name Iris (Ἶρις) is usually derived from εἴρω, ἐρῶ, "*to say*," an etymology which suits the office of the goddess, and which accords with the view taken of the rainbow in the Book of Genesis. Hermann, however, renders *Iris* by the Latin term *Sertia*, from εἴρω, "*to unite*," the rainbow being formed of seven united or blended colours: "Ἶρις, *Sertia, quod ex septem coloribus conserta est.*" (*Opusc.*, vol. 2, p. 179.—*Keightley's Mythology*, p. 200.)—II. A river of Pontus, rising on the confines of Armenia Minor, and flowing into the sea southeast of Amisus. It receives many tributaries, and near the end of its course passes through the district of Phanarea. The Turks call it the *Tokatlu*, and near its mouth it is more usually styled *Jekil-Ermak*, or the *Green River*. "It has been a prevalent opinion among geographers, both ancient and modern," observes Rennell (*Geography of Western Asia*, vol. 1, p. 269), "that the Iris made a course to the eastward of north, from Amasea to the Sinus Amisenus. Ptolemy allows N. 20° E. and 64 miles in distance. Dr. Howell allows northeast-by-north in his map; D'Anville north exactly." The same writer has the following ingenious conjecture respecting the origin of its ancient name. "M. D'Anville says that its name is *Jekil-Ermak*, or the *Green* River. Tournefort tells us that the *Carmili* River (the same with the Lycus, the larger branch) was of a deep *red* colour, from that of the soil. May it not be, that, if the river was *red* at some seasons, and *green* (or fancied to be so) at others, this may have occasioned the name of Iris, from the Greeks?" (*Geography of Western Asia*, vol. 1, p. 356.)

Irus, a beggar of Ithaca, remarkable for his large stature and his excessive gluttony. His original name was Arnæus, but he received that of Irus, as being the messenger of the suiters of Penelope. (Ἶρος, κατὰ τὸν ποιητὴν, παρὰ τὸ εἴρω, τὸ λέγω καὶ ἀπαγγέλλω. *Eustath. ad Od.*, 18, 6.) Irus attempted to obstruct the entrance of Ulysses into the palace, under the mean disguise assumed by the latter on his return home, and in presence of the whole court challenged him to fight. Ulysses immediately brought him to the ground with a single blow. (*Od.*, 18, 1, *seqq.*)

Is, a city about eight days' journey from Babylon, according to Herodotus, near which flows a river of the same name, which empties into the Euphrates. With the current of this river, adds the historian, particles of bitumen descended towards Babylon, by means of which its walls were constructed. There are some curious fountains, says Rennell, near *Hit*, a town on the Euphrates, about 128 miles above Hillah, reckoning the distance along the banks of the Euphrates. This distance answers to eight ordinary journeys of a caravan of 16 miles direct. There can be no doubt that this *Hit* is the Is of Herodotus, which should have been written It. (*Rennell, Geography of Herodotus*, vol. 1, p. 461, ed. 1830.)

Isădas, a young Spartan, who, when Epaminondas and the Thebans had attacked Lacedæmon, and the city was in danger of falling into their hands, rushed forth from his dwelling in a state of nudity, and newly anointed with oil, having nothing but a spear in one hand and a sword in the other, and in this condition contended valiantly against the foe. The Ephori honoured him with a chaplet for his gallant achievement, but, at the same time, fined him 1000 drachmæ for having dared to appear without his armour. (*Plut., Vit. Ages.*) This story is introduced by Bludgell, in his paper upon "The mixture of virtue and vice in the human character." (*Spectator, No.* 564.)

Isæus, an orator of Chalcis, in Eubœa, who came to Athens, and became there the pupil of Lysias, and soon after the master of Demosthenes. (*Clinton, Fasti Hellenici*, 2d ed., p. 117.) Dionysius of Halicarnassus could not ascertain the time of his birth or death. So much as this, however, appears certain, that the vigour of his talent belonged to the period after the Peloponnesian war, and that he lived to see the time of King Philip. His style bears a great resemblance to that of Lysias. He is elegant and vigorous; but Dionysius of Halicarnassus does not find in him the simplicity of the other. He understands better than Lysias the art of arranging the several parts of a discourse, but he is less natural. When we read the exposition of a speech of Lysias, nothing appears artificial therein; on the contrary, everything is studied in the orations of Isæus. "One would believe Lysias," adds Dionysius, "though he were stating what was false; one cannot, without some feeling of distrust, assent to Isæus, even when he speaks the truth." Again: "Lysias seems to aim at truth, but Isæus to follow art: the one strives to please, the other to produce effect." Dionysius farther remarks, that, in his opinion, with Isæus originated that vigour and energy of style (*des-*

νότης) which his pupil Demosthenes carried to perfection. (*Dion. Hal., de Isæo judicium.—Op., ed Reiske*, vol. 5, p. 613, *seqq.*)—So far as the extant specimens of Isæus enable us to form an opinion, this judgment appears to be just. The perspicuity and artless simplicity of the style of Lysias are admirable; but, on reading Isæus, we feel that we have to do with a subtle disputant and a close reasoner, whose arguments are strong and pointed, but have too much the appearance of studied effect, and for that reason often fail to convince.—The author of the life of Isæus, attributed to Plutarch, mentions sixty-four orations of his, fifty of which were allowed to be genuine. At present there are only eleven extant, all of which are of the forensic class, and all treat of matters relating to wills, and the succession to the property of testators or persons intestate, or to disputes originating in such matters. These orations are valuable for the insight they give us into the laws of Athens as to the disposition of property by will and in cases of intestacy, and also as to many of the forms of procedure.—The best edition of the text of Isæus is by Bekker, forming part of the *Oratores Attici* (1822–1823, 8vo, *Berol.—Orat. Att.*, vol. 3.) The most useful edition, however, is that of Schömann, *Gryphisw.*, 1831, 8vo. Sir W. Jones has given a valuable translation of Isæus. It appeared in 1779. His version, however, extends only to ten of the orations, the eleventh having been discovered since. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 215.)—II. A native of Assyria, likewise an orator, who came to Rome A.D. 17. He is greatly commended by Pliny the younger, who observes that he always spoke extempore, and that his language was marked by elegance, unlaboured ease, and great correctness. (*Plin., Ep.*, 2, 3.)

Isăpis, a river of Umbria. Its ordinary name was the Sapis. (*Strab.*, 216.—*Ptol.*, p. 64.) Its modern appellation is the *Savio*. It rose not far from Sarsina, and fell into the Adriatic to the northwest of the Rubicon. (*Lucan*, 2, 406.)

Isar and Isăra, I. now the *Isère*, a river of Gaul, where Fabius routed the Allobroges. It rose in the Graian Alps, and fell into the Rhodanus near Valentia, the modern *Valence*.—II. Another, called the *Oise*, which falls into the Seine below Paris. The Celtic name of Briva Isaræ, a place on this river, has been translated into *Pont-Oise*.

Isaura (æ or *orum*), the capital of Isauria, near the confines of Phrygia. Strabo and Stephanus of Byzantium use the term as a plural one (τὰ Ἴσαυρα); Ammianus Marcellinus, however, makes it of the first declension (14, 8). It was a strong and rich place, and its inhabitants appear to have acquired their wealth, in a great degree, by plundering the neighbouring regions. The city was attacked by the Macedonians under Perdiccas, the inhabitants having put to death the governor set over the province by Alexander. After a brave resistance, the Isaurians destroyed themselves and their city by fire. The conquerors are said to have obtained much gold and silver from the ruins of the place. (*Diod. Sic.*, 18, 22.) During the contentions between Alexander's successors, the neighbouring mountaineers rebuilt the capital, and commenced plundering anew until they were reduced by Servilius, hence styled Isauricus, and the city was again destroyed. A new Isaura was afterward built by Amyntas, king of Galatia, in the vicinity of the old city, and the stones of this last were employed in its construction. (*Strab.*, 591.) This new Isaura appears to have existed until the third century, when Trebellianus made it his residence, and raised here the standard of revolt. He was slain, and Isaura was probably again destroyed, since, according to Ammianus, its remains were in his time scarcely perceptible. (*Amm. Marcell., l. c.—Treb. Pollio*, 30 *Tyranni*, c. 25.) D'Anville places the old capital near a lake, about whose existence, however, the ancients are silent; the modern name he makes *Bei-Shehri*. New Isaura he places on another lake southeast of the former, and terms it *Sidi-Shehri*. Mannert opposes this position of the last, and is in favour of *Seri-Serail*, a small village east-northeast of Iconium. (*Mannert, Anc. Geogr.*, vol. 6, part 2, p. 188.)

Isauria, a country of Asia Minor, north of, and adjacent to, Pisidia. The inhabitants were a wild race, remarkable for the violence and rapine which they exercised against their neighbours. P. Servilius derived from his reduction of this people the surname of Isauricus. A conformity in the aspect of the country, which was rough and mountainous, caused Cilicia Trachea, in a subsequent age, to have the name of Isauria extended to it, and it is thus denominated in the notices of the eastern empire. "With respect to Isauria," observes Rennell, "Strabo is not so explicit as might have been wished; but the subject, perhaps, was not well known to him. He no doubt regards Isauria as a province or a part of Pisidia at large: and mentions its two capitals, the old and the new. But then he speaks of the expedition of Servilius, which was sent to one of those cities, as a transaction connected with the modern or maritime Isauria; that is, Cilicia Trachea. This may, perhaps, be explained by the circumstance of Servilius being at the time proconsul of Cilicia, and the expedition being prepared and sent forth from Caycus, in that country, as a convenient point of outset. But Strabo describes Cilicia Trachea under its proper name, and fixes its boundary westward at Coracesium, on the seacoast; and therefore seems to have had no idea of any other Isauria than that which lay inland. The Isauria of Pliny includes both the original province of that name, lying north of Taurus, and also Cilicia Trachea, which had been added to the other; possibly from the date of the above-mentioned expedition of Servilius. About a century and a half had elapsed between the time of Servilius and Pliny; and great changes had probably taken place in the arrangement of boundaries of countries so lately acquired. In later times, the name of Isauria seems to have become appropriate to Cilicia Trachea. Ammianus Marcellinus wrote at so much later a period, that one can hardly allow his description to apply to *ancient* geography. He describes Isauria as a *maritime* country absolutely; and perhaps the original Isauria was not known by that name, but merged into the larger province of Pisidia." (*Geography of Western Asia*, vol. 2, p. 73, *seqq.*)

Isauricus, a surname of P. Servilius, from his conquests over the Isaurians. (*Ovid, Fast.*, 1, 594.—*Cic., Att.*, 5, 21.—*Vid.* Isaura and Isauria.)

Isidōrus, I. a native of Charax, near the mouth of the Tigris, who published in the reign of Caligula a "Description of Parthia." (Παρθίας περιήγησις.) It no longer exists; but we have a work remaining, which appears to be an extract from it, and is entitled Στάθμοι Παρθικοί, "*Parthian Halting-places.*" This work gives a list of the eighteen provinces into which the Parthian empire was divided, with the principal places in each province, and the distances between each town. The list was probably taken from official records, such as appear, from the list of provinces, &c., in Herodotus, to have been kept in the ancient Persian empire. The production just referred to has been printed in the second volume of Hudson's "*Geographiæ veteris Scriptores Græci Minores*," with a dissertation by Dodwell. There is also a memoir on Isidorus by Sainte-Croix, in the 50th volume of the *Mem. de l'Acad. des Inscr.*, &c.—II. A native of Ægæ, an epigrammatic poet, some of whose productions are preserved in the Anthology. (*Jacobs, Anthol. Gr.*, vol. 3, p. 177; vol. 10, p. 329.)—III. An epigrammatic poet, a native of Bolbitine in Egypt. (*Jacobs, Anthol. Gr.*, vol. 10, p. 332.)—IV. A native of Miletus, a Greek architect of the sixth century,

who, together, with Anthemius, was employed by Justinian, emperor of the east, to erect the church of St. Sophia at Constantinople. Anthemius merely laid the foundation of the edifice, and was then arrested by the hand of death, A.D. 534. Isidorus was charged with the completion of this structure. This church is a square building, with a hemispherical cupola in the centre, and its summit 400 feet from the pavement below. This edifice, which was considered the most magnificent monument of the age, was scarcely finished before the cupola was thrown down by an earthquake. But Justinian had it immediately rebuilt. On the taking of Constantinople by the Turks, the church of St. Sophia was appropriated to the worship of the Mohammedan conquerors.—V. A New Platonist, a native of Gaza, who succeeded Hegias in the chair of Athens, in the fifth century, or, rather, at the beginning of the sixth. He was a zealous follower of Proclus, but deficient in talent and erudition, and, consequently, soon made way for Zenodotus as his successor. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 116.) —VI. A native of Pelusium, a saint in the Roman Catholic calendar, and one of the most celebrated of the disciples of Chrysostom. He lived in the fifth century, professed the monastic life from his youth, and composed some thousand epistles, of which two thousand and twelve remain, in five books, and are deemed valuable, especially for the information which they contain in relation to points of discipline and for practical rules. The best edition is that of Schottus, *Paris*, 1638, fol. In 1738, Heumann attacked the authenticity of a part of these epistles, in a tract entitled "*Epistolæ Isidori Peluſiotæ maximam partem confectæ*," &c.—VII. Another saint in the Roman Catholic calendar, and a distinguished Spanish prelate towards the beginning of the seventh century, when he succeeded his brother Leander in the see of Seville. Hence he is commonly called *Isidorus Hispalensis*, "Isidore of Seville." He was, however, a native of Carthago Nova (*Carthagena*), of which his father Severianus was governor. He presided in a council held in that city, A.D. 619; and at the fourth national council, A.D. 633, in which numerous regulations were by his influence adopted, in order to reform ecclesiastical discipline in Spain. He was well acquainted with Greek and Hebrew, and was considered by the council of Toledo as the most learned man of his age. The style of his works, however, is not very clear, and his judgment appears to have been very defective. He died A.D. 636.—Isidorus was the author of many works, chiefly, however, compilations. His principal production is entitled "Twenty Books of Origins and Etymologies" (*Originum sive Etymologiarum Libri* XX.). Death prevented him from finishing this, and it was completed by his friend Braulio, bishop of Saragossa. It contains far more than the title would seem to promise, and is, in fact, a species of encyclopædia, or a summary of all the sciences cultivated at that period. The *first* book is divided into forty-three chapters, of which the first thirty-eight explain terms connected with grammar. The remaining five have reference to matters connected with history. The *second* book is devoted principally to rhetorical subjects; it contains also an introduction to philosophy, and a system of Dialectics after Porphyry, Aristotle, and Victorinus. The *third* book treats of arithmetic, music, and astronomy. The *fourth* book is devoted to medicine. The *fifth* book contains jurisprudence and chronology; together with a species of historical summary, terminating at the sixth year of the reign of Heraclius. In the *sixth* book, the author occupies himself with the Bible, with libraries and manuscripts; he speaks of canons, of gospels, and councils; he then explains the paschal cycle, the calendar, and the festivals of the church. The *seventh* and *eighth* books treat of God, of angels and men, of faith, of heresies, of pagan philosophers, of sibyls, of magicians, and of the gods of the heathen. The *ninth* book has for its subjects the different languages spoken among men, names of communities, official dignities, relationships, affinities, marriages. The *last ten* books explain and define a large number of words, the origin of which is not generally known. In these etymologies the author has no doubt committed a number of errors, neither has he displayed much critical acumen in many of his remarks; yet, notwithstanding these defects, his work is valuable on account of the extracts from lost works which it contains, and because it serves to show to what state of advancement each of the sciences of which it treats had attained among the ancients. Isidorus was also the author of a work entitled "*De Differentiis sive proprietate verborum*," in three books. The first of these is taken from Agroetius and other ancient grammarians; the second treats "*de differentiis spiritualibus*." The third, more complete than the first, is arranged in alphabetical order. We have also various glossaries ascribed to Isidorus, of which has been formed a *liber glossarum*. A small glossary, containing grammatical terms in Greek and Latin, was published for the first time by Heusinger, in his second edition of Mallius Theodorus.—We have to mention also a *Chronicle* by Isidorus, from the beginning of the world to the fifth year of the reign of Heraclius, A.D. 615. It is derived from ancient chronicles, and contains likewise some new details respecting the period in which it was composed. It is sometimes cited under the following titles: "*De Temporibus*;" "*Abbreviator Temporum*;" "*De Sex mundi ætatibus*;" "*Imago Mundi*." Isidorus wrote also two abridged histories of the Germanic tribes that settled in Spain during the fifth century; one entitled "*De historia, sive Chronicon Gothorum*;" and the other, "*Chronicon breve regum Visigothorum*." The first is followed by an appendix on the Vandals and Suevi. Other works of Isidorus are as follows: "A Treatise on Ecclesiastical Writers;" "Sentences;" "Commentaries on the Historical Books of the Old Testament;" "Scriptural Allegories;" "A Book of Poems, or Prolegomena to the Scriptures;" "A Treatise on Ecclesiastical Discipline," in which he mentions seven prayers of the sacrifice still to be found in the Mosarabic mass, which is the ancient Spanish liturgy, of which Isidorus was the principal author. A collection of canons, attributed to this Isidorus, were by a later priest of the same name, Isidore of Seville, who is more admired by later churchmen for learning than discrimination, and is frequently ranked among musical writers, much being said by him on the introduction of music into the church, in his divine offices. The best edition of the works of Isidorus is that of Arevali, Romæ, 1797–1803, 2 vols. fol. The best edition of the *Origines* is that of Otto, forming the third volume of Lindemann's *Corpus Grammaticorum Latinorum*, *Lips.*, 1833, 4to. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 180, *seqq.*—*Id. ib.*, vol. 3, p. 333.)

Isis, one of the chief deities of the Egyptians, and the sister and spouse of Osiris. She was said to have first taught men the art of cultivating corn, and was regarded as the goddess of fecundity. Hence the cow was sacred to her. The annual festival of Isis in Egypt lasted eight days, during which a general purification took place. The priests of the goddess were bound to observe perpetual chastity; their heads were shaved, and they went barefoot. This deity was often represented as a woman with the horns of a cow. She also appears with the lotus on her head and the sistrum in her hand: and in some instances her head is seen covered with a hood. Heads of Isis are frequent ornaments of Egyptian capitals on the pillars of the temples.—As the worship of Isis passed into foreign lands, it assumed a foreign character and many foreign

attributes, as we see from the Greek and Roman writers. Sometimes she is represented like Diana of Epheaus, the universal mother, with a number of breasts. The mysterious rites of Isis were probably in their origin symbolical: on one of her statues was this inscription, "I am all that has been or that shall be; no mortal has hitherto taken off my veil."—But the Isiac rites, transplanted to Italy, became a cloak for licentiousness, and they were repeatedly forbidden at Rome. Tiberius caused the images of Isis to be thrown into the Tiber; but the worship subsequently revived, and Juvenal speaks of it in an indignant strain. —The Isiac Table in the Turin Museum, which is supposed to represent the mysteries of Isis, has been judged by Champollion to be the work of an uninitiated artist, little acquainted with the true worship of the goddess, and probably of the age of Hadrian. (Consult Plutarch's *treatise on Isis and Osiris, ed. Wyttenb.*, vol. 2, p. 441.—*Herod.*, 2, 41, *seqq.*—*Pausan.*, 2, 13, 7.—*Id.*, 10, 32, 13)—The legend of Isis and Osiris may be found in full detail in Creuzer (*Symbolik*, vol. 1, p. 258, *seqq.*). On comparing the different explanations given by Plutarch and other ancient writers, it will appear that Osiris is the type of the active, generating, and beneficent force of nature and the elements; Isis, on the contrary, is the passive force, the power of conceiving and bringing forth into life in the sublunary world. Osiris was particularly adored in the sun, whose rays vivify and impart new warmth to the earth, and who, on his annual return in the spring, appears to create anew all organic bodies. He was adored also in the Nile, the cause of Egyptian fertility. Isis was the earth, or sublunary nature in general; or, in a more confined sense, the soil of Egypt inundated by the Nile, the principle of all fecundity, the goddess of generation and production. United to one another, Osiris and Isis typify the universal Being, the soul of nature, the Pantheus of the Orphic verses. (*Symbolik, par Guigniaut*, vol. 1, pt. 2, p. 806.)—In accordance with this general view of the subject are the remarks of Knight: "Isis was the same with the goddess of generation, except that by the later Egyptians the personification was still more generalized, so as to comprehend universal nature; whence Apuleius invokes her by the names of Eleusinian Ceres, Celestial Venus, and Proserpina; and she answers him by a general explanation of these titles. 'I am,' says she, 'Nature, the parent of things, the sovereign of the elements, the primary progeny of time, the most exalted of the deities, the first of the heavenly gods and goddesses, the queen of the shades, the uniform countenance; who dispose with my rod the numerous lights of heaven, the salubrious breezes of the sea, and the mournful silence of the dead; whose single deity the whole world venerates in many forms, with various rites and many names. The Egyptians, skilled in ancient lore, worship me with proper ceremonies, and call me by my true name, Queen Isis.'" (*Apul., Met.*, 11, p. 257.) This universal character of the goddess appears, however, to have been subsequent to the Macedonian conquest, when a new modification of the ancient systems of religion and philosophy took place at Alexandrea, and spread itself gradually over the world. The statues of this Isis are of a composition and form quite different from those of the ancient Egyptian goddess; and all that we have seen are of Greek or Roman sculpture. The original Egyptian figure of Isis is merely the animal symbol of the cow humanized, with the addition of the serpent disc, or some other accessory emblem: but the Greek and Roman figures of her are infinitely varied, to signify by various symbols the various attributes of universal nature. In this character she is confounded with the personifications of Fortune and Victory, which are, in reality, no other than those of Providence, and, therefore, occasionally decked with all the attributes of universal power. The allegorical tales of the loves and misfortunes of Isis and Osiris are an exact counterpart of those of Venus and Adonis (*Suid., s. v. διαγνώμων*), which signify the alternate exertion of the generative and destructive attributes. (*Enquiry into the Symb. Lang., &c.*, § 118, 119.) The Dea or Isa of the north was represented by a conic figure enveloped in a net, similar to the cortina of Apollo on the medals of Cos, Chersonesus in Crete, Neapolis in Italy, and the Syrian kings; but, instead of having the serpent coiled round it as in the first, or some symbol or figure of Apollo placed upon it as in the rest, it is terminated by a human head. (*Ol. Rudbeck, Atlant.*, vol. 2, c. 5, p. 219.) This goddess is unquestionably the Isis whom the ancient Suevi, according to Tacitus, worshipped (*Germ.*, c. 9); for the initial letter of the first name appears to be an article or prefix joined to it; and the Egyptian Isis was occasionally represented enveloped in a net, exactly as the Scandinavian goddess was at Upsal. (*Isiac Table*, and *Ol. Rudbeck, Atlant.*, p. 209.) This goddess is delineated on the sacred drums of the Laplanders, accompanied by a child, similar to the Horus of the Egyptians, who so often appears in the lap of Isis on the religious monuments of that people. The ancient Muscovites also worshipped a sacred group, composed of an old woman with one male child in her lap, and another standing by her, which probably represented Isis and her offspring. They had likewise another idol, called the golden heifer, which seems to have been the animal-symbol of the same personage. (*Ol. Rudbeck, Atlant.*, p. 512, *seqq.*—*Ib.*, p. 280.—*Knight, Enquiry into the Symb. Lang.*, § 195.) For some speculations on the name of Isis, Jablonski may be consulted. (*Panth. Ægypt.*, 2, 29.—*Id. Opusc.*, 1, *s. v.*) Isis received, as is well known, the names of "Lady," "Mistress," "Mother," "Nurse," &c., common to many other Egyptian deities. Her favourite name, however, is "*Myrionyma*," or "She that has ten thousand names." Creuzer finds an analogy between the Egyptian Osiris and Isis, and the Hindu *Isa* and *Isani* or *Isi*; and this analogy displays itself not only in their respective attributes and offices, but also in the meaning of their names; they are the "Lord" and "Lady," two titles of almost all great popular divinities among the pagan nations both of ancient and modern times. The different forms of the Egyptian year, and the successive efforts made to correct the calendar, could not fail to produce considerable variations in the legend of Isis and Osiris, which had itself been founded originally on a normal period. In this way, perhaps, we may explain the double death of Osiris, and regard it as typifying those variations that were the necessary result of the vague state of the year. The principal festivals of Egypt, moreover, established, like those of most other nations, after the natural epochs of the year, found at once in the popular mythology their commentary and their sanction. The most solemn one of these, called the *festival* (the lamentations) *of Isis*, or the *disappearance* (death) *of Osiris*, commenced on the 17th of the month Athyr, or the 13th of November, according to Plutarch: it was a festival of mourning and tears. (*Plut., de Is. et Os.*, c. 39, 69, p. 501, 549, *ed. Wyttenb.*—*Creuzer, Comment. Herod.*, p. 120, *seqq.*) Towards the winter solstice was celebrated the *finding of Osiris*; and on the seventh of Tybi, or the second of January, the *arrival of Isis from Phœnicia*. A few days after, the festival of *Osiris found* (a second time) united the cries of gladness on the part of all Egypt to the pure joy experienced by Isis herself. The festival of *grain-sowing* and that of the *burial of Osiris*; the festival of his *resurrection*, at the period when the young blade of grain began to show itself out of the ground; the pregnancy of Isis, the birth of Harpocrates, to whom were offered the first fruits of the approaching

harvest; the festival of the Pamylia; all these fell in a great period embracing the one half of the year, from the autumnal equinox to that of the spring, at the commencement of which latter season was celebrated the feast of the purification of Isis. A little before this the Egyptians solemnized, at the new moon of Phamenoth (March), the *entrance of Osiris into the Moon*, which planet he was believed to fecundate, that it might, in its turn, fecundate the earth. (*Plut., Ib.*) Finally, on the 30th of Epiphi (24th of July), the festival of the *birth of Horus* took place (of Horus the representative of Osiris, the conqueror of Typhon), in the second great period, extending from the month Pharmuthi (27th of March) to Thoth (29th of August), when the year recommenced. (*Creuzer, Symbolik*, note 3, *Guigniaut*, vol. 1, pt. 2, p. 801.)

Ismărus (Ismara, *plur.*), a mountain of Thrace near the mouth of the Hebrus, covered with vineyards. This part of Thrace was famous for its wines. Ulysses, in the Odyssey, is made to speak in commendation of some wine given him by Maron, the priest of Apollo. Ismarus was situated in the territory of the Cicones, whose capital was also called by the same name. Homer (*Od.*, 1, 40) makes Ulysses to have taken and plundered this city; but the natives coming down from the interior in great force, he was driven off with severe loss both of men and ships. Ismarus is only known to later writers as a mountain celebrated for its wine, which indeed Homer himself alludes to in another passage. (*Od.*, 1, 197.—*Virg., Georg.*, 2, 37.)

Ismēne, I. a daughter of Œdipus and Jocasta, who, when her sister Antigone had been condemned to be buried alive by Creon for giving burial to her brother Polynices, against the tyrant's positive orders, declared herself as guilty as her sister, and insisted upon being punished along with her. (*Soph., Antig.—Apollod.*, 3, 5.)—II. A daughter of the river Asopus, who married the hundred-eyed Argus, by whom she had Iasus. (*Apollod.*, 2, 1.)

Ismĕnĭas, I. a celebrated musician of Thebes. When he was taken prisoner by the Scythians, Atheas, the king of the country, observed, that he liked the neighing of his horse better than all the music of Ismenias. (*Plut. in Apophth.*)—II. A Theban general, sent to Persia on an embassy by his countrymen. As none were admitted into the king's presence without prostrating themselves at his feet, Ismenias had recourse to artifice to avoid performing an act which would render him degraded in the eyes of his countrymen, and yet, at the same time, not to offend against the customs of Persia. When he was introduced he dropped his ring, and the motion he made to recover it from the ground being mistaken for the required homage, Ismenias had a satisfactory audience of the monarch. (*Ælian, V. H.*, 1, 21.)

Ismēnus, I. a son of Apollo and Melia, one of the Nereides, who gave his name to a river of Bœotia, near Thebes.—II. A river of Bœotia, in the immediate vicinity of Thebes, at the foot of a hill. It was sacred to Apollo, hence called Ismenius, who had a temple here. (*Pind., Pyth.*, 11, 6.—*Soph., Œd. Tyr.*, 19.) The Ismenus is more frequently alluded to in conjunction with the celebrated fountain of Dirce. (*Eurip., Bacch.*, 5.—*Id., Phœn.*, 830.—*Herc., Fur.*, 572.—*Ib.*, 781.—*Pind., Isthm.*, 6, 108.) Dodwell observes, that the Ismenus has less pretensions to the title of a river than the Athenian Ilissus, for it has no water except after heavy rains, when it becomes a torrent, and rushes into the Lake of *Hylika*, about four miles west of Thebes. (*Tour*, vol. 2, p. 268.) Sir. W. Gell states that it is usually dry, from its being made to furnish water to several fountains. (*Cramer's Anc. Greece*, vol. 2, p. 229, *seqq.*)

Isocrătes, a distinguished orator, or, rather, oratorical writer, born at Athens, B.C. 436. His principal teachers were Gorgias, Prodicus, and Tisias. On account of his weak voice and natural timidity, he was reluctant to speak in public; but he applied himself with the greatest ardour to instruction in the art of eloquence and preparing orations for others. His success as a rhetorical instructer was most brilliant. He taught at both Chios and Athens, and some of the greatest orators of Greece, such as Isæus, Lycurgus, Hyperides, and, according to some accounts, Demosthenes, formed themselves in his school. Hence Cicero compares this school of his to the wooden horse at Troy: since the latter contained the most famous chieftains of the Greeks, the former the leaders in eloquence. (*De Orat.*, 2, 22.) Although he never filled any public station, yet he rendered himself useful to his country by the discourses which he published on various topics of a political character. He is said to have charged one thousand drachmæ (nearly 1800 dollars) for a complete course of oratorical instruction, and to have said to some one who found fault with the largeness of the amount, that he would willingly give ten thousand drachmæ to any one who should impart to him the self-confidence and the command of voice requisite in a public orator. The orations of Isocrates were either sent to the persons to whom they were addressed, for their private perusal, or they were intrusted to others to deliver in public. He is said to have delivered only one himself. Isocrates treated of great moral and political questions, and his views are distinguished by a regard for virtue, and an aversion to all meanness and injustice. In his childhood Isocrates was the companion of Plato, and they remained friends during their whole lives. He had a great veneration for Socrates. After the death of that distinguished philosopher, which filled his scholars with fear and horror, he alone had the courage to appear in mourning. He gave another proof of his courage by publicly defending Theramenes, who had been proscribed by the thirty tyrants. Isocrates was particularly distinguished for a polished style and an harmonious construction of his sentences. In Cicero's opinion, it was he who first gave to prose writing its due rhythm. The art of Isocrates is always apparent, a circumstance which, of itself, diminishes in some degree the effect of his writings, and is almost inconsistent with vigour and force. The address to Demonicus, for example, is an almost uninterrupted series of antitheses. Though he falls far below the great orator of Athens, Isocrates is still a perfect master in the style which he has adopted, and has well merited the high encomiums of Dionysius of Halicarnassus for the noble spirit and the rectitude of purpose which pervade all his writings. The composition, revision, and repeated polishing of his speeches occupied so much time that he published little. His celebrated "Panegyrical Oration," for example, is said to have occupied him ten whole years.—The politics of Isocrates were conciliatory. He was a friend of peace: he repeatedly exhorted the Greeks to concord among themselves, and to turn their arms against their common enemies, the Persians. He addressed Philip of Macedon in a similar strain, after his peace with Athens (B.C. 346), exhorting him to reconcile the states of Greece, and to unite their forces against Persia. He kept up a correspondence with Philip, and two of his epistles to that prince are still extant, as well as one which he wrote to the then youthful Alexander, congratulating him on his proficiency in his studies. Though no violent partisan, he proved, however, a warm-hearted patriot; for, on receiving the news of the battle of Chæronea, he refused to take food for several days, and thus closed his long and honourable career at the age of ninety-eight, B.C. 338.—In Plutarch's time sixty orations went under his name, not half of which were, however, deemed genuine. Twenty-one now remain. Of these, the most remarkable

is the discourse entitled Πανηγυρικός, *Panegyricus*, or "Panegyrical Oration," i. e., a discourse pronounced before the assembled people. The *Panegyric* of Isocrates was delivered at the Olympic games, and was written in the time of the Lacedæmonian ascendancy. He exhorts the Lacedæmonians and Athenians to vie with each other in a noble emulation, and to unite their forces in an expedition against Asia; and, he descants eloquently on the merits and glories of the Athenian commonwealth, on the services it had rendered to Greece, and on its high intellectual cultivation; while he defends it from the charges, urged by its enemies, of tyranny by sea, and of oppression towards its colonies. Among the other twenty discourses of Isocrates, there are three of the parenetic or moral kind: 1. Πρὸς Δημόνικον, "*Discourse addressed to Demonicus*," the son of Hipponicus, who, with his brother Callias, belonged to the highest class of Athenian citizens. It consists of moral precepts for the conduct of life and the regulation of the deportment of the young. Many critics have thought that this piece, abounding with excellent morality, and resembling an epistle rather than a discourse, is not the work of the Athenian Isocrates, but of one of two other orators of the same name, of whom mention is made by the ancient writers, namely, Isocrates of Apollonia, or Heraclea in Pontus, who was a disciple of the Athenian philosopher; and Isocrates the friend of Dionysius of Halicarnassus. One thing is certain, that Harpocration cites a discourse of the Apollonian Isocrates, under the title of Παραίνεσις πρὸς Δημόνικον, and it is not probable that the master and his disciple would have written exhortations addressed to the same individual. As regards the third Isocrates just mentioned, it is very doubtful whether he ever existed.—2. Πρὸς Νικόκλεα, *Discourse addressed to Nicocles* II., son of Evagoras, and prince of Salamis in Cyprus, on the art of reigning.—3. Νικοκλῆς, *Nicocles*, a discourse composed for this prince, to be pronounced by him, and treating of the duties of subjects towards their sovereigns. Nicocles is said to have presented Isocrates, in return, with twenty talents. This piece is sometimes cited under the name of the *Cyprian Discourse*, Κύπριος λόγος. Five other discourses of Isocrates are of the deliberative kind. 1. The Panegyric, of which we have already spoken.—2. Φίλιππος, or Πρὸς Φίλιππον, "*Discourse addressed to Philip of Macedon*," to induce him to act as mediator between the Greek cities, and to make war against Persia.—3. Ἀρχίδαμος, *Archidamus*. Under the name of this prince, who afterward ascended the throne of Sparta, the orator endeavours to persuade the Lacedæmonians, after the battle of Mantinea, not to relinquish Messenia.—4. Ἀρεοπαγιτικός, *Areopagiticus*. One of the best discourses of Isocrates. In it he counsels the Athenians to re-establish the constitution of Solon, as modified by Clisthenes.—5. Περὶ εἰρήνης, ἢ συμμαχικός, "*Of Peace*," or, "*Respecting the Allies*." In this discourse, pronounced after the commencement of the social war, Isocrates advises the Athenians to make peace with the inhabitants of Chios, Rhodes, and Byzantium. We have also four discourses by this writer that fall under the head of *éloges* (ἐγκωμιαστικοί): viz., 1. Εὐαγόρας, *Evagoras* A funeral oration on Evagoras, king of Cyprus, and father of Nicocles, who had been assassinated, Ol. 101, 3.—2. Ἑλένης ἐγκώμιον, *Eloge on Helen*, a piece full of pleasing digressions.—3. Βούσιρις, *Busiris*. The Grecian mythology speaks of this son of Neptune and Lysianassa, who reigned in Egypt, and introduced into that country human sacrifices. Hercules delivered the earth from this monster. The sophist Polycrates had written on Busiris; Isocrates, who hated him because he had published an accusation of Socrates, wished, in treating of the same subject, to mortify the sophist and make his work a failure.—4. Παναθηναϊκός, *Panathenaicus*. An éloge on the Athenians; one of the best pieces of Isocrates, but which has reached us in a defective state.—We have likewise from the pen of Isocrates eight discourses of a legal nature, or λόγοι δικάνικοι.—1. Πλαταϊκός, Complaint of the inhabitants of *Platæa* against the Thebans.—2. Περὶ τῆς ἀντιδόσεως, "*Of the exchanging of property with another*." According to the Athenian laws, the three hundred richest citizens were obliged to equip triremes, furnish the commonwealth with necessary supplies of money, &c. If any person appointed to undergo one of these duties could find another citizen of better substance than himself who was not on the list, then the informer was excused and the other put in his place. If the person named, however, denied that he was the richer of the two, then they exchanged estates. Isocrates, having acquired great riches, had twice to undergo this species of prosecution. The first time he was defended by his adopted son Alphareus, and gained his cause; the second time he was attacked by a certain Lysimachus, was unsuccessful in his defence, and compelled to equip a trireme. The present discourse was delivered by Isocrates on this latter occasion. It has reached us in an imperfect state, but has been completed in our own days by the discoveries of a modern scholar, Moustoxydes.—3. Περὶ τοῦ ζεύγους. A pleading respecting a team of horses, pronounced for the son of Alcibiades.—4. Τραπεζιτικός, a pleading against the banker Pasion, pronounced by the son of Sopæus, who had confided a sum of money to his care. Pasion had denied the deposite.—5. Παραγραφικὸς πρὸς Καλλίμαχον. An "*actio translativa*" against Callimachus.—6. Αἰγινητικός, a pleading pronounced at Ægina in a matter of succession.—7. Κατὰ τοῦ Λοχίτου, a pleading against Lochites for personal violence against a certain individual whose name is not given. We have only the second part of this discourse.—8. Ἀμάρτυρος, or Πρὸς Εὐθύνουν ὑπὲρ Νικίου, "*Pleading for Nicias against Euthynus*." The latter was a faithless depositary, who reckoned on the impossibility of proving a certain deposite through want of witnesses to the transaction.—We have finally a discourse of Isocrates against the Sophists (κατὰ τῶν σοφιστῶν), which must be placed in a class by itself. There was also a work on Rhetoric composed by him, more commonly called a Τέχνη, "*Theory*." Cicero states that he was unable to procure this work (*De Invent.*, 2, 2): it is cited, however, by Quintilian (*Inst. Or.*, 3, 1, *et* 14.)

—The best edition of the Greek text is that of Bekker, forming part of his *Oratores Attici*. (*Berol.*, 1822–1823, 8vo.—*Orat. Att.*, vol. 2.) The two most useful editions are, that of Lange, *Hal.*, 1803, 8vo, and that of Coray, *Paris*, 1807, 8vo, forming the second volume of the Βιβλιοθήκη Ἑλληνική. This last is based upon a MS. brought from Italy to France, which is the earliest one extant of our author. Coray's edition is accompanied with very learned notes, and may, upon the whole, be regarded as the *editio optima*. The editions of Battie, *Cantab.*, 1729, 2 vols. 8vo, and of Auger, *Paris*, 1782, 3 vols. 8vo, are not remarkable, especially the latter, for a very accurate text. Auger's work abounds with typographical errors, and he is also charged with a careless collating of MSS. The best edition of the *Panegyricus* is that of Morus and Spohn, with the notes and additions of Baiter, *Lips.*, 1831, 8vo. In the preface of this edition (p. xxxi), there are some very just remarks on the Greek text of Bekker.—We have already alluded to the completing of the oration Περὶ ἀντιδόσεως, by Moustoxydes. This scholar found a perfect MS. of the discourse in question in the Ambrosian Library at Milan, and published an edition of the entire piece in 1812 at Milan. It is, however, very inaccurately

printed. A more correct edition was published by Orellius, in 1814, 8vo, with a double commentary, critical and philological, in German; and also a smaller edition, containing merely the Greek text with various readings. These two editions are more accurate than that of Milan. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 208, *seqq.*—*Hoffmann, Lex. Bibliograph.*, vol. 2, p. 620.)

Issa, one of the smallest of the Dalmatian islands, but the best known in history. It is mentioned by Scylax as a Greek colony (p. 8), which, according to Scymnus of Chios, was sent from Syracuse (v. 412). Issa is often alluded to by Polybius in his account of the Illyrian war. It was attacked by Teuta; but the siege was raised on the appearance of the Roman fleet, and the inhabitants immediately placed themselves under the protection of that power. (*Appian, Illyr.*, 7.—*Polyb.*, 2, 11.) It became afterward a constant station for the Roman galleys in their wars with the kings of Macedon. (*Liv.*, 43, 9.) In Cæsar's time the town appears to have been very flourishing, for it is styled "*nobilissimum earum regionum oppidum*" (*B. Alex.*, 47), and Pliny informs us that the inhabitants were Roman citizens. (*Plin.*, 3, 21.) Athenæus states that the wine of this island was much esteemed (1, 22). Its present name is *Lissa*. (*Cramer's Anc. Greece*, vol. 1, p. 44.)

Issēdŏnes, the principal nation in Serica, whose metropolis was Sera, now *Kant-schu*, in the Chinese province of *Shen-Si*, without the great wall. This city has been erroneously confounded with Pekin, the capital of China, which is 300 leagues distant. They had also two towns, both called Issedon, but distinguished by the epithets of Serica and Scythica. (*Ptol.*—*Bischoff und Müller, Wörterb. der Geogr.*, p. 649.)

Issus, a town of Cilicia Campestris, at the foot of the main chain of Amanus, and nearly at the centre of the head of the gulf to which it gave its name (Issicus Sinus). Xenophon describes Issus (Ἰσσοί, in the plural) as a considerable town in his time. Cyrus remained here three days, and was joined by his fleet from the Peloponnesus. These ships anchored close to the shore, where Cyrus had his quarters. (*Anab.*, 1, 4.—Compare *Arrian, Exp. Alex.*, 2, 7.—*Diod. Sic.*, 17, 32.) Issus was famous for the victory gained here by Alexander over Darius. The error on the part of the Persian monarch was in selecting so contracted a spot for a pitched battle. The breadth of the plain of Issus, between the sea and the mountains, appears from Callisthenes, quoted by Polybius, not to exceed fourteen stadia, less than two miles, a space very inadequate for the manœuvres of so large an army as that of Darius. The ground was, besides, broken, and intersected by many ravines and torrents which descended from the mountains. The principal one of these, and which is frequently mentioned in the narrative of this momentous battle, is the Pinarus. The two armies were at first drawn up on opposite banks of this stream; Darius on the side of Issus, Alexander towards Syria. A clear notion of the whole affair may be obtained from the narratives of Arrian, Curtius, and Plutarch, and from the critical remarks of Polybius on the statement of Callisthenes. The town of Issus, in Strabo's time, was only a small place with a port. (*Strab.*, 676.) Stephanus says it was called Nicopolis, in consequence of the victory gained by Alexander (*s. v.* Ἰσσος). Strabo, however, speaks of Nicopolis as a distinct place from Issus. Cicero reports that, during his expedition against the mountaineers of Amanus, he occupied Issus for some days. (*Ep. ad Att.*, 5, 20.) Issus was also remarkable, at a later day, for the defeat of Niger by Severus. The modern *Aiasse* appears to correspond to the site of the ancient town. (*Cramer's Asia Minor*, vol. 2, p. 359, *seqq.*—Compare *Rennell, Geography of Western Asia*, vol. 2, p. 94.)

Ister, I. a native of Cyrene, who flourished under Ptolemy III. of Egypt. Suidas makes him to have been a disciple of Callimachus. Besides his Ἀττικά, in sixteen books, he left a number of other works, on Egypt, Argolis, Elis, &c. A few fragments only remain, which were collected and published with those of Demon, another historian, by Siebelis and Lenz, *Lips.*, 1812, 8vo.—II. The name of the eastern part of the Danube, after its junction with the Savus or *Saave*. The term is evidently of Teutonic or German origin (*Osten*, "east").

Isthmĭa, sacred games among the Greeks, which received their name from the Isthmus of Corinth, where they were observed. They were instituted in honour of Melicertes, who was changed into a sea-deity when his mother Ino had thrown herself into the sea with him in her arms. After they had been celebrated for some time with great regularity, an interruption took place, at the expiration of which they were re-established by Theseus in honour of Neptune. These games were celebrated every five years. (*Alex. ab Alex., Gen. D.*, 5, 8.) When Corinth was destroyed by Mummius, the Roman general, they were still observed with the usual solemnity, and the Sicyonians were intrusted with the superintendence, which had been before one of the privileges of the ruined Corinthians. Combats of every kind were exhibited, and the victors were rewarded with garlands of pine leaves. Some time after the custom was changed, and the victor received a crown of dry and withered parsley. At a subsequent period, however, the pine again was adopted. (Consult, for the reason of these changes, the remarks of *Plutarch, Sympos.*, 5, 3.—*Op., ed. Reiske*, vol. 8, p. 687, *seqq.*)

Isthmus, a small neck of land which joins a country to another, and prevents the sea from making them separate, such as that of Corinth, called often the Isthmus by way of eminence, which joins Peloponnesus to Greece. (*Vid.* Corinthi Isthmus.)

Istrĭa or Histrĭa, a peninsula lying to the west of Liburnia, and bounded on the south and west by the Adriatic. It was anciently a part of Illyricum. Its circuit and shape are accurately described and defined by Strabo (314) and Pliny (3, 19). Little is known respecting the origin of the people: but an old geographer describes them as a nation of Thracian race (*Scymn. Ch., Perieg.*, 390), and this opinion seems at least to have probability in its favour. There is little to interest in the account of the wars waged by the Romans against this insignificant people; it is to be found in Livy (41, 1, *seqq.*): they were completely subjugated A.U.C. 575. Augustus included Istria in Cisalpine Gaul, or rather Italy, removing the limit of the latter country from the river Formio (*Risano*) to the little river Arsia. (*Plin.*, 3, 18.) The Greeks, in their fanciful mythology, derived the name of Istria from that of the Ister or Danube; they conveyed the Argonauts from the Euxine into the Ister, and then, by an unheard-of communication between this river and the Adriatic, launched their heroes into the waters of the latter. (*Scylax, Peripl.*, p. 6.—*Strabo*, 46.—*Aristot., Hist. Anim.*, 8, 13.) Not satisfied, however, with these wonders, they affirmed that a band of Colchians, sent in pursuit of Jason and Medea, followed the same course, and, wearied by a fruitless search, rested in Istria, and finally settled on its shores. (*Pomp. Mel.*, 2, 3.) This strange error no longer prevailed in the time of Strabo, when Istria had become known to the Romans, and formed part of their vast empire. (*Cramer's Ancient Italy*, vol. 1, p. 134, *seqq.*)

Istropŏlis, a city of Thrace, situate on the coast of the Euxine, below the mouth of the Ister, where a lagune or salt lake, called Halmyris, formed by an arm of the Danube, has its issue into the sea. It appears to be succeeded at the present day by a place called

Kara-Kermon, or "the black fortress." Istropolis is said to have been founded by a Milesian colony. (*Plin.*, 4, 11.)

ITABYRIUS, a mountain of Galilæa Inferior, near the southern limits of the tribe of Zebulon, and southeast from Carmel. According to Josephus (*Bell. Jud.*, 4, 6), it was 30 stadia high, and had on its summit a plain of 26 stadia in extent. Its modern name is *Thabor*. This mountain is supposed by some to have been the scene of our Saviour's transfiguration. Jerome, Cyrill, and other writers, are in favour of the position, but it is opposed by Reland (*Palæstin.*, p. 247). The name Thabor or Tabor, which was also the ancient one among the natives, appears to be derived from the Hebrew *tabbor*, "a height" or "summit." (*Reland, l. c.*) The Greek writers call it Θαβώρ and Ἀταβύριον (or Ἰταβύριον) ὄρος. (Compare the *Jupiter Atabyrius* of Rhodes and Agrigentum, and the remarks of *Ritter*, *Vorhalle*, p. 389.) On the summit of this mountain was situate a fortified town called Atabyrion. (*Polyb.*, 5, 70.—*Vid.* Atabyrion.) Mount Thabor is situate two leagues southeast of Nazareth, rising out of the great plain of Esdraelon, at its eastern side. Its figure is that of a truncated cone, and its elevation, according to Buckingham, about 1000 feet; but, from the circumstance mentioned by Burckhardt, of thick clouds resting on it in the morning in summer, and his being an hour in ascending it, it may perhaps be considered as higher than Buckingham supposed, though, from the same time occupied in the ascent, not more than 400 or 500 feet, or from 1400 to 1500 in all. It is represented as entirely calcareous. Dr. Richardson describes it as a dark-looking, insulated conical mountain, rising like a tower to a considerable height above those around it. On the summit is a plain about a mile in circumference, which shows the remains of the ancient fortress mentioned above. The view from this spot is said to be one of the finest in the country.

ITALIA, a celebrated country of Europe, bounded on the north by the Alps, on the south by the Ionian Sea, on the northeast by the Adriatic or Mare Superum, and on the southwest by the Mare Tyrrhenum or Inferum. It was called Hesperia by the Greeks, from its western situation in relation to Greece (*Virg.*, *Æn.*, 1, 530), and received also from the Latin poets the appellation of Ausonia (*Virg.*, *Æn.*, 7, 54), Saturnia (*Virg.*, *Georg.*, 2, 173), and Œnotria. The name Italia some writers deduce from Italus, a chief of the Œnotri or Siculi (*Antioch. Syrac.*, *ap. Dion. Hal.*, 1, 2.—*Thucyd.*, 6, 2). Others sought the origin of the term in the Greek word Ἰταλός, or the Latin *vitulus*, which corresponds to it (*Varro*, *R. R.*, 2, 5. —*Dion. Hal.*, 1, 35); and others again make the name to have belonged originally to a small canton in Calabria, and to have become gradually common to the whole country. The ancients differed from us in their application of names to countries. They regarded the name as belonging to the people, not to the land itself; and in this they were more correct than we are, who call nations after the countries they inhabit. Asia Minor, for example, was an appellation unknown to the earlier classic writers, and only began to come into use after the country had fallen into the hands of the Romans. Previous to this, the different nations which peopled that peninsula had their respective names, and were known by these. In the same way, a general name for what we now term Italy was not originally thought of. When the Greeks became first acquainted with this country, they observed it to be peopled with several distinct nations, as they thought; and hence we find it divided by them about the time of Aristotle into six countries or regions, Ausonia or Opica, Tyrrhenia, Iapygia, Ombria, Liguria, and Henetia. Thucydides, for instance, in speaking of Cumæ, says that it is situate in Opica; and Aristotle, cited by Dionysius of Halicarnassus, terms Latium a part of this same Opica. As regards the origin of the name Italia, the truth appears to be this: the appellation was first given by the early Greeks to what is now denominated *Calabria ulterior*, or to that southern extremity of the boot which is confined between the Sinus Terinæus (Gulf of *St. Euphemia*) and the Sinus Scyllacius (Gulf of *Squillace*). Such, at least, is the account of Aristotle (*Polit.*, 7, 10) and Strabo (254). This was not done because the name was in strictness confined to that section of the country, but because the Greeks knew at that early period very little, comparatively speaking, of the interior, and were as yet ignorant of the fact, that most of the numerous nations which peopled the Italian peninsula were the descendants of one common race, the Itali, who originally were spread over the whole land, even to the foot of the Alps. The nations in the south of Italy, with whom the Greeks first became acquainted, were found by them to be descended from the Itali, or, rather, they found this name in general use among them: hence they called their section of the country by the name of Italia. As their knowledge of the interior became more enlarged, other branches of the same great race were successively discovered, and the name Italia thus gradually progressed in its application until it reached the southern limits of Cisalpine Gaul. To this latter country the name of Gallia Cisalpina was originally given, because it was peopled principally by Gauls, who had settled in these parts, and dislodged the ancient inhabitants. In confirmation of what has just been advanced, we find that, in the time of Antiochus, a son of Xenophanes, who lived about the 320th year of Rome, and a little anterior to Thucydides, the appellation Italia was given to a part of Italy which lay south of a line drawn from the small river Laus to Metapontum. (*Dion. Hal.*, 1, p. 59.) Towards the end of the fifth century of Rome, it designated all the countries south of the Tiber and Æsis. At length, in the pages of Polybius, who wrote about the 600th year of Rome, we find the name in question given to all Italy up to the foot of the Alps. The including of Cisalpine Gaul under this appellation was an act of policy on the part of the second triumvirate, who were afraid lest, if it remained a province, some future proconsul might imitate Cæsar, and overthrow with his legions the authority of the republic. At a still later period, Augustus divided Italy into eleven regions, and extended its limits on the northeast as far as Pola, thus comprehending Istria. It is somewhat remarkable, that the name Italia, after having gradually extended to the Alps, should at a subsequent epoch be limited in its application to the northern parts alone. When the Emperor Maximian, towards the close of the third century of the Christian era, transferred his residence to Milan, the usage prevailed in the West of giving the name of Italy exclusively to the five provinces of Emilia, Liguria, Flaminia, Venetia, and Istria. It was in this sense that the kings of the Lombards were styled monarchs of Italy.—As regards the other names sometimes applied to Italy, it may be observed, that they are, in strictness, names only of particular parts, extended by poetic usage to the whole country. Thus Œnotria properly applies to a part of the southeastern coast, and was given by the Greeks to this portion of the country, from the numerous vines which grew there, the name importing "wine-land." Thus, too, Saturnia in fact belongs to one of the hills of Rome, &c.—Italy may be divided into three parts, the northern, or Gallia Cisalpina; the middle, or Italia Propria; and the southern, or Magna Græcia. Its principal states were Gallia Cisalpina, Etruria, Umbria, Picenum, Latium, Campania, Samnium and Hirpini, Apulia, Calabria, Lucania, and Bruttiorum Ager. Originally the whole of Italy appears to have been peopled by one common race, the Itali, who were

spread from the Alps to the southernmost extremity of the land. This position receives very strong support from the fact that the name Italus was in general use among the various nations of the Italian peninsula. In the language of fable it was the appellation of an ancient monarch. We find mention made of a King Italus among the Ausones and Opici, and likewise among the Morgetes, Siculi, and Sabini. We find, moreover, all these early tribes using one common dialect, the Oscan. Now, that such a being as Italus ever existed, appears extremely improbable; and still more so the assertion that Italy was named after this ancient king. Daily experience proves that countries are called after the nations who inhabit them; and few, if any, examples can be adduced of nations taking an appellation from their rulers. In the present case it appears scarcely credible. We know of no period when the different Italian tribes were under the control of a single ruler, and yet each have their Italus. Was there a monarch of this name in every district of Italy? and, still more, did each separate community form the resolution of deriving from their respective monarch a name for themselves and the region they inhabited, so that, finally, the common name for the whole land became Italia? Either supposition is absurd.—The name Italus, then, was the generic name of the whole race, and the land was called after it, each community being known at the same time by a specific and peculiar appellation, as Latini, Umbri, &c. The fact of the universal prevalence of the Oscan tongue is strongly corroborative of what has just been advanced. But, it may be contended, no proof exists that any king named Italus was acknowledged by the traditions of the Tusci or Umbri. The answer is an easy one. Antiquity makes mention of these as the progenitors of the Latini, among whom a King Italus appears; and Scymnus records an old authority, which makes the Umbri to have been descended from Latinus, the son of Ulysses and Circe. That these two nations, moreover, spoke a language based on the old Italic or Oscan form of speech, was discovered by the Romans in the case of the Rhæti, a branch of the former, who had retired to the Alps upon the invasion of the Gauls. The original population of Italy then was composed of the Itali. To these came various nations, which we shall now enumerate in the order of history. The earliest of these new-comers appear to have been the Illyrian tribes, and, in particular, the Liburni, who may, with truth, be regarded as the earliest of European navigators. They extended themselves along the coast of the Adriatic as far as Iapygia. Next in the order of time were the Veneti, a branch of the great Sclavonic race (*vid.* Veneti), who settled between the mouths of the Po and the Illyrian Alps. Were they the earliest possessors of this part of Italy, or did they expel the Tuscan Euganei? All is uncertainty. Of the origin of the great Etrurian nation, we have already spoken under the article Hetruria. The Siculi, who appear to have been the original inhabitants of Latium, and who were subsequently driven out and retired to Sicily (*vid.* Siculi), are falsely considered by some to have been of Iberian origin. A fourth people, however, who actually came into Italy, were the Greeks. Before the time of the Trojan war there are no traces of any such emigration; but after the termination of that contest, accident threw many of the returning bands upon the Italian coast. We find them in Apulia, on the Sinus Tarentinus in Œnotria, at Pisæ, and in Latium as the chief part of the population of Alba Longa. Their language, the Æolic Greek, for they were principally Achæi, operating upon the old Italic or Oscan tongue, then prevalent in Latium, and becoming blended, at the same time, with many peculiarities and forms of Pelasgic origin, gave rise to the Latin tongue. Trojan female captives were brought along with them by the Greeks, but no Trojan men, nor any prince named Æneas ever set foot in the Italian peninsula. The last ancient people who formed settlements at any early period in Italy were the Gauls. They entered during the reign of Tarquinius Priscus, and successive hordes made their appearance under the following kings. They seized upon what was called, from them, Cisalpine Gaul, and one division of them, the Senones, even penetrated far into the centre of Italy. They were finally subdued by the Romans, more through the want of union than of valour.—On the subject, however, of the origin of the Latin tongue, a very plausible theory was started by Jäkel, which assigns it to the German. (*Der Germanische Ursprung der Lateinischen Sprache, &c., Breslaw*, 1831.) He makes the Latin to be mainly and essentially the dialect of a Teutonic race, that migrated from Germany into Italy by the way of the Tyrol, at a period vastly more remote than that to which Roman history reaches. The germe of this theory, however, is found in Funccius (*De Origine et Pueritia, L. L.*, p. 64, c. 5. *De Matre Linguæ Latinæ Germanica.*)—Ancient geographers appear to have entertained different ideas of the figure of Italy. Polybius considered it, in its general form, as being like a triangle, of which the two seas meeting at the promontory of Cocinthus (*Capo di Stilo*) as the vortex, formed the sides, and the Alps the base. (*Polyb.*, 2, 14.) But Strabo is more exact in his delineation, and observes, that its shape bears more resemblance to a quadrilateral than a triangular figure, with its outline rather irregular than rectilineal. (*Strabo*, 5, 210.) Pliny describes it in shape as similar to an elongated oak-leaf, and terminating in a crescent, the horns of which would be the promontories of Leucopetra (*Capo delle Armi*) and Lacinium (*Capo delle Colonne*). According to Pliny (3, 5), the length of Italy, from Augusta Prætoria (*Aosta*), at the foot of the Alps, to Rhegium, the other extremity, was 1020 miles; but this distance was to be estimated, not in a direct line, but by the great road which passed through Rome and Capua. The real geographical distance, according to the best maps, would scarcely furnish 600 modern Italian miles of 60 to the degree, which are equal to about 700 ancient Roman miles. The same writer estimates its breadth from the Varus to the Arsia at 410 miles; between the mouths of the Tiber and Aternus at 136 miles; in the narrowest part, between the Sinus Scyllacius and Sinus Terinæus, at 20 miles. The little lake of Cutiliæ, near Reate (*Rieti*) in the Sabine country, was considered as the umbilicus or centre of Italy. (*Plin.*, 3, 12.)—It might be expected that the classical authors of Rome would dwell with fondness on the peculiar advantages enjoyed by their favoured country. Accordingly, we find a variety of passages, which Cluverius has collected in his fifth chapter (*De Natura cæli solique Italici ac laudibus ejus*), where the happy qualities of its soil and climate, the variety and abundance of its productions, the resources of every kind which it possesses, are proudly and eloquently displayed. Those that seem principally deserving of notice are the following: *Plin.*, 36, 15.—*Virg.*, *Georg.*, 2, 136, *seqq.*—*Dion. Hal.*, *Ant. Rom.*, 1, 36.

Climate of Ancient Italy.

It has been thought by several modern writers that the climate and temperature of Italy have undergone some change during the lapse of ages, and that it was anciently colder in winter than it is at the present day. (*Du Bos, Reflex.*, vol. 2, p. 298.—*L'Abbé Longuerue, cited by Gibbon, Misc. Works*, vol. 3, p. 245.) In the examination of this question, it is impossible not to consider the somewhat analogous condition of America at this day. Boston is in the same latitude with Rome, but the severity of its winter far exceeds not that of Rome only, but of Paris and London. Allowing that

the peninsular form of Italy must at all times have had an effect in softening the climate, still the woods and marshes of Cisalpine Gaul, and the perpetual snows of the Alps, far more extensive than at present, owing to the then uncultivated and uncleared state of Switzerland and Germany, could not but have been felt even in the neighbourhood of Rome. Besides, even on the Apennines, and in Etruria and Latium, the forests occupied a far greater space than in modern times; this would increase the quantity of rain, and, consequently, the volume of water in the rivers; the floods would be greater and more numerous, and, before man's dominion had completely subdued the whole country, there would be large accumulations of water in the low grounds, which would still farther increase the coldness of the atmosphere. The language of ancient writers, on the whole, favours the same conclusion, that the Roman winter, in their days, was more severe than it is at present. It is by no means easy to know what weight is to be given to the language of the poets, nor how far particular descriptions or expressions may have been occasioned by peculiar local circumstances. The statement of the younger Pliny (*Epist.*, 2, 17), that the bay-tree would rarely live through the winter without shelter, either at Rome or at his own villa at Lanuvium, if taken absolutely, would prove too much; for, although the bay is less hardy than some other evergreens, yet how can it be conceived that a climate in which the olive would flourish could be too severe for the bay? There must either have been some local peculiarity of winds or soil which the tree did not like, or else the fact, as is sometimes the case, must have been too hastily assumed; and men were afraid, from long custom, to leave the bay unprotected in the winter, although, in fact, they might have done it with safety. Yet the elder Pliny (17, 2) speaks of long snows being useful to the corn, which shows that he is not speaking of the mountains; and a long snow lying in the valleys of central or southern Italy would surely be a very unheard-of phenomenon now. Again: the freezing of the rivers, as spoken of by Virgil and Horace, is an image of winter which could not, we think, naturally suggest itself to Italian poets of the present day, at any point to the south of the Apennines. Other arguments to the same effect may be seen in a paper by Daines Barrington, in the 58th volume of the Philosophical Transactions. Gibbon, too, after stating the arguments on both sides of the question, comes to the same conclusion. (*Misc. Works*, *l. c.*) He quotes, however, the Abbé de Longuerue as saying that the Tiber was frozen in the bitter winter of 1709.—Again: the olive, which cannot bear a continuance of severe cold, was not introduced into Italy till long after the vine: Fenestella asserted, that its cultivation was unknown as late as the reign of Tarquinius Priscus (*Plin.*, 15, 1); and such was the notion entertained of the cold of all inland countries, that Theophrastus (*Plin.*, 15, 1) held it impossible to cultivate the olive at the distance of more than 400 stadia from the sea. But the cold of winter is perfectly consistent with great heat in the summer. The vine is cultivated with success on the Rhine, in the latitude of Devonshire and Cornwall, although the winter at Coblentz and Bonn is far more severe than it is in Westmoreland; and evergreens will flourish through the winter in the Westmoreland valleys far better than on the Rhine or in the heart of France. The summer heat of Italy was probably much the same in ancient times as it is at present, except that there were a greater number of spots where shade and verdure might be found, and where its violence, therefore, was more endurable. But the difference between the temperature of summer and winter may be safely assumed to have been much greater than it is now, notwithstanding the arguments of Eustace and several other travellers. (*Arnold, History of Rome*, vol. 1, p. 499, *seqq.*)

The Malaria in Ancient and Modern Times.

It now becomes a question, whether the greater cold of the winter, and the greater extent of wood and of undrained waters which existed in the time of the Romans, may not have had a favourable influence in mitigating that malaria which is at the present day the curse of so many parts of Italy, and particularly of the immediate neighbourhood of Rome. One thing is certain, that the Campagna of Rome, which is now almost a desert, must, at a remote period, have been full of independent cities; and although the greater part of these had perished long before the fourth century of Rome, yet even then there existed Ostia, Laurentum, Ardea, and Antium on one side, and Veii and Cære on the other, in situations which are now regarded as uninhabitable during the summer months; and all the lands of the Romans on which they, like the old Athenians, for the most part resided regularly, lie within the present range of the malaria. Some have supposed, that, although the climate was the same as it is now, yet the Romans were enabled to escape from its influence, and their safety has been ascribed to their practice of wearing woollen next to the skin instead of linen or cotton. But, not to notice other objections to this notion, it is enough to say that the Romans regarded unhealthy situations with the same apprehension as their modern descendants. (*Cato, R. R.*, 2.—*Varro, R. R.*, 1, 4.—*Id.*, 5, 3, 5.—*Id.*, 5, 3, 12.)—On the other hand, Cicero (*de Repub.*, 2, 6) and Livy (7, 38) both speak of the immediate neighbourhood of Rome as unhealthy; but, at the same time, they extol the positive healthiness of the city itself; ascribing it to the hills, which are at once airy themselves, and offer a screen to the low grounds from the heat of the sun. It is true, that one of the most unhealthy parts of modern Rome, the Piazza di Spagna and the slope of the Pincian Hill above it, was not within the limits of the ancient city, yet the praise of the healthiness of Rome must be understood rather comparatively with that of the immediate neighbourhood than positively. Rome, in the summer months, cannot be called healthy, even as compared with the other great cities of Italy, much less if the standard be taken from Berlin or from London. Again: the neighbourhood of Rome is characterized by Livy as "a pestilential and parched soil." The latter epithet is worthy of notice, because the favourite opinion has been, that the malaria is connected with marshes and moisture. But it is precisely here that we may find the explanation of the spread of the malaria in modern times. Even in spring nothing can less resemble a marsh than the present aspect of the Campagna. It is far more like the down country of Dorsetshire, and, as the summer advances, it may well be called a dry and parched district. But this is exactly the character of the plains of Estremadura, where the British forces suffered so grievously from malaria fever in the autumn of 1809. In short, abundant experience has proved, that when the surface of the ground is wet, the malaria poison is far less noxious than when all appearance of moisture on the surface is gone, and the damp makes its way into the atmosphere from a considerable depth under ground. If, then, more rain fell in the Campagna formerly than now; if the streams were fuller of water, and their course more rapid; above all, if, owing to the uncleared state of central Europe, and the greater abundance of wood in Italy itself, the summer heats set in later, and were less intense, and more often relieved by violent storms of rain, there is every reason to believe that the Campagna must have been far healthier than at present; and that precisely in proportion to the clearing and cultivation of central Europe, to the felling of the woods in Italy itself, the consequent decrease in the quantity of rain, the shrinking of the streams, and the disappearance of the wa-

ter from the surface, has been the increased unhealthiness of the country, and the more extended range of the malaria. (*Arnold's History of Rome*, vol. 1, p. 501, *seqq.*)

ITALĪCA, I. the capital of the Peligni in Italy. (*Vid.* Corfinium.)—II. A city of Spain, north of Hispalis, and situate on the western side of the river Bætis. (*Strabo*, 141.—*Oros.*, 5, 23.) It was founded by Publius Scipio in the second Punic war, who placed here the old soldiers whom age had incapacitated from the performance of military service. (*Appian, B. Hisp.*, c. 38.—*Cæs., B. Civ.*, 2, 20.) It was the birthplace of the Emperor Trajan, and is supposed to correspond with *Sevilla la Vieja*, about a league distant from the city of *Seville*. (*Surita, ad It. Ant.*, p. 413, 432.—*Florez, Esp. S. F.*, 12, p. 227.—*Ukert, Geogr.*, vol. 2, p. 372.)

ITALĬCUS, a poet. (*Vid.* Silius Italicus.)

ITĂLUS, a fabled monarch of early Italy. (Consult remarks under the article Italia, page 693, col. 1.)

ITHĂCA, a celebrated island in the Ionian Sea, northeast of Cephallenia. It lies directly south of Leucadia, from which it is distant about six miles. The extent of this celebrated island, as given by ancient authorities, does not correspond with modern computation. Dicæarchus describes it as narrow, and measuring eighty stadia, meaning probably in length (*Græc. Stat.*, v. 51), but Strabo (455) affirms, in circumference, which is very wide of the truth, since it is not less than thirty miles in circuit, or, according to Pliny (4, 12), twenty-five. Its length is nearly seventeen miles, but its breadth not more than four. Ithaca is well known as the native island of Ulysses. Eustathius asserts (*ad Il.*, 2, 632) that it derived its name from the hero Ithacus, who is mentioned by Homer (*Od.*, 17, 207). That it was throughout rugged and mountainous we learn from more than one passage of the Odyssey, but especially from the fourth book, v. 605, *seqq.*—It is evident, from several passages of the same poem, that there was also a city named Ithaca, probably the capital of the island, and the residence of Ulysses (3, 80). Its ruins are generally identified with those crowning the summit of the hill of *Aito*. (*Dodwell*, vol. 1, p. 66.) "The Venetian geographers," observes Sir William Gell, "have in a great degree contributed to raise doubts concerning the identity of the modern with the ancient Ithaca, by giving in their charts the name of *Val di Compare* to this island. That name, however, is totally unknown in the country, where the isle is invariably called *Ithaca* by the upper ranks, and *Theaki* by the vulgar. It has been asserted in the north of Europe, that Ithaca is too inconsiderable a rock to have produced any contingent of ships which could entitle its king to so much consideration among the neighbouring isles; yet the unrivalled excellence of its port has in modern times created a fleet of 50 vessels of all denominations, which trade to every part of the Mediterranean, and from which four might be selected capable of transporting the whole army of Ulysses to the shores of Asia." The same writer makes the population of the island 8000. It is said to contain sixty-six square miles. (*Gell's Geography and Antiquities of Ithaca*, p. 30.)

ITHACESIÆ, I. three islands opposite Vibo, on the coast of Bruttium. They are thought to answer to the modern *Braces, Praca*, and *Torricella*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 651.)—II. Baiæ is called by Silius Italicus "*sedes Ithacesia Baii*," because founded by Baius, the pilot of Ulysses, according to the poetic legends of antiquity. (*Sil. Ital.*, 8, 539.—Compare *Lycophron, Cassand.*, 694.—*Tzetzes, ad loc.*)

ITHŌME, I. a town of Thessaly, in the vicinity of Metropolis. It is conceived by some modern travellers to have been situated on one of the summits now occupied by the singular convents of *Meteora*. (*Holland's Travels*, vol. 1, 349.—*Pouqueville*, vol. 3, p. 334.) Cramer, however, thinks it ought to be looked for to the north of the Peneus, near *Ardam* and *Petchouri*.—II. A fortress of Messenia, on a mountain of the same name. It was celebrated for the long and obstinate defence (ten years) which the Messenians there made against the Spartans in their last revolt. The mountain was said to have derived its name from Ithome, one of the nymphs that nourished Jupiter. On the summit was the temple of Jupiter Ithomatas, to whom the mountain was especially dedicated. Strabo compares the Messenian Acropolis to Acrocorinthus, being situated, like that citadel, on a lofty and steep mountain, enclosed by fortified lines which connected it with the town. Hence they were justly deemed the two strongest places in the Peloponnesus. When Philip, the son of Demetrius, was planning the conquest of the peninsula with Demetrius of Pharos, the latter advised him to seize first the horns of the heifer, which would secure to him possession of the animal. By these enigmatical expressions he designated the Peloponnesus, and the two bulwarks above mentioned. (*Strab.*, 361.—*Polyb.*, 7, 11.) Scylax says Ithome was eighty stadia from the sea. (*Peripl.*, p. 16.)

ITĬUS PORTUS, a harbour of Gaul, whence Cæsar set sail for Britain. Cæsar describes it no farther than by saying, that from it there was the most convenient passage to Britain, the distance being about 30 miles. (*B. G.*, 5, 2.) *Calais, Boulogne*, and *Etaples* have each their respective advocates for the honour of being the Itius Portus of antiquity. The weight of authority, however, is in favour of *Witsand* or *Vissan;* and with this opinion D'Anville coincides. Cæsar landed at Portus Lemanis or *Lymne*, a little below Dover. For a long time this was the principal crossing-place. In a later age, however, the preference was given to Gessoriacum or *Boulogne* in Gaul, and Rutupiæ or *Richborough* in Britain. Lemaire, however, is in favour of making the Itius Portus identical with Gessoriacum, as others had been before him. (*Ind. Geogr. ad Cæs., B. G.*, p. 291.)

ITŪNÆ, Æstuarium, now *Solway Firth*, in Scotland.

ITURÆA, a country of Palestine, so called from Itur or Jetur, one of the sons of Ishmael, who settled in it; but whose posterity were either driven out or subdued by the Amorites, when it is supposed to have formed part of the kingdom of Bashan, and subsequently of the half tribe of Manasseh east of Jordan; but, as it was situated beyond the southern border of Mount Hermon, called the *Djebel Heish*, this is doubtful. It lay on the northeastern side of the land of Israel, between it and the territory of Damascus or Syria; and is supposed to have been the same country at present known by the name of *Djedour*, on the east of the *Djebel Heish*, between Damascus and the Lake of Tiberias. The Itureans being subdued by Aristobulus, the high-priest and governor of the Jews, B.C. 106, were forced by him to embrace the Jewish religion, and were at the same time incorporated into the state. Philip, one of the sons of Herod the Great, was tetrarch or governor of this country when John the Baptist commenced his ministry. (*Plin.*, 5, 23.—*Joseph., Ant. Jud.*, 13, 19.—*Epiphan., Hæres.*, 19.—*Luke*, 3, 1.)

ITYS, son of Tereus, king of Thrace, by Procne, daughter of Pandion, king of Athens. He was killed by his mother when he was about six years old, and served up before his father. He was changed, according to one account, into a pheasant, his mother into a swallow, and his father into an owl. (*Vid.* Philomela.—*Ovid, Met.*, 6, 620.—*Amor.*, 2, 14, 29.—*Horat., Od.*, 4, 12.)

JUBA, I. a son of Hiempsal, king of Numidia, succeeded his father about 50 B.C. He was a warm supporter of the senatorial party and Pompey, being

moved, it is said, to this course by a gross insult which, in his youth, he had received from Cæsar. He gained, B.C. 49, a great victory over Curio, Cæsar's lieutenant in Africa. After the battle of Pharsalia and the death of Pompey, he continued steady to his cause; and when Cæsar invaded Africa, B.C. 46, he supported Scipio and Cato with all his power, and in the first instance reduced the dictator to much difficulty. The battle of Thapsus, however, turned the scale in Cæsar's favour. Juba fled, and, finding that his subjects would not receive him, put an end to his life in despair, along with Petreius. (*Vid.* Petreius.) His connexion with Cato has suggested the underplot of Addison's tragedy. (*Plut., Vit. Pomp.—Id., Vit. Cæs. —Flor.*, 4, 12.—*Sueton., Vit. Jul.*, 35.—*Lucan*, 4, 690.—*Paterc.*, 2, 54.)—II. The second of the name, was son of the preceding. He was carried to Rome by Cæsar, kindly treated, and well and learnedly educated. He gained the friendship, and fought in the cause, of Augustus, who gave him the kingdom of Mauritania, his paternal kingdom of Numidia having been erected into a Roman province. Juba cultivated diligently the arts of peace, was beloved by his subjects, and had a high reputation for learning. He wrote, in Greek, of Arabia, with observations on its natural history; of Assyria; of Rome; of painting and painters; of theatres; of the qualities of animals; on the source of the Nile, &c., all which are now lost. Juba married Cleopatra, the daughter of Antony and Cleopatra, queen of Egypt. Strabo, in his sixth book, speaks of Juba as living, and in his seventeenth and last book as then just dead. This would probably fix his death about A.D. 17. (*Clinton, Fast. Hellen.*, vol. 2, p. 551, *in notis.—Phot., Cod.*, 161.—*Athenæus*, 8, p. 343, *e.*—*Plut., Mor.*, p. 269, *c.*, &c.—Consult the dissertation of the Abbé Sevin, *Sur la Vie et les Ouvrages de Juba*, in the *Mem. de l'Acad. des Inscr.*, &c., vol. 4, p. 457, *seqq.*)

JUDÆA, a province of Palestine, forming the southern division. It did not assume the name of Judæa until after the return of the Jews from the Babylonian captivity; though it had been denominated, long before, the kingdom of Judæa, in opposition to that of Israel. After the return, the tribe of Judah settled first at Jerusalem; but afterward, spreading gradually over the whole country, they gave it the name of Judæa. Judæa, being the seat of religion and government, claimed many privileges. It was not lawful to intercalate the year out of Judæa, while they might do it in that country. Nor was the sheaf of first-fruits of the barley to be brought from any other district than Judæa, and as near as possible to Jerusalem. The extent of this remarkable country has varied at different times, according to the nature of the government which it has enjoyed or been compelled to acknowledge. When it was first occupied by the Israelites, the land of Canaan, properly so called, was confined between the shores of the Mediterranean and the western bank of the Jordan; the breadth at no part exceeding fifty miles, while the length hardly amounted to three times that space. At a later period, the arms of David and of his immediate successor carried the boundaries of the kingdom to the Euphrates and Orontes on the one hand, and in an opposite direction to the remotest confines of Edom and Moab. The population, as might be expected, has undergone a similar variation. It is true, that no particular in ancient history is liable to a better founded suspicion, than the numerical statements which respect nations and armies; for pride and fear have in their turn contributed not a little to exaggerate in rival countries the amount of persons capable of taking a share in the field of battle. Proceeding on the usual grounds of calculation, we must infer, from the number of warriors whom Moses conducted through the desert, that the Hebrew people, when they crossed the Jordan, did not fall short of two millions; while, from the facts recorded in the book of Samuel, we may conclude with greater confidence that the enrolment made under the direction of Joab must have returned a gross population of five millions and a half. The present aspect of Palestine, under an administration where everything decays and nothing is renewed, can afford no just criterion of the accuracy of such statements. Hasty observers have indeed pronounced, that a hilly country, destitute of great rivers, could not, even under the most skilful management, supply food for so many mouths. But this precipitate conclusion has been vigorously combated by the most competent judges, who have taken pains to estimate the produce of a soil, under the fertilizing influence of a sun which may be regarded as almost tropical, and of a well-regulated irrigation, which the Syrians knew how to practise with the greatest success. Canaan, it must be admitted, could not be compared to Egypt in respect to corn. There is no Nile to scatter the riches of an inexhaustible fecundity over its valleys and plains. Still it was not without reason that Moses described it as "a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." (*Deuteron.*, 8, 7, *seqq.*) The reports of the latest travellers confirm the accuracy of the picture drawn by this divine legislator. Near Jericho the wild olives continue to bear berries of a large size, which give the finest oil. In places subjected to irrigation, the same field, after a crop of wheat in May, produces pulse in autumn. Several of the trees are continually bearing flowers and fruit at the same time, in all their stages. The mulberry, planted in straight rows in the open field, is festooned by the tendrils of the vine. If this vegetation seems to languish or become extinct during the extreme heats—if in the mountains it is at all seasons detached and interrupted—such exceptions to the general luxuriance are not to be ascribed simply to the general character of all hot climates, but also to the state of barbarism in which the great mass of the present population is immersed. Even in our day, some remains are to be found of the walls which the ancient cultivators built to support the soil on the declivities of the mountains; the form of the cisterns in which they collected the rain-water; and traces of the canals by which this water was distributed over the fields. These labours necessarily created a prodigious fertility under an ardent sun, where a little moisture was the only requisite to revive the vegetable world. The accounts given by native writers respecting the productive qualities of Judæa are not in any degree opposed even by the present aspect of the country. The case is exactly the same with some islands in the Archipelago; a tract from which a hundred individuals can hardly draw a scanty subsistence, formerly maintained thousands in affluence. Moses might justly say that Canaan abounded in milk and honey. The flocks of the Arabs still find in it a luxuriant pasture, while the bees deposite in the holes of the rocks their delicious stores, which are sometimes seen flowing down the surface. The opinions just stated in regard to the fertility of ancient Palestine, receive an ample confirmation from the Roman historians, to whom, as a part of their extensive empire, it was intimately known. Tacitus especially (*Hist.*, 5, 6), in language which he appears to have formed for his own use, describes its natural qualities with the utmost precision, and, as is his manner, suggests rather than specifies a catalogue of productions, the accuracy of which is verified by the latest observations. The soil is rich, and the atmosphere dry; the country yields all the fruits

which are known in Italy, besides palm and dates. But it has never been denied that there is a remarkable difference between the two sides of the ridge which forms the central chain of Judæa. On the western acclivity, the soil rises from the sea towards the elevated ground in four distinct terraces, which are covered with an unfading verdure. The shore is lined with mastic-trees, palms, and prickly pears. Higher up, the vines, the olives, and the sycamores amply repay the labour of the cultivator; natural groves arise, consisting of evergreen oaks, cypresses, andrachnes, and turpentines. The face of the earth is embellished with the rosemary, the cytisus, and the hyacinth. In a word, the vegetation of these mountains has been compared to that of Crete. European visiters have dined under the shade of a lemon-tree as large as one of our strongest oaks, and have seen sycamores, the foliage of which was sufficient to cover thirty persons, along with their horses and camels. On the eastern side, however, the scanty coating of mould yields a less magnificent crop. From the summit of the hills a desert stretches along to the Lake Asphaltites, presenting nothing but stones and ashes, and a few thorny shrubs. The sides of the mountains enlarge, and assume an aspect at once more grand and more barren. By little and little, the scanty vegetation languishes and dies; even mosses disappear, and a red, burning hue succeeds to the whiteness of the rocks. In the centre of this amphitheatre there is an arid basin, enclosed on all sides with summits scattered over with a yellow-coloured pebble, and affording a single aperture to the east, through which the surface of the Dead Sea and the distant hills of Arabia present themselves to the eye. In the midst of this country of stones, encircled by a wall, we perceive extensive ruins, stunted cypresses, bushes of the aloe and prickly pear, while some huts of the meanest order, resembling whitewashed sepulchres, are spread over the desolated mass. This spot is Jerusalem. (*Belon, Observations*, &c., p. 140.—*Hasselquist, Travels*, p. 56.—*Shultze's Travels*, vol. 2, p. 86.)—This melancholy delineation, which was suggested by the state of the Jewish metropolis in the third century, is not quite inapplicable at the present hour. The scenery of external nature is the same, and the general aspect of the venerable city is very little changed. But as beauty is strictly a relative term, and is everywhere greatly affected by association, we must not be surprised when we read in the works of Eastern authors the high encomiums which are lavished upon the vicinity of the holy capital. Abulfeda, for example, maintains, not only that Palestine is the most fertile part of Syria, but also that the neighbourhood of Jerusalem is one of the most fertile districts of Palestine. In his eye, the vines, the fig-trees, and the olive-groves, with which the limestone cliffs of Judæa were once covered, identified themselves with the richest returns of agricultural wealth, and more than compensated for the absence of those spreading fields, waving with corn, which are necessary to convey to the mind of a European the ideas of fruitfulness, comfort, and abundance.—Following the enlightened narrative of Malte-Brun, the reader will find that southward of Damascus, the point where the modern Palestine may be said to begin, are the countries called by the Romans Auranitis and Gaulonitis, consisting of one extensive and noble plain, bounded on the north by Hermon or Djibel-el-Sheik, on the southwest by Djibel-Edjlan, and on the east by Haouran. In all these countries there is not a single stream which retains its water in summer. The most of the villages have their pond or reservoir, which they fill from one of the wadi or brooks during the rainy season. Of all these districts, Haouran is the most celebrated for the culture of wheat. Nothing can exceed in grandeur the extensive undulations of their fields, moving like the waves of the ocean in the wind. Bothin, or Batanea, on the other hand, contains nothing except calcareous mountains, where there are vast caverns, in which the Arabian shepherds live like the ancient Troglodytes. Here a modern traveller, Dr. Seetzen, discovered, in the year 1816, the magnificent ruins of Gerasa, now called Djerash, where three temples, two superb amphitheatres of marble, and hundreds of columns still remain, among other monuments of Roman power. But by far the finest thing that he saw was a long street, bordered on each side with a splendid colonnade of Corinthian architecture, and terminating in an open space of a semicircular form, surrounded with sixty Ionic pillars. In the same neighbourhood, the ancient Gilead is distinguished by a forest of stately oaks, which supply wealth and employment to the inhabitants. Persea presents on its numerous terraces a mixture of vines, olives, and pomegranates. Karak-Moab, the capital of a district corresponding to that of the primitive Moabites, still meets the eye, but is not to be confounded with another town of a similar name in the Stony Arabia. (*Seetzen.—Annales des Voyages*, vol. 1, p. 398—*Correspondence de M. Zach*, p. 425.)—The countries now described lie on the eastern side of the river Jordan. But the same stream, in the upper part of its course, forms the boundary between Gaulonitis and the fertile Galilee, which is identical with the modern district of Szaffad. This town, which is remarkable for the beauty of its situation amid groves of myrtle, is supposed to be the ancient Bethulia, which was besieged by Holofernes. Tabaria, an insignificant place, occupies the site of Tiberias, which gave its name to the lake more generally known by that of Genesareth, or the Sea of Galilee; but industry has now deserted its borders, and the fisherman with his skiff and his nets no longer animates the surface of its waters. Nazareth still retains some portion of its former consequence. Six miles farther south stands the hill of Thabor, sometimes denominated Itabyrius, presenting a pyramid of verdure crowned with olives and sycamores. From the top of this mountain, the reputed scene of the transfiguration, we look down on the river Jordan, the Lake of Genesareth, and the Mediterranean Sea. (*Maundrell*, p. 60.)—Galilee, says Chateaubriand (*Itin.*, 2, 132), would be a paradise were it inhabited by an industrious people under an enlightened government. Vine-stocks are to be seen here a foot and a half in diameter, forming, by their twining branches, vast arches and extensive ceilings of verdure. A cluster of grapes, two or three feet in length, will give an abundant supper to a whole family. The plains of Esdraelon are occupied by Arab tribes, around whose brown tents the sheep and lambs gambol to the sound of the reed, which at nightfall calls them home. —Proceeding from Galilee towards the metropolis, we enter the land of Samaria, comprehending the modern districts of Areta and Nablous. In the former we find the remains of Cesarea; and on the Gulf of St. Jean d'Acre stands the town of Caypha, where there is a good anchorage for ships. On the southwest of this gulf extends a chain of mountains, which terminates in the promontory of Carmel, a name famous in the annals of our religion. There Elijah proved by miracles the divinity of his mission; and there, in the middle ages of the church, resided thousands of Christian devotees, who sought a refuge for their piety in the caves of the rocks. Then the mountain was wholly covered with chapels and gardens, whereas at the present day nothing is to be seen but scattered ruins amid forests of oak and olives, the bright verdure being only relieved by the whiteness of the calcareous cliffs over which they are suspended. The heights of Carmel, it has been frequently remarked, enjoy a pure and enlivening atmosphere, while the lower grounds of Samaria and Galilee are obscured

by the densest fogs.—The Shechem of the Scriptures, successively known by the names of Neapolis and *Nablous*, still contains a considerable population, although its dwellings are mean and its inhabitants poor. The ruins of Samaria itself are now covered with orchards; and the people of the district, who have forgotten their native dialect, as well, perhaps, as their angry disputes with the Jews, continue to worship the Deity on the verdant slopes of Gerizim.—Palestine, agreeably to the modern acceptation of the term, embraces the country of the ancient Philistines, the most formidable enemies of the Hebrew tribes prior to the reign of David. Besides Gaza, the chief town, we recognise the celebrated port of Jaffa or Yaffa, corresponding to the Joppa mentioned in the sacred writings. Repeatedly fortified and dismantled, this famous harbour has presented such a variety of appearances, that the description given of it in one age has hardly ever been found to apply to its condition in the very next. Bethlehem, where the divine Messias was born, is a large village inhabited promiscuously by Christians and Musulmans, who agree in nothing but their detestation of the tyranny by which they are both unmercifully oppressed. The locality of the sacred manger is occupied by an elegant church, ornamented by the pious offerings of all the nations of Europe. It is not our intention to enter into a more minute discussion of those old traditions, by which the particular places rendered sacred by the Redeemer's presence are still marked out for the veneration of the faithful. They present much vagueness, mingled with no small portion of unquestionable truth. At all events, we must not regard them in the same light in which we are compelled to view the story that claims for Hebron the possession of Abraham's tomb, and attracts on this account the veneration both of Nazarenes and Moslems.—To the northeast of Jerusalem, in the large and fertile valley called El-Gaur, and watered by the Jordan, we find the village of *Richa*, near the ancient Jericho, denominated by Moses the City of Palms. This is a name to which it is still entitled; but the groves of opobalsamum, or balm of Mecca, have long disappeared; nor is the neighbourhood any longer adorned with those singular flowers known among the Crusaders by the familiar appellation of Jericho roses. A little farther south two rough and barren chains of hills encompass with their dark steeps a long basin formed in a clay soil mixed with bitumen and rock-salt. The water contained in this hollow is impregnated with a solution of different saline substances, having lime, magnesia, and soda for their base, partially neutralized with muriatic and sulphuric acid. The salt which it yields by evaporation is about one fourth of its weight. The bituminous matter rises from time to time from the bottom of the lake, floats on the surface, and is thrown out on the shores, where it is gathered for various purposes. (*Vid.* Mare Mortuum.)—This brief outline of the geographical limits and physical character of the Holy Land must suffice here. Details much more ample are to be found in numerous works, whose authors, fascinated by the interesting recollections which almost every object in Palestine is fitted to suggest, have endeavoured to transfer to the minds of their readers the profound impressions which they themselves experienced from a personal review of ancient scenes and monuments. But we purposely refrain from the minute description to which the subject so naturally invites us, because, by pursuing such a course as this, we would be unavoidably led into a train of local particularities, while setting forth the actual condition of the country and of its venerable remains. However, we supply, in the following table, the means of comparing the division or distribution of Canaan among the twelve tribes, with that which was afterward adopted by the Romans.

Ancient Canaanitish Division.	Israelitish Division.	Roman Division.
Sidonians,	Tribe of Asher (in Libanus)	Upper Galilee.
Unknown,	Naphtali (northwest of the Lake of Genesareth)	
Perizzites,	Zebulun (west of that lake)	Lower Galilee.
The same,	Issachar (Valley of Esdraelon, Mount Tabor)	
Hivites,	Half tribe of Manasseh (Dora and Cesarea)	Samaria.
The same,	Ephraim (Shechem, Samaria)	
Jebusites,	Benjamin (Jericho, Jerusalem)	Judæa.
Amorites, Hittites,	Judah (Hebron, Judæa proper)	
Philistines,	Simeon (southwest of Judah) Dan (Joppa)	
Moabites,	Reuben (Heshbon, Persea)	Persea.
Ammonites, Gilead,	Gad (Decapolis, Ammonitis)	
Kingdom of Bashan,	Half tribe of Manasseh (Gaulonitis, Batanea)	

In a pastoral country, such as that beyond the river Jordan especially, where the desert in most parts bordered upon the cultivated soil, the limits of the several possessions could not at all times be distinctly marked. It is well known, besides, that the native inhabitants were never entirely expelled by the victorious Hebrews, but that they retained, in some instances by force, and in others by treaty, a considerable portion of land within the borders of all the tribes: a fact which is connected with many of the defections and troubles into which the Israelites subsequently fell. (*Russell's Palestine*, p. 26, *seqq.*)

JUGURTHA, the illegitimate son of Manastabal, by a concubine, and grandson of Masinissa. He was brought up under the care of his uncle Micipsa, king of Numidia, who educated him along with his two sons. As, however, Jugurtha was of an ambitious and aspiring disposition, Micipsa sent him, when grown up, with a body of troops, to join Scipio Æmilianus in his war against Numantia in Spain, hoping to lose, by the chances of war, a youth who might otherwise, at some subsequent period, threaten the tranquillity of his children. His hopes, however, were frustrated. Jugurtha so distinguished himself as to become a great favourite with Scipio, who, at the conclusion of the war, sent him back to Africa with strong recommendations to Micipsa. Micipsa then adopted him, and declared him joint heir with his own two sons Adherbal and Hiempsal. After Micipsa's death (B.C. 118), Jugurtha, aspiring to the undivided possession of the kingdom, effected the murder of Hiempsal, and obliged Adherbal to escape to Rome, where he appealed to the senate. Jugurtha, however, found means to bribe many of the senators, and a commission was sent to Africa, in order to divide Numidia between the two princes. The commission gave the best portion to Jugurtha, who, not long after their departure, invaded the territory of his cousin, defeated him, besieged him in Cirta, and, having obliged him to surrender, put him to a cruel death; and this almost under the eyes of Scaurus and others, whom the Roman senate had sent as umpires between the two rivals (B.C. 112). This news caused great irritation at Rome, and war was declared against Jugurtha. After some fighting,

however, he obtained from the consul Calpurnius, under the most favourable conditions, the quiet possession of the usurped kingdom. But this treaty was not ratified at Rome; Calpurnius was recalled, and the new consul Posthumius Albinus was appointed to the command in Africa. Meanwhile Jugurtha, being summoned, appeared at Rome; but as he then succeeded in bribing several of the senators, and also Bæbius, a tribune of the people, no judgment was given. Imboldened by this success, he thereupon caused Massiva, son of his uncle Gulussa, whom he suspected of aiming at the kingdom, to be assassinated in the Roman capital. The crime was fixed upon him; but as he was under the public guarantee, the senate, instead of bringing him to trial, ordered him to leave Rome immediately. It was while departing from the city on this occasion that he is said to have uttered those memorable words against the corruption of the Roman capital which are recorded in the pages of Sallust: "*Ah, venal city, and destined quickly to perish, if it could but find a purchaser!*" Posthumius was now sent to his province in Africa, to prosecute the war; but he soon returned to Rome without having effected anything, leaving the army under the command of his brother Aulus Posthumius, who allowed himself to be surprised in his camp by Jugurtha, to whom he surrendered; and his troops, having passed under the yoke, evacuated Numidia. The new consul Metellus, arriving soon after with fresh troops, carried on the war with great vigour, and, being himself above temptation, reduced Jugurtha to the last extremity. Caius Marius was serving as lieutenant to Metellus, and in the year B.C. 107, supplanted him in the command. Jugurtha, meantime, having allied himself with Bocchus, king of Mauritania, gave full employment to the Romans. Marius took the town of Capsa, and in a hard-contested battle defeated the two kings. Bocchus now made offers of peace, and Marius sent to him his quæstor Sylla, who, after much negotiation, induced the Mauritanian king to give up Jugurtha into the hands of the Romans, as the price of his own peace and security. Jugurtha followed in chains with his two sons, the triumph of Marius, after which he was thrown into a subterraneous dungeon, where he was starved to death, or, according to others, was strangled. His sons were sent to Venusia, where they lived in obscurity. The war against Jugurtha lasted five years; it ended B.C. 106, and has been immortalized by the pen of Sallust. (*Sall., Bell. Jug.—Plut., Vit. Mar.*) "It is said," observes Plutarch, "that when Jugurtha was led before the car of the conqueror, he lost his senses. After the triumph he was thrown into prison, where, in their haste to strip him, some tore his robe off his back, and others, catching eagerly at his pendants, pulled off the tips of his ears along with them. When he was thrust down naked into the dungeon, all confused, he said, with a frantic smile, 'Heavens! how cold is this bath of yours!' There, having struggled for six days with extreme hunger, and to the last hour labouring for the preservation of life, he came to such an end as his crimes deserved." (*Plut., Vit. Mar.*)

JULIA LEX, I. *Agraria*, proposed by Julius Cæsar in his first consulship, A.U.C. 694. Its object was to distribute the lands of Campania and Stella to 20,000 poor citizens, who had three children or more. (*Cic., Ep. ad Att.*, 2, 16.—*Vell. Paterc.*, 2, 44.)—II. Another by the same, entitled *de Publicanis*, about remitting to the farmers-general a third part of what they had stipulated to pay. (*Cic., pro Planc.*, 16.—*Suet., Vit. Jul.*, 20.)—III. Another by the same, for the ratification of all Pompey's acts in Asia. (*Suet., l. c.*)—IV. Another by the same, *de Provinciis ordinandis*. This was an improvement on the Cornelian law about the provinces, and ordained that those who had been prætors should not command a province above one year, and those who had been consuls not above two years. It also ordained that Achaia, Thessaly, Athens, and, in fact, all Greece, should be free, and should use their own laws. (*Cic., Phil.*, 1, 8.—*Id. in Pis.*, 16.—*Dio Cass.*, 43, 25.)—V. Another by the same, *de Judicibus*, ordering the *Judices* to be chosen from the senators and equites, and not from the *tribuni ærarii*. (*Sueton., Vit. Jul.*, 41.—*Cic., Phil.*, 1, 9.)—VI. Another by the same, *de Repetundis*, very severe against extortion. It is said to have contained above 100 heads. (*Cic., Ep. ad Fam.*, 8, 7.—*Suet., Vit. Jul.*, 43.)—VII. Another by the same, *de liberis proscriptorum*, that the children of those proscribed by Sylla should be admitted to enjoy preferments. (*Sueton., Vit. Jul.*, 41.)—VIII. Another by the same. This was a sumptuary law. It allowed an expenditure of 200 sesterces on the *dies profesti*, 300 on the Calends, nones, ides, and some other festivals; 1000 at marriage feasts, and similar extraordinary entertainments. Gellius ascribes this law to Augustus, but it seems to have been enacted in succession by both Cæsar and him. By an edict of Augustus or Tiberius, the allowance for an entertainment was raised, in proportion to its solemnity, from 300 to 2000 sesterces. (*Aulus Gellius*, 2, 24.—*Dio Cass.*, 54, 2.)—IX. Another by Augustus, concerning marriage, entitled *de Maritandis Ordinibus*. (*Vid.* Papia-Poppæa Lex.)—X. Another by the same, *de adulteriis*, punishing adultery.—XI. Another, *de tutoribus*, by the same. It enacted that guardians should be appointed for orphans in the provinces, as at Rome, by the Atilian Law. (*Just., Inst. Atil. Tut.*)

JULIA, I. a daughter of Julius Cæsar by Cornelia, celebrated for her beauty and the virtues of her character. She had been affianced to Servilius Cæpio, and was on the point of being given to him in marriage, when her father bestowed her upon Pompey. (*Plut., Vit. Pomp.*, 47.—*Appian, Bel. Civ.*, 1, 14.) Julia possessed great influence both over her father and husband, and, as long as she lived, prevented any outbreak between them. Her sudden death, however, in childbed, severed the tie that had in some degree bound Pompey to his father-in-law, and no private considerations any longer existed to allay the jealousies and animosities which political disputes might enkindle between them. The amiable character of Julia, and her constant affection for her husband, gained for her the general regard of the people; and this they testified by insisting on celebrating her funeral in the Campus Martius, a compliment scarcely ever paid to any woman before. It is said that Pompey had always loved her tenderly, and the purity and happiness of his domestic life is one of the most delightful points in his character. (*Sueton., Vit. Jul.*, 21.—*Id. ib.*, 26.—*Id. ib.*, 84.)—II. The sister of Julius Cæsar. She married M. Attius Balbus, and became by him the mother of Octavia Minor and Augustus. (*Sueton., Vit. Jul.*, 74.—*Id., Vit. Aug.*, 4.—*Id. ib.*, 8.)—III. The aunt of Julius Cæsar. At her decease, her nephew pronounced an eulogy over her remains from the rostra. (*Sueton., Vit. Jul.*, 6.)—IV. The daughter of Augustus by his first wife Scribonia. As he had no children by Livia, whom he had subsequently espoused, Julia remained sole heiress of the emperor, and the choice of her husband became a matter of great importance. She was first married to her cousin Claudius Marcellus, the nephew of Augustus by his sister Octavia (*Tacit., Ann.*, 1, 3.—*Sueton., Vit. Aug.*, 63), and the individual celebrated by Virgil in those famous lines of the sixth Æneid, for which Octavia so largely rewarded him. But Marcellus dying young and without children, Augustus selected for the second husband of his daughter his oldest friend and most useful adherent, M. Vipsanius Agrippa. This marriage seemed to answer all the wishes of Augustus, for Julia became the mother of five children, Caius, Lu-

cius, Julia, Agrippina, and Agrippa Postumus. Agrippa died A.U.C. 741, and Julia was married, for the third time, to Tiberius Claudius Nero, the son of Livia, and afterward emperor. Tiberius subsequently, for whatever reasons, thought proper to withdraw from Rome to the island of Rhodes, where he lived in the greatest retirement. During his absence, his wife Julia was guilty of such gross infidelities towards him, that Augustus himself divorced her in the name of his son-in-law, and banished her to the island of Pandataria, off the Campanian coast, where she was closely confined for some time, and treated with the greatest rigour; nor would Augustus ever forgive her, or receive her again into his presence, although he afterward removed her from Pandataria to Rhegium, and somewhat softened the severity of her treatment. When her husband Tiberius ascended the throne, she was again severely dealt with, and finally died of ill-treatment and starvation (*ὑπὸ κακουχίας καὶ λιμοῦ.—Zonaras*, p. 548.—*Sueton., Vit. Aug.*, 63.—*Id., Vit. Aug.*, 65.—*Id., Vit. Tib.*, 7.—*Id. ib.*, 50.—*Tacit., Ann.*, 1, 53.) —V. The grand-daughter of Augustus, and daughter of Agrippa and Julia (IV). She was married to L. Paulus, but, imitating the licentious conduct of her mother, she was banished by Augustus for her adulterous practices to the island of Tremitus, off the coast of Apulia, where she continued to live for the space of 20 years, and where at last she terminated her existence. (*Tacit., Ann.*, 4, 71.)—VI. A daughter of Drusus Cæsar, the son of Tiberius, by Livia or Livilla, the daughter of Nero Claudius Drusus. She was married first to Nero Cæsar, son of Germanicus and Agrippina, and afterward to Rubellius Blandus. She was cut off by the intrigues of Messalina, A.U.C. 796. (*Tacit., Ann.*, 3, 29.—*Id. ib.*, 6, 27.—*Id. ib.*, 13, 19.)—VII. Daughter of Caligula and Milonia Cæsonia. Her frantic father carried her to the temples of all the goddesses, and dedicated her to Minerva, as to the patroness of her education. She discovered in her infancy strong indications of the cruelty that branded both her parents. She suffered death with her mother after the assassination of Caligula. (*Sueton., Vit. Calig.*, 25.—*Id. ib.*, 59.)—VIII. A Syrian female, daughter of Bassianus, priest of the Sun. She became the wife of Severus before his advancement to the throne, and after the death of his first consort. The superstitious Roman was determined, it seems, in his choice, by hearing that Julia had been born with a royal nativity; in other words, that she was destined to be the wife of a sovereign prince. (*Spartian., Vit. Sev.*, 3, *seqq.*) Her full name was Julia Domna (*Salmas., ad Spart., Vit. Sev.*, 20), the latter part of it not being contracted, as some suppose, from Domina, but being the actual surname of a family. (*Tristan, Comment. Hist.*, vol. 2, p. 119, *seqq.*—*Menag., Amæn. Jur.*, c. 25.) Julia is said to have been a female of cultivated mind and considerable literary attainments. She applied herself also to the study of philosophy, and employed a large portion of her time in listening to, and taking part in, the disputations of philosophers and sophists. Hence Philostratus calls her *φιλόσοφος Ἰουλία*. (*Vit. Sophist.—Philisc.—Op., ed. Morell*, p. 617.) She disgraced herself, however, by her adulterous practices, and is even said to have conspired on one occasion against the life of her own husband. (*Spart., Vit. Sev.*, 18.) Julia became by Severus the mother of Caracalla and Geta, the latter of whom was slain in her arms by the orders of his brother, in which struggle she herself was wounded. To increase, if possible, the anguish she must naturally have felt on this occasion, the brutal Caracalla ordered her to suppress every token of grief. (*Spart., Vit. Get.*, 5.) After the death of Caracalla and the accession of Macrinus, she put an end to her existence by starvation, her death being hastened by a cancer on the bosom, which she had purposely irritated by a blow. (*Dio Cass.*, 78, 23.) On the nature of her death, as well as on the question of her incestuous union with Caracalla, consult the remarks of *Bayle, Hist. Dict.*, vol. 6, p. 448, *seqq., in notis*.

Julianus, Flavius Claudius, son of Julius Constantius, brother of Constantine the Great, was born A.D. 331. After Constantine's death, the soldiers massacred the brothers, nephews, and other relatives of that prince, in order that the empire should pass undisputed to his sons. (*Vid.* Constantius.) Two only escaped from this butchery, Julian, then six years old, and his half-brother Gallus, then thirteen years of age. Marcus, bishop of Arethusa, is said to have concealed them in a church. After a time, Constantius exiled Gallus into Ionia, and intrusted Julian to the care of Eusebius, bishop of Nicomedia. Julian was instructed in Greek literature by Mardonius, a learned eunuch, who had been teacher to his mother Basilina. At the age of fourteen or fifteen he was sent to join his brother Gallus at Macellum, a castle in Cappadocia, where they were treated as princes, but closely watched. The youths were taught the Scriptures, and were even ordained lecturers, and in that capacity publicly read the Bible in the church of Nicomedia. It appears that Constantius had the intention of making a priest of Julian, who had no inclination for that profession, and who is supposed to have already secretly abandoned the belief in the Christian doctrines. The death of Constans and Constantine having left Constantius the sole master of the Roman world, that emperor, who was childless, sent for Gallus in March, A.D. 351, and created him Cæsar, and he allowed Julian to return to Constantinople to finish his studies. There Julian met with the sophist Libanius, who afterward became his friend and favourite. Constantius soon after again banished Julian to Nicomedia, where he became acquainted with some Platonic philosophers, who initiated him into their doctrines. He afterward obtained leave to proceed to Athens, where he devoted himself entirely to study. After the tragical death of Gallus in 355, Julian, who had again, for a time, awakened the jealous suspicions of his cousin, was recalled to court by the influence of the Empress Eusebia, his constant patroness, when Constantius named him Cæsar, and gave him the government of Gaul (which was then devastated by the German tribes), together with his sister Helena to wife. Julian made four campaigns against the Germans, in which he displayed great skill and valour, and freed Gaul from the barbarians, whom he pursued across the Rhine. He spent the winters at Lutetia (*Paris*), and became as much esteemed for his equitable and wise administration as for his military success. Constantius, always suspicious, ordered Julian to send him back some of the best legions in Gaul, to be employed against the Persians. When the time for marching came (A.D. 360), Julian assembled the legions at Lutetia, and there bade them an affectionate farewell, when an insurrection broke out among the soldiers, who saluted him as Augustus. Julian immediately sent messengers to Constantius to deprecate his wrath, but the death of the emperor happening at the time, left the throne open for him, A.D. 361. He proceeded to Constantinople, where, being proclaimed emperor in December of the same year, he reformed the pomp and prodigality of the household, issued several wise edicts, corrected many abuses, and established a court at Chalcedon, to investigate the conduct of those who had abused their influence under the preceding reign. Unfortunately, some innocent men were confounded with the guilty, among others Ursulus, whose condemnation Ammianus deplores (22, 3). On assuming the purple, Julian had openly professed the old religion of Rome, and had sacrificed as high-priest to the gods; and though, at the same time, he had issued

an edict of universal toleration, he soon showed a marked hostility to the Christians: he took the revenues from the churches, and ordered that those who had assisted in pulling down the heathen temples should rebuild them. This was the signal for a fearful reaction and persecution against the Christians in the provinces, where many were imprisoned, tormented, and even put to death. Julian restrained or punished some of these disorders, but with no very zealous hand. There was evidently a determined struggle throughout the empire between the old and the new religion, and Julian wished for the triumph of the former. He forbade the Christians to read, or teach others, the works of the ancient classic writers, saying that, as they rejected the gods, they ought not to avail themselves of the learning and genius of those who believed in them. (*Juliani Op., Epist.*, 42, *ed. Spanh.*) He also forbade their filling any office, civil or military, and subjected them to other disabilities and humiliations. Julian has been called "*the Apostate*;" but it seems very doubtful whether, at any period of his life after his boyhood, he had been a Christian in heart. The bad example of the court of Constantius, and the schisms and persecutions that broke out in the bosom of the church, may have turned him against religion itself, while his vanity, of which he had a considerable share, and which was stimulated by the praises of the sophists, made him probably consider himself as destined to revive both the old religion and the glories of the empire. That he was no believer in the vulgar mythological fables is evident from his writings, especially the piece called "the Cæsars;" and yet he possessed great zeal for the heathen divinities, and he wrote orations in praise of the mother of the gods and the sun. Making every allowance for the difficulties of his position and the effect of early impressions, he may be fairly charged with a want of candour and of justice, and with much affectation bordering upon hypocrisy. If we choose to discard the invectives of Gregory of Nazianzus, of Cyril, and of Jerome, we may be allowed, at least, to judge him by the narrative of Ammianus, and by his own works, and the result is not favourable to his moral rectitude or his sobriety of judgment. A very learned and very temperate modern writer, Cardinal Gerdil, in his "*Considerations sur Julien*," in the 10th volume of his works, has so judged him; he has founded his opinion, not on the fathers, but on the accounts of Julian's panegyrists, Libanius and other heathen writers.—Julian, having resolved on carrying on the war against the Persians, repaired to Antioch, where he resided for several months. His neglected attire, his uncombed beard, and the philosophical austerity of his habits, drew upon him the sarcasms of the corrupt population of that city. The emperor revenged himself by writing a satire against them, called Μισοπώγων (*Misopōgon*), and, what was worse, by giving them a rapacious governor.—It was during his residence at Antioch that Julian undertook to aim what he thought would prove a deadly blow to Christianity. An order was issued for rebuilding the temple of Jerusalem; the Jews were invited from all the provinces of the empire, to assemble on the holy mountain of their fathers, and a bold attempt was thus made to falsify the language of ancient prophecy, and annul, if we may venture so to speak, the decree which had been pronounced by the Almighty against his once chosen, but now rejected, people. The accomplishment of this daring and impious scheme was intrusted to Alypius, who had been governor of Britain, and every effort was made to ensure its success, as well on the part of the "imperial sophist" as on that of the Jews themselves. But the attempt was an unavailing one, and was signally and miraculously interrupted. Few historical facts, indeed, rest on graver and more abundant testimony. The narratives of Gregory of Nazianzus and of Rufinus are confirmed in the fullest manner by Ammianus Marcellinus, himself a heathen writer: "When Alypius," observes Ammianus, "was plying the work vigorously, and the governor of the province was lending his aid, fearful globes of fire, bursting forth repeatedly from the earth close to the foundations, scorched the workmen, and rendered the place, after frequent trials on their part, quite inaccessible." (*Amm. Marcell.*, 23, 1.—Compare *Rufin.*, 10, 37.—*Cassiod.*, 6, 43.—*Greg. Nazianz., Orat.*, 4.—*Chrysost., Homil.*, 3, *adv. Jud.*—*Socrat.*, 3, 20.—*Sozom.*, 5, 22.—*Theodoret.*, 3, 15.) The Jewish rabbis, in their annals, attest the same fact; and even Basnage, though a determined enemy to such miracles, is nevertheless compelled, when speaking of this Jewish testimony, to remark, "*Cet aveu des Rabins est d'autant plus considérable qu'il est injurieux à la nation, et que ces messieurs ne sont pas accoutumés à copier les ouvrages des Chrétiens.*" (*Hist. des Juifs*, liv. 6.) "This specious and splendid miracle," as Gibbon sneeringly terms it, has given rise to much diversity of opinion in modern times. Warburton strenuously advocates its authenticity, and most of the sounder theologians agree with him in this opinion. Lardner, however, doubts its truth. (*Jewish and Heathen Testimonies*, vol. 4, p. 47, *seqq.*) More sceptical writers speak of inflammable air, which had long been pent up in the vault under the temple-mountain, igniting and bursting forth on a sudden. (Consult *Michaëlis, Götting. Mag.*, 1783, p. 772.) Salverte promptly settles the whole affair by supposing that it was merely the explosion of a mine, which had been prepared by the Christians! (*Des Sciences Occultes*, vol. 2, p. 224.)—Let us now return to Julian. Having set off at length from Antioch on his Persian expedition, with a brilliant army, reckoned at 65,000 men, he crossed the Euphrates, took several fortified towns of Mesopotamia, then crossed the Tigris, and made himself master of Ctesiphon. Here his progress ended. The close Roman legions were harassed on all sides by the light cavalry of the Persians, and reduced to great distress for want of provisions. Still they presented a formidable front to the enemy, and Sapor, the Persian king, was inclined to come to terms, when, in the course of an attack made upon the Roman army while on its march, Julian, whom the heat of the weather had induced to lay aside his cuirass, received a mortal wound in his side from a javelin. Being carried to his tent, he expired the following night (June 26th, A.D. 363). He died with perfect calmness and composure, surrounded by his friends, conversing on philosophical subjects, and expressing his satisfaction at his own past conduct since he had been at the head of the empire. His remains were carried to Tarsus in Cilicia, according to his directions, and his successor Jovian erected a monument to his memory. Such was the end of Julian, in the 32d year of his age, after a reign of one year and about eight months from the death of Constantius. (*Encycl. Us. Knowl.*, vol. 13, p. 144, *seq.*—*Gibbon, Decline and Fall*, c. 21, *seqq.*)—It is still a very common tradition, that when Julian felt himself wounded, he caught in the hollow of his hand some of the blood that issued from his side, and, flinging it in the air, exclaimed, "*Take thy fill, Galilean; thou hast conquered me, but still do I renounce thee!*" and that, after having thus blasphemed against our Saviour, he indulged in a thousand imprecations against his own gods, by whom he saw himself abandoned. (Compare *Sozom.*, 6, 2.) The whole is a mere fable. Equally undeserving of credit is another account, that Julian, having been placed, after receiving his wound, on the banks of a river, wished to precipitate himself into its waters, that he might pass away from the eyes of men, and be regarded as an immortal.—Julian had many brilliant, and some amiable qualities; his morals were pure, and even austere; his faults were chiefly

those of judgment, probably influenced by the impressions of early youth, an ardent and somewhat mystic imagination, and the flattery of those around him. Of all the writers of antiquity who have depicted the character of Julian, Ammianus Marcellinus appears to be the one who has done it with the most truth. This historian renders justice to the eminent qualities of Julian, without, at the same time, concealing his defects. The perfect impartiality, the candour and frankness of this soldier, merit equal confidence both when he praises and condemns. As a writer, Julian deserves praise for the purity and eloquence of his style. It is apparent from his works that he had read all the classical authors, for they are filled with allusions to passages of these authors, to their opinions, and to images and expressions employed by them. These allusions give sometimes to the writings of Julian a certain obscurity, because many of the productions to which he refers no longer exist. To most extensive reading he united much talent and much vigour of imagination. Morals, metaphysics, and theology, the last of which is with him nothing more than a species of allegorical metaphysics, were the subjects of which he treated in preference.—The works left by Julian are of three classes. 1. *Harangues*. 2. *Satires*. 3. *Letters*.—With the exception merely of the fragments preserved by St. Cyrill and Socrates, we have lost the work *Against the Christians and against their creed*. The Emperor Julian adopted every means by which, without openly persecuting Christianity, he might degrade it, and cause its followers to fall into contempt. A philosopher himself, he believed that there existed no surer mode of restoring paganism, at the expense of the new religion, than by attacking the latter through the means of a work full of strong arguments, and in which satire also should not be spared. A man of letters, he wanted not a large portion of self-complacency and conceit; and it appeared to him, that no one was more proper to be the author of such a work, than he who had studied the spirit of the two contending systems of religion, and who had publicly declared himself the patron of a form of worship fast sinking into oblivion, and the enemy of a religion, to the triumph of which he should have reflected that the safety of his own family was intimately attached. Such, no doubt, were the reasons which induced Julian to enter the lists against Christianity. He wrote his work during the winter evenings which he spent at Antioch, in the last year of his life. Surrounded by pagan philosophers, who expected from this prince the complete re-establishment of the religion of their fathers, with which, in their blindness, they connected the renovation of the splendour and power of the Roman empire, the imperial author was encouraged by their suffrages, and no doubt aided by their abilities. Apollinarius of Laodicea repelled the attack of Julian by the arms of reason alone; exposing, in a treatise which he wrote "on Truth," the dogmas of the heathen philosophers respecting Deity, and that, too, without at all calling in the Holy Scriptures to the aid of his argument. This work of Apollinarius must have been composed in a very short time after the appearance of the emperor's treatise, since Julian appears to have read it before he quitted Antioch, March 5th, A.D. 363. Julian pretended to contemn his opponent, and wrote to certain bishops of the church this paltry *jeu de mots*: Ἀνέγνων, ἔγνων, κατέγνων, "I have read, comprehended, condemned it." To this one of them, probably St. Basil, replied, Ἀνέγνως, ἀλλ' οὐκ ἔγνως· εἰ γὰρ ἔγνως, οὐκ ἂν κατέγνως, "Thou hast read, but not comprehended it; for if thou hadst comprehended it thou wouldst not have condemned it." Fifty years, however, elapsed before the work of Julian was completely refuted by productions carefully composed, and which entered into a detail of the sophisms which had been advanced against Christianity and the character of its Divine founder. Either the subject was considered, in the interval, as completely exhausted, or else the dreadful catastrophe which terminated the life of Julian, and which was viewed as a punishment inflicted by Divine vengeance, had caused his writings to fall into neglect. After the period of time above alluded to, Philip of Side, St. Cyrill of Alexandrea, and Theodoret, undertook the task of completely prostrating the arguments of the "apostate emperor," and it is to the work of St. Cyrill that we owe our knowledge of a part of that of Julian. From this refutation, which bears the following title, Ὑπὲρ τῆς τῶν Χριστιανῶν εὐαγοῦς θρησκείας, πρὸς τὰ τοῦ ἐν ἀθέοις Ἰουλιανοῦ, "*Of the holy religion of the Christians, in reply to the writings of the impious Julian*," we learn that it was divided into seven books, each of small extent; and that the first three bore this title: Ἀναστροφὴ τῶν Εὐαγγελίων, "*The Overthrow of the Gospels*." These are the only ones which St. Cyrill has taken the trouble to refute. It is not difficult to perceive that an adroit sophist, such as Julian was, could easily give to his work a specious appearance, calculated to impose on weak and shallow minds, especially when the author himself was surrounded by all the adventitious circumstances of rank and power. The mode adopted by Julian, of appearing to draw his arguments against Christianity from the Scriptures themselves, gives an air of candour and credibility to a work; but it requires no great acumen to show, that Julian either did not understand, or else affected to misunderstand, the doctrines which he combated; and that he has perverted facts and denied indubitable truths. The success which his work would no doubt have had if his life had been prolonged, would only have been due to the talent which he possessed in wielding the arms of ridicule; arms the more dangerous, because the wounds which they inflict never cicatrize, and because malevolence, taking pleasure in believing what is false, closes its eyes against the truth when the latter undertakes to destroy that falsity. It was by the aid of the refutation of St Cyrill, mentioned above, that the Marquis d'Argens undertook in the 18th century to restore the lost work of Julian. It was published in Greek and French, at *Berlin*, 1764, in 8vo, and reprinted in the same city in 1767. Had the object of this individual been to manifest to the world the errors of the Roman infidel, and to teach the pretended philosophers of the day how little philosophy has to advance that is worthy of reliance when religion is the theme, his undertaking would have been a laudable one. But such was not the end which the Marquis d'Argens had in view. If he did not dare to declare openly for Julian, he yet could find a thousand reasons for excusing his conduct. The consequence has been, that the production of D'Argens has been attacked by two German scholars, and the latter of the two has combated with so much success the sophisms and falsities in question, that, after having read the two works, every unprejudiced mind will acknowledge that the production of the French philosopher has been completely refuted. The first of the German writers just alluded to, *G. F. Meier*, published his work in 1764, at Halle, in 8vo, under the following title: "*Beurtheilung der Betrachtungen des herrn Marquis v. Argens, über den Kaiser Julian*;" the other, *W. Crichton*, who was subsequently a clergyman at Königsberg, entitled his production, "*Betrachtungen über des Kaiser Julian Abfall von der Christlichen Religion, und Vertheidigung des Heidenthums*," *Halle*, 1765, 8vo.—We will now pass to an enumeration of the works of Julian that have come down to our own times. 1. Ἐγκώμιον πρὸς τὸν Αὐτοκράτορα Κωνστάντιον, "*Eloge on the Emperor Constantius*." 2. Περὶ τῶν αὐτοκράτορος πράξεων, ἢ περὶ βασιλείας, "*Of the actions of an emperor, or of government*." 3. Ἐγκώμιον Εὐσεβίας τῆς Βασιλίδος, "*Eloge on the Empress Eusebia*."

These three productions were composed by Julian in his youth, when he was striving to conciliate the favour of Constantius, on whom his fortunes depended. They contain some fine thoughts, and are written with more simplicity than one would expect in compositions at this period. In the *first* of these harangues, Julian had to pronounce a eulogy on one who had been the murderer of his father, of his brother, in a word, as he himself says on another occasion, the executioner of his family, and his personal enemy. It was a theme worthy the pliant and fertile genius of the artful Julian, but just decorated with the title of Cæsar by that very Constantius who had on other occasions sought for pretexts to destroy him. To dissemble, then, the faults of this prince, and to exaggerate his good qualities, in such a panegyric, would be the aim proposed to himself by the writer; and yet, it must in justice be remarked, that, with some exceptions, the character of Constantius, as drawn by Julian, coincides in its general features with that delineated by the historians of the time. In the *second* harangue, written probably after he had resided some years in Gaul, Julian but ill conceals his inclination towards paganism. He openly professes in this piece the doctrine of Plato and the heathen philosophers, and constantly affects to substitute the plural form "gods" for the singular "God." The *third* of these discourses, addressed to the princess to whom Julian owed his life and his dignity of Cæsar, is too profusely adorned, and burdened, as it were, with erudition.—4. Εἰς τὸν Βασιλέα Ἥλιον, "*In honour of the Sun, the monarch.*" A discourse addressed to the prefect Sallustius.—5. Εἰς τὴν μητέρα θεῶν, "*In Honour of the Mother of the Gods.*" These two productions are full of enthusiasm, and are written in a species of poetical prose. They contain many allegorical allusions, which to us can only appear frigid and ridiculous. In the system of Julian, the world existed from all eternity; but there existed at the same time a succession of causes, the principal one of which was the Being who subsisted of himself, the Being supremely good, the primary sun: the other causes or principles, namely, the intelligent world without any sun, and the visible sun, were produced from the primary cause, but necessarily and from all eternity: Cybele, or the mother of the gods, belongs to the third generative principle, and appears to identify herself with it; Attis or Gallus is an attribute of this principle, and consequently of Cybele; and seems, moreover, to make part of the fifth body, which is the soul of the sun and the soul of the universe. Such was the ridiculous jargon which the "*wise*" and "*philosophic*" Julian preferred to the revelations of Christianity! According to the account of Libanius, Julian employed only a single night in the composition of each of these two discourses: both were written A.D. 362; the second at Pessinus in Phrygia, whither Julian had gone to re-establish the worship of Cybele.—6. Εἰς τοὺς ἀπαιδεύτους Κύνας, "*Against the ignorant Cynics.*"—7. Πρὸς Ἡράκλειον κυνικὸν, περὶ τοῦ πῶς κυνιστέον, καὶ εἰ πρέπει τῷ κυνὶ μύθους πλάττειν, "*Unto the Cynic Heraclius; how one ought to be a Cynic, and whether it is becoming in a Cynic to compose fables.*" In these two discourses or memoirs Julian defines the idea which, according to him, ought to be entertained of the philosophy of Diogenes. He blames the false cynics of his time for openly divulging things of a sacred nature. The second discourse contains some very curious materials for history. Under pretence of showing to Heraclius how one may introduce a fable into a discourse of a serious nature, the writer has inserted an allegorical narrative, which is, in fact, the history of Constantine, of his sons, and his nephew.—8. Ἐπὶ τῇ ἐξόδῳ τοῦ ἀγαθωτάτου Σαλλουστίου παραμυθητικός, "*Consolation on the departure of the excellent Sallustius.*" This prefect of Gaul, the friend and adviser of Julian, had been recalled by Constantius, who wished to deprive his cousin of the aid that was to be derived from his great information and experience, and to which the jealousy of the emperor attributed the successes of the young prince. The farewell which Julian takes of his friend is interesting and affecting, and does honour to his feelings: he puts it in the mouth of Pericles compelled to part from Anaxagoras.—9. "*Memoir addressed to the philosopher Themistius.*" This morceau, to which the philosopher has given the form of a letter, has no title: the editors of Julian, however, have separated it, on account of its length, from the other letters of this prince. Themistius had felicitated Julian on his nomination as Cæsar; and foreseeing, no doubt, that the young prince would succeed to the empire, had traced for him the line of his duty, and laid before him what the world expected at his hands. Julian replies to this letter with the greatest ability and moderation.—10. Manifesto against the Emperor Constantius, in the form of *a letter to the senate and people of Athens.* Julian addresses, as he says, his justification for taking up arms against Constantius, to the people of Athens, on account of the love of justice exhibited by them in ancient times. It is a piece extremely important in an historical point of view, since Julian, no longer caring for his cousin, exposes the crimes and weaknesses of this emperor. The letter appears to have been written a short time previous to the death of Constantius.—11. A long fragment of a letter to a pagan pontiff, containing instructions relative to the duties to be performed towards the ministers of paganism, of whom Julian, by virtue of his imperial station, was sovereign pontiff. This letter appears to have been written during his stay at Antioch. Setting aside the slanders which this piece contains against the Christians, it may be regarded as well deserving a perusal.—12. Καίσαρες, ἢ Συμπόσιον, "*The Cæsars, or the Banquet.*" This is one of the most talented productions of Julian, and, if we throw out of consideration the impious allusions which it contains, one of the most agreeable effusions of antiquity. It is a faithful and true picture of the virtues and vices of the predecessors of Julian. The plan of the work is as follows. He relates to a friend a story in the form of a dialogue, after the manner of Lucian. Romulus, named Quirinus after his apotheosis, gives a feast at the Saturnalia, and invites all the gods to it. Wishing, at the same time, to regale the Cæsars, he causes a separate table to be set for them below the moon, in the upper region of the air. The tyrants, who would have disgraced the society of gods and men, are thrown headlong, by the inexorable Nemesis, into the Tartarean abyss. The rest of the Cæsars advance to their seats, and, as they pass, they undergo the scrutiny and remarks of Silenus. A controversy arises about the first place, which all the gods adjudge to Marcus Aurelius. This recital affords Julian an opportunity of painting the character of his uncle, the Emperor Constantine, whom he represents as an effeminate man and a debauchee.—13. Ἀντιοχικὸς, ἢ Μισοπώγων, "*The inhabitant of Antioch, or the Beard-hater.*" In this satire, filled with pleasantries of a forced character, Julian avenges himself on the people of Antioch, who had amused themselves with the philosophic costume which he affected. He draws, in a pleasant manner, his own portrait, describing his own figure, his beard, and his unpolished manners; and while he makes an ironical confession of his own faults, he indulges in a severe satire on the licentious and effeminate manners of Antioch. The work betrays marks of the precipitation with which it was composed; for it is full of repetitions.—We have also ninety letters of Julian: these are not treatises of a philosophical or moral nature, to which the epistolary form has been given; they are genuine letters, written in the course of correspondence with others; though occasionally

a rescript or decision given by Julian as sovereign is found among them. These letters are interesting from the light which they shed on the character of the prince, and on some of the events of the day. The 43d is an ordinance by which public instruction is forbidden to the Christians. Among the correspondents of Julian, they to whom the greater number of letters is addressed are the sophist Libanius, and the New-Platonist Iamblichus, for whom Julian professed a great veneration.—The best edition of the *Cæsars* of Julian is that of Heusinger, *Gothæ*, 1736, 8vo. It contains the text corrected by MSS., a Latin and a French translation, and a selection of notes from previous commentators. The edition of Harless, *Erlang.*, 1785, 8vo, is also held in estimation. The best edition of the entire works is that of Spanheim, *Lips.*, 1696, fol. None of the editions of the works of Julian contain, however, all his letters. To those in the edition of Spanheim, we must add the letters given by Muratori, in his Anecdota Græca, *Patavii*, 1709, 4to. Fabricius inserted these in his *Bibliotheca Græca*, vol. 7, p. 84 (vol. 6, p. 734 of the new edition). This scholar also made known eleven other letters, in his *Lux salutaris Evangelii*, *Hamb.*, 1731. These form altogether a collection of seventeen epistles, which may be found in the third volume of the works of Julian, translated by Tourlet, Paris, 1821, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 188, *seqq.*)

Julĭi or Julĭa Gens, a celebrated Roman family, which pretended to trace its origin to the mythic Iulus, son of Æneas. Its principal branch was that of the Libos, which, about the close of the fifth century of Rome, took the name of Cæsar. (*Vid.* Cæsar.)

Juliomăgus, a city of Gaul, the capital of the Andecavi, situate on a tributary of the Liger or *Loire*, near its junction with that river, and to the northeast of Namnetes or *Nantz*. It was afterward called Andecavi, from the name of the people, and is now *Angers*. (*Vid.* Andecavi.)

Juliopŏlis, a city of Galatia. (*Vid.* Gordium.)

Iŭlis, the chief town of the island of Ceos, situate on a hill about 25 stadia from the sea, and which is probably represented by the modern *Zea*, which gives its name to the island. (Note to the French Strabo, vol. 4, p. 164, from a MS. tour of Villoison.) It was the birthplace of two of the greatest lyric poets of Greece, Simonides and his nephew Bacchylides; also of Erasistratus the physician, and Ariston the Peripatetic philosopher. (*Strabo*, 486.) It is said that the laws of this town decreed that every man, on reaching his sixtieth year, should destroy himself by poison, in order to leave to others a sufficient maintenance. This ordinance is said to have been first promulgated when the town was besieged by the Athenians. (*Strabo, l. c.—Heracl., Pont. Polit. fragm.*, 9.—*Ælian., V. H.*, 3, 37.—*Cramer's Anc. Greece*, vol. 3, p. 402.)

Julius, I. Cæsar. (*Vid.* Cæsar.)—II. Agricola, a governor of Britain. (*Vid.* Agricola.)—III. Obsequens. (*Vid.* Obsequens.)—IV. Solinus, a writer. (*Vid.* Solinus.)—V. Titianus, a writer. (*Vid.* Titianus.)—VI. Africanus, a chronologer. (*Vid.* Africanus I.)—VII. Pollux, a grammarian of Naucratis, in Egypt. (*Vid.* Pollux.)

Iulus, I. the name of Ascanius, the son of Æneas. (*Vid.* Ascanius.)—II. A son of Ascanius, born in Lavinium. In the succession to the kingdom of Alba, Æneas Sylvius, the son of Æneas and Lavinia, was preferred to him. He was, however, made chief priest. (*Dion. Hal.*, 1, 70.)—III. A son of Antony the triumvir, and Fulvia. (*Vid.* Antonius VII.)

Junĭa Lex, I. a law proposed by M. Junius Pennus, a tribune, and passed A.U.C. 627, about expelling foreigners from the city.—II. Another, by M. Junius Silanus, the consul, A.U.C. 644, about diminishing the number of campaigns which soldiers should serve.—III. *Licinia*, or *Junia et Licinia*, enforcing the Didian law about expenditure by severer penalties.—IV. *Norbana*, by L. Junius Norbanus, the consul, A.U.C. 771, that slaves who had been manumitted in any of the less solemn ways should not obtain the full rights of Roman citizens, but only those of the Latins who were transplanted into colonies. (*Plin., Ep.*, 10, 105.)

Juno, a Roman divinity, identical with the Grecian Hera, and to be considered, therefore, in one and the same article with the latter. In Homer, this goddess is one of the children of Saturn and Rhea, and the sister and wife of Jupiter. When the latter placed his sire in Tartarus, Rhea committed Juno to the care of Oceanus and Tethys, by whom she was nurtured in their grotto-palace. (*Il.*, 14, 202, *seq.*) Hesiod, who gives her the same parents, says that she was the last spouse of Jove. (*Theog.*, 921.) According to the Argive legend, Jupiter effected his union with Juno by assuming first the form of a cuckoo. (*Schol. ad Theocr.*, 15, 64.—*Pausan.*, 2, 17.) In the Iliad (for she does not appear in the Odyssey), Juno, as the queen of Jupiter, shares in his honours. The god is represented as a little in awe of her tongue, yet daunting her by his menaces. On one occasion he reminds her, how once, when she had raised a storm, which drove his son Hercules out of his course at sea, he tied her hands together, and suspended her with anvils at her feet between heaven and earth (*Il.*, 15, 18, *seqq.*); and when her son Vulcan would aid her, he flung him down from Olympus. (*Il.*, 1, 590, *seqq.*—Compare *Il.*, 15, 22.) In this poem the goddess appears dwelling in peace and harmony with Latona, Dione, Themis, and their children: later poets speak much, however, of the persecution which Latona underwent from the enmity of Juno, who also visited with severe inflictions Io, Semele, Alcmena, and other favourites of Jove. The children of Jupiter and Juno were Mars, Hebe, and the Ilithyiæ, to whom some add the Graces. (*Coluth., Rapt. Hel.*, 88, 173.) Vulcan was the progeny of Juno without a sire; she was also said by some to have given origin to the monster Typhon. (*Hom., Hymn.*, 2, 127, *seqq.*) In the mythic cycles of Bacchus and Hercules, Juno acts a prominent part as the persecutor of those heroes, on account of their being the offspring of Jupiter by mortal mothers. In like manner, as the goddess of Argos, she is active in the cause of the Achæi in the war of Troy. In the Argonautic cycle she is the protecting deity of the adventurous Jason. There is, in fact, no one of the Olympian deities more decidedly Grecian in feeling and character than Juno.—The chief seats of her worship were Argos, Samos, and Platæa. She was also honoured at Sparta, Corinth, Corcyra, and other places. The victims offered to her were kine, ewe-lambs, and sows. The willow, the pomegranate, the dittany, the lily, were her sacred plants. Among birds, the cuckoo, and afterward the peacock, were appropriated to the Olympian queen. (*Vid.* Argus, and consult remarks under the article Io.) The peacock is an Indian bird, and, according to Theophrastus, was introduced into Greece from the East. Its Persian name at the present day is *Taous*. (Compare the Greek ταὼς.) Peafowl were first introduced into Samos; and being birds that gave indications, by their cry, of a change of weather, they were consecrated to Juno, and the legend was gradually spread, that Samos was their native place.—The marriage of Jupiter and Juno was viewed as the pattern of those of mankind, and the goddess was held to preside over the nuptial league. Hence she was surnamed the *Yoker* (Ζυγία), the *Consecrator* (Τελεία), the *Marriage-Goddess* (Γαμηλία.—*Pronuba.*)—Juno was represented by Polycletus as seated on a throne, holding in one hand a pomegranate, the emblem of fecundity, in the other a sceptre, with a cuckoo on its top. Her air is dignified and matronly, her forehead broad, her eyes large, and

her arms finely formed. She is attired in a tunic and mantle.—The term Ἥρα is evidently the feminine of Ἥρως, anciently Ἧρος, and thus they answer to each other as the Latin *Herus* and *Hera*, and the German *Herr* and *Herrin*, and therefore signified *master* and *mistress*.—The name JUNO, on the other hand, is evidently derived from the Greek ΔΙΩΝΗ, the female ΔΙΣ or ΖΕΥΣ.—The quarrels of Jupiter and Juno in the Homeric mythology are evidently mere physical allegories, Jupiter denoting the æther or upper regions of air, and Juno the lower strata, or our atmosphere. Hence the discord and strife that so often prevail between the king and queen of Olympus, the master and mistress of the universe, are merely so many types of the storms that disturb our atmosphere, and the ever-varying changes that characterise the latter are plainly indicated by the capricious and quick-changing temper of the spouse of Jove. At a later period, however, a new element appears to have entered into the mythology of Juno. The Earth, as the recipient of fertilising showers from the atmosphere, became in a manner identified with the spouse of Father Æther; and we find Juno, now resembling in many of her attributes both Cybele and Ceres, appearing at one time as Earth, at another as the passive productive principle. Hence the consecration of the cow to Juno, just as, in the religion of the ancient Germans, the cow was assigned to the service of the goddess Hertha or Earth. At Argos, the chariot in which the priestess of Juno rode was drawn by oxen. (*Herod.*, 1, 31.) Cows were also sacred to the Egyptian Isis, the goddess of fertility, and who resembles in some of her attributes the Grecian Ceres. (*Knight, Enquiry into the Symb. Lang.*, &c., § 36.—*Classical Journ.*, vol. 23, p. 227.—*Keightley's Mythology*, p. 96, *seqq.*—*Constant, de la Religion*, vol. 1, p. 198.)

JUNONĬA, one of the Canary islands, or Insulæ Fortunatæ. It is now *Palma*. (*Plin.*, 6, 32.)

JUNŌNIS PROMONTORĬUM, a promontory of Spain, on the Atlantic side of the Straits of Gibraltar. It is now *Cape Trafalgar*. (*Mela*, 2, 6.)

JUPĬTER, the supreme Roman deity, identical with the Grecian Ζεύς (*Zeus*).—Jupiter was the eldest son of Saturn and Rhea. He and his brothers, Neptune and Pluto, divided the world by lot between them, and the portion which fell to him was the "extensive heaven in air and clouds." (*Il.*, 13, 355.) All the aërial phenomena, such as thunder and lightning, wind, clouds, snow, and rainbows, are therefore ascribed to him, and he sends them either as signs and warnings, or to punish the transgressions of man, especially the perversions of law and justice, of which he is the fountain. (*Il.*, 1, 238, *seqq.*) Jupiter is called the "father of men and gods;" his power over both is represented as supreme, and his will is fate. Earthly monarchs obtain their authority from him (*Il.*, 2, 197, 205); they are but his vicegerents, and are distinguished by epithets derived from his name; such as *Jove-sprung* (Διογενής), *Jove-reared* (Διοτρεφής), *Jove-beloved* (Διόφιλος). In his palace on Olympus, Jove lives like a Grecian prince in the midst of his family: altercations and quarrels occur between him and his queen, Juno; and though, in general, kind and affectionate to his children, he occasionally menaces or treats them with rigour.—In the Odyssey, the character of this god is, agreeably to the more moral tone of that poem, of a higher and more dignified order. No indecent altercations occur; both gods and men submit to his power without a murmur, yet he is anxious to show the equity of his decrees and to "justify his ways." (*Od.*, 1, 32.)—The Theogony of Hesiod represents Jupiter as the last-born child of Saturn and Rhea, and, according to it, the supreme power was freely conferred on him by his brothers, and he thus became the acknowledged head of the Olympian gods, the objects of Grecian worship. (For his warfare with the Titans and Giants, *vid.* Titanes and Gigantes.)—Though Homer names the parents of nearly all the gods who appear in his poems, and it follows thence that they must have been born in some definite places, he never indicates any spot of earth as the natal place of any of his deities. A very ancient tradition, however (for it occurs in Hesiod), made the isle of Crete the birthplace of the monarch of Olympus. According to this tradition, Rhea, when about to be delivered of Jupiter, retired to a cavern near Lyctus or Cnosus in Crete. She there brought forth her babe, whom the Melian nymphs received in their arms. Adrastea rocked him in a golden cradle; he was fed with honey and the milk of the goat Amalthea, while the Curetes danced about him, clashing their arms, to prevent his cries from reaching the ears of Saturn. (*Callim., Hymn. in Jov.*—*Vid.* Rhea, and Saturnus.) According to another account, the infant deity was fed on ambrosia, brought by pigeons from the streams of Ocean, and on nectar, which an eagle drew each day with his beak from a rock. (*Athenæus*, 11, p. 490.) This legend was gradually pragmatized; Jupiter became a mortal king of Crete; and not merely the cave in which he was reared, but the tomb which contained his remains, was shown by the "lying Cretans." (Κρῆτες ἀεὶ ψεῦσται. *Callim., H. in Jov.*, v. 8.—Compare *St. Paul, Ep. ad Tit.*, 1, 12.)—The Arcadians, on the other hand, asserted that Jupiter first saw the light among their mountains, and made Rhea to have brought him forth amid the thickets of Parrhasion.—All, therefore, that we can collect with safety from these accounts is, that the worship of the Dictæan Jupiter in Crete, and of the Lycæan Jupiter in Arcadia (for he was reared, said the Arcadians, in a cavern of Mount Lycæus), was of the most remote antiquity, and that thence, when the Euhemeristic principle began to creep in among the Greeks, each people supposed the deity to have been born among themselves. The Cretan legend must, however, be regarded as the most ancient, for the Arcadians evidently attempted to transfer the names of places in it to their own country.—In the Theogony, the celestial progeny of Jove are enumerated in the following order. (*Theog.*, 886, *seq.*) Jupiter first espoused Metis (*Prudence*), who exceeded gods and men in knowledge. But Heaven and Earth having told him that her first child, a maid, would equal him in strength and counsel, and her second, a son, would be king of gods and men, he cajoled her when she was pregnant, and swallowed her; and, after a time, the goddess Minerva sprang from his head. He then married Themis, who bore him the Seasons and Fates. The ocean-nymph Eurynome next produced him the Graces. Ceres then became by him the mother of Proserpina; Mnemosyne of the Muses; and Latona of Apollo and Diana. His last spouse was Juno, who bore him Mars, Hebe, and Ilithyia.—According to Homer (*Il.*, 5, 370, *seq.*), Venus was the daughter of Jupiter and Dione. The Theogony farther says, that Maia, the daughter of Atlas, bore him Hermes (*Theog.*, 938). A later fable stated that Asteria, the sister of Latona, flying the love of Jupiter, flung herself from heaven down to the sea, and became the island afterward known by the name of Delos.—Mortal women also bore a numerous progeny to the monarch of the sky, and every species of transmutation and disguise was employed by him to further his views. (*Vid.* Alcmena, Antiope, Callisto, Danaë, Europa, Leda, &c.) The various fables of which the monarch of the gods thus became the subject, and which, while they derogate from his character of sovereign deity, have little, if anything, to recommend them on the score of moral purity, lose all their grossness if we regard them merely as so many allegories, which typify the great generative power of the universe displaying itself in a variety of ways, and un-

der the greatest diversity of forms.—It was the habit of the Greeks to appropriate particular plants and animals to the service of their deities. There was generally some reason for this, founded on physical or moral grounds, or on both. Nothing could be more natural than to assign the oak (φηγός, *quercus æsculus*), the monarch of trees, to the celestial king, whose ancient oracle, moreover, was in the oak-woods of Dodona. In like manner, the eagle was evidently the bird best suited to his service. The celebrated Ægis, the shield which sent forth thunder, lightning, and darkness, and struck terror into mortal hearts, was formed for Jupiter by Vulcan. In Homer we see it sometimes borne by Apollo (*Il.*, 15, 508) and sometimes by Minerva (*Il.*, 5, 738.—*Od.*, 22, 297).—The most famous temple of Jupiter was at Olympia in Elis, where, every fourth year, the Olympic Games were celebrated in his honour; he had also a splendid fane in the island of Ægina. But, though there were few deities less honoured with temples and statues, all the inhabitants of Hellas conspired in the duty of doing homage to the sovereign of the gods. His great oracle was at Dodona, where, even in the Pelasgian period, the Selli announced his will and the secrets of futurity. (*Il.*, 16, 233.)—Jupiter was represented by artists as the model of dignity and majesty of mien; his countenance grave but mild. He is seated on a throne, and grasping his sceptre and thunder. The eagle is standing beside the throne.—An inquiry, of which the object should be to select and unite all the parts of the Greek mythology that have reference to natural phenomena and the changes of the seasons, although it has never been regularly undertaken, would doubtless show, that the earliest religion of the Greeks was founded on the same notions as the chief part of the religions of the East, particularly of that part of the East which was nearest to Greece, namely, Asia Minor. The Greek mind, however, even in this the earliest of its productions, appears richer and more various in its forms, and, at the same time, to take a loftier and wider range, than is the case in the religion of the Oriental neighbours of the Greeks, the Phrygians, Lydians, and Syrians. In the religion of these nations, the combination and contrast of two beings (Baal and Astarte), the one male, representing the productive, and the other female, representing the passive and nutritive powers of Nature; and the alternation of two states, namely, the strength and vigour, and the weakness and death, of the male personification of Nature, the first of which was celebrated with vehement joy, the latter with excessive lamentation, recur in a perpetual cycle, that must have wearied and stupified the mind. The Grecian worship of Nature, on the other hand, in all the various forms which it assumed in different quarters, places *one* Deity, as the highest of all, at the head of the entire system, the God of *heaven* and *light*, the Father *Æther* of the Latin poets. That this is the true meaning of the name *Zeus* (Jupiter) is shown by the occurrence of the same root (DIU), with the same signification, even in the Sanscrit, and by the preservation of several of its derivatives, which remained in common use both in Greek and Latin, all containing the notion of *Heaven* and *Day*. The root DIU is most clearly seen in the oblique cases of Zeus, ΔιFός, ΔιFί, in which the U has passed into the consonant form F (Digamma); whereas in Ζεύς, as in other Greek words, the sound DI has passed into Z, and the vowel has been lengthened. In the Latin *Jovis* (*Iuve* in Umbrian) the D has been lost before I, which, however, is preserved in many other derivatives of the same root, as, *dies*, *diurn*.—With this god of the heavens, who dwells in the pure expanse of ether, is associated, though not as a being of the same rank, a goddess worshipped under the name of Hera or Juno. The marriage of Zeus with this divinity was regarded as a sacred solemnity, and typified the union of heaven and earth in the fertilizing rains. Besides this goddess, other beings are associated on one side with the Supreme God, who are personifications of certain of his energies; powerful deities, who carry the influence of light over the earth, and destroy the opposing powers of darkness and confusion: such as Minerva, born from the head of her father, in the height of the heavens; and Apollo, the pure and shining god of a worship belonging to other races, but who, even in his original form, was a god of light. On the other side are deities allied with the earth, and dwelling in her dark recesses; and as all life appears not only to spring from the earth, but to return to that whence it sprung, these deities are, for the most part, also connected with death; as Hermes or Mercury, who brings up the treasures of fruitfulness from the depth of the earth, and the child, now lost and now recovered by her mother Ceres, Proserpina (Cora) the goddess both of flourishing and of decaying nature. It was natural to expect that the element of water (Neptune or Poseidon) should also be introduced into this assemblage of the personified powers of Nature, and should be peculiarly combined with the goddess of the Earth: and that fire (Vulcan or Hephæstus) should be represented as a powerful principle, derived from heaven and having dominion on the earth, and be closely allied with the goddess who sprang from the head of the god of the heavens. Other deities are less important and necessary parts of this same system, as Venus (Aphrodite), whose worship was evidently, for the most part, propagated over Greece from Cyprus and Cythera, by the influence of Syrophœnician tribes. As a singular being, however, in the assembly of the Greek divinities, stands the changeable god of flourishing, decaying, and renovated Nature, Bacchus or Dionysus, whose alternate joys and sufferings, and marvellous adventures, show a strong resemblance to the form which religious notions assumed in Asia Minor. Introduced by the Thracians (a tribe which spread from the north of Greece into the interior of the country), and not, like the gods of Olympus, recognised by all the races of the Greeks, Bacchus always remained to a certain degree estranged from the rest of the gods, although his attributes had evidently most affinity with those of Ceres and Proserpina. But in this isolated position Bacchus exercises an important influence on the spirit of the Greek nation, and both in sculpture and poetry gave rise to a class of feelings, which agree in displaying more powerful emotions of the mind, a bolder flight of the imagination, and more acute sensations of pain and pleasure, than were exhibited on occasions where this influence did not operate. In like manner, the Homeric Poems (which instruct us not merely by their direct statements, but also by their indirect allusions; not only by what they *say*, but also by what they do *not* say), when attentively considered, clearly show how this ancient religion of nature sank into the shade as compared with the salient and conspicuous forms of the deities of the heroic age. The gods who dwell on Olympus scarcely appear at all in connexion with natural phenomena. Zeus chiefly exercises his power as a ruler and king; although he is still designated (by epithets doubtless of high antiquity) as the god of the ether and the storms; as in much later times the old picturesque expression was used, "What is Zeus doing?" for "What kind of weather is it?" In the Homeric conception of Minerva and Apollo, there is no trace of any reference of these deities to their earlier attributes. Vulcan also has passed, from the powerful god of fire in heaven and on earth, into a laborious smith and worker of metals, who performs his duty by making armour and weapons for the other gods and their favourite heroes. As to Mercury, there are some stories in which he is represented as giving fruitfulness to cattle, in his capacity of the rural god of Arcadia; from which, by means of various meta-

morphoses, he is transmuted into the messenger of Zeus and the servant of the gods. (*Müller, Hist. Gr. Lit.*, p. 13, *seqq.*)

JURA, a chain of mountains, which, extending from the Rhodanus or *Rhone* to the Rhenus or *Rhine*, separated Helvetia from the territory of the Sequani. The name is said to be in Celtic, *Jou-rag*, and to signify *the domain of God* or *Jupiter*. The most elevated parts of the chain are the *Dole*, 5082 feet above the level of the sea; the *Mont Tendre*, 5170; and the *Reculet* (the summit of the *Thoiry*), 5196. (*Plin.*, 3, 4.—*Cæs., B. C.*, 1, 2.—*Ptol.*, 2, 9.)

JUSTINIANUS, FLAVIUS, born near Sardica in Mœsia, A.D. 482 or 483, of obscure parents, was nephew by his mother's side to Justinus, afterward emperor. The elevation of his uncle to the imperial throne, A.D. 518, decided the fortune of Justinian, who, having been educated at Constantinople, had given proofs of considerable capacity and application. Justinus was ignorant and old, and the advice and exertions of his nephew were of great service to him during the nine years of his reign. He adopted Justinian as his colleague, and at length, a few months before his death, feeling that his end was approaching, he crowned him in presence of the patriarch and senators, and made over the imperial authority to him, in April, 527. Justinian was then in his 45th year, and he reigned above 38 years, till November, 565, when he died. His long reign forms a remarkable epoch in the history of the world. Although himself unwarlike, yet, by means of his able generals, Belisarius and Narses, he completely defeated the Vandals and the Goths, and reunited Italy and Africa to the empire. Justinian was the last emperor of Constantinople, who, by his dominion over the whole of Italy, reunited in some measure the two principal portions of the ancient empire of the Cæsars. On the side of the East, his arms repelled the inroads of Chosroes, and conquered Colchis; and the Negus, or king of Abyssinia, entered into an alliance with him. On the Danubian frontier, the Gepidæ, Langobardi, Bulgarians, and other hordes, were either kept in check or repulsed. The wars of his reign are related by Procopius and Agathias.—Justinian must be viewed also as an administrator and legislator of his vast empire. In the first capacity he did some good and much harm. He was both profuse and penurious; personally inclined to justice, he often overlooked, through weakness, the injustice of subalterns; he established monopolies of certain branches of industry and commerce, and increased the taxes. But he introduced the rearing of silkworms into Europe, and the numerous edifices which he raised (*vid.* Isidorus IV.), and the towns which he repaired or fortified, attest his love for the arts, and his anxiety for the security and welfare of his dominions. Procopius ("*De ædificiis Domini Justiniani*") gives a notice of the towns, churches (St. Sophia among the rest), convents, bridges, roads, walls, and fortifications constructed or repaired during his reign. The same Procopius, however, wrote a secret history (Ἀνέκδοτα) of the court and reign of Justinian, and his wife Theodora, both of whom he paints in the darkest colours. Theodora, indeed, was an unprincipled woman, with some abilities, who exercised, till her death in 548, a great influence over the mind of Justinian, and many acts of oppression and cruelty were committed by her orders. But yet the Anecdota of Procopius cannot be implicitly trusted, as many of his charges are evidently misrepresentations or malignant exaggerations.—Justinian was easy of access, patient of hearing, courteous and affable in discourse, and perfect master of his temper. In the conspiracies against his authority and person, he often showed both justice and clemency. He excelled in the private virtues of chastity and temperance; his meals were short and frugal; on solemn fast he contented himself with water and vegetables, and he frequently passed two days and as many nights without tasting any food. He allowed himself little time for sleep, and was always up before the morning light. His restless application to business and to study, as well as the extent of his learning, have been attested even by his enemies (Ἀνέκδοτα, c. 8, 13). He was, or professed to be, a poet and philosopher, a lawyer and theologian, a musician and architect; but the brightest ornament of his reign is the compilation of Roman law, which has immortalized his name, and an account of which will be found under the article *Tribonianus*. Unfortunately, his love of theological controversy led him to interfere with the consciences of his subjects, and his penal enactments against Jews and heretics display a spirit of mischievous intolerance which has ever since afforded a dangerous authority for religious persecution.—Justinian died at 83 years of age, on the 14th of November, 565, leaving no children. He was succeeded by his nephew Justinus IV. (*Ludewig, Vita Justiniani Magni.* —*Gibbon, Decline and Fall*, c. 40, *seqq.*)—II. The second of the name, was son of Constantine III., and lineal descendant of the Emperor Heraclius. He succeeded his father on the throne of Constantinople, A.D. 685, but his reign, which lasted ten years, was marked chiefly by wars with the Saracens, and by the exactions and oppressions of his ministers. At last, his general Leontius drove him from the throne, and, having caused his nose to be cut off, banished him to the Crimea, A.D. 695. Leontius, however, was soon after deposed himself, and banished by Tiberius Apsimerus, who reigned for seven years. Meantime Justinian had escaped from the Crimea and married the daughter of the Kakan, or King of the Gazari, a tribe of Turks; and he afterward, with the assistance of the Bulgarians, entered Constantinople, and put to a cruel death both Leontius and Tiberius, along with many others. He ordered, also, many of the principal people of Ravenna to be put to death. At last Justinian was dethroned and killed by Philippus Bardanes, A.D. 711. (*Encycl. Us. Knowl.*, vol. 13, p. 166.)

JUSTINUS, I. M. JUNIANUS, or, as he is named in some manuscripts, M. Justinus Frontinus, a Latin historian, generally supposed to have flourished in the age of the Antonines. The chief reason for assigning him to this period is the dedication of his work, addressed to Marcus Aurelius. Many critics, however, regard the line in the manuscripts which expresses this dedication as an addition by some ignorant copyist, who had confounded this writer with Justinus the Martyr. Nothing is known of the particulars of Justin's life. He made an epitome of, or, rather, a selection of extracts from, the historical work of Trogus Pompeius. This epitome is entitled, "*Historiarum Philippicarum et totius mundi originum, et terræ situs, ex Trogo Pompeio excerptarum libri XLIV. a Nino ad Cæsarem Augustum.*" In making his extracts, Justin gave the preference to those facts and those passages which he considered peculiarly interesting. (Compare his own words: "*Omissis his quæ nec cognoscendi voluptate jucunda, nec exemplo erant necessaria.*") Other events are only mentioned briefly, and by way of transition. Chronology is entirely neglected in the work of Justin, as in the greater part of the ancient writers. Justin is deficient in judgment and sagacity. His style is correct, simple, and elegant, but unequal; it is far preferable, however, to that of Florus. The best editions are, that of Gronovius, *L. Bat.*, 1719, 8vo; of Hearne, *Oxon.*, 1705, 8vo; of Fischer, *Lips.*, 1757, 8vo; and of Wetzel, *Leign.*, 1817, 8vo. —The value of Justin's history chiefly depends on the circumstance of Trogus's work having been compiled from some of the best of the ancient historical writers, such as Theopompus, Herodotus, Ctesias, Hieronymus of Cardia, Timæus, Phylarchus, Polybius, Posidonius, &c. (Compare *Gatterer, vom Plan des Tro-*

gus, &c.—*Hist. Bibl.*, vol. 3, p. 118.—*Borhek, Magazin fur Erklärung, d. Gr. u. R.*, vol. 1, p. 180.—*Koch, Proleg. ad Theopomp. Chium., Lips.*, 1804, p. 13.—*Heyne, de Trogi Pompeii ejusque epitomatoris Justini fontibus*, &c., *Comment. Soc. Reg. Götting.*, vol. 15, p. 183, *seqq.*) In order that the student may be better enabled to appreciate the extent of Trogus's labours, we will now proceed to sketch an outline of his work, as far as it has been determined by the researches of modern scholars. *Book* 1. History of the Assyrian, Median, and Persian empires, down to the reign of Darius, son of Hystaspes. *Book* 2. Digression respecting the Scythians, Amazons, and Athenians; the kings of Athens, the legislation of Solon, the tyranny of the Pisistratidæ, the expulsion of this family, and the war with Persia which ensued, the battle of Marathon, the history of Xerxes and of his contests with the Greeks. *Book* 3. The accession of Artaxerxes. Digression respecting the Lacedæmonians, the legislation of Lycurgus, and the first Messenian war. Commencement of the Peloponnesian war. *Book* 4. Continuation of the Peloponnesian war, expedition to Sicily. Digression respecting Sicily. *Book* 5. Close of the Peloponnesian war. The thirty tyrants, and their expulsion by Thrasybulus. The expedition of the younger Cyrus, and the retreat of the Ten Thousand. *Book* 6. The expeditions of Dercyllidas and Agesilaus into Asia. The Theban war. The peace of Antalcidas. The exploits of Epaminondas. Philip of Macedon begins to interfere in the affairs of Greece. —In these first six books, which are to be regarded as a kind of introduction to the history of the Macedonian Empire, the true object of Trogus, his principal guide was Theopompus. He has also occasionally availed himself of the aid of Herodotus and Ctesias, and even of that of the mythographers.—*Book* 7. Digression respecting the condition of Macedonia anterior to the reign of Philip. *Book* 8. History of Philip and of the Sacred War. *Book* 9. End of the history of Philip. *Book* 10. Continuation and end of the Persian history, under Artaxerxes Mnemon, Ochus, and Darius Codomanus.—In these four books Trogus appears to have merely translated Theopompus.—*Book* 11. History of Alexander the Great, from his accession to the throne until the death of Darius. *Book* 12. Occurrences in Greece during the absence of Alexander: expeditions of this prince into Hyrcania and India. His death.—In these two books, no fact would appear to have been stated that is not also contained in other works which have reached us.—*Books* 13, 14, 15. History of the wars between the generals of Alexander the Great, down to the death of Cassander. *Book* 16. Continuation of the history of Macedonia to the accession of Lysimachus.—This part of Justin's history is so imperfect, that we find it impossible to divine the sources whence Trogus derived his materials. It has been supposed, however, that the digressions on Cyrene (13, 7) and Heraclea (16, 4) are obtained from Theopompus, and that the episode on India (15, 4) is from Megasthenes. *Book* 17. History of Lysimachus. Digression respecting Epirus before the time of Pyrrhus.—As Justin shows himself, in this book, very partial towards Seleucus, and the reverse towards Lysimachus, it has been conjectured that Hieronymus of Cardia was the guide of Trogus in this part of the original work.—*Book* 18. Wars of Pyrrhus in Italy and Sicily. Digression respecting the ancient history of Carthage. *Book* 19. Wars of the Carthaginians in Sicily. *Book* 20. Dionysius of Syracuse transfers the theatre of the war to Magna Græcia. Digression respecting Metapontum. *Book* 21. History of Dionysius the younger. *Books* 22 and 23. History of Agathocles.—These six books of Justin are very important; they embrace nearly all that we know respecting the Carthaginians before their collision with the Romans. The parts that relate to Syracuse and Magna Græcia, Trogus appears to have taken from Theopompus, and, by way of supplement, from Timæus: this latter, for example, seems to have furnished the materials for the history of Agathocles. —*Book* 24. Continuation of the history of Macedonia. Invasion of the Gauls under Brennus. *Book* 25. Antigonus Gonatas, king of Macedonia. Establishment of the Gauls in Bithynia. *Book* 26. Continuation of the history of Macedonia. *Book* 27. Seleucus, king of Syria. *Book* 28. Continuation of the history of Macedonia to the accession of Philip. *Book* 29. War of Philip with the Romans.—In these six books Phylarchus has been the principal authority of Trogus.—*Book* 30. Continuation of the Macedonian war. Alliance of the Ætolians with Antiochus the Great. *Book* 31. Hannibal prevails on Antiochus to make war against the Romans. War in Syria. *Book* 32. Death of Philopœmen. War of the Romans with Perseus. Death of Hannibal. *Book* 33. Fall of the Macedonian empire. *Book* 34. Achæan war. Continuation of the history of Syria. *Book* 35. Demetrius I. and II., kings of Syria.—These six books are taken from Polybius. *Book* 36. Continuation of the history of the kings of Syria. Digression respecting the Jews. The kingdom of Pergamus becomes a Roman province. *Book* 37. History of Mithradates the Great. *Book* 38. Continuation of the history of Mithradates. Ptolemy Physcon, king of Egypt. Continuation of the history of Demetrius, king of Syria. *Book* 39. Continuation of the history of Syria and Egypt. *Book* 40. End of the kingdom of Syria. *Book* 41. History of the Parthians. *Book* 42. Continuation of the history of the Parthians. History of Armenia.—On comparing the contents of these six books with the fragments of Posidonius of Rhodes that have been preserved by Athenæus, it would appear that this historian has here been the guide of Trogus. Posidonius, who was a friend of Trogus's, had published a history of the period that had intervened between the destruction of Corinth and the fall of the kingdom of Syria. It was a large work in fifty-two books. The digression respecting the Jews is full of confusion: it is well known what erroneous ideas were prevalent concerning this people in the time of Augustus, and even at the period when Tacitus wrote; but one is surprised to find that Justin was not able to rectify the mistakes of his original.—*Book* 43. Earlier history of Rome and Massilia. In the latter part of this book Diocles the Peparethian furnished the materials. *Book* 44. History of Spain, derived most probably from Posidonius. —Such appear to have been, in general, the authorities followed by Trogus, and, consequently, by his abbreviator Justin. (*Schöll, Hist. Lat. Rom.*, vol. 3, p. 139, *seqq.*—*Bähr, Gesch. der Röm. Lit.*, p. 299, *seqq.*)—II. Surnamed the Martyr, one of the earliest and most learned writers of the Christian church. He was the son of Priscus, a Greek by nation, and was born at Flavia Neapolis, anciently called Sichem, a city of Samaria in Palestine, towards the close of the first century. He was educated in the pagan religion, and, after studying in Egypt, became a Platonist, until, in the year 132, he was led, by the instructions of a zealous and able Christian, to embrace the religion of the Gospel. He subsequently went to Rome in the beginning of the reign of Antoninus Pius, and drew up his first apology for Christianity at a time when the Christians were suffering rather from popular fury than from the bearing upon them of the regular authority of the state, and it prevailed so far as to obtain for them some favourable concessions from the emperor. He was also equally zealous in opposing alleged heretics, and particularly Marcion, against whom he wrote and published a book. He not long after visited the East, and at Ephesus had a conference with Tryphon, a learned Jew, to prove that Jesus was the Messiah, an account of which conference he gives us in

his "Dialogue with Tryphon." On his return to Rome he had frequent disputes with Crescens, a Cynic philosopher, in consequence of whose calumnies he published his second apology, which seems to have been presented to the Emperor Marcus Aurelius, A.D. 162. It produced so little effect, that when Crescens preferred against him a formal charge of impiety for neglecting the pagan rites, he was condemned to be scourged and then beheaded, which sentence was put into execution A.D. 164, in the seventy-fourth or seventy-fifth year of his age. It was eminently as a martyr or witness that Justin suffered; for he might have saved his life had he consented to join in a sacrifice to the heathen deities. Hence with his name has descended the addition of "The Martyr," a distinction which, in a later age, was given to Peter, one of the Protestant sufferers for the truth. Justin Martyr is spoken of in high terms of praise by the ancient Christian writers, and was certainly a zealous and able advocate of Christianity, but mixed up its doctrines with too much of his early Platonism. He was the first father of the church who, regarding philosophy and revealed religion as having emanated from the same source, wished to establish between them an intimate union. Justin was of opinion that Plato had derived his doctrine, if not from the Sacred Writings of the Jews, at least from the works of others who were acquainted with these writings, and hence he concluded that the system and the tenets of Plato could be easily brought back to, and united with, the principles of Christianity. All other systems of philosophy, however, except the Platonic, he utterly rejected, and more particularly that of the Cynics. Even in the Platonic scheme he combated one point, which is in direct opposition to revelation, the doctrine of the eternal duration of the world. There are several valuable editions of his works, the best of which are, that of Maran, *Paris*, 1742, fol., and that of Oberthür, *Wurtzburgh*, 1777, 3 vols. 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 212.)—III. The first, also called the "Elder," an emperor of the East, born A.D. 450, of Thracian origin. He abandoned the employment of a shepherd for the profession of arms, and, passing through the several military gradations, attained eventually to the highest dignities of the empire. On the death of Anastasius (A.D. 516) he held the command of the imperial guards, and was commissioned by Amantius to distribute a sum of money among the soldiers, in order to secure the elevation of one of the creatures of the former. Justin did this, but in his own name, and was in consequence himself proclaimed emperor. Justin was sixty-eight years of age when he ascended the throne. Being himself uninformed in civil affairs, he relied for the despatch of the business of the state on the quæstor Proclus, a faithful servant, and on his own nephew Justinian, who had acquired a great ascendancy over his uncle. By Justinian's advice, a reconciliation was effected between the Greek and the Roman churches, A.D. 520. The murder of Vitalianus, who had been raised to the consulship, but was stabbed at a banquet, casts a dark shade upon the character of both Justin and Justinian. In other respects Justin is represented by historians as honest and equitable, though rude and distrustful. After a reign of nine years, being afflicted by an incurable wound, and having become weak in mind and body, Justin abdicated in favour of his nephew, and died soon after, in A.D. 527.—IV. The second, surnamed the "Younger," an emperor of the East, succeeded his uncle Justinian; A.D. 565. His reign was an unfortunate one. The Langobardi, under their king Alboin, who is supposed to have been invited by Narses, invaded Italy by the Julian Alps, A.D. 568, and in a few years all Northern Italy was lost to the Byzantine emperor. The provinces of Asia were likewise overrun by the Persians. Internal discontent, moreover, prevailed in the capital and provinces, owing to the malversations of the governors and magistrates, and Justin himself, deprived by infirmity of the use of his feet, and confined to the palace, was not able to repress abuses and infuse vigour into the administration. Feeling at last his impotence, he chose Tiberius, the captain of the guards, as his successor, A.D. 578. The choice was a good one, and the conduct of Tiberius fully justified Justin's discernment. Justin lived four years after his abdication, in quiet retirement, and died in the year 578. (*Encycl. Us. Knowl.*, vol. 13, p. 166.)

Jutes, an old Teutonic or Scandinavian tribe, which, in the fifth century of our era, appear to have been settled in the northern part of the Chersonesus Cimbrica, which is still called, after their name, *Jutland*. Mannert thinks that they were a colony from the opposite coast of Scandinavia, of the same race as the Guthi or Gutæ mentioned by Ptolemy. The first Germanic invaders of Britain, after the departure of the Romans, were Jutes, who, under their leaders Hengist and Horsa (A.D. 445), landed in the isle of Thanet, and settled in Kent. The Saxons, under Ella, came A.D. 477, and the Angles did not come until the following century. (*Mannert, Geogr.*, vol. 3, p. 288.)

Juturna, a water-nymph in the Italian mythology. Her fountain was near the Numicius, and its waters, owing to her name (from *juvo*, "*to assist*"), were held to be very salubrious: the sick drank them (*Varro, L. L.*, 4, p. 21), and the Romans used them in their sacrifices. A temple was built to Juturna in the Campus Martius, and there was a festival named the Juturnalia. (*Serv. ad Virg.*, 12, 139.—*Ovid, Fast.*, 1, 464.) Virgil, as usual, Euhemerizing the old Italian deities, makes Juturna the sister of Turnus. She was, he says, violated by Jupiter, and made by him, in recompense, a goddess of the lakes and streams. (*Æn.*, 12, 139.—*Keightley's Mythology*, p. 542.)

Juvenālis, Decius Junius (or, according to some, Decimus Junius), was a celebrated Roman satirist. His birthplace, on no very sure grounds, is said to have been Aquinum, and he is supposed to have been born somewhere about A.D. 40, under Caligula, and to have died turned of 80, under the Emperor Hadrian. But few particulars of his life are known, and for these we are indebted to a short biographical sketch ascribed to Suetonius. This notice, however, is found in so corrupt a state in the MSS. as to have given rise to interpretations directly at variance with each other. Without stopping to inquire into the discussions which have thus been excited, we will proceed to lay before the student the results at which the best and most recent critics have arrived. Juvenal's birth was far from elevated. The author of his life doubts whether he was the son or merely the foster-son of a rich freedman. From the period of his birth till he had attained the age of forty, nothing more is known of him than that he continued to perfect himself in the study of eloquence by declaiming, according to the practice of those days: yet more for his own amusement than from any intention to prepare himself either for the schools or the courts of law. About this time he seems to have discovered his true bent, and betaken himself to poetry. Domitian was now at the head of the government, and showed symptoms of reviving that system of favouritism which had nearly ruined the empire under Claudius, by his unbounded partiality for a young pantomime dancer of the name of Paris. Against this minion Juvenal seems to have directed the first shafts of that satire which was destined to make the most powerful vices tremble, and shake the masters of the world on their thrones. He composed a satire on the influence of Paris with considerable success, but dared not publish it, though it was secretly handed about among his friends. Hence Quintilian, who wrote A.D. 92, makes no mention of Ju-

venal among the Latin satirists; although it has been supposed that he had him in view in the passage where he remarks, "we possess at the present day some distinguished ones, whom we will name hereafter." (*Inst. Or.*, 10, 1.) It was under Trajan that Juvenal wrote the greater part of his satires: the thirteenth and fifteenth were composed under Hadrian, when the author was in his 79th year. Then for the first time he recited his works in public, and met with the most unbounded admiration. The seventh satire, however, involved him in trouble. It was the one he had first composed, and in it the poet had lashed the pantomime Paris, the favourite of Domitian. Hadrian, who had suffered a comedian of the day to acquire a great ascendancy over him, believed that the poet meant to reflect upon this weakness of his, and resolved to have revenge. Under pretext, therefore, of honouring the old man, he named him prefect of a legion stationed at Syene, in Egypt; according to others, at Pentapolis, in Libya; or, according to others again, he was sent to one of the Oases, an ordinary abode of exiles. He died a few years after, in this honourable exile.—We have sixteen satires from the pen of Juvenal. In some editions they are divided into five books, of which the first contains five satires; the second one; the third three; the fourth three; and the fifth four. If we may judge of the character of a writer from his works, Juvenal was a man of rigid probity, and worthy of living in a better and purer age. His satires everywhere breathe a love of virtue and abhorrence of vice. Differing widely in this respect from Persius, he does not give himself up to the principles of one particular school of philosophy; he paints, on the contrary, in strong and glowing colours, the hypocrisy and the vices of the pretended philosophers of his time, and especially of the Stoic sect, to whose failings Persius had shut his eyes. He differs, moreover, from this last-mentioned satirist in not borrowing from the schools of philosophy the arms with which he attacked their failings: he found these abundantly supplied by the resources of his own genius, by the experience which a long acquaintance with the world had gained for him, and by the indignation which warmed his bosom on contemplating the gross corruption of the times. His genius in some respect resembled that of Horace, but a long-established habit of familiarity with rhetorical subjects produced an influence on his general manner, which is infinitely graver than that of the friend of Mæcenas. Horace laughs at the follies of his age; Juvenal glows with indignation at the vices of his own. The former passes rapidly from one topic to another, and seems, as it were, led onward by his subject; Juvenal, on the contrary, follows a regular and methodical plan; he treats his subject according to the rules of the oratorical art, and is careful never to lose the thread of his discourse. The distinctive character of Juvenal's satire is a passionate hatred of, and an inexorable severity towards vice, and on this theme he never indulges in pleasantry; neither does any digression ever lead him off from the object which he has in view. It is this manner that gives to the satires of Juvenal a certain appearance of dryness, which form a direct contrast to the agreeable variety that pervades the satires of Horace. A circumstance extremely favourable to the literary reputation of Juvenal is to be found in the fact, of his not having dared to publish his satires until an advanced period of life. Hence he was enabled to revise and retouch them, to purify his taste, and to calm the fiery spirit which animated his earlier efforts by the sober judgment of maturer years. Juvenal is said to have spent much time in attendance on the schools of the rhetoricians, and the effect of this, in an age not remarkable for purity of taste, may be observed, perhaps, in a tendency to hyperbolical inflation of both thought and style, which would soon betray a writer of less power into the ridiculous. From this his wit, command of language, and force and fulness of thought, completely preserve him: still, perhaps, he would produce more effect if the effort to do his utmost were less apparent.—The writings of Juvenal are addressed to the encouragement of virtue no less than to the chastisement of vice; and parts of them have been recommended by Christian divines as admirable storehouses of moral precepts. Still they lie open to the objection of descending so minutely into the details of vice, as to minister food as well as physic to the depraved mind. To the scholar they are invaluable for the information which they supply concerning private life among the Romans. The best editions of Juvenal are, that of Ruperti, *Lips.*, 1819, 2 vols. 8vo, and that of Lemaire, *Paris*, 1823, 3 vols. 8vo. The latter, indeed, may be regarded as the *Editio Optima*. An enumeration of the previous editions will be found in the Prolegomena appended to the last volume of Lemaire's work.

JUVENTAS, a goddess at Rome, who presided over youth and vigour. She is the same as the Hebe of the Greeks. The altar of Juventas stood in the vestibule of the temple of Minerva. (*Dion. Hal.*, 3, 69.) There was a temple of this goddess in which a registry was kept of the names of the young men who were of the military age. (*Dion. Hal.*, 4, 15.)

JUVERNIA (Ἰουερνία), a name for Ireland, found among the Greek writers. (*Agathem.*, 2, 4.—*Ptol.*, 2, 2.) In the various names of Ireland, as known to the classic writers, namely, Iris, Iernis, Juvernia, Juvernia, Hibernia, &c., the radical *Ir* or *Eri*, by which it is still known to its own natives, is plainly traceable. It is customary among the Irish to indicate a country by the prefix *Hy* or *Hua*, sometimes written O, as in the case of proper names, signifying, literally, "the (dwelling of the) sons or family of," such as *Hy-Mania*, *Hy-Tuirtre*, *Hy-Brazil*, &c. In adding this prefix to names beginning with a vowel, it is optional to insert a consonant to prevent the concurrence of open sounds; thus, *Hy-n-Each* means the country of the descendants of Each or Æacus. Again, this prefix requires the genitive, which in *Eri* is *Erin*, and thus all variations of the name, from the *Iris* of Diodorus Siculus, and the *Ir-land* or *Ire-land* of modern times, to the *Iernis* (*Hy-Ernis*) of the Orphic poems, and the *Hibernia* (*Hy-b-Ernia*) of the Latin writers, would seem to be accounted for. (*Vid.* Hibernia.)

IXION, the son of Antion or Peision, or, according to some, of Phlegyas. Others, again, gave him the god Mars for a sire. He obtained the hand of Dia, the daughter of Deioneus, having, according to the usage of the heroic ages, promised his father-in-law large nuptial gifts; but he did not keep his engagement, and Deioneus seized his horses and detained them as a pledge. Ixion then sent to say that the gifts were ready if he would come to fetch them. Deioneus accordingly came, but his treacherous son-in-law had prepared in his house a pit filled with fire, and covered over with bits of wood and with dust, into which the unsuspecting prince fell and perished. After this deed Ixion became deranged, and the atrocity of the crime was such that neither gods nor men would absolve him, till at length Jupiter took pity on him and purified him, and admitted him to his residence and table on Olympus. But, incapable of good, Ixion cast an eye of desire on the wife of his benefactor. Juno thereupon, in concert with her lord, formed a cloud in the likeness of herself, which Ixion embraced. He boasted of his good fortune, and Jupiter precipitated him into Erebus, where Mercury fixed him with brazen bands to an ever-revolving fiery wheel. (*Pind., Pyth.*, 2, 39, *seqq.*—*Schol. ad Pind., Pyth.*, 2, 39.—*Hygin., fab.*, 62.)—This myth is probably of great antiquity, as the customs on which it is founded only prevailed in the heroic age. Its chief object seems to have been to inspire horror for the violation of the duties of hos-

pitality on the part of those who, having committed homicide, were admitted to the house and table of the prince, who consented to perform the rites by which the guilt of the offender was supposed to be removed. The extremest case is given, by making Ixion, that is, the *Suppliant*, and the first shedder of kindred blood, as he is expressly called (the Cain of Greece), act with such base ingratitude towards the king of the gods himself, who, according to the simple earnestness of early mythology, is represented, like an earthly prince, receiving his suppliant into his house or at his board. The punishment inflicted was suited to the offence, and calculated to strike with awe the minds of the hearers.—(*Keightley's Mythology*, p. 314, *seq.*)

L.

Labărum, the sacred banner or standard, borne before the Roman emperors in war from the time of Constantine. It is described as a long pike intersected by a transverse beam. A silken veil, of a purple colour, hung down from the beam, and was adorned with precious stones, and curiously inwrought with the images of the reigning monarch and his children. The summit of the pike supported a crown of gold, which enclosed the mysterious monogram at once expressive of the figure of the cross, and the two initial letters (X and P) of the name of Christ. (*Lipsius, de Cruce*, lib. 3, c. 15.) The safety of the Labarum was intrusted to fifty guards of approved valour and fidelity. Their station was marked by honours and emoluments; and some fortunate accidents soon introduced an opinion, that, as long as the guard of the Labarum were engaged in the execution of the office, they were secure and invulnerable among the darts of the enemy. In the second civil war Licinius felt and dreaded the power of this consecrated banner, the sight of which, in the distress of battle, animated the soldiers of Constantine with an invincible enthusiasm, and scattered terror and dismay through the adverse legions. Eusebius (*Vit. Const.*, l. 2, c. 7, *seqq.*) introduces the Labarum before the Italian expedition of Constantine; but his narrative seems to indicate that it was never shown at the head of an army till Constantine, above ten years afterward, declared himself the enemy of Licinius and the deliverer of the church. The Christian emperors, who respected the example of Constantine, displayed in all their military expeditions the standard of the cross; but when the degenerate successors of Theodosius had ceased to appear in person at the head of their armies, the Labarum was deposited as a venerable but useless relic in the palace of Constantinople. Its honours are still preserved on the medals of the Flavian family. Their grateful devotion has placed the monogram of Christ in the midst of the ensigns of Rome. The solemn epithets of "safety of the republic," "glory of the army," "restoration of public happiness," are equally applicable to the religious and military trophies; and there is still extant a medal of the Emperor Constantius, where the standard of the Labarum is accompanied with these memorable words, "*By this sign thou shalt conquer.*"—The history of this standard is a remarkable one. A contemporary writer (Cæcilius) affirms, that in the night which preceded the last battle against Maxentius, Constantine was admonished in a dream to inscribe the shields of his soldiers with the *celestial sign of God*, the sacred monogram of the name of Christ; that he executed the commands of Heaven, and that his valour and obedience were rewarded by a decisive victory at the Milvian bridge. The dream of Constantine may be naturally explained either by the enthusiasm or the policy of the emperor. While his anxiety for the approaching day, which must decide the fate of the empire, was suspended by a short and interrupted slumber, the revered form of our Saviour and the well-known symbol of his religion might forcibly offer themselves to the active fancy of a prince who reverenced the name, and had, perhaps, secretly implored the power, of the God of the Christians. As readily, on the other hand, might a consummate statesman indulge himself in the use of one of those military stratagems, one of those pious frauds, which Philip and Sertorius had employed with such art and effect. The account given by Eusebius, however, is different from this. According to his statement, Constantine is reported to have seen with his own eyes the luminous trophy of the cross placed above the meridian sun, and inscribed with the following words in Greek, "*By this, conquer.*" This appearance in the sky astonished the whole army, as well as the emperor himself, who was yet undetermined in the choice of a religion; but his astonishment was converted into faith by the vision of the ensuing night. Our Saviour appeared before his eyes, and displayed the same celestial sign of the cross, directing Constantine to frame a similar standard, and to march, with an assurance of victory, against Maxentius and all his enemies. (*Gibbon, Decline and Fall*, ch. 20, vol. 3, p. 256, *seqq.*)—The form of the Labarum and monogram may be seen, as we have already said, on the medals of the Flavian family. The etymology of the term itself has given rise to many conflicting opinions. Some derive the name from *labor*; others, from εὐλάβεια, "reverence;" others, from λαμβάνειν, "to take;" and others, again, from λάφυρα, "spoils." A writer in the Classical Journal assigns the following derivation; he makes *Labarum* to be, like S. P. Q. R., only a *notatio*, or combination of initials to represent an equal number of terms; and thus, L. A. B. A. R. V. M. will stand for "*Legionum aquila Byzantium antiquâ Româ urbe mutavit.*" (*Class. Journ.*, vol. 4, p. 233.)

Labdacĭdes, a name given to Œdipus as descended from Labdacus.

Labdăcus, a son of Polydorus by Nycteïs, the daughter of Nycteus, king of Thebes. His father and mother died during his childhood, and he was left to the care of Nycteus, who, at his death, left his kingdom in the hands of Lycus, with orders to restore it to Labdacus as soon as of age. On succeeding to the throne, Labdacus, like Pentheus, opposed himself to the religion of Bacchus, and underwent a similar fate. He was father to Laïus, and his descendants were called Labdacidæ. (*Vid.* Laïus.)

Labdălon, a hill near Syracuse, forming part of Epipolæ. It was fortified by the Athenians in their contest with Syracuse. (*Thucyd.*, 6, 97.—Compare *Göller, de Situ et Origine Syracusarum*, p. 53, *seqq.*)

Labĕates, a people of Dalmatia, in the lower part, whose territory constituted the principal portion of the dominions of Gentius. His capital was Scodra. In the country of the Labeates was the Labeatus Palus, now the *Lake of Scutari*. (*Liv.*, 43, 19.—*Id.*, 44, 31.—*Plin.*, 3, 22.)

Labĕo, a surname common to several distinguished Roman families, such as the Asconii, Antistii, Atinii, Cethegi, &c. It is derived from *labium*, and denotes literally one who is thick-lipped. (*Charis.*, 1, p. 79.—*Putsch., ex Verr. Flacc.*) Among the individuals who bore this name, the following were the most noted. I. Antistius. (*Vid.* Antistius Labeo.)—II. Q. Fabius, was distinguished as a commander, but was regarded as devoid of generosity and good faith towards the vanquished. He obtained a naval victory over the Cretans, and enjoyed the honours of a triumph. In the year 183 B.C. he was created consul along with Cl. Marcellus, and commanded the army stationed in Liguria. Cicero relates a curious anecdote of his want of principle, when chosen umpire between the inhabitants of Neapolis and Nola, on the subject of their respective boundaries. (*Off.*, 1, 10.) It is

said also that Labeo, having gained a victory over Antiochus, compelled him to consent to cede unto the Romans the one half of his fleet, and that, taking advantage of the equivocal meaning of the words in the treaty, he caused all the vessels to be sawed in two. (*Val. Max.*, 7, 3.) Labeo is said to have been of a literary turn, and to have aided Terence in the composition of his comedies. (*Vid.* Terentius.)—III. Attius, a wretched poet in the time of Perseus. He is ridiculed by the latter on account of a wretched version which he had made of the Iliad, but which, nevertheless, had found favour with Nero and his courtiers. (*Pers., Sat.*, 1, 50.—*Schol., ad loc.*)

Labĕrĭus, Decimus, a Roman knight of respectable character and family, who was famed for his talent in writing mimes, in the composition of which fanciful productions he occasionally amused himself. He was at length requested by Julius Cæsar to appear on the stage, and act the mimes which he had sketched or written. (*Macrob., Sat.*, 2, 7.) Laberius was sixty years of age when this occurrence took place. Aware that the entreaties of a perpetual dictator are nearly equivalent to commands, he reluctantly complied; but, in the prologue to the first piece which he acted, he complained bitterly to the audience of the degradation to which he had been subjected. The whole prologue, consisting of twenty-nine lines, which have been preserved by Macrobius, is written in a fine vein of poetry, and with all the high spirit of a Roman citizen. It breathes in every verse the most bitter and indignant feelings of wounded pride, and highly exalts our opinion of the man, who, yielding to an irresistible power, preserves his dignity while performing a part which he despised. It is difficult to conceive how, in this frame of mind, he could assume the jocund and unrestrained gayety of a mime, or how the Roman people could relish so painful a spectacle. He is said, however, to have represented the feigned character with inimitable grace and spirit. But in the course of his performance he could not refrain from expressing strong sentiments of freedom and detestation of tyranny. In one of the scenes he personated a Syrian slave; and, while escaping from the lash of his master, he exclaimed,

"*Porro, Quirites, libertatem perdidimus;*"

and shortly after he added,

"*Necesse est multos timeat quem multi timent,*"

on which the whole audience turned their eyes towards Cæsar, who was present in the theatre. (*Macrob., l. c.*) It was not merely to entertain the people, who would have been as well amused with the representation of any other actor; nor to wound the private feeling of Laberius, that Cæsar forced him on the stage. His sole object was to degrade the Roman knighthood, to subdue their spirit of independence and honour, and to strike the people with a sense of his unlimited sway. This policy formed part of the same system which afterward led him to persuade a senator to combat among the ranks of gladiators. Though Laberius complied with the wishes of Cæsar in exhibiting himself on the stage, and acquitted himself with ability as a mimetic actor, it would appear that the dictator had been hurt and offended by the freedoms which he used in the course of the representation, and, either on this or some subsequent occasion, bestowed the dramatic crown on Publius Syrus in preference to the Roman knight. Laberius submitted with good grace to this fresh humiliation; he pretended to regard it merely as the ordinary chance of theatric competition. He did not long survive, however, this double mortification, but retired from Rome, and died at Puteoli about ten months after the assassination of Cæsar. (*Chron. Euseb., ad Olymp.* 184.) The titles and a few fragments of forty-three of the Mimes of Laberius are still extant; but, excepting the prologue already referred to, these remains are too inconsiderable and detached to enable us to judge of their subject or merits. It would appear that he occasionally dramatized the passing follies or absurd occurrences of the day; for Cicero, writing to the lawyer Trebonius, who expected to accompany Cæsar from Gaul to Britain, tells him he had better return to Rome quickly, as a longer pursuit to no purpose would be so ridiculous a circumstance, that it would hardly escape the drollery of that arch fellow Laberius. (*Ep. ad Fam.*, 7, 11.) According to Aulus Gellius (16, 7), Laberius had taken too much license in inventing words; and that author also gives various examples of his use of obsolete expressions, or such as are only employed by the lowest dregs of the people. (*Dunlop's Roman Literature*, vol. 1, p. 552, *seqq.*)

Labĭcum, a town of Italy, about fifteen miles from Rome, between the Via Prænestina and the Via Latina. (*Strabo*, 237.) A great difference of opinion, however, exists as to its actual site. Cluverius erroneously supposes it to coincide with the modern *Zagarolo*. Holstenius, after a careful examination of the subject, decides in favour of the height on which the modern town of *Colonna* stands (*ad Steph. Byz.*, p. 194), and his opinion is strengthened by the discovery of several inscriptions near *Colonna*, in which mention is made of Labicum. (*Cramer, Anc. It.*, vol. 2, p. 75.)

Labiēnus, I. one of Cæsar's lieutenants in the Gallic war. In the beginning of the civil war he left Cæsar for Pompey (*B. Civ.*, 3, 13), escaped from the battle of Pharsalia, and was killed in that at Munda. (*B. Hisp.*, c. 31.) Labienus appears to have parted with almost all his former success on abandoning the side of his old commander. A detailed biography of this officer is given in the *Biographie Universelle* (vol. 23, p. 22, *seqq.*)—II. A son of the preceding, who inherited all his father's hatred to the party of Cæsar. After the defeat of Brutus and Cassius, he refused to submit to the triumvirs, and retired to Parthia, where he was invested with a military command, and proved very serviceable to his new allies in their contests with the Romans. He was made prisoner in Cilicia, and probably put to death. Labienus caused medals to be struck, having on the obverse his head, with this legend, *Q. Labienus Parthicus Imper.*, and, on the reverse, a horse caparisoned after the Parthian manner. (*Rasche, Lex. Rei Numism.*, vol. 2, col. 1402.)

Labrăndeus, a surname of Jupiter in Caria. The name was derived, according to Plutarch, from λάβρυς, the Lydian term for a hatchet, which the statue of Jove held in its hand, and which had been offered up by Arselis of Mylasa from the spoils of Candaules, king of Lydia. (*Plut., Quæst. Gr.*, p. 301.—*Op., ed. Reiske*, vol. 7, p. 205.)

Labrōnis Portus, or Portus Herculis Liburni, a harbour of Etruria, below the mouth of the Arnus. It is now *Livorno*, or, as we pronounce the name, *Leghorn*. Cicero calls it Portus Labronis (*ad Q. frat.*, 2, 6.—Compare *Zos., Ann.*, 5), but the other is the more usual appellation.

Labynētus, a king of Babylon, mentioned by Herodotus (1, 74). He is supposed to have been the same with Nebuchodonosor. (*Wesseling et Bähr, ad Herod., l. c.*)

Labyrinthus, a name given to a species of structure, full of intricate passages and windings, so that, when once entered, it is next to impossible for an individual to extricate himself without the assistance of a guide. The origin of the term will be considered at the close of the article. There were four very famous labyrinths among the ancients, one in Egypt, near the Lake Mœris, another in Crete, a third at Lemnos, and a fourth near Clusium in Italy.—I. *The Egyptian.* This was situate in Lower Egypt, near Lake Mœris, and in the vicinity of Arsinoë or Crocodilopolis. The accounts which the ancient writers

give of it are very different from each other. Herodotus, who saw the structure itself, assigns to it twelve courts. (*Herod.*, 2, 148.) Pliny, whose description is much more highly coloured and marvellous than the former's, makes the number sixteen (*Plin.*, 36, 19); while Strabo, who, like Herodotus, beheld the very structure, gives the number of courts as twenty-seven. (*Strab.*, 810.) The following imperfect sketch, drawn from these different sources, may give some idea of the magnitude and nature of this singular structure. A large edifice, divided, most probably, into twelve separate palaces, stretched along with a succession of splendid apartments, spacious halls, &c., the whole adorned with columns, gigantic statues, richly carved hieroglyphics, and every other appendage of Egyptian art. With the north side of the structure were connected six courts, and the same number with the southern. These were open places surrounded by lofty walls, and paved with large slabs of stone. Around these courts ran a vast number of the most intricate passages, lower than the corresponding parts of the main building; and around all these again was thrown a large wall, affording only one entrance into the labyrinth; while at the other end, where the labyrinth terminated, was a pyramid forty fathoms high, with large figures carved on it, and a subterraneous way leading within. According to Herodotus, the whole structure contained 3000 chambers, 1500 above ground, and as many below. The historian informs us, that he went through all the rooms above the surface of the earth, but that he was not allowed by the Egyptians who kept the place to examine the subterraneous apartments, because in these were the bodies of the sacred crocodiles, and of the kings who had built the labyrinth. "The upper part, however," remarks the historian, "which I carefully viewed, seems to surpass the art of men; for the passages through the buildings, and the variety of windings, afforded me a thousand occasions of wonder, as I passed from a hall to a chamber, and from the chamber to other buildings, and from chambers into halls. All the roofs and walls within are of stone, but the walls are farther adorned with figures of sculpture. The halls are surrounded with pillars of white stone, very closely fitted." —According to Herodotus, the labyrinth was built by twelve kings, who at one time reigned over Egypt, and it was intended as a public monument of their common reign. (*Herod.*, 2, 148.) Others make it to have been constructed by Psammeticus alone, who was one of the twelve; others, again, by Ismandes or Petesuchis. Mannert assigns it to Memnon. Opinions are also divided as to the object of this singular structure. Some regard it as a burial-place for the kings and sacred crocodiles, an opinion very prevalent among the ancients. Others view it as a kind of Egyptian Pantheon. Others, again, make it to have been a place of assembly for the deputies sent by each of the twelve nomes of Egypt (consult article Egyptus, p. 37, col. 1); while another class think that the Egyptian mysteries were celebrated here. All these opinions, however, yield in ingenuity and acumen to that of Gatterer. (*Weltgesch.*, vol. 1, p. 50, *seqq.*) According to this writer, the labyrinth was an architectural-symbolical representation of the zodiac, and the course of the sun through the same. The twelve palaces are the twelve zodiacal signs; the one half of the building above ground, and the other below, is a symbol of the course of the sun above and below the horizon; while the 3000 chambers in the whole structure have a symbolical reference to the precession of the equinoxes. The Egyptians reckoned, not by tropical or solar, but by sidereal, years. The difference between the two, which depends on the precession of the equinoxes, the Egyptian astronomers made too small; since they reckoned the precession at one degree in every 100 years, which is at the rate of only 46″ per year. Hence in 3000 years it amounts to 30 degrees, or exactly one celestial sign; so that the 3000 chambers of the labyrinth indicated symbolically the precession of the equinoxes for each sign of the zodiac, or, in astrological phraseology, the change of dwelling on the part of the gods, and their advance to a new palace or abode. Still farther, as the full period of the wandering of the soul from the body amounted to exactly 3000 years, the 3000 chambers of the labyrinth had also a symbolical reference to this particular article of Egyptian faith.—(For other views on this interesting subject, consult *Zoega, de Obelisc.*, p. 418, *not.* 10. —*Beck, Anleit. zu Weltgesch.*, vol. 1, p. 721.—*Larcher, ad Herod., l. c.*—*Bähr, ad Herod., l. c.*—*Id., Excurs. X., ad Herod.*, vol. 1, p. 918, *seqq.*—*Descript. de l'Egypte Anc.*, vol. 2, ch. 17, sect. 3, p. 32, *seqq.*—*Mannert, Geogr.*, vol. 10, pt. 1, p. 430.—*Letronne, in Nouv. Ann. des Voyages, par Eyriè et Malte-Brun*, vol. 6, p. 133, *seqq.*)—As regards the name *Labyrinth* itself, much diversity of opinion exists. They who make it a term of Grecian origin, derive it ἀπὸ τοῦ μὴ λαβεῖν θύραν, from its difficulty of egress; or from λάβω, "*to seize*" or "*confine*," with reference to the Cretan labyrinth. Others, finding in Manetho that an Egyptian king, named Lacharis or Labaris, had erected the structure in question, make the term labyrinth equivalent to "*the abode of Labaris.* (*Beck, l. c.*—*Jablonsk., Voc. Ægypt.*, p. 123.—*Te Water, ad loc.*, p. 125, *not. r.*) Jablonski himself, adopting the opinion that the labyrinth was the work of many kings in succession, makes the name signify "*the work of many*," or "*of a great multitude*," and thinks that the labourers employed on it were Israelites. The latest etymology is that of Sickler, who makes the name labyrinth equivalent to the Hebrew *Lavah-Biranith*, i. e., "*cohæsit arx*," for *cohærens arx*, "the connected fortress or palace!" (*Handbuch, der Alt. Geogr.*, p. 797.)—The position of the Egyptian labyrinth is clearly indicated by the words of Herodotus, ὀλίγον ὑπὲρ τῆς λίμνης τῆς Μοίριος, "*a little above the Lake Mœris*," so that D'Anville is evidently in error when he speaks of two labyrinths in Egypt. Zoega thinks that Paul Lucas discovered in 1714 the remains of the ancient labyrinth at *Kesr-Caron* (*de Obelisc.*, p. 418, *not.* 10.—*Paul. Luc., Voyage en* 1714, vol. 2, p. 262). This, however, is erroneous. The ruins at *Kesr-Caron* are merely those of some temples. (*Descrip. de l'Egypte An., l. c.*) It is more probable that the remains of the labyrinth must be sought for near the village of *Haoudrah*, where a canal joins the Lake Mœris, and where a pyramid is still to be seen. Vast piles of rubbish are here to be seen, and the destruction is supposed to be owing to the Arabs, who may have thought that treasures were concealed under ground here. (*Ritter, Erdkunde*, vol. 1, p. 810, *seqq.*—*Revue Francaise*, 1829, *Janv.*, p. 70.—*Von Hammer, Wien. Jahrb.*, vol. 45 (1829), p. 31.)—II. For an account of the Cretan, Etrurian, and Lemnian labyrinths, consult the articles *Minotaurus*, *Porsenna*, and *Lemnos* respectively.

LACEDÆMON, I. a son of Jupiter and Taÿgeta the daughter of Atlas, who married Sparta, the daughter of Eurotas, by whom he had Amyclas and Eurydice, the wife of Acrisius. He was the first who introduced the worship of the Graces into Laconia, and who built them a temple. From Lacedæmon and his wife the capital of Laconia was called Lacedæmon and Sparta. (*Apollod.*, 3, 10.—*Hygin., fab.*, 155.)—II. A city of Peloponnesus, the capital of Laconia, called also Sparta. (*Vid.* Sparta.)

LACEDÆMŎNII and LACEDÆMŎNES, the inhabitants of Lacedæmon. (*Vid.* Lacedæmon and Sparta.)

LACHĔSIS, one of the Parcæ. (*Vid.* Parcæ.)

LACINĬA, a surname of Juno, from her temple at Lacinium in Italy.

LACINĬUM PROMONTORIUM, a celebrated promontory

of Magna Græcia, in the territory of the Brutii, a few miles to the south of Crotona, which runs out for some distance into the sea, and with the opposite Iapygian promontory encloses the Gulf of Tarentum. (*Strabo*, 261.—*Scylax*, *Peripl.*, p. 4.) Its modern names are *Capo delle Colonne* (Cape of the Columns), and *Capo Nao* (Cape of the Temple), from the remains of the temple of Juno Lacinia, which are still visible on its summit. (*Romanelli*, vol. 1, p. 195.)—This celebrated edifice, remarkable for its great antiquity, the magnificence of its decorations, and the veneration with which it was regarded, was surrounded by a thick grove of trees, in the midst of which were spacious meadows, where numerous herds and flocks were pastured in perfect security, as they were accounted sacred. From the profits accruing out of the sale of these cattle, which were destined for sacrifices, it was said that a column of solid gold was erected and consecrated to the goddess. (*Liv.*, 24, 3.—*Cic. de Div.*, 1, 24.) On the festival of Juno, which was celebrated annually, an immense concourse of the inhabitants of all the Italian Greek cities assembled here, and a grand display of the most rare and precious productions of art and nature was exhibited. (*Aristot., de Mirab.* —*Athenæus*, 12, 10.) Among other splendid pictures with which this temple was adorned, the famous Helen of Zeuxis was more particularly admired.—History has not acquainted us with the founders of this consecrated pile. According to Diodorus Siculus (4, 24), some ascribed its origin to Hercules. This sanctuary was respected by Pyrrhus, as well as by Hannibal; the latter caused an inscription in Greek and Punic characters to be deposited there, recording the number of his troops, and their several victories and achievements. (*Polyb.*, 3, 33 and 36.) But several years afterward it sustained great injury from Fulvius Flaccus, a censor, who caused a great portion of the roof, which was covered with marble, to be removed, for the purpose of adorning a temple of Fortune constructed by him at Rome. Such an outcry was raised against this act of impiety, that orders were issued by the senate that everything should be restored to its former state; but this could not be effected, no architect being found of sufficient skill to replace the marble tiles according to their original position. (*Liv.*, 42, 3.—*Val. Max.*, 1, 1.)—From the ruins of this celebrated edifice, it is evident that it was of the early Doric style, with fluted pillars, broader at the base than at the capital. It measured about 132 yards in length and 66 in breadth; and, as it faced the east, its principal entrance opened to the west. (*Swinburne's Travels*, vol. 1, p. 32.—*Voyage de Reidesel*, p. 151.) It is to be regretted that no excavations have been hitherto made on this spot, as it is very probable they would be attended with satisfactory results. (*Cramer's Anc. Italy*, vol. 2, p. 395, *seqq.*)

Lacobrĭga, I. a town of Spain, near the Sacrum Promontorium, now *Lagoa*. (*Mela*, 3, 1.—*Ukert, Geogr.*, vol. 2, p. 387.)—II. A town of Spain, among the Vaccæi, now *Lobera*. (*Plin.*, 3, 4.)

Laconĭca, called by the Roman writers Laconĭa, a country of Peloponnesus, situate at its southern extremity, having Messenia on the west, and Arcadia and Argolis on the north. The extent of Laconia from east to west, where it reached farthest, was 1° 45′, but it became narrower towards the north, and its extent from north to south was about 50 miles. As the southern parts were encompassed by the sea, and the east and northeast parts by the Sinus Argolicus, it had a great number of promontories, the chief of which were those of Malea and Tænarus, now Capes *Malio* and *Matapan*. The seacoast of Laconia was furnished with a considerable number of seaports, towns, and commodious harbours, the chief of which were Trinassus, Acria, Gythium, and Epidaurus. The Laconian coasts were famous for yielding a shellfish, whence was obtained a beautiful purple dye, inferior only to that which was brought from the Red Sea and Phœnicia. The mountains of Laconia were numerous: the most famous was Taÿgetus. Its principal river was the Eurotas, on which stood the capital, Sparta or Lacedæmon. The soil was very rich, especially in the low grounds, and, being well watered, was excellent for pasture; but the number of its mountains and hills prevented its being tilled so well as it might otherwise have been. Among the animals of the country may be enumerated wild and tame goats, wild boars, deer, and excellent hounds. A blackish green marble (probably basalt) was obtained at Tænarus.—(For an outline of Spartan history, consult remarks under the article Sparta.)

Lactantĭus, I Lucius Cœlius (or Cæcilius Firmianus), an eminent father of the church, according to some a native of Africa, while others make him to have been born at Firmium in Italy. The former is most likely, as he studied rhetoric at Sicca, a city of Africa, under Arnobius, and attained so high a reputation by a production called *Symposium*, or "the Banquet," that, when Dioclesian entertained a design to render Nicomedia a rival to Rome, he appointed Lactantius to teach rhetoric in that city. It is by some supposed that he was originally a pagan, and converted, when young, to the Christian faith; but Lardner thinks otherwise; and that he was a Christian during the persecution of Dioclesian is unquestionable. It appears that, owing to the unprofitableness of his profession, or other causes, he lived in very narrow circumstances, which it is, however, reasonable to conclude were amended when appointed by the Emperor Constantine Latin preceptor to his son Crispus, after whose untimely death he appears to have been again neglected. Little more is known of his personal history, except that he lived to an advanced age, but the exact time of his death is not recorded. As a Christian writer, Lactantius is thought to treat divinity too philosophically; but, at the same time, he is deemed the most eloquent of all the early ecclesiastical authors, and his Latinity has acquired him the title of the Christian Cicero. His principal object was to expose the errors and contradictions of pagan writers on the subjects of theology and morals, and thereby to establish the credit and authority of the Christian religion, and his works are written with much purity and elegance of style, and discover great erudition. The testimony, indeed, to his learning, eloquence, and piety, is most abundant. Le Clerc calls him the most eloquent of the Latin fathers; and Du Pin places his style almost on a level with Cicero's. Many writers, however, value his rhetoric more than his theology. He has been charged, among other errors, with Manichæism, from which Lardner takes great pains to defend him. Middleton has shown, in his "Free Enquiry," that Lactantius was not free from the credulity with which many of the early Christian writers are chargeable. Several material defects, moreover, must be remarked in this writer. He frequently quotes and commends spurious writings as if they were genuine, and makes use of sophistical and puerile reasonings. Examples of this may be seen in what he has advanced concerning the pre-existence of souls, the millennium, the coming of Elias, and many other topics in theology. Upon the subject of morals Lactantius has occasionally said excellent things; but they are mixed with others, injudicious, trifling, or extravagant. He maintains that war is in all cases unlawful, because it is a violation of the commandment, "Thou shalt not kill." He censures navigation and foreign merchandise, condemns all kinds of usury, and falls into other absurdities on moral topics. We must not, however, omit to remark, to the credit of Lactantius, his acknowledgment, that when Pythagoras and Plato visited barbarous nations in order to inform themselves concern-

ing their sacred doctrines and rites, they did not become acquainted with the Hebrews; an observation which, had it been earlier admitted, might have prevented many mistakes in the history of philosophy. As a proof, moreover, that Lactantius, notwithstanding all his defects, was capable of thinking justly and liberally, we may refer to an excellent passage in which he strenuously asserts the right of private judgment in religion, and calls upon all men to employ their understandings in a free inquiry after the truth. (*Instit. Div.*, 2, 7.) We have five prose works remaining of this father of the church: 1. *De Officio Dei*, an apology for Divine Providence against the Epicureans, drawn principally from the miraculous construction of the human frame.—2. *De morte Persecutorum*, a history of the persecutors of Christianity from Nero to Dioclesian. The object of the writer is to show, by the violent deaths which all the persecutors of Christianity experienced, that God punished their crimes. This work has been preserved to us in a single manuscript, from which it was published by Baluze. Nourry has maintained that it is not a work of Lactantius, but of a certain Lucius Cæcilius, an imaginary being, who owes his existence merely to the mutilated title of a manuscript.—3. The principal work of Lactantius is entitled *Divinæ Institutiones*, and is divided into seven books. It was written in reply to two heathens, who wrote against Christianity at the beginning of Dioclesian's persecution. The date of the composition of the work cannot be exactly fixed. Basnage, Du Pin, and others, place it about A.D. 320; Cave and Lardner about A.D. 306. Lardner states the arguments on both sides; and, on the whole, the latter opinion seems the more probable. Of this treatise he published an abridgment,—4, entitled *Epitome Institutionum*. A great portion of this was already lost in the days of St. Jerome; Pfoff, a professor of Tubingen, discovered the entire abridgment in a very ancient manuscript of the Turin library.—5. *De ira Dei*. In this work Lactantius examines the question, whether we can attribute anger to the Deity, and decides in the affirmative. The "Banquet" of Lactantius has not reached us. Some ancient manuscripts assign to this father the authorship of a poem, entitled, "*De Phœnice*," but many of the ablest modern critics regard it as a spurious production. It consists of 170 verses, and turns upon the well-known fable of the Phœnix, which the early Christians regarded as an emblem of the resurrection. The editors of Lactantius have also joined to his works two other poems, one on the passover, "*De Pascha*," and the other on our Saviour's passion, "*De Passione Domini*." These poems, however, were written by Verrantius Fortunatus, a poet of the sixteenth century. A collection also of enigmas, in verse, has been assigned by some to Lactantius, but incorrectly. Complete editions of the works of Lactantius were published by Heumann, at Göttingen, in 1736 (the preface to this contains a catalogue of former editions), and by the Abbé Langlet, *Paris*, 2 vols. 4to, 1748. (*Schöll, Hist. Lit. Rom.*, vol. 4, p. 26, *seqq.*—*Id.*, vol. 3, p. 54.—*Bähr, Gesch. Röm. Lit.*, p. 124, 128, 248, 416, 484.)—II. Placidus, a grammarian, who flourished about 550 A.D. (*Sax. Onomast.*, vol. 2, p. 45.) He was the author of *Argumenta Metamorphoseon Ovidii*, in prose. (*Müller, V. S.*, p. 139.—*Muncker, Præf. ad Fulgent. in Mythogr. Lat.*)

Lacydes, a philosopher of Cyrene, who filled the chair of the Platonic school at Athens after the death of Arcesilaus. He assumed this office in the 4th year of the 134th Olympiad. He is said to have been the founder of a new school, not because he introduced any new doctrines, but because he changed the place of instruction, and held his school in the garden of Attalus, still, however, within the limits of the Academic grove. He died of a palsy, occasioned by excessive drinking, in the second year of the 141st Olympiad. (*Diog. Laert.*, 4, 59, *seqq.*—*Ælian, V. H.*, 2, 41.—*Athenæus*, 10, 50.)

Ladon, I. a small stream of Elis, flowing into the Peneus, and passing by Pylos. (*Pausan.*, 6, 22.) In modern maps it is called the *Derviche* or *Tcheliber*.—II. A river of Arcadia, rising near the village of Lycuria, between the Peneus and Clitor. It was accounted the most beautiful stream in Greece. It is now called, according to Dodwell (vol. 2, p. 442), *Kephalo-Brusi*, a general name in Romaic for any abundant source of water. He describes it as gurgling in continual eruptions from the ground, and immediately forming a fine, rapid river. (*Pausan.*, 8, 20.—*Dionys. Perieg.*, v. 417.—*Ovid, Met.*, 1, 702.—*Id., Fast.*, 5, 89.—*Cramer's Ancient Greece*, vol. 3, p. 317, *seqq.*)

Lælius, I. C., surnamed *Nepos*, an eminent Roman commander, accompanied the elder Africanus into Spain, and had the command of the fleet assigned him, which was to co-operate with the land forces. He contributed to the reduction of Carthago Nova, and was highly honoured by Scipio, both for his services on this occasion, and also for his judicious conduct in appeasing a commotion produced by the rivalry that prevailed between the land and naval forces of the Romans. (*Liv.*, 25, 48.) He was afterward sent to Rome to give an account of the successes which had attended the arms of the republic. After the close of the Spanish war, Lælius was despatched by Scipio to the court of Syphax, to sound that prince, and engage him to form an alliance with the Romans. The following year (A.U.C. 548, B.C. 206), Asdrubal, the son of Giscon, having renewed the war in Spain, Lælius was despatched to oppose him, and nearly succeeded in making himself master of Gades. In A.U.C. 549, B.C. 205, he was directed by Scipio to make a descent on the coast of Africa, which he effected, and obtained an immense booty. In the course of this war he surprised the camp of Syphax during the night, in conjunction with Masinissa, set fire to it, pursued and overtook the prince himself, and made him prisoner. He conducted Syphax to Rome, and then hastened to rejoin Scipio, and share his glory and his dangers. Lælius was elected prætor A.U.C. 557, B.C. 197, and obtained the government of Sicily. He afterward stood candidate for the consulship, but was defeated by private intrigues, and did not attain to that office until A.U.C. 564, B.C. 190. After his election to the consulship, Lælius had some difficulties with his colleague, L. Cornelius Scipio, respecting the division of the provinces. They both desired the government of Greece; but the senate, to whom the question was left, decided in favour of Scipio, and Lælius was obliged to be satisfied with a government in Italy. In discharging the duties of this, he repeopled Cremona and Placentia, which had been ruined by wars and contagious disorders. History, after this, makes no farther mention of him. It was from the narratives of Lælius that Polybius wrote his account of the campaigns of Scipio in Spain and Africa. (*Polyb.*, 10, 11.—*Liv.*, 26, 42, *seqq.*—*Id.*, 27, 7, *seqq.*—*Id.*, 29, 1, *seqq.*)—II. Surnamed *Sapiens*, was son of the preceding. He studied philosophy in early life under Diogenes the Stoic and Panætius, and learned, from these two eminent philosophers, to contemn the allurements of pleasure, and to cherish an ardent love for wisdom and virtue. Turning his attention after this to the profession of the bar, he took a high rank among the orators of his time. His eloquence is described by Cicero as mild and persuasive, although he was negligent in point of style, and too fond of employing antiquated terms. (*Cic., Brut.*, 21, *seqq.*) Lælius accompanied his friend, the younger Africanus, to the siege of Carthage, where he signalized his valour. After the destruction of this celebrated city, he was sent as prætor into Spain, and there broke the power

of the chieftain Viriathus. (*Cic., Off.*, 2, 11.) He was afterward elected into the college of augurs, B.C. 118, and defeated before the comitia the proposition of L. Crassus, to deprive the senate of the power of electing the members of the augural college, and to transfer this right to the people. Cicero (*N. D.*, 3, 43) calls the speech which he delivered on this occasion "*oratiuncula aureola.*" Bribery and intrigue frustrated for some time his applications for the consulship, notwithstanding the efforts of Scipio in his behalf, until B.C. 140, when his merit triumphed over every obstacle. He was consul with C Servilius Cæpio, and conducted himself in this high office with a moderation well calculated to conciliate all minds. Still, however, he could not obtain a re-election, a circumstance to which Cicero alludes, who blames the people for depriving themselves of the services of so wise a magistrate. (*Cic., Tusc.*, 5, 19.) Lælius lived a country life, and, when there, divided his time between study and agriculture. He appears to have been of a cheerful and equable temper, and to have looked with philosophic calmness on both the favours and the frowns of fortune. Hence Horace (*Serm.*, 2, 1, 72) alludes to the "*mitis sapientia Lælii.*" He numbered among his friends Pacuvius and Terence, and it was thought that, in conjunction with Scipio, he aided Terence in the composition of his dramas. (But consult the article Terentius.) The friendship that subsisted between Lælius and Scipio was celebrated throughout Rome, and it was this which induced Cicero to place the name of the former at the head of his beautiful dialogue "*De Amicitia,*" the interlocutors in which are Lælius and his two sons-in-law, C. Fannius and Q. Mutius Scævola. Quintilian mentions a daughter of Lælius who was celebrated for her eloquence. (*Quint.*, 1, 1, 6.)

Laertes, I. king of Ithaca and father of Ulysses. He was one of the Argonauts. He ceded the crown to his son and retired to the country, where he spent his time in the cultivation of the earth. Ulysses found him thus employed on his return, enfeebled by age and sorrow. (*Vid.* Ulysses.)—II. A town and harbour of Cilicia, on the confines of Pamphylia, and west of Selinus. Strabo makes it to have been a fortified post on a hill, with a harbour below (669). It was the birthplace of Diogenes Laertius. (*Vid.* Diogenes III.)

Laertius, Diogenes, a Greek writer. (*Vid.* Diogenes III.)

Læstrygŏnes, a gigantic and andrephagous race, mentioned by Homer in his description of the wanderings of Ulysses. The country of the Læstrygones, according to the poet, lay very far to the west, since Ulysses, when driven from the island of Æolus, sailed on farther for six days and nights, at the end of which time he reached the land of the Læstrygonians. Many expounders of mythology, therefore, place the Læstrygones in Sicily. But for this there is no good reason whatever, since Homer makes this race and that of the Cyclopes to dwell at a wide distance from each other. Equally fabulous is the account given by some of the ancient writers, that a colony of Læstrygones passed over into Italy with Lamus at their head, and built the city of Formiæ. When once the respective situations of Circe's island and that of Æolus were thought to have been ascertained, it became no very difficult matter to advance a step farther, and, as the Læstrygones lay, according to Homer, between these two islands, to make Formiæ on the Italian coast a city of that people. Formiæ was, however, in truth, of Pelasgic origin, and seems to have owed a large portion of its prosperity to a Spartan colony. The name appears to come from the Greek Ὁρμαί, and to have denoted a good harbour. (*Mannert, Geogr.*, vol. 4, p. 11, *seqq.*)—Unlike the Cyclopes, the Læstrygones lived in the social state. Their king was named Antiphates, their town was called Læstrygonia or Telepylus (it is uncertain which), and a fountain near it Artakia. Such was the state of things, according to Homer, when Ulysses came to this quarter in the course of his wanderings. There was a port at a little distance from the city, which all the ships of Ulysses, but the one in which he himself was, entered. A herald, with two other persons, was then sent to the city. They met the daughter of Antiphates at the fountain Artakia, and were by her directed to her father's house. On entering it they were terrified at the sight of his wife, who was "as large as the top of a mountain." She instantly called her husband from the market-place, who seized one of them, and killed and dressed him for dinner. The other two made their escape, pursued by the Læstrygones, who with huge rocks destroyed all the ships and their crews which were within the harbour, the vessel of Ulysses, which had not entered, alone escaping. (*Hom., Od.*, 10, 81, *seqq.*)

Lætoria Lex, I. ordered that the plebeian magistrates should be elected at the Comitia Tributa: passed A.U.C. 292.—II. Another, passed A.U.C. 497, against the defrauding of minors. By this law the years of minority were limited to twenty-five, and no one below that age could make a legal bargain. (*Heinecc., Ant. Rom., ed. Haubold*, p. 197, *seq.*)

Lævīnus, I. P. Valerius, was consul A.U.C. 472, B.C. 280, and was charged with the conduct of the war against Pyrrhus and the Tarentines. The rapidity of his advance into Southern Italy induced Pyrrhus to offer him terms of accommodation, and to propose himself as an umpire between the Tarentines and Romans. Lævinus made answer to the monarch's envoy, that the Romans neither wished his master for an arbitrator, nor feared him as an enemy. A bloody battle ensued near Heraclea, which Pyrrhus eventually gained by means of his elephants, these monstrous animals having never before been encountered by the Romans. This was the action after which Pyrrhus exclaimed, that another such victory would prove his ruin. Lævinus, not disheartened by his ill success, sent to Rome for fresh levies, and, having received two legions, set out in pursuit of Pyrrhus, who was advancing against Rome, and by a forced march saved Capua from falling into his hands. (*Vid.* Pyrrhus.)—II. M. Valerius, of a consular family, obtained the prætorship A.U.C. 540, B.C. 214, and commanded a fleet stationed near Brundisium, in the Ionian Sea. Having heard of some warlike movement on the part of Philip, king of Macedonia, he advanced against that prince, gained various successes over him, and, detaching the Ætolians from his side, concluded a treaty with them, which gave the Romans their first firm foothold in Greece. In A.U.C. 544, B.C. 210, he was elected consul, though absent, and obtained the government of Italy, which he exchanged with his colleague M. Marcellus, at the instance of the senate, for that of Sicily. Before setting out for his government, he distinguished himself at Rome by his patriotic conduct. There being a scarcity of money in the public treasury, and a supply of rowers being required for the fleet, it was proposed that private persons should, as on former occasions, in proportion to their fortunes and stations, supply rowers with pay and subsistence for thirty days. This measure exciting much murmuring and ill will among the people, and a sedition being apprehended, Lævinus recommended to the senate that the rich should first set an example, and contribute to the common fund all their superfluous wealth. The scheme was received with the warmest approbation; and so great was the ardour on the part of the rich to bring in their gold and silver to the treasury, that the commissioners were not able to receive, nor the clerks to enter, the contributions. (*Livy*, 26, 36.) As soon as Lævinus reached Sicily he began the siege of Agrigentum, the only important city which

still held out for the Carthaginians. Its reduction brought with it the submission of the whole of Sicily to the Roman arms. Having been continued in command for another year, he collected all his naval forces, made a descent on the coast of Africa, and, encountering on his return the Carthaginian fleet, gained a splendid naval victory. He was afterward deputed to visit the court of Attalus, king of Pergamus, and obtain the statue of Cybele. (*Vid.* Cybele.) In A.U.C. 553, B.C. 201, Lævinus was sent as proprætor to Macedonia, against King Philip; but he died the following year. His sons Publius and Marcus celebrated funeral games in honour of their father, which were continued for the space of four days. (*Liv.*, 24, 10, *seqq.*—*Id.*, 24, 40, *seqq.*—*Id.*, 26, 40, *seqq.*—*Id.*, 29, 11.—*Id.*, 31, 3.—*Id.*, 31, 50.)—III. P. Valerius, a descendant of the preceding, despised at Rome for his vices. (*Horat.*, *Serm.*, 1, 6, 12.—*Schol.*, *ad loc.*)

Lagus, a Macedonian, father of Ptolemy I., of Egypt (Consult remarks at the beginning of the article Ptolemæus I.)

Lagūsa, I. an island in the Sinus Glaucus, near the northern coast of Lycia, now *Panagia di Cordialissa*, or, according to some, *Christiana*.—II. or Lagussæ, an island, or, more properly, a cluster of islands off the coast of Troas, to the north of Tenedos, now *Taochan Adasi*. (*Plin.*, 5, 31.—*Bischoff und Möller, Wörterb. der Geogr.*, p. 676.)

Laïădes, a patronymic of Œdipus, son of Laïus. (*Ovid*, *Met.*, 6, *fab.* 18.)

Laïs, I. the most celebrated hetærist of Greece. She was born at Hyccara in Sicily, and was made captive when her native city was taken by the Athenians, in the course of the expedition against Syracuse, and was conveyed to Athens. She was at this time seven years of age, and the property of a common soldier. Having been subsequently sold by her first owner, she was conveyed by her purchaser to Corinth, at that period the most dissolute city of Greece, where, after the lapse of a few years, she became one of those females who consecrated themselves in that city to the service of Venus. (*Vid.* Corinthus, towards the close of the article.) The fame of her extraordinary beauty drew together strangers from every part of Greece, while the extravagance of her demands gave rise to the well-known proverb, that "it was not for every one to go to Corinth." (Οὐ παντὸς ἀνδρὸς ἐς Κόρινθόν ἐσθ' ὁ πλοῦς. *Erasm.*, *Chil.*, col. 131. —"*Non cuivis homini contingit adire Corinthum.*" *Horat.*, *Epist.*, 1, 17, 36.) Pausanias speaks of a tomb of Laïs at Corinth, near the temple of Venus Melænis, on which was placed a stone lioness, holding a ram with her front paws, an evident allusion to the unprincipled rapacity of the hetærist. The same writer makes mention also of a tomb of Laïs in Thessaly, whither, according to one account, she had gone, through attachment for a youth named Hippostratus; and the females of which country, dreading her evil influence, had assassinated her in the temple of Venus. —Numismatical writers refer to certain coins of ancient Corinth, which have on one side a lioness holding down a ram, and on the other a female head; and they think that these were struck in honour of Laïs, the female head being intended as her portrait. (Consult *Visconti*, *Iconogr. Gr.*, vol. 1, p. 411.) A full account of Laïs is given by Bayle (*Dict. Hist.*, *s. v.*). —II. Another hetærist, often confounded with the former, but who lived fifty or sixty years later. She was the daughter of a Corinthian hetærist attached to Alcibiades. It is to this latter Laïs that we must refer the anecdote related of Demosthenes. (Consult *l'Histoire de Laïs, par B. Le Gouz de Gerland, Paris*, 1758, 12mo. Some writers, refuted by Bayle, make this Laïs to have been a daughter of Alcibiades. Others, misled by an equivocal expression of Paulmier de Grantemesnil (Palmerius—*Exercitat.*, p. 268), have taken her for the daughter of the first Laïs; an error into which Brunck has also fallen (*ad Aristoph. Plut.*, 179).

Laïus, a son of Labdacus, who succeeded to the throne of Thebes, which his grandfather Nycteus had left to the care of his brother Lycus, till his grandson came of age. He was driven from his kingdom by Amphion and Zethus, who were incensed against Lycus for the cruelties which Antiope had suffered. (*Vid.* Antiope.) On the death of Amphion, Laïus succeeded to the throne of Thebes, and married the daughter of Menœceus, called by Homer Epicasta, by others Jocasta. An oracle, however, warned him against having children, declaring that he would meet his death from the hands of a son, and Laïus, in consequence, long refrained from becoming a father. At length, having indulged too freely in wine on a festal occasion, he forgot his previous resolution, and Jocasta brought forth a son. The child, as soon as born, was delivered by the father to his herdsman, to expose on Mount Cithæron. The herdsman, moved by compassion, gave the babe, according to one account (*Soph.*, *Œd. T.*, 1038), to a neatherd belonging to Polybus, king of Corinth; or, as others say (*Eurip.*, *Phœn.*, 28), the grooms of Polybus found the infant after it had been exposed, and brought it to the wife of Polybus, who, being childless, reared it as her own, and named it Œdipus, on account of its *swollen feet* (from οἰδέω, *to swell*, and πούς, *a foot*), for Laïus, previous to the exposure of the child, had pierced its ancles with a thong. Many years afterward, Laïus, being on his way to Delphi, to learn tidings respecting the child which he had caused to be exposed, whether it had perished or not, and being accompanied only by his herald Polyphontes, met in a narrow road in Phocis a young man also travelling in the direction of the oracle. This was Œdipus, who was anxious to ascertain his true parentage from the god. When the chariot of Laïus overtook Œdipus, who was on foot, the driver ordered the young man to retire from the path, and make way for one of royal blood. On his refusal a contest ensued, in which Œdipus slew the herald and his own father, both the latter and his son being ignorant of each other. The body of Laïus was found and honourably buried by Damasistratus, king of Platæa; and Creon, the son of Menœceus, ascended the throne of Thebes. The account here given, which is from Euripides, differs in some respects from other versions of the legend. Sophocles makes Œdipus to have met his father after having consulted the oracle. (*Soph.*, *Œd. T.*, 780, *seqq.*—Compare *Apollod.*, 3, 5, 7.—*Diod. Sic.*, 4, 64.—*Eudoc.*, 3, 12.)

Lalăge, I. a young female beloved by Horace. (*Od.*, 1, 22, 23.)—II. A slave of Cynthia's. (*Propert.*, 4, 7, 45.)

Lamĭchus, a son of Xenophanes, sent into Sicily with Nicias. He was killed B.C. 414, before Syracuse. Lamachus is alluded to by Aristophanes in his play of the Acharnenses, and with some degree of ridicule. That he was a man of high courage, the compliments directly and indirectly paid to him by the same poet (*Thesm.*, 841.—*Acharn.*, 1073, *et Voss, ad loc.*), sufficiently indicate. From an important trust, also, that was reposed in him by Pericles (*Plut.*, *Vit. Pericl.*, c. 20), it should seem, that he was considered by that great statesman a man of talent as well as of courage. If the outward merits of Lamachus had imposed upon the penetration of Pericles, they had not on that of Aristophanes: *he* saw more froth than substance, more of show than solid worth, in the young soldier; a disposition for the distinctions and emoluments which are to be derived from soldiership, but no evidence of those high talents which constitute a really great captain. That the dramatist had formed a more correct estimate of the powers of Lamachus than the contemporary statesman, the comparatively

small figure which he afterward made in history sufficiently proves. (*Mitchell, ad Aristoph., Acharn.*, 510.)

Lambrus or Lamber, a river of Cisalpine Gaul, issuing from the Eupilis Lacus, and falling into the Olona, one of the tributaries of the Po. It is now the *Lambro* or *Lambrone*. (*Plin.*, 3, 19.)

Lamia, a city of Thessaly situate inland from the head waters of the Sinus Maliacus, and, according to Strabo (433), about thirty stadia from the Sperchius. It is celebrated in history as the principal scene of the war which was carried on between the Macedonians under Antipater, and the Athenians, with other confederate Greeks, commanded by Leosthenes; from which circumstance it is generally known by the name of the Lamiac war. Antipater, having been defeated in the first instance, retired to Lamia, where he was besieged by the allies; but he afterward contrived to escape from this place, and retire to the north of Thessaly. Soon after, with the assistance of the army of Craterus, brought for that purpose from Asia, he gave battle to and defeated his opponents at Cranon, and compelled them to sue for peace. This was granted them on severe terms. The Athenians were required to pay the same tribute as before, to receive a Macedonian garrison, defray the expenses of the war, and deliver up their orators, whose appeals to the feelings of the Athenian people had always occasioned so much difficulty for the Macedonians. Demosthenes and Hyperides were particularly aimed at. (*Vid.* Demosthenes and Hyperides.)—Livy reports (27, 30) that Philip, the son of Demetrius, twice defeated the Ætolians, supported by Attalus and some Roman troops, near this place. Antiochus was afterward received there with acclamations. (*Livy*, 35, 43.) The place was subsequently retaken by the Romans. (*Liv.*, 37, 5.—*Polyb., Excerpt.*, 20, 11, *seqq.*—*Pliny*, 4, 7.) According to Dr. Holland (vol. 2, p. 107), there is very little doubt that the site of *Zeitoun* corresponds with that of the ancient Lamia.—II. Ælius, a Roman of distinguished family, claiming descent from Lamus, the most ancient monarch of the Læstrygones. He signalized himself in the war with the Cantabri as one of the lieutenants of Augustus. (*Horat., Od.*, 3, 17.)—III. The mistress of Demetrius Poliorcetes, who rendered herself celebrated by her extravagances, her intrigues, and her ascendancy over that prince. (*Plut., Vit. Demetr.*—*Ælian, V. H.*, 1, 13.)

Lamiæ, fabulous monsters, commonly represented with the head and breast of a female, and the body of a serpent. According to some, they changed their forms at pleasure, and, when about to ensnare their prey, assumed such appearances as were most seductive and calculated to please. The blood of young persons was believed to possess peculiar attractions for them, and for the purpose of quaffing this they were wont to take the form of a beautiful female. The Lamiæ possessed also another means of accomplishing their object. This was a species of hissing sound emitted by them, so soothing and attractive in its nature, that persons found themselves irresistibly allured by it. When not in disguise, and when they had sated their horrid appetites, their form was hideous, their visages glowed like fire, their bodies were besmeared with blood, and their feet appeared of iron or of lead. Sometimes they showed themselves completely blind, at other times they had a single eye, either in the forehead or on one side of the visage. The popular belief made them frequent Africa and Thessaly, in both of which countries they watched along the main roads, and seized upon unwary travellers.—The fable of Queen Lamia has some analogy to this fiction, and both, in all probability, owe their origin to one and the same source. Lamia, according to Diodorus Siculus and other ancient authorities, was a queen of Africa, remarkable for beauty, who, on account of her cruel disposition, was eventually transformed into a wild beast. Having lost, it seems, her own children by the hand of death, she sought to console her sorrow by seizing the children of her subjects from their mothers' arms, and causing them to be slain. Hence the transformation inflicted upon her by the gods. (*Diod. Sic.*, 20, 41.—Compare *Schol. ad Aristoph., Pac.*, 757.—*Casaub., ad Strab.*, 36.—*Wesseling, ad Diod., l. c.*) The Lamiæ figured extensively in the nursery-legends of antiquity, and their names and attributes were standing objects of terror to the young. (*Diod., l. c.*—Compare *Horat., Ep. ad Pis.*, 340.—*Vid.* Lemures.)

Lampedo, I. a Lacedæmonian female, wife of Archidamus II., king of Sparta, and mother of Agis. She was celebrated as being the daughter, wife, sister, and mother of a king.—II. A queen of the Amazons. (*Justin*, 2, 4.)

Lampetia, I. a daughter of Helios (the Sun-god) and Neæra. She, with her sister Phaëthusa, took care of the flocks and herds of her father, in the island of Thrinakia. There were seven flocks of sheep and as many herds of oxen, fifty animals in each flock and herd. They neither bred nor died. Ulysses, in the course of his wanderings, came to this island, which both Tiresias and Circe had strictly charged him to shun. On discovering that it was Thrinakia, the hero was desirous of obeying the injunctions he had received; but as it was evening when he arrived, his companions forced him to consent to their landing, and passing the night there. They promised to depart in the morning, and took an oath to abstain from the cattle of the sun. During the night a violent storm came on, and for an entire month afterward a strong southeast wind blew, which confined them to the island. When their provisions were exhausted, they lived on such birds and fish as they could catch. At length, while Ulysses was sleeping, Eurylochus prevailed on the rest to slaughter some of the sacred oxen in sacrifice to the gods, and to vow, by way of amends, a temple to Helios. Ulysses, on awakening, was filled with horror at what they had done; and the displeasure of the gods was soon manifested by prodigies; for the hides crept along the ground, and the flesh lowed on the spits. Still they fed for six days on the sacred cattle; on the seventh the storm lulled, and they left the island; but, as soon as they had lost sight of land, a terrible west wind, accompanied by thunder, lightning, and pitchy darkness, came on. Jupiter struck the ship with a thunderbolt: it went to pieces, and all were drowned except Ulysses. (*Od.*, 12, 260, *seqq.*)—II. or Lampetie, one of the Heliades, or sisters of Phaëthon. (*Ovid, Met.*, 2, 349.)

Lampridius, Ælius, a Latin historian, who flourished in the early part of the fourth century, under Diocletian and Constantine the Great. Of his works there are extant the lives of the emperors Antoninus, Marcus Aurelius, Lucius Verus, Pertinax, Albinus, Macrinus, &c. The life of Alexander Severus, which, according to the Palatine manuscript, is the work of Spartianus, has been by some authorities ascribed to him. The lives are to be found in the collection of the "*Historiæ Augustæ Scriptores*," 2 vols. 8vo, 1671. Some critics consider Lampridius as identical with Spartianus. (Consult *Voss., de Hist. Lat.*, 2, 7.—*Fabric., Bibl. Lat.*, 3, p. 93, *note a.*—*Saxii Onomast.*, vol. 1, p. 38.) The style and management of Lampridius will not allow him a place among historians of a superior class, yet he is valuable for his facts. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 341.)

Lampsacus, a city of Mysia in Asia Minor, situate on the Hellespont, where it begins to open into the Propontis, and northeast of Abydos. The early name of the spot where Lampsacus stood was Pityusa, from the number of *pine-trees* which grew there (πίτυς, *a pine-tree*). A Phocæan colony is said to have found-

ed this city and given it its name, being directed by the oracle to settle wherever they saw lightning first. This took place in the district Pityusa, and hence the name of the city, from λάμπω, *to shine forth*. (*Mela*, 1, 19.—*Etym. Mag.*—*Holsten.*, *ad Steph. Byz.*, p. 508.) Strabo calls Lampsacus a Milesian colony: very probably it was only enlarged by a colony from Miletus. (*Strab.*, 588.—*Mannert, Geogr.*, vol. 6, pt. 3, p. 518.) Another account, however, makes the city to have existed prior to the arrival of the Phocæans, and merely the name to have been changed by them. They aided, according to this version of the story, a king of the Bebryces, named Mandro, against the neighbouring barbarians, and were persuaded by him to occupy a part of his territory. Their successes in war, however, and the spoils they had obtained, excited the envy of the Bebrycians, and the Phocæans would have been secretly destroyed, had not Lampsace, the king's daughter, apprized them of the plot. Out of gratitude to her, they called the city Lampsacus, having destroyed the former inhabitants. (*Polyæn.*, 8, 37.—*Steph. Byz.*, *s. v.*) The neighbouring country was termed *Abarnis* or *Abarnus*, because Venus, who here was delivered of Priapus, was so disgusted with his appearance, that she disowned him (ἀπηρνεῖτο) for her offspring. (*Steph. Byz.*, *s. v.* Ἄβαρνος. —*Holstenius*, *ad Steph. Byz.*, *l. c.*) Priapus was the chief deity of the place. His temple there was the asylum of lewdness and debauchery; and hence the epithet *Lampsacius* is used to express immodesty and wantonness. Alexander resolved to destroy the city on account of the vices of its inhabitants, or more probably for its firm adherence to the interest of Persia. It was, however, saved from ruin by the artifice of Anaximenes. (*Vid.* Anaximenes.) The name of *Lamsaki* is still attached to a small town, near which Lampsacus probably stood, as *Lamsaki* itself contains no remains or vestiges of antiquity. A modern traveller assures us besides, that "its wine, once so celebrated, is now among the worst that is made in this part of Anatolia." (*Sibthorpe*, in *Walpole's Collection*, vol. 1, p. 91.)

Lamus, I. a fabled king of the Læstrygones, said to have founded Formiæ. (*Vid.* Læstrygones.) The Lamian family at Rome pretended to claim descent from him. (*Horat.*, *Od.*, 3, 17.)—II. A son of Hercules and Omphale, fabled to have succeeded his mother on the throne of Lydia.—III. A river in the western part of Cilicia Campestris, now the *Lamas*. It gave to the adjacent district the name of Lamotis. (*Cramer's Asia Minor*, vol. 2, p. 338.)

Lancia, the name of two towns in Lusitania, distinguished by the appellations of Oppidana and Transcudana. The first was on the frontiers of the Lusitani, near the sources of the river Munda or *Mondego*. It is now *La Guarda*. The latter lay to the east of the former, and is now *Ciudad Rodrigo*. It was called Transcudana, because it lay beyond the Cuda. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 679.)

Langobardi, a people of Germany, located by most writers on the Albis or *Elbe*, and the Viadrus or *Oder*, in part of what is now called *Brandenburg*. According to the account, however, of Paulus Diaconus, himself one of this nation, they originally came from Scandinavia, under the name of Wilini, and were called by the German nations *Long Beards*, from their appearance. (*Paul Diac.*, *sive Warnefrid, de Gest. Longob*, 1, 9.) The German term *Lang Baerdt*, Latinized, became Langobardi. They seem to have settled on the Elbe, probably in the eastern part of the duchy of *Lunenburg*. They are the same with the Lombards who overran Italy in a later age. (*Mannert, Anc. Geogr.*, vol. 3, p. 179.—*Leo, Entwickelung der Verf. der Lombardischen Städte, Hamburg*, 1824, 8vo.)

Lanuvium, a town of Latium, about sixteen miles from Rome, situate, according to Strabo, to the right of the Appian Way, and on a hill commanding an extensive prospect towards Antium and the sea. There is no very early mention of Lanuvium in Roman history; but the title of "*urbs fidelissima*," given to it by Livy (6, 21), indicates that it very soon sought the protection of the rising city. It is noticed, however, previous to this period, as the place to which M. Volscius Fictor, whose false testimony had caused the banishment of Cæso Quinctius, retired into exile. (*Liv.*, 3, 29.) Lanuvium did not always remain attached to Rome, but took part in the Latin wars with the neighbouring cities against that power. The confederates were, however, routed near the river Astura, not far from Antium (*Liv.*, 8, 13); and this defeat was soon followed by the subjugation of the whole of Latium. Lanuvium seems to have been treated with more moderation than the other Latin towns; for, instead of being punished, the inhabitants were made Roman citizens, and their privileges and sacred rights were preserved, on condition that the temple and worship of Juno Sospita, which were held in great veneration in their city, should be common to the Romans also. (*Liv.*, 8, 14.) It then became a municipium; and it remained ever after faithful to the Romans, particularly in the second Punic war, as we learn from Livy (26, 8) and Silius Italicus (8, 361; 13, 364).—Lanuvium and its district had the honour of giving birth to several distinguished characters in the annals of Rome. Milo, the antagonist of Clodius, was a native of this place, and was on his way thither to create a priest, probably of Juno, in virtue of his office of dictator of the city, when he met Clodius on the Appian Way, and the rencounter took place which ended in the death of the latter. (*Cic.*, *pro Mil.*, c. 10.) The famous comedian Roscius was likewise born near Lanuvium. (*Cic.*, *de Div.*, 1, 36.—*Id.*, *N. D.*, 1, 28.) We learn also from Jul. Capitolinus and Æl. Lampridius, that the three Antonines were born here.—The ruins of Lanuvium still bear the name of *Civita Lavinia*, or *Città della Vigna*. (*Cramer's Anc. Italy*, vol. 2, p. 27, *seqq.*)

Laocoon, a son of Priam and Hecuba, or, according to others, of Antenor, and a priest of Apollo during the Trojan war. While offering, in the exercise of his sarcedotal functions, a bullock to render Neptune propitious to the Trojans, two enormous serpents issued from the sea, and, having first destroyed his two sons, whom he vainly endeavoured to save, attacked Laocoon himself, and, winding themselves round his body, crushed him to death in their folds. This dreadful punishment was inflicted by the goddess Minerva, for the part Laocoon had taken in endeavouring to dissuade the Trojans from admitting into Troy the famous, and, as it afterward proved to them, fatal wooden horse, which the crafty Greeks had consecrated to Minerva. (*Virgil, Æneid*, 2, 40, *seqq.*) Virgil, in speaking of Laocoon, employs the words "*ductus Neptuno sorte sarcedos*" (*Æn.*, 2, 201). This merely means, as above stated, that, although a priest of Apollo, he had been chosen by lot to propitiate Neptune with a sacrifice. (*Heyne, ad loc.*)—An enduring celebrity has been gained for the story of Laocoon, from its forming the subject of one of the most remarkable groups in sculpture which time has spared to us. It represents the agonized father and his youthful sons, one on each side of him, writhing and expiring in the complicated folds of the serpents. The figures are naked, the drapery that is introduced being only used to support and fill up the composition. This superb work of art, which Pliny describes inaccurately as consisting of only a single block of marble (for, in spite of this mistake, there seems to be no doubt, in the opinion of the learned, that this is the identical group alluded to by that writer), originally decorated the baths of Titus, among the ruins of which it was found in the year 1506. The names of the

sculptors who executed it are also recorded. They are Agesander, Polydorus, and Athenodorus, natives of Rhodes. Pliny (36, 5) says, "Laocoon, which is in the palace (*domo*) of the Emperor Titus, is a work to be preferred to all others either in painting or sculpture. Those great artists, Agesander, and Polydorus, and Athenodorus, Rhodians, executed the principal figure (*eum*), and the sons, and the wonderful folds of the serpents, out of one block of marble."—There has been much difference of opinion among antiquaries on several points connected with this group: first, as to the date of the artists; Winckelmann contending that they are of a good period of Grecian art, and as early as Lysippus. A considerably later date, however, is now attributed to them. The next question discussed has been, whether the sculptor was indebted for the subject to Virgil's fine description (*Æn.*, 2, 200, *seqq.*), or whether the poet was indebted to the artist. With respect to date, the most careful consideration seems to fix these sculptors as late as the early emperors; and Lessing, whose work on the Laocoon deserves the attention of all who take an interest in the philosophy and capabilities of art, believes they lived in the reign of Titus. With regard to the subject, it is most probable that the story, being well known, offered advantages for illustration to the sculptor, as it did for description to the poet. As Virgil's priest was habited in his robes during the exercise of his priestly functions, and the group under consideration is entirely naked, the argument is additionally strengthened against the assumption that the artist borrowed from the poet. It is more natural to believe that each drew from a common source, and treated the subject in the way best adapted to the different arts they exercised; the sculptor's object being concentration of effect, the poet's amplification and brilliant description.—This group is justly considered, by all competent judges, to be a master-piece of art. It combines, in its class, all that sculpture requires, and, we may say, admits of, and may truly be studied as a canon. The subject is of the most affecting and interesting kind; and the expression in every part of the figures reaches, but does not exceed, the limits of propriety. Intense mental suffering is portrayed in the countenances, while the physical strength of all the three figures is evidently sinking under the irresistible power of the huge reptiles wreathed around their exhausted limbs. One son, in whose side a serpent has fixed his deadly fangs, seems to be fainting; the other, not yet bitten, tries (and the futility of the attempt is faithfully shown) to disengage one foot from the serpent's embrace. The father, Laocoon, himself, is mighty in his sufferings: every muscle is in extreme action, and his hands and feet are convulsed with painful energy. Yet there is nothing frightful, disgusting, or contrary to beauty in the countenance. Suffering is faithfully and strongly depicted there, but it is rather the exhibition of mental anguish than of the repulsive and undignified contortions of mere physical pain. The whole of this figure displays the most intimate knowledge of anatomy and of outward form; the latter selected with care, and freed from any vulgarity of common individual nature: indeed, the single figure of Laocoon may be fairly referred to, as one of the finest specimens existing of that combination of truth and beauty, which is so essential to the production of perfect sculpture, and which can alone ensure for it lasting admiration. The youths are of a smaller standard than the proportion of the father; a liberty hardly justifiable, but taken, probably, with the view of heightening the effect of the principal figure. The right arm of Laocoon is a restoration, but so ably done, though only in plaster, that the deficiency is said to be scarcely a blemish. It is not certain what modern artist has the merit of this restoration, though it is thought that the arm it now bears was the plaster-model of Michael Angelo, who was charged with the task of adding a marble arm, but left the one which he had destined for this object unfinished, in a fit of despair. Some antiquarians have thought that the original action of the arm was not extended, but that this limb was bent back towards the head; and they have supported their hypothesis by the fact of there being a rough and broken surface where they think the hand, or perhaps a fold of the serpent, may have come in contact with the hair. (*Encycl. Us. Knowl.*, vol. 13, p. 323, *seq.*—*Heyne, Antiq. Auff.*, vol. 2, p. 34, *seqq.*—*Winckelmann, Werke.*, vol. 6, p. 101, *seqq.*—*Id.*, vol. 5, p. 105.—*Id.*, vol. 7, p. 189.—*Id.*, vol. 5, p. 250.—*Lessing, Laocoon*, § 5, p. 76, &c.)

Laodamia, I. a daughter of Acastus and Astydamia, and wife of Protesilaus. (*Vid.* Protesilaus.) When she received intelligence of the death of her husband in the Trojan war, she caused an image of him to be formed, which she would never allow to be out of her sight. Her father ordered the image to be burned, that her thoughts might be diverted from her loss; but Laodamia threw herself into the flames, and perished along with it. Thence probably the tradition adopted by some poets, that the gods restored life to Protesilaus for three hours, and that this hero, finding the decree irreversible, by which he was to return to the shades below, prevailed on Laodamia to accompany him thither. She was also called Phylacia. (*Virg.*, *Æn.*, 6, 447.—*Ovid*, *Her.*, 13.—*Hygini, fab.*, 104.)—II. A daughter of Bellerophon by Achemone, the daughter of King Iobates. She had a son by Jupiter, called Sarpedon. (*Vid.* Sarpedon.)

Laodice, I. a daughter of Priam and Hecuba, became enamoured of Acamas, son of Theseus, when he came with Diomedes from the Greeks to Troy with an embassy to demand the restoration of Helen, and had by him a son named Munitus. She afterward married Telephus, and, on his desertion of her at the time he abandoned the Trojan cause, she became the wife of Helicaon, the son of Antenor. The rest of her story is variously related. Some make her, after the capture of Troy, to have thown herself from the summit of a rocky ravine when pursued by the Greeks; others, to have been swallowed up by the earth in accordance with her own prayer; and others again, to have been recognised by Acamas, when Troy was taken, and to have returned with him to Greece. (*Tzetz.*, *ad Lycophr.*, 314, 495.)—II. One of the three daughters of Agamemnon, called also Electra. (*Vid.* Electra.)—III. The wife of Antiochus, one of Philip's officers, and mother of Seleucus Nicator. (Consult *Justin*, 15, 4.)—IV. The sister and wife of Antiochus Theos, by whom she became the mother of Seleucus Callinicus and Antiochus Hierax. (*Justin*, 27, 9.)—V. A daughter of Mithradates, king of Pontus. She married Antiochus the Great, king of Syria.—VI. The sister and wife of Mithradates Eupator. (Consult *Justin*, 37, 8.)—VII. Wife of Ariarathes V., king of Cappadocia. (*Vid.* Ariarathes V.)

Laodicēa, I. a city of Phrygia, in the southwestern angle of the country. It was situate on the river Lycus (hence called Λαοδίκεια ἐπὶ Λύκῳ, *Laodicea ad Lycum*), and stood on the borders of Phrygia, Caria, and Lydia. Its situation coincides exactly with that of Cydrara mentioned by Herodotus (7, 30.—*Vid.* Cydrara). Pliny, however (5, 29), makes its early name to have been Diospolis, changed subsequently to Rhoas. It contained three boundary stones, as being on the borders of three provinces, and hence is commonly called by the ecclesiastical writers Trimetaria. Its name of Laodicea was given to it by Antiochus Theos, in honour of his wife Laodice. He re-established it. (*Steph. Byz.*, *s. v.*) Under the Romans it became a very flourishing commercial city. It is supposed to have been destroyed during the inroad of Timur Leng, A.D. 1402. (*Ducas*, p. 42,

seqq.—Chalcond., p. 85.) The ruins of Laodicea are now called by the Turks *Eski Hissar*. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 131.—*Leake's Journal*, p. 154, *seqq.*)—II. Scabiosa, a city of Syria, southwest of Emesa and of the Orontes. It is sometimes, though erroneously, styled Cabiosa. The epithet Scabiosa must have reference to the leprosy, or some cutaneous complaint, very prevalent here in the time of the Roman power. Its previous name under the Greeks was *Λαοδίκεια ἡ πρὸς Λιβάνῳ, Laodicea ad Libanum* (*Strabo*, 758.—*Plin.*, 5, 23), and it must have been situate, therefore, near the northeastern part of the chain of Libanus, in the plain Marsyas, which Pococke (2, p. 204) mentions, though he is silent respecting its ancient name. Its site must be looked for to the west of the modern *Hasseiah*, a day's journey to the southwest of the modern *Hems*, the ancient Emesa. (*Mannert, Geogr.*, vol. 6, pt. 1, p. 428.)—III. A maritime city of Syria, on an eminence near the coast, called, for distinction' sake, *Λαοδίκεια ἐπὶ τῇ θαλάττῃ, Laodicea ad Mare.* (*Strab.*, 751.—*Plin.*, 21, 5.) It was built by Seleucus Nicator, and named in honour of his mother; and Strabo ranks it among the four principal cities of the country. (Compare *Appian, B. Syr.*, c. 27.) The fruitfulness of the adjacent country, and the quantity of good wine made in this quarter, which furnished a great article of trade with Alexandrea, were the chief reasons that induced Seleucus to found this city. Laodicea may, in fact, be regarded as the harbour of Antiochia. The ancient writers praise its excellent port, and it would seem, even at the present day, to show traces of the works constructed to give security and convenience to the harbour. (*Pococke*, 2, p. 287.—*Walpole's Memoirs*, vol. 2, p. 138.) In the civil war after Cæsar's death, Dolabella stood a long siege in this place; it was finally taken, and suffered severely. (*Dio Cass.*, 47, 30.—*Appian, B. Civ.*, 4, 62.) Hence Antony declared it independent, and freed it from all tribute. (*Appian, B. Civ.*, 5, 7.) It again suffered from Pescennius Niger (*Malala, Chron.*, 11, p. 125), and therefore his more successful competitor Severus did all in his power to restore it to its former condition. Among other favours shown it, he made the place a colony with the *Jus Italicum*. (*Ulpian*, l. 50, *Digest. Tit.*, 15, *de censibus.*) The modern name is *Ladikié*. The modern city suffered severely from an earthquake in 1797, the greater part of the buildings having been thrown down. These have been rebuilt, though less substantially than before. Scarcely any wine is now made here, and few vines are planted. (*Walpole's Memoirs*, vol. 2, p. 138.—*Mannert, Geogr.*, vol. 6, pt. 1, p. 450.)—IV. Combusta (*ἡ Κατακεκαυμένη*), a city of Asia Minor or Lycaonia, northwest of Iconium. Its name is supposed to be owing to the frequent breaking forth of subterranean fires in the vicinity. Strabo mentions this as peculiarly the case in the parts of Phrygia to the west of Laodicea, which were hence termed Catacecaumene (*Κατακεκαυμένη. — Strabo*, 579). The place itself was unimportant, and would only seem to have been mentioned by Strabo and Pliny from the circumstance of its having been situated on the great road from the western coast through Melitene to the Euphrates. Leake (*Journal*, p. 25) gives the modern name as *Yorgún Ladik*, and speaks of numerous fragments of ancient architecture found there.—V. A city of Media, on the confines of Persia. (*Pliny*, 6, 26.)—VI. A city of Mesopotamia, near Seleucia. (*Pliny*, 4, 26.)

Laomĕdon, son of Ilus, king of Troy, married Strymo, the daughter of the Scamander, by whom he had Tithonus, Lampus, Clitius, Hicetaon, Podarces (afterward called Priam), and Hesione, together with two other daughters. He had also, by the nymph Calybe, a son named Bucolion. (*Il.*, 6, 23.) The two deities Apollo and Neptune, having been condemned by Jupiter to be subservient for one year to the will of Laomedon, contracted to build a wall around Troy for a stipulated sum. When, however, this labour was accomplished, Laomedon refused to pay the amount agreed on, and dismissed the two deities, threatening to cut off their ears. He even menaced to tie Apollo hand and foot, and transport him to the distant islands. (*Il.*, 21, 441.) To punish him, Apollo sent a pestilence, and Neptune a flood bearing a huge sea-monster, which carried off all the people to be found in the plain.—For the rest of his story, consult the article Hesione.

Laomedontēus, an epithet applied to the Trojans from their king Laomedon. (*Virg., Æn.*, 4, 542; 7, 105; 8, 18.)

Laomedontĭădæ, a patronymic given to the Trojans, from Laomedon their king. (*Virg., Æn.*, 3, 248.)

Laphystĭum, a mountain in Bœotia, about twenty stadia to the north of Coronea, on which Jupiter had a temple, whence he was called *Laphystius*. It was here that Athamas prepared to immolate Phrixus and Helle, whom Jupiter saved by sending them a golden ram. (*Pausan.*, 9, 34.)

Lapĭthæ, a tribe or people of Thessaly, whose contest with the Centaurs forms a conspicuous legend in classical mythology. (*Vid.* Centauri, where a full account is given.)

Lara or Larunda, one of the Naiads, daughter of the river Almon in Latium, famous for her beauty and her loquacity, which her parents long endeavoured to correct, but in vain. She revealed to Juno the amours of her husband Jupiter with Juturna, for which the god cut off her tongue, and ordered Mercury to conduct her to the infernal regions. The god violated her by the way, and she became the mother of the Lares. (*Vid.* Lares.—*Ovid, Fast.*, 2, 585, *seqq.*)

Lăres, gods of inferior power at Rome, of human origin, who presided over houses and families. There were various classes of them, such as Lares *Urbani*, to preside over the cities; *Familiares*, over houses; *Rustici*, over the country; *Compitales*, over crossways; *Marini*, over the sea; *Viales*, over the roads, &c. If we closely examine into the nature of the Penates and that of the Lares, we will readily perceive why the former have a higher rank assigned them in the hierarchy of the Genii than the latter. In fact, the Penates were originally gods; they were the powers of nature personified; powers, the wonderful and mysterious action of which produces and upholds whatever is necessary to life, to the common good, to the prosperity of individuals and families; whatever, in fine, the human species cannot bestow upon itself. The case is quite different with the Lares. These were originally human beings themselves; men like unto us in every respect, who lived upon the earth, and who, becoming pure spirits after death, loved still to hover round the dwelling which they once inhabited, to watch over its safety, and to guard it with as much care as the faithful dog does the possessions of its master. Having once partaken of our mortal condition, they know the better from what quarter danger is wont to menace, and what assistance to render to those whose situation was once in every respect their own. They keep off, therefore, danger from without, while the Penates, residing in the interior of the dwelling, pour forth benefits upon its inmates with bountiful hands. The fundamental idea on which rests the doctrine of the Lares, is intimately connected with all the psychology and pneumatology of the ancient Italians. According to Apuleius (*De Genio Socrat.*, vol. 2, p. 237, *ed. Bip.*), the demons which once had inhabited, as souls, human bodies, were called *Lemures:* this name therefore designated, in general, the spirit separated from the body. Such a spirit, if it adopted its posterity; if it took possession, with favourable power, of the abode of its children, was called *Lar familiaris.* If,

on the contrary, by reason of the faults committed in life, it found in the grave no resting-place, it appeared to men as a phantom; inoffensive to the good, but terrible to the wicked. Its name was in that case *Larva*. (*Festus*, p. 200, *ed. Dacier.*—*Bulenger*, *de Prodig.*, 4, 20.—*Grævius*, *Thes. Antiq. Rom.*, 5, p. 480, *seqq.*) As, however, there was no way of precisely ascertaining what had been the lot of a deceased person, whether he had become, for example, a *Lar* or a *Larva*, it was customary to give to the dead the general appellation of *Manes*. (*Deus Manis.*) Varro, in a more extended sense, if we credit Arnobius, regarded the Lares, at one time, as identical with the Manes, the tutelary genii of the living and the dead; at another time, as gods and heroes roaming in the air; and at another, again, as spirits or souls separated from bodies, as Lemures or Larvæ. The mother of the Lares was called Lara or Larunda. (*Arnobius*, *adv. Gent.*, 3, 41.—*Macrob.*, *Sat.*, 1, 7.—*Marini*, *gli Atti.*, 2, p. 373.) This conception of the Lares, as the souls of fathers and of forefathers, protectors of their children, and watching over the safety of their descendants, necessarily gave rise to the custom of burying the dead within the dwelling. (*Serv.*, *ad Virg.*, *Æn.*, 5, 64.—*Id.*, *ad Æn.*, 6, 152.—*Isidor.*, *Orig.*, 15, 11.—*Zoega*, *de Obelisc.*, p. 269.) Men wished to have near them these tutelary genii, in order to be certain of their assistance and support. In process of time, however, this custom was prohibited at Rome by the laws of the Twelve Tables. (*Cic.*, *de Leg.*, 2, 23.) It was general in early Greece, and among the primitive population of Italy. (*Plat.*, *Min.*, p. 254, *ed. Bekker.*)—The meaning attached to the word *Lar* being of itself extremely general, had among the ancients different acceptations. (Compare *Müller*, *de Diis Romanorum Laribus et Penatibus*, p. 60.) Analogous to the demons (or genii) and heroes of the Greeks, the Lares, pure spirits, invisible masters and protectors, and everywhere present, limited, as little as the Penates, their domain to the domestic hearth. The Etrurians, and the Romans after them, had their *Lares publici* and *Lares privati*. (*Hempel.*, *de Diis Laribus*, p. xxiv., *seqq.*) The Lares were supposed to assist at all gatherings together of men, at all public assemblies or reunions, in all transactions of men, in all the most important affairs of the state as well as of individuals. Born in the house, in the bosom of the family, the notion of Lares went forth by little and little; extended itself to the streets, to the public ways; above all, to the cross-roads, where the peril was greater for passengers, and where assistance was more immediately necessary. From this it extended itself to communities, to entire cities, and even to whole countries. Hence the numerous classes of the Lares and their various denominations, such as *viales*, *ruales*, *compitales*, *grundiles*, *hostiles*, &c. If each individual had his *Lar*, his genius, his guardian spirit, even the infant at the breast; so entire families, and whole races and nations, were equally under the protection of one of these tutelar deities. Here the Lares became in some degree confounded with the Heroes, that is, with the spirits of those who, having deserved well of their country while on earth, continued to watch over and protect it from that mansion in the skies to which their merits had exalted them. It would seem, too, that at times, the worship of these public Lares, like that of the public Penates, was not without some striking resemblance to that rendered to the great national divinities. The proof that the Lares were not always clearly distinguished from the gods, or, at least, were closely assimilated to the demons and heroes, is found in an ancient inscription: "The Lares, powerful in heaven" (*Lares Coilo potentes*), that is, most probably, inhabiting the region of the air, where they exercised their power. (*Grævius*, *Thes.*, 5, p. 686, *seqq.*—*Spanheim*, *de Vesta*, &c.)—All that the house contained was confided to the superintending care of these vigilant genii: they were set as a watch over all things large and small, and hence the name of *Præstites*, which is sometimes given them. (*Ovid*, *Fast.*, 5, 128, 133.) Hence the dog was the natural symbol of the Lares; an image of this animal was placed by the side of their statues, or else these were covered with the skin of a dog. (*Creuzer*, *Comment. Herod.*, 1, p. 239.)—The ordinary altar on which sacrifices were offered to the Lares was the domestic hearth. The victims consisted of a hog (*Horat.*, *Od.*, 3, 23) or a fowl; sometimes, with the rich, of a young steer; to them were also presented the first of all the fruits of the season, and libations of wine were poured out. In all the family repasts, the first thing done was to cast a portion of all the viands into the fire that burned on the hearth, in honour of the Lares. In the form of marriage, called *coëmtio*, the bride always threw a piece of money on the hearth to the Lares of her family, and deposited another in the neighbouring cross-road, in order to obtain admission, as it were, into the dwelling of her husband. (*Non. Marc. de propr. Serm.*, c. 12, p. 784, *ed. Gothofred.*) Young persons, after their fifteenth year, consecrated to the Lares the bulla which they had worn from infancy. (*Pers.*, *Sat.*, 5, 31.) Soldiers, when their time of service was once ended, dedicated to these powerful genii the arms with which they had fought the battles of their country. (*Ovid*, *Trist.*, 4, 8, 21.) Captives and slaves restored to freedom consecrated to the Lares the fetters from which they had just been freed. (*Horat.*, *Sat.*, 1, 5.) Before undertaking a journey, or after a successful return, homage was paid to these deities, their protection was implored, or thanks were rendered for their guardian care. (*Ovid*, *Trist.*, 1, 3, 33.—*Müller*, *de Diis Rom. Lar. et Penat.*, p. 70.—*Ev. Otto*, *de Diis vialibus*, c. 9.) The new master of a house crowned the Lares, in order to render them propitious; a custom which was of the most universal nature, and which was perpetuated to the latest times. (*Plaut.*, *Trinum.*, 1, 2, 1.—*Creuzer*, *Comment. Herod.*, 1, p. 235.) The proper place for worshipping the Lares, and where their images stood, was called *Lararium*, a sort of domestic chapel in the Atrium, where were also to be seen the images and busts of the family ancestors. The rich had often two *Lararia*, one large and the other small; they had also "Masters of the Lares," and "Decurios of the Lares," namely, slaves specially charged with the care of these domestic chapels and the images of their divinities. As to the poor, their Lares had to be content with the simple hearth, where honours not less simple were paid to them. (For farther details respecting the *Lararia*, consult *Guther.*, *de Veteri jure Pontificio*, 3, 10.—*Grævius*, *Thes.*, 5, p. 139.)—Certain public festivals were also celebrated in honour of the Lares, called *Lararia* and *Compitalia*. The period for their celebration fell in the month of December, a little after that of the Saturnalia. On this occasion the Lares were worshipped as propitious deities: hence these festivals were marked by a gay and joyful character, and thus formed a direct contrast to the gloomy *Lemuria*. The *Compitalia*, dedicated to the *Lares Compitales*, were celebrated in the open air, in the cross-roads (*ubi viæ competunt, in compita.*—*Dio. Hal.*, 4, 14.—*Aul. Gell.*, *N. A.*, 10, 24.—*Siccama* in *Fastos Calend. Rom.*—*Grævius*, *Thes.*, 8, p. 69, &c.); the day of their celebration was not fixed. They were introduced at Rome by Servius Tullius, who left to the senate the care of determining the period when they should be held. In early times, children were immolated to the goddess Mania, the mother, according to some, of the Lares, to propitiate her favour for the protection of the family. This barbarous rite was subsequently abolished, and little balls of wool were hung up in the stead of human offerings at the gates

of dwellings. Macrobius (*Sat.*, 1, 7) informs us, that it was Junius Brutus who, after the expulsion of the Tarquins, introduced a new form of sacrifice, by virtue of which, heads of garlic and poppies were offered up in place of human heads, *ut, pro capitibus, capitibus supplicaretur*, in accordance with the oracle of Apollo. Every family, during these festivals, brought a cake for an offering; slaves enjoyed a perfect equality with their masters, as on the Saturnalia; and it was slaves, not free men, that assisted the priests in the sacrifices offered up on this occasion to the tutelary genii of the ways. (*Dion. Hal.*, 4.—*Cic., ad Att.*, 7, 7.—*Horat., Od.*, 3, 17, 14, and *Mitscherlich, ad Horat., l. c.*) In case of death in a family, a sacrifice of sheep was offered up to the family Lares. (*Cic., de Leg.*, 2, 22, 55, where we must read, with Görenz, *servecibus*.—*Marini, Atti*, &c., 1, p. 373.)—As regards the forms under which the Lares were represented, it may be observed, that it differed often but little from that of the Penates. Thus, on the coins of the Cæsian family, they are represented as two young men, seated, their heads covered with helmets, and holding spears in their hands, while a dog watches at their feet. Sometimes, as we have already remarked, the heads of the Lares are represented as covered with, or their mantle as formed of, the skin of a dog. At other times we find the Lares resembling naked children, with the bulla hanging from the neck, and always accompanied by the attribute of the dog. (*Creuzer, Symbolik, par Guigniaut*, vol. 2, pt. 1, p. 416, *seqq.*)

Larinum, a town of Apulia, which appears to have belonged once to the Frentani, from the name of Larinates Frentani attached to its inhabitants by Pliny (3, 12). It was situate on the road which led from Picenum into Apulia. (*Liv.*, 22, 18.) Its ruins, which are said to be considerable, occupy the site called *Larina Vecchio*. (*Romanelli*, vol. 3, p. 20.)

Larissa, I. a town of Syria, on the western side of the Orontes, southeast of Apamea. It was either founded or else re-established by Seleucus Nicator. (*Appian, B. Syr.*, c. 57.) Pliny calls the inhabitants Larissæi (5, 23). The city appears to have made no figure in history. Its true Oriental name would seem to have been *Sizara*, or something closely resembling it. Stephanus Byzantinus (*s. v.*) gives Sizara (Σίζαρα) as the Syriac name of the place, and Abulfeda (*Tab. Syr.*, p. 110) and other Arabian writers speak of a fortress in this quarter named *Schaizar* or *Sjaizar*. (Compare *Schultens, Index ad Vitam Saladini, s. v. Siajzarum.*)—II. A town of Lydia, in the Caystrian field, and territory of Ephesus. It had a famous temple of Apollo. Larissa was situate near Mount Tmolus, 180 stadia from Ephesus, and 30 stadia from Tralles, on the northern side of the Messogis. The adjacent country produced very good wine. (*Strabo*, 620.)—III. A town on the coast of Troas, north of Colonæ and Alexandrea Troas. Whether it is the same with the place assigned by Homer to the Pelasgi (*Il.*, 2, 841) is uncertain. Strabo, however, decides in favour of the Larissa below Cumæ. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 465.)—IV. A town of Æolis, in Asia Minor, to the southeast of Cyme, and on the northern bank of the Hermus. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 394.) It is supposed by Strabo to have been the same with the Larissa mentioned by Homer (*Il.*, 2, 841), and was called by the Æolians, after it was taken by them from the Pelasgi, Phriconis, for distinction' sake from the other Larissas. Cyme was also named Phriconis. (*Strabo*, 621.) Another appellation given to the place was *Larissa Ægyptiaca*, because it was said to have been one of the towns which Cyrus the elder gave to the Egyptians who had come over to him from the army of Cræsus. (*Xen., Cyrop.*, 7, 1, 45.—Compare *Hist. Gr.*, 3, 1, 7.) In Strabo's time the place was uninhabited.—V. A city of Assyria, on the banks of the Tigris. The ten thousand found it deserted and in ruins. Xenophon states that it had been once inhabited by the Medes. (*Anab.*, 3, 4, 7.) Bochart (*Geogr. Sacr.*, 4, 23) considers it identical with the city mentioned in Genesis (10, 12) under the name of Resen; but Michaelis opposes this. (*Spicileg. Geogr. Hebr.*, vol. 1, p. 247.)—VI. An ancient and flourishing city of Thessaly, on the river Peneus, to the northeast of Pharsalus. It is not mentioned by Homer, unless, indeed, the Argos Pelasgicum of the poet is to be identified with it (*Il.*, 2, 681), and this notion would not be entirely groundless if, as Strabo (440) informs us, there was once a city named Argos close to Larissa. The same geographer has enumerated all the ancient towns of the latter name, and we may collect from his researches that it was peculiar to the Pelasgi, since all the countries in which it was found had at different periods been occupied by that people. (Compare *Dion. Hal.*, 1, 21.) This city was placed in that most fertile part of the province which had been occupied by the Perrhæbi, who were partly expelled by Larissæans, while the rest were kept in close subjection, and rendered tributary. According to Aristotle, the constitution of this city was democratical. Its magistrates were elected by the people, and considered themselves as dependant on their favour. (*Aristot., de Rep.*, 5, 6.) This fact will account for the support which the Athenians derived from the republic of Larissa during the Peloponnesian war. (*Thucyd.*, 2, 22.) The Aleuadæ, mentioned by Herodotus as princes of Thessaly at the time of the Persian invasion, were natives of this city. (*Herod.*, 9, 58.) Diodorus Siculus (16, 61) informs us, that the citadel of Larissa was a place of great strength. Though the territory of this city was rich and fertile, it was subject to great losses, caused by the inundations of the Peneus. (*Strabo*, 440.—*Plin.*, 4, 8.—*Hierocl., Synecdem.*, p. 642.) Dr. Clarke states that he could discover no ruins at *Larissa*, which still retains the ancient name; but that the inhabitants gave the name of Old Larissa to a Palæo Castro, which is situated upon some very high rocks, at four hours' distance towards the east (vol. 7, p. 339). Dr. Holland and Mr. Dodwell are, however, of opinion, that the modern Larissa stands upon the remains of the ancient city. (*Holland's Travels*, p. 390.—*Dodwell's Tour*, vol. 2, p. 100.—*Cramer's Anc. Greece*, vol. 1, p. 385, *seqq.*)—VII. Cremaste, so called from the steepness of its situation, a city of Thessaly in the district Phthiotis, and south of Phthiotic Thebe. It lay in the domains of Achilles, and it is probably from that circumstance that Virgil gives him the title of *Larissæus*, unless this epithet is a general one for *Thessalicus*. Dodwell thought he discovered the ruins of this place at about three quarters of an hour's distance from the village of *Gradista* (vol. 2, p. 81.—Compare *Gell's Itinerary of Greece*, p. 252.)—VIII. An old town of the Pelasgi in Attica, near Mount Hymettus. Some ruins, indicative of the site of an ancient town near the monastery of *Syriani*, at the foot of Mount *Trelo Vouni*, have been thought to correspond with this ancient Pelasgic settlement. (*Strabo*, 440.)—IX. A town on the confines of Elis and Achaia. (*Xen., Hist. Gr.*, 3, 2, 17.)—X. The acropolis of Argos, deriving its name, as was said, from Larissa, daughter of Pelasgus. It was also called Aspis. (*Plut., Vit. Cleom.*—*Cramer's Anc. Greece*, vol. 3, p. 244.)

Larissæus, an epithet applied by Virgil (*Æn.*, 2, 197; 11, 404) to Achilles, either with reference to the town of Larissa Cremaste, which lay within his dominions (*vid.* Larissa VII.), or as equivalent generally to *Thessalicus*. Heyne prefers the latter interpretation (*ad Æn.*, 2, 197).

Larissus, a river of Achaia, forming the line of separation between that country and Elis. (*Pausan.*, 7, 17.—*Plin.*, 4, 5.) Strabo informs us that it flowed

from Mount Scollis, which Homer (*Il.*, 11, 757) designates by the name of "Olenian rock." (*Strabo*, 387.) The modern name of this river is *Risso* or *Mana*. (*Cramer's Anc. Greece*, vol. 3, p. 73.)

LARĪUS, Lacus, a lake of Cisalpine Gaul, north of the Padus, and east of the Lacus Verbanus. The name Larius is supposed to have been of Etrurian origin. Whatever truth, however, there may have been in this conjecture, there is no mention of the name prior to the time of Polybius, who, as Strabo (209) reports, estimated its length at 300 stadia and its breadth at 30, or 38 miles by 4. Servius says that Cato reckoned 60 miles from one extremity to the other, and the real distance, including the Lake of *Chiavenna*, is not short of that measurement; so that Virgil (*Georg.*, 2, 159) seems justified in saying, "*Anne lacus tantos? te Lari maxime—*" The younger Pliny had two villas on this lake, which he describes (*Epist.*, 9, 7). The one which he calls his Tragedy stood probably at *Bellagio*, as from thence the view extends over both arms of the lake. The intermitting fountain, of which he gives an account (4, 20), still exists under the name of *Pliniana*. This lake receives the Addua or *Adda*, which again emerges from it, and pursues its course to the Po. The modern name is *Lago di Como*, from the modern *Como*, the ancient Comum. The surrounding country is highly picturesque, being covered with vineyards, interspersed with beautiful villas, and skirted by lofty mountains. A headland, running boldly into the lake at its southern end, causes it to branch off into two arms, at the extremity of the western one of which the town of *Como* is situate.

LARS or LARTES TOLUMNĪUS, a king of the Veientes, slain in battle by Cornelius Cossus. (*Vid.* Spolia Opima.—*Liv.*, 4, 17.—*Id.*, 4, 19.)

LARTĪUS FLORUS, I. T., a consul, who appeased a sedition raised by the poorer citizens, and was the first dictator ever chosen at Rome, B.C. 498. (*Liv.*, 2, 18.)—II. Spurius, one of the three Romans who withstood the fury of Porsenna's army at the head of a bridge while the communication was cutting down behind them. His companions were Cocles and Herminius. (*Vid.* Cocles.—*Liv.*, 2, 10, 18.—*Dionys. H.*—*Val. Max.*, 3, 2.)

LARVÆ, a name given to the wicked spirits and apparitions which, according to the notions of the Romans, issued from their graves in the night, and came to terrify the world. (Consult remarks under the article Lares.)

LASUS, a celebrated dithyrambic poet, born at Hermione in Argolis, and, according to some authorities, the instructer of Pindar. (*Thom. Mag.*, *Vit. Pind.*) He was contemporary with Simonides (*Aristoph.*, *Vesp.*, 1401.—*Schol.*, *Vesp.*, 1402), and flourished in the reign of Hipparchus at Athens (*Herod.*, 7, 6), and in the reign of Darius. (*Schol.*, *Vesp.*, 1401.) He was the first that introduced the dithyrambic measure into the celebrations at the Olympic games. The poet Archilochus, however, who was much older than Lasus, uses the word Dithyrambus in two verses cited by Athenæus (p. 628), so that Lasus could not have been the inventor of this species of measure. (*Bentley, Diss. on Phalaris*, p. 254, ed. 1816.)

LATĪNÆ FERIÆ, or Latin Holydays, a festival among the Romans. It was originally the solemn meeting of the cantons of Latium, and afterward, on the overthrow of the Latin republic, was converted into a Roman celebration. At first the Romans took part in it, as members of the Latin confederacy, into which they had entered by virtue of an old treaty, made A.U.C. 261, which placed the thirty cities of Latium on a perfect equality with the Romans. The place for holding the festival was the Alban Mount; and, so long as Latium had a dictator, none but he could offer a sacrifice there, and preside at the holydays. He sacrificed on behalf of the Romans likewise, as they did in the temple of Diana on the Aventine, for themselves and the Latins. Tarquinius Priscus assumed the presidency on the Alban Mount, as it was subsequently exercised by the chief magistrates of Rome, after the dissolution of the Latin state; but the opinion that Tarquinius instituted the festival is quite erroneous, as its antiquity is proved to have been far higher. Like the Greek festivals, this Latin one ensured a sacred truce. It lasted four days. The consuls always celebrated the Latin Holydays before they set out to their provinces; and if they had not been rightly performed, or if anything had been omitted, it was necessary that they should be repeated. (Consult on this whole subject *Niebuhr*, *Rom. Hist.*, vol. 2, p. 16, *seqq.*, *Eng. transl.*)

LATĪNI, the inhabitants of Latium. (*Vid.* Latium.)

LATĪNUS, I. a son of Faunus by Marica, king of the Aborigines in Italy, who from him were called Latini. He married Amata, by whom he had a son and a daughter. The son died in his infancy, and the daughter, called Lavinia, was secretly promised in marriage by her mother to Turnus, king of the Rutuli, one of her most powerful admirers. The gods opposed this union, and the oracles declared that Lavinia must become the wife of a foreign prince. The arrival of Æneas in Italy seemed favourable to the realization of this prediction, and Latinus was prompted to become the friend and ally of the Trojan prince, and to offer him his daughter in marriage. Turnus, upon this, declared war against the king and Æneas, but lost his life in battle by the hand of the latter, who thereupon received Lavinia as his spouse. Latinus died soon after, and Æneas succeeded him on the throne of Latium. So says the fabulous legend. (*Vid.* Æneas.—*Virg.*, Æn., 9, &c.—*Ovid*, *Met.*, 13, &c.; *Fast.*, 2, &c.—*Dion. Hal.*, 1, 13.—*Liv.*, 1, 1, &c.—*Justin*, 43, 1.)—II. A son of Sylvius Æneas, surnamed also Sylvius. He was the fifth king of the Latins, and succeeded his father. (*Dion. Hal.*, 1, 15.)

LATĪUM, a country of Italy, lying south of Etruria, from which it was separated by the Tiber.—The earliest records of Italian history, as we are assured by Dionysius of Halicarnassus (1, 9), represented the plains of Latium as first inhabited by the Siculi, a people of obscure origin, but who would be entitled to our notice from the circumstance above mentioned, even had they not acquired additional historical importance from their subsequent migration to the celebrated island from them named Sicily. (*Vid.* Siculi.) Ancient writers do not seem agreed as to the name of the people who compelled the Siculi to abandon Latium. Dionysius informs us, that Philistus ascribed their expulsion to the Umbri and Pelasgi. Thucydides refers the same event to the Opici; while Antiochus of Syracuse, a still more ancient writer, represents the Siculi as flying from the Œnotri. Notwithstanding this apparent discrepance, it is pretty evident, that under these different names of Umbri, Opici, and Œnotri, the same people are designated whom Dionysius and the Roman historians usually term Aborigines. (*Ant. Rom.*, 1, 10.) The Aborigines, intermixing with several Pelasgic colonies, occupied Latium, and soon formed themselves into the several communities of Latini, Rutuli, Hernici, and Volsci, even prior to the Trojan war and the supposed arrival of Æneas.—The name of Prisci Latini was first given to certain cities of Latium, supposed to have been colonized by Latinus Sylvius, one of the kings of Alba, but most of which were afterward conquered and destroyed by Ancus Marcius and Tarquinius Priscus. (*Liv.*, 1, 3.) In the reign of Tarquinius Superbus we find the Latin nation united under the form of a confederate republic, and acknowledging that ambitious prince as the protector of their league. (*Liv.*, 1, 50.) After the expulsion of the tyrant from Rome, we are told that the Latins, who favoured his cause,

experienced a total defeat near the Lake Regillus, and were obliged to sue for peace. (*Dion. Hal.*, 6, 18.) According to this historian, the Latins received the thanks of the Roman senate, some years afterward, for having taken no advantage of the disturbances at Rome, which finally led to the secession of the people to Mons Sacer, and for having, on the contrary, offered every assistance in their power on that occasion; he adds also that a perpetual league was formed at that time between the Romans and the Latins. However, about 143 years afterward, we find the latter openly rebelling, and refusing to supply the usual quota of troops which they had agreed to furnish as allies of Rome. Their bold demand, which was urged through L. Annius Setinus, in the Roman senate, that one of the consuls at least should be chosen out of their nation, led to an open rupture. A war followed, which was rendered remarkable from the circumstances of the execution of the young Manlius by order of his father, and the devotion of Decius. After having been defeated in several encounters, the Latins were reduced to subjection, with the exception of a few towns, which experienced greater lenity, and Latium thenceforth ceased to be an independent state. (*Liv.*, 8, 14.—*Plin.*, 34, 5.) At that time the rights of Roman citizens had been granted to a few only of the Latin cities; but at a later period the Gracchi sought to level all such distinctions between the Latins and the Romans. This measure, however, was not carried. The Social war followed; and though the confederates were finally conquered, after a long and desperate contest, the senate thought it advisable to decree, that all the Latin cities which had not taken part with the allies should enjoy the rights of Roman citizens. Many of these towns were, however, deprived of their privileges by Sylla; and it was not till the close of the republic that the Latins were admitted generally to participate in all the rights and immunities enjoyed by the Quirites. (*Suet., Vit. Jul.*, 8.—*Ascon., Ped. in Pis.*, p. 490.—On the *Jus Latii* and *Jus Italicum*, consult *Lipsius, ad Tacit., Ann.*, 11, 24.—*Panvin., Comm. Resp. Rom.*, 3, p. 329.—*Spanheim, Orb. Rom.*, 1, 16.)—The name of Latium was at first given to that portion of Italy only which extends from the mouth of the Tiber to the Circæan promontory, a distance of about 50 miles along the coast; but subsequently this latter boundary was removed to the river Liris, whence arose the distinction of *Latium Antiquum* and *Novum*. (*Strabo*, 231.—*Plin.*, 3, 5.) At a still later period, the southern boundary of Latium was extended from the Liris to the mouth of the river Vulturnus and the Massic hills. (*Cramer's Anc. Italy*, vol. 2, p. 1, *seqq.*)

Latmus, a mountain of Caria, near Miletus. It was famous as having been the scene of the fable of Endymion. (*Vid.* Endymion.) In the vicinity of this mountain stood the city of Heraclea, commonly termed Ἡράκλεια ἡ ὑπὸ Λατμοῦ, "Heraclea below, or at the foot of, Latmus." The mountain gave to the adjacent bay the name of Latmicus Sinus. (*Mela*, 1, 17.—*Plin.*, 5, 29.)

Latobrĭgi, a people of Belgic Gaul, in the vicinity of the Tulingi, Rauraci, and Helvetii, whose country lay on the banks of the Rhine, about 90 miles to the west of the Lacus Brigantinus, or *Lake of Constance*. If they are the nation called by Ptolemy Latobici, they must have changed their settlements before that geographer wrote, as he includes their territories in Pannonia near Noricum. (*Cæs., B. G.*, 1, 2.—*Id. ib.*, 3, 1.)

Latomiæ. *Vid.* Lautumiæ.

Latōna (in Greek Lēto), was the daughter of the Titans Cœus and Phœbe. In Homer she appears as one of the wives of Jupiter, and there occur no traces of enmity between her and Juno. (*Il.*, 21, 499.) Later poets, however, fable much about the persecution she underwent from that goddess, an account of which will be found near the commencement of the article Apollo. Her children by Jupiter were Apollo and Diana.—While wandering from place to place with her offspring, Latona, says a legend most prettily told by Ovid (*Metamorph.*, 6, 313, *seqq.*), arrived in Lycia. The sun was shining fiercely, and the goddess was parched with thirst. She saw a pool and knelt down at it to drink. Some clowns, who were there cutting sedge and rushes, refused to allow her to slake her thirst. In vain the goddess entreated, representing that water was common to all, and appealing to their compassion for her babes. The brutes were insensible: they not only mocked at her distress, but jumped into and muddied the water. The goddess, though the most gentle of her race, was roused to indignation: she raised her hand to heaven, and cried, "May you live for ever in that pool!" Her wish was instantly accomplished, and the churls were turned into frogs.—Niobe, the daughter of Tantalus and wife of Amphion, proud of her numerous offspring, ventured to set herself before Latona; the offended goddess called upon her children, Apollo and Diana, and soon Niobe was, by the arrows of those deities, made a childless mother, and became stiffened into stone with grief. (*Vid.* Niobe.)—Tityus, the son of Earth, or of Jupiter and Elara, happened to see Latona one time as she was going to Delphi (Pytho). Inflamed with love, he attempted to offer her violence. The goddess called her children to her aid, and he soon lay slain by their arrows. His punishment did not cease with life, but vultures preyed upon his liver in Erebus. (*Vid.* Tityus.)—The Greeks personified night under the title of ΛΗΤΩ or Latona, and ΒΑΥΒΩ; the one signifying *oblivion*, and the other *sleep* or *quietude* (*Plutarch, ap. Euseb., Præp. Evang.*, 3, 1.—*Hesych., s. v.* Βαυβώ); both of which were meant to express the unmoved tranquillity prevailing through the infinite variety of unknown darkness that preceded the creation or first emanation of light. Hence she was said to have been the first wife of Jupiter (*Odyss.*, 11, 579), the mother of Apollo and Diana, or the sun and moon, and the nurse of the earth and the stars. The Egyptians differed a little from the Greeks, and supposed her to be the nurse and grandmother of Horus and Bubastis, their Apollo and Diana (*Herod.*, 2, 156), in which they agree more exactly with the ancient naturalists, who held that heat was nourished by the humidity of night. (*Macrob., Sat.*, 1, 23.) Her symbol was the Mygale or Mus Araneus, anciently supposed to be blind (*Plut., Sympos.*, 4, p. 670.—*Anton., Liberal. Fab.*, 28); but she is usually represented upon the monuments of ancient art under the form of a large and comely woman, with a veil upon her head. This veil, in painting, was always black; and in gems the artists generally availed themselves of a dark-coloured vein in the stone to express it; it being the same as that which was usually thrown over the symbol of the generative attribute to signify the nutritive power of night fostering the productive power of the pervading spirit; whence Priapus is called in the poets *black-cloaked*. (*Mosch., Epitaph. Bion.*, 27.) The veil is often stellated. (*Knight, Inquiry into the Symb. Lang.*, &c., § 87.—*Class. Journ.*, vol. 24, p. 214.)

Latopŏlis, a city of Egypt in the Thebaïd, between Thebes and Apollinopolis Magna. It derived its Greek name from the fish Latos worshipped there, which was regarded as the largest of all the fishes of the Nile. (*Athenæus*, 7, 17.—*Strabo*, 816.) The later writers drop the term πόλις (polis), and call the place merely Laton (Λάτων, Hierocles), and therefore, in the *Itin. Anton.* and *Notitia Imperii*, the ablative form *Lato* occurs. The modern *Esne* occupies the site of Latopolis, and is an important place in the caravan trade from *Darfur* and the more southern regions. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 331.)

Laverna, a Roman divinity, the patron-goddess of thieves, who were anciently called *Laverniones* (*Festus, s. v.*), and of all, in general, who practised artifice and fraud. (*Horat., Epist.*, 1, 16, 60.) At Rome she had an altar by the temple of Tellus, near the gate which was called from her the gate of Laverna. (*Varro, L. L.*, 4, p. 45.) There was also a temple of this goddess near Famiæ. (*Cic., Ep. ad Att.*, 7, 8.) Her name is probably derived from *lateo*, significatory of *darkness* or *obscurity*. (Compare the change of *t* and *v* in τίλλω and *vello*; θέλω and *volo*; κλιτύς and *clivus*, &c.—*Keightley's Mythology*, p. 529.—Consult *Mem. Acad. des Inscript.*, &c., vol. 7, p. 77, "*De la Deesse Laverne.*")

Lavernium, a temple of Laverna, near Formiæ. (*Cic., Att.*, 7, 8.)

Lavinia, a daughter of King Latinus and Amata, promised by her mother in marriage to Turnus, but given eventually to Æneas. (*Vid.* Latinus.) At her husband's death she was left pregnant, and being fearful of Ascanius, her step-son, she fled into the woods, where she brought forth a son called Æneas Sylvius. (*Virg., Æn.*, 6, 7.—*Ovid, Met.*, 14, 507.—*Liv.*, 1, 1.)

Lavinium, a city of Latium, situate on the river Numicius, near the coast, and to the west of Ardea. It was said to have been founded by Æneas, on his marriage with the daughter of Latinus (*Dion. Hal.*, 1, 45.—*Liv.*, 1, 1); this story, however, would go but little towards proving the existence of such a town, if it were not actually enumerated among the cities of Latium by Strabo and other authors, as well as by the Itineraries. Plutarch notices it as the place in which Tatius, the colleague of Romulus, was assassinated. (*Vit. Rom.*) Strabo mentions that Lavinium had a temple consecrated to Venus, which was common to all the Latins. (*Strabo*, 232.) The inhabitants are styled by Pliny (3, 5) Laviniates Ilionenses. Lavinium and Laurentum were latterly united under the name of Lauro-Lavinium. (*Front. de Col.*—*Symmachus*, 1, 65.—*Vulp., Vet. Lat.*, 10, 6.) Various opinions have been entertained by antiquaries relative to the site which ought to be assigned to Lavinium. Cluverius placed it near the church of *St. Petronella* (*Ital. Ant.*, 2, p. 894); Holstenius on the hill called *Monte di Livano* (*ad Steph. Byz.*, p. 175); but more recent topographers concur in fixing it at a place called *Practica*, about three miles from the coast. (*Vulp., Vet. Lat.*, 10, 1.—*Nibby, Viaggio Antiquario*, vol. 2, p. 265.—*Cramer's Anc. Italy*, vol. 2, p. 19.)

Laureacum, a fortified town of Noricum Ripense, the station of a Roman fleet on the Danube, and the headquarters of the second legion. (*Notit., Imp. Occident.*) It lay to the east of the junction of the Œnus and Danube. The modern village of *Lohr* stands near the site of this place, a short distance to the north of the present city of *Ens*. (*Mannert, Geogr.*, vol. 3, p. 637.)

Laurentes Agri, the country in the neighbourhood of Laurentum. (*Tibull.*, 2, 5, 41.)

Laurentia. *Vid.* Acca.

Laurentum, the capital of Latium, about sixteen miles below Ostia, following the coast, and near the spot now called *Paterno*. (*Vulp., Vet. Lat.*, 10, 1.—*Nibby, Viaggio Antiq.*, vol. 2, p. 313.) Cluverius and Holstenius are both wrong in assigning to Laurentum the position of *San Lorenzo*. Of the existence of this city, whatever may be thought of Æneas and the Trojan colony, there can be no doubt: without going so far back as to Saturn and Picus, it may be asserted, that the origin of Laurentum was most ancient, since it is mentioned among the maritime cities of Latium, in the first treaties between Rome and Carthage, recorded by Polybius (3, 22). Though Laurentum joined the Latin league in behalf of Tarquin, and shared in the defeat at the Lake Regillus (*Dion. Hal.*, 5, 61), it seems afterward to have been firmly attached to the Roman interests. (*Livy*, 8, 9.) Of its subsequent history we know but little; Lucan represents it as having fallen into ruins and become deserted, in consequence of the civil wars (7, 394). At a later period, however, Laurentum appears to have been restored under the name of Lauro-Lavinium: a new city having been formed, as it is supposed, by the union of Laurentum and Lavinium. (*Front., de Col.*—*Symmachus*, 1, 65.—*Vulp., Vet. Lat.*, 10, 6.) The district of Laurentum must have been of a very woody and marshy nature. The Silva Laurentina is noticed by Julius Obsequens (*de Prod.*), and by Herodian (1, 12), the latter of whom reports, that the Emperor Commodus was ordered to this part of the country by his physicians, on account of the laurel-groves which grew there, the shade of which was considered as particularly salutary. It is from this tree that Laurentum is supposed to have derived its name. The marshes of Laurentum were famous for the number and size of the wild boars which they bred in their reedy pastures. (*Virg., Æn.*, 7, 59.—*Id. ibid.*, 10, 707.—*Hor., Sat.*, 2, 4.—*Martial*, 9, 49.) However unfavourable, as a place of residence, Laurentum may be thought at the present day, on account of the *malaria* which prevails there, it appears to have been considered as far from unhealthy by the Romans. We are told that Scipio and Lælius, when released from the cares of business, often resorted to this neighbourhood, and amused themselves by gathering shells on the shore. (*Val. Max.*, 8, 8.—*Cic., de Orat.*, 2, 22.) Pliny the Younger says Laurentum was much frequented by the Roman nobles in winter; and so numerous were their villas, that they presented more the appearance of a city than detached dwellings. Every lover of antiquity is acquainted with the elegant and minute description he gives of his own retreat. (*Ep.*, 2, 17.) Hortensius, the celebrated orator, and the rival of Cicero, had also a villa in this neighbourhood. (*Varro, R. R.*, 3, 13.—*Cramer's Anc. Italy*, vol. 2, p. 16, *seqq.*)

Laurion, a range of hills, extending from that part of the Attic coast which lay near Azenia, below the Astypalæa Promontorium, to the promontory of Sunium, and from thence to the neighbourhood of Prasiæ on the eastern coast. This tract was celebrated for its silver mines. Herodotus informs us, that the produce of these mines was shared among the Athenians, each of whom received ten drachmæ; but we are not informed whether this division took place annually. Themistocles, however, during the war with Ægina, advised them to apply this money to the construction of 200 galleys; a measure which contributed, in a great degree, to the naval ascendancy of the Athenians. (*Herod.*, 7, 144.) Thucydides reports, that the Lacedæmonian army, in their second invasion of Attica, advanced in this direction as far as Laurium (2, 55). The produce of the mines had already much diminished in the time of Xenophon. (*Mem.*, 3, 6, 5.) We collect from his account that they then were farmed by private persons, who paid a certain sum to the republic in proportion to the quantity of ore they extracted; but he strongly urged the government to take the works into their own hands, conceiving that they would bring a great accession of revenue to the state. (*De Prov.*, p. 293, *ed. Steph.*) These private establishments were called ἐργαστήρια ἐν τοῖς ἀργυρείοις. (*Æschin. in Timarch.*, p. 14.) Nicias is said to have employed at one time 1000 slaves in the mines. (*Xen., l. c.*—*Plut., Vit. Nic.*—*Andocid., de Myst.*—*Diod. Sic.*, 5, 37.) Strabo informs us, that the metallic veins were nearly exhausted when he wrote: a considerable quantity of silver, however, was extracted from the old scoriæ, as the ancient miners were not much skilled in the art of smelting the ore. (*Strabo*, 399.)—The mines themselves were called Laureia or Lauria; and the district Lauriotica. Hob-

house (*Travels*, vol. 1, p. 417, *Lond. ed.*) describes Laurium as a high and abrupt hill, covered with pine-trees and abounding with marble. Stewart also recognised in *Legrina* and *Lagriona*, near Sunium, the name Laurion, which has also evidently been preserved in the names Lauronoris, Mauronoris, Mauronorise (Λαύριον ὄρος). According to his statement, it is an uneven range of hills full of exhausted mines and scoriæ. (*Antiq. of Attica*, vol. 3, p. 13.) Mr. Hawkins, in his survey of this part of the Attic coast, discovered many veins of the argentiferous lead ore, with which the country seems to abound; he observed traces of the silver-mines not far beyond *Keratia*. The site of the smelting furnaces may be traced to the southward of *Thorico* for some miles, immense quantities of scoriæ occurring there. These were probably placed near the seacoast for the convenience of fuel, which it soon became necessary to import. (*Walpole's Memoirs*, vol. 1, p. 430.—*Gell's Itinerary*, p. 79.—*Dodwell's Tour*, vol. 1, p. 358.)—The mines at Laurium were worked either by shafts (φρέατα, *putei*) or adits (ὑπόνομοι, *cunei*); and by neither of these two modes of working did they, in the time of Xenophon, arrive at the termination of the ore (*Xen., de Vectig.*, 24, 6). For the chambering of the mines timber was probably imported by sea (*Demosth. in Mid.*, p. 568, 17), which, according to Pliny (33, 21), was the case also in Spain. Hobhouse mentions (*l. c.*) that one or two shafts have been discovered in a small shrubby plain not far from the sea, on the eastern coast; and he states also that a specimen of ore, lately found, was shown to him at Athens. If the hole which Chandler (*Travels*, c. 30) saw upon Mount Hymettus was really, as he conjectures, a shaft, it follows that some, at least, had a considerable width, for the circular opening was of more than forty feet in diameter; at the bottom of the hole two narrow passages led into the hill in opposite directions. It was also the practice, according to Vitruvius, to make large hollows in the silver mines (7, 7). The pillars which were left standing for the support of the overlying mountain were called δρυοί, and more commonly μεσοκρινεῖς (*Plut., Vit. X., Orat.—Op.*, vol. 6, p. 256, *ed. Hutt.*—*Pollux*, 3, 87.—*Id.*, 7, 98), as they, at the same time, served for the divisions between the different compartments, or, as they were called, workshops. As these pillars contained ore, the proprietors were tempted by their avarice to remove them, although by law they were strictly prohibited from doing so; in the time of the orator Lycurgus, the wealthy Diphilus was condemned to death for this offence. (*Vit. X., Orat., l. c.*) The opening of new mines was called καινοτομία, and on account of the great risk and expense, no one would willingly undertake it. If the speculator was successful, he was amply remunerated for his undertaking; if unsuccessful, he lost all his trouble and expense; on which account Xenophon proposed to form companies for this purpose. The ancients speak in general terms of the unwholesome evaporations from silver-mines (*Casaub., ad Strab.*, 101), and the noxious atmosphere of those in Attica is particularly mentioned (*Xen., Mem.*, 3, 6, 12.—*Plut., Comp. Nic. et Crass. init.*), although the Greeks as well as the Romans were acquainted with the use of shafts for ventilation, which the former called ψυχαγώγια. (*Lex. Seg.*, p. 317.) In what manner the water was withdrawn from the mines we are not informed; it is, however, probable that the Greeks made use of the same artificial means as the Romans. (Consult *Reitemeier, Art of Mining*, &c., *among the Ancients*, p. 114, of the German work.) The removal of the ore appears to have been performed partly by machinery and partly by men, as was the case in Egypt and Spain, in which latter country the younger slaves brought the ore through the adits to the surface of the soil; whether, however, the miners in Attica used leather bags for this purpose, and were on that account called *bag-carriers* (ὑλακοφόροι), is, to say the least, uncertain; for, according to the grammarians, these bags contained their food. (*Pollux*, 7, 100.—*Id.*, 10, 149.—*Hesych., s. v.*) The stamping of the ore at the founderies, in order to facilitate its separation from the useless parts of the stone, was generally performed in stone mortars with iron pestles. In this manner the Egyptians reduced the gold ore to the size of a vetch, then ground it in handmills and washed it on separate planks, after water had been poured over it; which is the account given by a Hippocratean writer of the treatment of gold ore. (*Diod. Sic.*, 13, 12.—*Agatharch., ap. Phot.*, p. 1342.—*Hippocrates, de victus rat.*, 1, 4.) In Spain it was bruised in the same manner, and then, if Pliny does not invert the proper order, first washed, and afterward calcined and pounded. Even the quicksilver ore, from which cinnabar was prepared, was similarly treated; that is, first burned off, in which operation a part of the quicksilver flowed off, and then pounded with iron pestles, ground, and washed. (*Plin.*, 33, 21.) In Greece, the labourers in the founderies made use of a sieve for washing the comminuted ore, and it is mentioned among the implements of the miners by the appropriate name σάλαξ. (*Poll.*, 7, 97.) This method of treating ore was not only in use in ancient times, but it was the only one employed either during the middle ages or in more recent times, until the discovery of stamp works. (*Beckman's History of Inventions*, vol. 1, pt. 5, num. 3.—*Reitemeier*, p. 121, *seqq.*) Of the art of smelting in the founderies of Laurium, nothing definite is known. That the Athenians made use of the bellows and charcoal is not improbable; the latter, indeed, may be fairly inferred, from the account of the charcoal-sellers, or, rather, charcoal-burners, from which business a large portion of the Acharnians in particular derived their livelihood. The art of smelting among the ancients was so imperfect, that even in the time of Strabo, when it had received considerable improvements, there was still no profit to be gained by extracting silver from lead ore, in which it was present in small proportions; and the early Athenians had, in comparison with their successors (who were themselves not the most perfect masters of chymistry), so slight a knowledge of the management of ore, that, according to the same writer, not only was that which had been thrown away as stone subsequently used, but the old scoriæ were again employed for the purpose of extracting silver. (*Strab.*, 399.) According to Pliny (33, 31), the ancients could not smelt any silver without some mixture of lead (*plumbum nigrum*) or gray lead (*galena, molybdæna*); he appears, however, only to mean ores in which the silver was combined with some metal to which it has a less powerful affinity than to lead. At Laurium it was not necessary, at least in many places, to add any lead, it being already present in the ores. Pliny states in general terms the manner in which argentiferous lead ores were treated (34, 47), and there can be no doubt that this was the method adopted in Attica. According to his account, the ore was first melted down to stannum, a composition of pure silver and lead; then this material was brought to the refining oven, where the silver was separated, and the lead appeared half glazed in the form of litharge, which, as well as gray lead, the ancients call galena and molybdena: this last substance was afterward cooled, and the lead (*plumbum nigrum*, μόλυβδος, to distinguish it from tin, *plumbum album*, or *candidum*, κασσίτερος) was produced. (*Boeckh's Dissertation on the Mines of Laurium, Comment. Acad. Berol.*, *an.* 1814 *et* 1815, p. 89.—*Boeckh's Public Economy of Athens*, vol. 2, p. 415, *seqq.*)

LAURON, a town of Spain, towards the eastern limits of Bætica, and not far from the sea, probably among the Bastitani. It has been supposed by some to be

the modern *Liria*, five leagues from Valentia. It was this city of which Sertorius made himself master in the face of Pompey's army; and in its vicinity, at a subsequent period, Cneius Pompeius, son of Pompey the Great, was slain after the battle of Munda. (*Plut., Vit. Sert.*—*Oros.*, 5, 23.—*Florus*, 4, 2.—*Cæs., Bell. Hisp.*, c. 37.)

Laüs, I. a river of Lucania, now *Lao*, running into the Sinus Laüs, or Gulf of *Policastro*, at the southern extremity of the province. At its mouth stood the city of Laüs.—II. A city at the southern extremity of Lucania, at the mouth of the river Laüs, and on the gulf of the same name. It was a colony of Sybarites (*Herod.*, 6, 20.—*Strab.*, 253), but beyond this fact we are very little acquainted with its history. Strabo reports, that the allied Greeks met with a signal defeat in the neighbourhood of this place from the Lucanians. These were probably the Posidoniatæ, and the other colonists on this coast, and we may conjecture that this disaster led to the downfall of their several towns. In Pliny's time Laüs no longer existed. (*Plin.*, 3, 5.—*Ptol.*, p. 67.) Cluverius identified its site with the present *Lasino* (*Ital. Ant.*, 2, p. 1262); but later topographers have justly observed, that this town is fourteen miles from the sea, whereas the Table Itinerary evidently marks the position of Laüs near the coast. It is more probable, therefore, that *Scalea* represents this ancient city. (*Romanelli*, vol. 1, p. 263.)

Laus Pompeia, a town of Cisalpine Gaul, next in importance to Mediolanum, and situate to the south-east of that place, near the river Lambrus. It was founded, as Pliny reports, by the Boii (3, 17), and afterward probably colonized by Pompeius Strabo, father of the great Pompey. In a letter of Cicero to his brother, it is simply called Laus (2, 15). Its position answers to that of *Lodi Vecchio*, which, having been destroyed by the Milanese, the Emperor Barbarossa caused the new town of *Lodi* to be built at the distance of three miles from the ancient site. (*Cramer's Anc. Italy*, vol. 1, p. 53.)

Lautumiæ or Latomiæ, a name properly denoting a quarry, and derived from the Greek λᾶας, "*a stone*," and τέμνω, "*to cut*" or "*quarry*." This appellation was particularly applied to certain quarries near Syracuse, one of which still bears the name of "The Ear of Dionysius," because it is said to have been used by that tyrant for a prison, and to have been so constructed that all the sounds uttered in it converged to and united in one particular point, termed, in consequence, the tympanum. This point communicated with an apartment, where Dionysius placed himself, and thus overheard all that was said by his unsuspecting captives. Such is the popular opinion respecting this place, an opinion which has no other support save the narratives of travellers and the accounts of some modern historians, who have been equally misled by vulgar tradition. There is no doubt, however, but that these quarries actually served as places of imprisonment, and Cicero reproaches Verres with having employed them for this purpose in the case of Roman citizens. (*Cic. in Verr.*, 5, 27.) Ælian informs us, that some of the workmen in the quarries near Syracuse remained so long there as to marry and rear families in them, and that some of their children, having never before seen a city, were terrified on their coming to Syracuse, and beholding for the first time horses and oxen. (*Ælian, V. H.*, 12, 44.)

Leander, a youth of Abydos, beloved by Hero. The story of his fate will be found under the latter article. (*Vid.* Hero.)—The following remarks relate to his alleged feat of swimming across the Hellespont and returning the same night. "It was the custom," observes Hobhouse, "for those who would cross from Abydos to Sestos to incline a mile out of the direct line, and those making the contrary voyage were obliged to have recourse to a similar plan, in order to take advantage of the current. Leander, therefore, had a perilous adventure to perform, who swam at least four miles to meet Hero, and returned the same distance the same night. It is very possible, however, to swim across the Hellespont without being the rival or having the motive of Leander. My fellow-traveller (Lord Byron) was determined to attempt it." (*Hobhouse's Journey*, vol. 2, p. 218, *Am. ed.*) It appears, from what follows, that Lord Byron failed in his first attempt, owing to the strength of the current, after he and the friend who accompanied him had been in the water an hour, and found themselves in the middle of the strait, about a mile and a half below the castles. A second attempt was more successful; Lord Byron was in the water one hour and ten minutes, his companion, Mr. Ekenhead, five minutes less. Lord Byron represents the current as very strong and the water cold; he states, however, that they were not fatigued, though a little chilled, and performed the feat with little difficulty. The strait between the castles Mr. Hobhouse makes a mile and a quarter, and yet it took four boatmen five minutes to pull them from point to point. All this tends to throw a great deal of doubt upon the feat of Leander, who could hardly have been a more expert swimmer than Lord Byron, and who, besides, had a longer course to pursue. Consult Lord Byron's own account (*Moore's Life of Byron*, vol. 2, p. 308, *seqq.*), and Mr. Turner's remarks appended to the volume just cited, p. 560.

Lebadēa, a city of Bœotia, west of Coronea, built on a plain adjacent to the small river Hercyne. It derived its name from Lebadus, an Athenian, having previously been called Midea. This city was celebrated in antiquity for the oracle of Trophonius, situated in a cave above the town, into which those who consulted the Fates were obliged to descend, after performing various ceremonies, which are accurately detailed by Pausanias, who also gives a minute description of the sacred cavern (9, 39). The oracle was already in considerable repute in the time of Cræsus, who consulted it (*Herod.*, 1, 46), as did also Mardonius. (*Id.*, 8, 134.) The victory of Leuctra was said to have been predicted by Trophonius, and a solemn assembly was in consequence held at Lebadea, after the action, to return thanks. This was known, however, to have been an artifice of Epaminondas. (*Diod. Sic.*, 15, 53.) Strabo calls the presiding deity Jupiter Trophonius (*Strab.*, 413), and so does Livy (45, 28), who says the shrine was visited by Paulus Æmilius after his victory over Perseus. The geographer Dicæarchus, as we are informed by Athenæus (13, p. 594, *c*), wrote a full account of the oracle. The modern town of *Libadea* stands near the site of the ancient city: the castle occupies the site of the Acropolis. (*Dodwell*, vol. 1, p. 217.—*Gell's Itin.*, p. 178. —*Clarke's Travels*, vol. 7, p. 168, *Lond. ed.*—*Cramer's Anc. Greece*, vol. 2, p. 240.)

Lebĕdus (Λέβεδος), one of the twelve cities of Ionia, northwest of Colophon, on the coast. It was at first a flourishing city, but upon the removal of a large portion of its inhabitants to Ephesus by Lysimachus, it sank greatly in importance. (*Pausan.*, 1, 9.—*Strabo*, 633.) In the time of Horace it was deserted and in ruins. It would seem to have been subsequently restored, as Hierocles, in the seventh century, speaks of it as a place then in existence. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 316.)

Lechæum, that part of Corinth which was situated on the Sinus Corinthiacus, being distant from the city about 12 stadia, and connected with it by means of two long walls. (*Strabo*, 380.—*Xen., Hist. Gr.*, 4, 5, 11.) It was the great emporium of Corinthian traffic with the western parts of Greece, as well as with Italy and Sicily. (*Strab., l. c.*—*Polyb.*, 5, 24.—*Id.*, 5, 24, 12.—*Liv.*, 32, 23.) According to Sir W. Gell,

"Lechæum is thirty-five minutes distant from Corinth, and consists of about six houses, magazines, and a custom-house. East of it, the remains of the port are yet visible at a place where the sea runs up a channel into the fields. Near it are the remains of a modern Venetian fort." (*Itin. of the Morea*, p. 205.)

Lectonia. Ancient traditions, as well as physical observations, point out the former existence of the land of Lectonia, which would seem to have occupied a part of the space now filled by the Grecian Sea. An earthquake probably broke down its foundations, and the whole was finally submerged under the waves. Perhaps this event happened when the sea, which was formerly extended over the Scythian plains, forced its way through the Bosporus, and precipitated itself into the basin of the Mediterranean. (Compare remarks under the articles *Cyaneæ* and *Mediterraneum Mare*.) The numerous islands of the Archipelago appear to be the remains of Lectonia, and this tract of land probably facilitated the passage of the first colonists out of Asia into our part of the world. It was the opinion of Pallas that the Euxine and Caspian Seas, as well as the Lake Aral and several others, are the remains of an extensive sea, which covered a great part of the north of Asia. This conjecture of Pallas, which was drawn from his observations in Siberia, has been confirmed by Klaproth's survey of the country northward of Mount Caucasus. Lastly, M. de Choiseul Gouffier adds, that a great part of Moldavia, Wallachia, and Besarabia bears evident traces of having been formed by the sea. It has often been conjectured that the opening of the Bosporus was the occasion of the draining of this ocean in the midst of Europe and Asia. The memory of this disruption of the two continents was preserved in the traditions of Greece. Strabo (49), Pliny (2, 90), and Diodorus Siculus (5, 47), have collected the ancient memorials which existed of so striking a catastrophe. The truth of the story, however, has been placed on more secure grounds by physical observations on the districts in the vicinity of the Bosporus. (Consult Dr. Clarke's Travels, and particularly a Mémoire by M. de Choiseul Gouffier in the *Mems. de l'Institut. Royal de France*, 1815, in which the author has collected much curious information on this subject.) It appears that the catastrophe was produced by the operation of volcanoes, the fires of which were still burning in the era of the Argonautic voyage, and enter into the poetical descriptions of Apollonius and Valerius Flaccus. According to the false Orpheus, Neptune, being angry with Jupiter, struck the land of Lectonia with his golden trident, and submerged it in the sea, forming islands of many of its scattered fragments. There seems to be some resemblance between the name Lectonia and Lycaonia, but then we must refer the latter term, not to a portion of Asia Minor, but to the northern regions of the globe. Thus we have in Ovid (*Fast.*, 3, 793) the expression "*Lycaonia Arctos*," in the same poet (*Trist.*, 32, 2) "*Lycaonia sub axe*," and in Claudian (*Cons. Mall. Theod.*, 299) "*Lycaonia astra*." By the northern regions of the globe, however, Italy and Greece can easily be meant, since they were both referred by the ancients to the countries of the North. (*Müller's Univer. History*, vol. 1, p. 32, *in notis*.—*Ukert, Geographie der Griechen und Römer*, vol. 1, p. 346.—*Hermann in Orph., Arg.*, 1274.)

Lectum, a promontory of Troas, below the island of Tenedos, now Cape *Baba*. It formed the northern limit, in the time of the eastern empire, of the province of Asia, as it was termed, which commenced near the Mæander, and extended along the coast upward to Lectum. Dr. Clarke speaks of this promontory as follows: "Thence we sailed to the promontory of Lectum, now Cape *Baba*, at the mouth of the Adramyttian Gulf: the southwestern extremity of that chain of mountains of which Gargarus is the summit. This cape presents a high and bold cliff, on whose steep acclivity the little town of *Baba* appears, as though stuck within a nook. It is famous for the manufacture of knives and poniards: their blades are distinguished in Turkey by the name of *Baba Leeks*." (*Travels*, vol. 3, p. 224, *seqq.*, *Lond. ed.*) A very accurate view of the promontory is given in *Gell's Topography of Troy*, p. 21. The place was called *Baba* from a dervish (*Baba*) buried there, who always gave the Turks intelligence when any rovers were in the neighbouring seas. (*Clarke, l. c., in notis.—Egmont and Heyman's Travels*, vol. 1, p. 162.)

Leda, a daughter of King Thestius and Eurythemis, who married Tyndarus, king of Sparta. According to the common account, she became, by Jupiter (who assumed for that purpose the form of a swan), the mother of Pollux and Helen, and by her own husband, the parent of Castor and Clytemnestra. Two eggs, it seems, were brought forth by her, from which, respectively, came the children just named, Pollux and Helen being in one, and Castor and Clytemnestra in the other. Other versions, however, are given of the legend, for which consult the articles Castor and Helena.

Ledæa, an epithet given to Hermione, &c., as related to Leda. (*Virg.*, *Æn.*, 3, 328.)

Ledus, now *Lez*, a river of Gaul, near the modern Montpelier. (*Mela*, 2, 5.)

Legio *septima gemina*, a Roman military colony in Spain among the Astures, northeast of Asturica. It is now *Leon*. (*Itin. Ant.*, p. 395.—*Ptolemy*, 2, 6.) Ptolemy calls it Legio Septima Germanorum. (*Ukert, Geogr.*, vol. 2, p. 441.)

Lelaps or Lælaps, I. a dog that never failed to seize and conquer whatever animal it was ordered to pursue. It was given to Procris by Diana, and Procris reconciled herself to her husband by presenting him with this valuable animal. According to some, Procris had received it from Minos, as a reward for the dangerous wounds of which she had cured him. (*Hygin., fab.*, 28.—*Ovid, Met.*, 7, 771.)—II. One of Actæon's dogs.

Lelegeis, a name applied to Miletus, because once possessed by the Leleges. (*Plin.*, 5, 29.)

Leleges, an ancient race, whose history is involved in great obscurity, in consequence of the various and almost contradictory traditions which exist concerning them; according to which, they are on the one hand represented as among the earliest inhabitants of Greece, while on the other they are said to be the same people as the Carians. Herodotus states (1, 171) that the Carians, who originally inhabited the islands of the Ægean Sea, were known by the name of Leleges before they emigrated to Asia Minor; and according to Pausanias (7, 2, 4), the Leleges formed only a part of the Carian nation. The Leleges appear, from numerous traditions, to have inhabited the islands of the Ægean Sea and the western coasts of Asia Minor from a very early period. In Homer they are represented as the allies of the Trojans; and their king Altes is said to have been the father-in-law of Priam. (*Il.*, 20, 96.—*Ib.*, 21, 86.) They are said to have founded the temple of Juno in Samos (*Athenæus*, 15, p. 672), and Strabo informs us that they once inhabited, together with the Carians, the whole of Ionia. (*Strab.*, 331.)—On the other hand, in the numerous traditions respecting them in the north of Greece, we find no connexion between them and the Carians. According to Aristotle (quoted by Strabo, 332), they inhabited parts of Acarnania, Ætolia, Opuntian Locris, Leucas, and Bœotis. In the south of Greece we again meet with the same confusion in the traditions of Megara respecting the Leleges and the Carians. Car is said to have been one of the most ancient kings of Megara, and to have been succeeded in the royal power, after the lapse of twelve generations, by Lelex, a foreigner from Egypt. (*Pausan.*, 1, 39, 4, *seq.*)

Pylus, the grandson of this Lelex, is said to have led a colony of Megarian Leleges into Messenia, where he founded the city of Pylus. (*Pausan.*, 4, 36, 1.) The Lacedæmonian traditions, on the contrary, represent the Leleges as the original inhabitants of Laconia. (*Pausan.*, 3, 1, 1.)—It can scarcely be doubted, from the numerous traditions on the subject, that the Leleges were in some manner closely connected with the Carians. (*Vid.* Caria.) The most probable supposition is, that the Leleges were a people of Pelasgian race, a portion of whom emigrated at a very early period from the continent of Greece to the islands of the Ægean Sea, where they became connected with the Carians (who were a portion, probably, of the same great family), and subsequently joined them in their descent upon Asia Minor. (*Thirlwall's History of Greece*, vol. 1, p. 44.—*Philological Museum*, No. 1, *s. v.* Ancæus.—*Encycl. Us. Knowl.*, vol. 13, p. 417.)

LELEX, an Egyptian, said to have come with a colony to Megara, and to have attained to kingly power there. (*Pausan.*, 1, 39, 4.—*Vid.* Leleges.)

LEMANIS PORTUS, or *Lymne*, a harbour of Britain, a little below Dover, where Cæsar is thought to have landed on his first expedition to that island, having set out from the Portus Itius in Gaul, a little south of *Calais*. (*Vid.* Itius Portus.)

LEMANNUS LACUS, a lake of Gaul, in the southwest angle of the territory of the Helvetii, and separating them in this quarter from the Allobroges. It is now the *Lake of Geneva*. This is a most beautiful expanse of water in the form of a crescent, the concave side of which is upward of 45 miles long. Its greatest breadth is about 12 miles. It never wholly freezes over in the severest winters, and it rises about ten feet in summer, by the melting of the snows on the Alps. Besides the Rhone, which traverses its whole length, it receives the waters of forty other streams. (*Lucan*, 1, 396.—*Mela*, 2, 5.—*Cæs.*, *B. G.*, 1, 2.—*Id. ib.*, 1, 8.—*Id. ib.*, 3, 1.)

LEMNOS, an island in the Ægean Sea, between Tenedos, Imbros, and Samothrace. According to Pliny (4, 12) it was 87 miles from Mount Athos; but there must be an error in the MSS. of that author, for the distance is not forty miles from the extreme point of the Acrothoan Cape to the nearest headland of Lemnos. (Compare remarks under the article Athos.) Lemnos is known in ancient mythology as the spot on which Vulcan fell, after being hurled down from heaven, and where he established his forges. A volcano, which once was burning on the island, may have afforded ground for the fable. A story is also recorded by Herodotus and other ancient writers of the women of Lemnos having murdered all the men. (*Vid.* Hypsipyle.) Homer states that the earliest inhabitants of this island were the Sintians, a Thracian tribe (*Il.*, 1, 593.—*Strabo, Exc.*, 7, p. 331), whence Apollonius Rhodius terms it Σιντήϊδα Λῆμνον (1, 608.—Compare *Schol. Thucyd.*, 2, 98.—*Steph. Byz.*, *s. v.* Λῆμνος.) To these succeeded the Tyrrhenian Pelasgi, who had been driven out of Attica. They are said to have afterward stolen some Athenian women from Brauron, and carried them to Lemnos; and it is also said, that the children of these women having despised their half-brethren, born of Pelasgian women, the Pelasgi took the resolution of murdering both the Athenian women and their offspring. In consequence of these atrocities, Lemnos had a bad name among the ancient Greeks. (Consult *Erasm.*, *Chil. col.*, 297, *s. v.* Λήμνιον κακόν.) Lemnos was still in the possession of these Pelasgi when it was invaded and conquered by Otanes, a Persian general. (*Herod.*, 5, 26.) But on his death it is probable that the island again recovered its independence; for we know that, subsequent to this event, Miltiades conquered it for Athens, and expelled those Pelasgi who refused to submit to his authority. (*Herod.*, 6, 140.) During the Peloponnesian war Lemnos remained in the possession of Athens, and furnished that state with its best light-armed troops. (*Thucyd.*, 4, 28.—*Id.*, 7, 57.) Pliny speaks of a remarkable labyrinth which existed in this island, and of which some vestiges were still to be seen in his time. He says it had massive gates, so well poised that a child could throw them open, and one hundred and fifty columns, and was adorned with numerous statues, being even more extensive and splendid than those of Crete or Egypt (36, 13). Modern travellers have in vain attempted to discover any trace of this great work. Dr. Hunt says (1, p. 61), "we could only hear a confused account of a subterranean staircase in an uninhabited part of the island called Pouniah." This spot the Dr. visited; but he was of opinion that those ruins have no relation to the labyrinth mentioned by Pliny. He conceives them rather to belong to Hephæstia.—Lemnos contained a remarkable volcano, called Mosychlus, from which fire was seen to blaze forth, according to a fragment of the poet Antimachus, preserved by the scholiast on Nicander (*ad. Ther.*, 472). This volcanic appearance will account for the ancient name of Æthalia, which Lemnos is said to have borne in distant ages. (*Polyb.*, *ap. Steph. Byz.*, *s. v.* Αἰθάλη.) "The whole island," says Dr. Hunt, "bears the strongest marks of the appearance of volcanic fire; the rocks in many parts are like burned and vitrified scoriæ of furnaces." (*Walpole's Memoirs*, vol. 1, p. 59.—*Cramer's Anc. Greece*, vol. 1, p. 338.) Sonnini, also, before this, remarked respecting this island, that internal fires were very probably still burning there, for he met with a spring of hot water which had been brought to supply baths, and with another of alumminous water. The priests of Lemnos were reckoned famous for the cure of wounds, and the efficacy of their skill depended, it is said, upon the quality of a species of red earth found in the island, called *Lemnian earth*. This the ancients thought a sovereign remedy against poisons and the bites of serpents, but it is now held in little or no esteem in Europe, although the Greeks and Turks still believe it to possess wonderful medicinal properties. It is dug out of a hill in the island with great ceremony and at particular times, in presence of the Turkish sandjack or governor, and of the Greek clergy, and is shaped into little balls and stamped with the governor's seal, whence it has derived the name of *terra sigillata* ("sealed earth"). The governor makes a traffic of it, and sends it to Constantinople and other places. It is also used for tanning leather. The modern name of Lemnos is *Stalimene*. (*Cramer's Anc. Greece*, vol. 1, p. 338.)

LEMOVICES, I. a people of Celtic Gaul, subsequently incorporated into Aquitania. They were situated to the south of the Bituriges Cubi and to the west of the Arverni. Their capital was Augustoritum, afterward called Lemovices, now *Limoges*, in the department *de la Haute-Vienne*. (*Cæs.*, *B. G.*, 7, 4.)—II. A people of Gaul, forming part of the Armoric nations, and lying to the east and northeast of the Osismii. (*Cæs.*, *B. G.*, 7, 75.) Some scholars, however, with great probability, suppose that the text of Cæsar, where mention is made of them, requires correction, and that for *Lemovices* we ought to read *Lexovices*. (Consult *Lemaire*, *Ind. Geogr.*, *ad Cæs.*, p. 295.)

LEMŪRES, a name given by the Romans to the spirits of the departed, also called *Manes*. If beneficent, they were termed *Lares*; if hurtful, *Larvæ*. (*Vid.* Lares, p. 721, col. 2, near the end.)—Solemn rites were celebrated in honour of the Lemures, called *Lemuria*. They began on the night of the 9th May, and were continued for three nights, not successively, but alternately during six days. Midnight was the time for their celebration. The master

of the house then arose, and went barefoot, through the darkness, to a fountain, where he washed his hands. He proceeded to it in silence, making merely a slight noise with his fingers, to drive away the shades that might be gathering around. After he had washed his hands three times, he returned, casting behind him at the same time some black figs which he carried in his mouth, and uttering in a low tone the following words: "With these figs do I ransom myself and my family." He repeated these same words nine times, with the same formalities, and without looking behind. Then, after a short interval of silence, he exclaimed with a loud voice, striking at the same time on a brazen vessel, "Paternal Manes, Lemures, deities of the lower world, depart from this abode." Fires were immediately kindled in every part of the mansion, and the ceremony ended. During the time for celebrating these rites the temples were closed, and no one could be united in marriage. (*Ovid, Fast.*, 5, 421, *seqq.*—*Pers., Sat.*, 5, 185.—*Horat., Epist.*, 2, 2, 209.)

Lenæus, a surname of Bacchus, from ληνός, *a wine-press*. (*Vid.* Bacchus, and also Theatrum, § 2, *Dramatic Contests.*)

Lentŭlus, a family name of one of the most ancient and distinguished branches of the *Gens Cornelia*. The appellation is said to have been derived from the circumstance of one of the line having been born with a wart on his visage, shaped like a lentil (*lens*, gen. *lentis*). It is more probable, however, that the appellation arose from some peculiar skill displayed by the founder of the family in the culture of the lentil.—The most eminent or best known of the Lentuli were the following: I. L. Cornelius, was consul A.U.C. 427, B.C. 327, and cleared Umbria of the brigands that infested it. He was present, six years afterward, at the disastrous affair of the Furcæ Caudinæ, and was one of those who exhorted the Roman consuls to submit to the humiliating conditions offered by the Samnites, in order to save the whole army. (*Liv.*, 8, 22, *seqq.*—*Id.*, 9, 4.)—II. P. Cornelius, surnamed Sura, a Roman nobleman, grandson of P. Cornelius Lentulus, who had been *Princeps Senatus*. He married Julia, sister of L. Julius Cæsar, after the death of her first husband, M. Antonius Creticus, to whom she had borne M. Antonius the triumvir. Lentulus was a man of talents, but extremely corrupt in his private character. The interest of his family and the affability of his manners, proceeding from a love of popularity, raised him through the usual gradations of public honours to the office of consul, which he obtained B.C. 73, in conjunction with Cn. Aufidius Orestis. Expelled subsequently from the senate on account of his immoral conduct, he had procured the prætorship, the usual step for being restored to that body, when Catiline formed his design of subverting the government. Poverty, the natural consequence of excessive dissipation, added to immoderate vanity and extravagant ambition, induced him to join in the conspiracy. The soothsayers easily persuaded him that he was the third member of the Cornelian house, destined by the Fates to enjoy the supreme power at Rome, Cinna and Sylla having both attained to that elevation. His schemes, however, all proved abortive: he was arrested, along with others of the conspirators, by the orders of Cicero, who was then in the consulship, and having been brought before a full senate, was condemned to death, and strangled in prison. Plutarch informs us that he received the name of *Sura* from the following circumstance. He had wasted a large sum of money in his quæstorship under Sylla, and the latter, enraged at his conduct, demanded a statement of his accounts in the senate. Lentulus thereupon, with the utmost indifference, declared he had no accounts to produce, and contemptuously presented the calf (*sura*) of his leg. Among the Romans, and particularly among the boys, the player at tennis who missed his stroke presented the calf of his leg, to receive as a punishment a certain number of blows upon it. Lentulus, in allusion to that game, acted in this manner, which accounts for the surname, or, rather, nickname of *Sura*. (*Sall., Bell. Cat.*—*Plut., Vit. Cic.*)—III. P. Cornelius, surnamed Spinther, held the office of curule ædile B.C. 65, when Cicero and Antonius were consuls. His great wealth enabled him to display a magnificence in the celebration of the games which surpassed what had ever before been seen at Rome. In the year 59 B.C. he was proprætor of Hispania Citerior. He was elected consul with Q. Cæcilius Metellus Nepos, and procured, with others, the recall of Cicero from banishment. In the civil war he attached himself to the side of Pompey, and, having been taken prisoner, was brought before Cæsar at Corfinium, and set at liberty. He fought in the battle of Pharsalia, and fled to Rhodes; but the Rhodians refused him protection. Nothing farther is known respecting him. According to Valerius Maximus, he received the surname of Spinther from his resemblance to a comedian of that name. (*Val. Max.*, 9, 14, 4.—*Cic., Off.*, 2, 16.—*Id., ad Quir. post. Red.*, 5.—*Id., Ep. ad Fam.*, 13, 48, &c.)—IV. Cn. Gætulicus, was consul A.D. 26, and was put to death by Caligula on a charge of conspiracy. (*Dio Cass.*, 59, 22.—*Sueton., Vit. Claud.*, 9.) He was distinguished as an historical and a poetical writer. (*Voss., Hist. Lat.*, 1, 25.—*Crus. ad Sueton., Vit. Calig.*, 8.)

Leo, I. a philosopher or astronomer of Constantinople, in the first half of the ninth century. He is spoken of in high terms by the Byzantine writers. One of his numerous pupils having been taken prisoner by the Arabians and conducted to Bagdad, astonished, it is said, the Caliph Al-Mamoun by the extent of his astronomical knowledge. The surprise of the Musulman prince was, however, greatly increased when he learned that his captive was merely a scholar; but it reached its height when he was informed that the preceptor from whom he imbibed his learning was living in obscurity at Constantinople. The caliph immediately invited Leo to leave a country where his merits found no reward, and come to a court where the sciences were honoured. Leo dared not, however, leave the capital of the East for such a purpose, without first obtaining the permission of the reigning emperor. The monarch, who was Theophilus, refused to give his assent, but bestowed many appointments on the hitherto neglected astronomer, and gave him the use of a church for his public lectures, which had before been delivered in a mere hut. The caliph then addressed a remarkable letter to Theophilus, requesting him to allow Leo to spend only a short time with him, and promising him, in return, a large sum of money, and a lasting peace and alliance. Theophilus persisted in his refusal, but opened, at the same time, a public school for Leo in one of the imperial palaces, assigned to him the instruction of the youth of the capital, and loaded him with honours and privileges. He was subsequently appointed to the archbishopric of Thessalonica; but, being a decided enemy to images, was compelled to abandon his see when the heresy of the Iconoclasts was condemned, A.D. 849. He returned upon this to Constantinople, and resumed his former station of professor of astronomy. As he has left no work behind him, we can form no opinion of his scientific merits; for the reputation which his pupil gained at the court of Bagdad, and the eulogiums bestowed on Leo himself by the Byzantine writers, ought not to carry any very great weight with them. It should be remarked, however, that Cæsar Bardas, wishing to revive the sciences at Constantinople, allowed himself to be directed in this enterprise by the advice of Leo. (*Le Beau, Histoire du Bas-Empire*, vol. 7, p. 69, *seqq.*—Vol. 7, p. 136.—*Schöll, Hist.*

Lit. Gr., vol. 7, p. 58.)—II. An historical writer, surnamed the Carian, who published a continuation of Theophanes. His work, which extends from A.D. 813 to 949, is entitled *Χρονογραφία τὰ τῶν νέων βασιλέων περιέχουσα*, "*Chronicle of the late emperors.*" We have an edition of this work by Combefis, *Paris*, 1655, fol.—III. Surnamed the Deacon (*Διάκονος*), born about A.D. 950, at Cœlæ, a village of Ionia at the foot of Mount Tmolus. He was attached, by virtue of his office of *Διάκονος*, to the court of the Greek emperors, which is nearly all that we know of his personal history. He wrote, in ten books, a history of the emperors Romanus II. the younger, Nicephorus Phocas, and John Zimisces, that is, of the years included between 959 and 975. His object in composing this work was to give a *histoire raisonnée* of the events which took place under his own eyes. Such an undertaking, however, was beyond his strength. His style is neither elegant nor clear, and we are often startled at the introduction of Latin words in a Greek garb. His work abounds with specimens of false eloquence and bad taste: occasionally, however, we meet with agreeable and pleasing details. The best edition at present is that of Hase, *Paris*, 1819, folio. The work will form a part, however, of the new edition of Byzantine writers now in a course of publication.—IV. Magentenus or Magentinus, a metropolitan of Mytilene, flourished about 1340 A.D. He wrote commentaries on the works of Aristotle "On Interpretation," and the "first Analytics." The first of these commentaries is given in the Aldine collection of the Peripatetic writers, 1503; the second at the end of the Venice edition (1536) of John Philoponus.—V. The First, surnamed the Great, an emperor of the East, born in Thrace of an obscure family, and who owed his advancement through the various gradations of the Roman army to the powerful favour of Aspar, a Gothic chief who commanded the auxiliaries, and his son Ardaburius. Leo was in command of a body of troops encamped at Selymbria, when his ambitious protectors made him ascend the throne left vacant by the death of the virtuous Marcian. The senate confirmed this choice; and Leo was acknowledged as emperor at the head of the forces, Feb. 7, A.D. 457, and crowned by Anatolius, patriarch of Constantinople. It is believed to have been the first example given of this sacred sanction in the elevation of a monarch to the throne. Aspar soon perceived that Leo would not long support the yoke imposed upon him. A quarrel arose between them relative to the party of the Eutychians who had massacred their bishop and appointed another in his stead. Aspar espoused the cause of the latter, but Leo drove him from his see, and nominated an orthodox prelate to the vacant place. Leo had already before this obtained some signal successes over the barbarians, and had restored peace to the empire of the East. He wished also to put an end to the troubles of the Western Empire, torn by the ambition and fury of Ricimer, desolated by Genseric, and governed by mere phantoms of emperors. Genseric braved the menaces of Leo. The latter, whose armies had just repelled the Huns, and slain one of the sons of Attila, united all his forces, and sent them into Africa against the Vandal prince; but the inexperience, or, according to Procopius, the treachery of Basiliscus saved Genseric, and the Roman army returned ingloriously home. Aspar and his son were suspected of having contributed by their intrigues to bring about these reverses, and Leo, wearied out with their audacity, determined to put an end to it. Afraid, however, of their power, he spread a snare for them unworthy of a monarch; he flattered Aspar with the hope of a union between Patricola, a son of the latter, and Ariadne, daughter of the emperor. A report of this intended match, purposely circulated abroad, excited the indignation of the populace, who hated the family of Aspar on account of their Arian principles. A sedition ensued. Aspar and his sons were compelled to fly for refuge to the church of St. Euphemia, and were only induced to quit this asylum on the urgent invitations of Leo, confirmed by oaths, for them to come to the royal palace. The moment they arrived there, Aspar and Ardaburius were beheaded. The Arians, enraged at the loss of their protector, incited Ricimer to trouble anew the repose of the West, and prevailed upon the Goths to attack Constantinople. The environs of the capital were in consequence laid waste for the space of two years by these barbarian invaders, until Leo succeeded in driving them off and concluding a peace. He died A.D. 474, leaving the empire to the young Leo, the son of his daughter Ariadne and of Zeno, an Isaurian, whom he had made a patrician and captain of his guards, in order to balance the power of Aspar. He had first vainly endeavoured to fix the succession upon Zeno himself. Leo has preserved the reputation of an active, enlightened, and vigilant monarch, who neglected nothing that had a tendency to promote the welfare of his subjects. He promulgated wise laws, and gave the example of moderation and economy which had been so long needed in the state. He is not exempt, however, from the charge of avarice, and of weakness also, in allowing the ambition of Aspar to go so long unpunished. (*Biogr. Univ.*, vol. 24, p. 135.)—VI. The second, called also the Younger, grandson of Leo I., and son of Ariadne and Zeno. He was declared Augustus at the moment of his grandfather's death. Although scarcely four years old at the period of his elevation, this choice was, notwithstanding, very agreeable to the people, who detested Zeno on account of his Arian tenets and his Isaurian origin. Verina, however, the widow of the deceased emperor, and Ariadne, the wife of Zeno, neglected neither intrigues nor seductive arts to conciliate for Zeno the favour of the populace. When all difficulties were believed to be removed, Ariadne conducted the young Leo to the hippodrome, and placed him on an elevated throne. There the child, a feeble tool in the hands of two ambitious females, called Zeno to him, and, placing the crown on the head of the latter, named him his colleague in the empire. Leo died soon after, having been poisoned, as was supposed, by Zeno, his own father, after a reign of about ten months. (*Biogr. Univ.*, vol. 24, p. 136.)—VII. The third, surnamed the Isaurian, born in Isauria of a mean family, and originally a dealer in cattle. His true name was Conon. A prediction made to him by some Jews, who declared that his fortune would be a brilliant one if he changed his name and took up the profession of arms, induced him to enter on a new career. He served at first as a private soldier in the army of Justinian II. Here his zeal, and some services which he had rendered, attracted the notice of the emperor, who received him into his guards, and raised him rapidly to the highest stations. Justinian having at length begun to entertain fears of his ambition, sent him on a dangerous expedition against the tribes of Caucasus. After having signalized his valour and military skill in the execution of this order, Leo returned to Constantinople, and Anastasius, who was now on the throne, appointed him to the command of the troops in Asia. On receiving intelligence of the deposition of Anastasius, Leo refused to acknowledge Theodosius III., whom the revolted fleet had proclaimed emperor. The Saracens, who were then ravaging the empire, excited Leo to seize upon the sceptre, having promised to aid him with all their forces. He had great need of prudence and address for managing these dangerous allies. Obliged alternately to deceive and to intimidate them, he found at last a fit moment for marching on Constantinople, where Theodosius yielded up the throne to him

with scarcely any resistance. Leo was crowned emperor March 25, A.D. 717. The Saracens, whom he had amused by false pretences, now advanced to the capital, and besieged it by sea and land. In this extremity Leo redoubled his exertions and courage, and, after long and obstinate conflicts, he succeeded in repelling his dangerous assailants. In 719, an attempt on the part of Anastasius to regain the throne failed through the activity of Leo, and the unsuccessful aspirant lost his head. He sustained also, with varied success, the repeated attacks of the Saracens in Sicily, Italy, and Sardinia. So many services rendered to the empire would have placed Leo in the rank of great monarchs, had not his fondness for theological quarrels, too common in those ages of ignorance, involved him in long and dangerous collisions. He espoused the cause of the Iconoclasts, and his severity drove many of the inhabitants into open rebellion. After a stormy conflict, marked by the most cruel persecutions, Leo died, A.D. 741, leaving the throne to his son Constantine Copronymus. (*Biogr. Univ.*, vol. 24, p. 136, *seqq.*)—VIII. The fourth, an emperor of the east, the son of Constantine Copronymus. He ascended the throne A.D. 775, and died A.D. 780, after an unimportant reign.—IX. The fifth, surnamed the Armenian, an emperor of the East, who rose from an obscure station to the throne. He succeeded the emperor Michael Rhangabe, whom the soldiers rejected in a mutiny secretly fomented by the ambitious Leo. His reign continued for seven years and a half, and was remarkable for the rigid military discipline introduced by him into the civil government. He was an Iconoclast, but his religious inconstancy obtained for him, in fact, the name of Chameleon. He was slain by a band of conspirators at the very foot of the altar, during the morning celebration of the festival of Christmas. (*Gibbon, Decline and Fall*, c. 48.)—X. The sixth, surnamed the Philosopher, an emperor of the East. He was the son of Eudoxia, wife of Basil I. The irregularities of his mother have left some doubt relative to his legitimacy; he was acknowledged, however, by Basil, as his son and successor. Already at the age of 19 years, the young prince had made himself beloved by all the empire. Santabaren, however, the favourite of Basil, an artful and dangerous man, irritated at the contempt and hatred which Leo testified for him, sought every means to destroy him, and at last succeeded in having him cast into prison on suspicion of plotting against his father's life. A cruel punishment at first threatened him; but the parent relented, and his son, being allowed to justify his conduct, was restored to all his former honours. A little while after, the death of Basil left Leo master of the Eastern empire. He ascended the throne with his brother Alexander in 886; but the latter, given up to his pleasures, abandoned to Leo the whole care of the government. Perhaps the effeminacy and licentiousness of Alexander obtained for Leo, by the mere force of flattering comparison, the title of Philosopher, which his life in no degree justified. Scarcely had he ascended the throne when he deposed Photius, the celebrated patriarch, who was secretly connected with Santabaren in the plot for his destruction. Santabaren himself underwent a cruel punishment, and was then driven into exile. Leo reigned weakly, and the ill success of his generals against the Bulgarians obliged him to submit to such terms of peace as those barbarians pleased to propose. A total defeat of his fleet by the Saracens also took place a short time before his death, which happened A.D. 911, after a reign of 25 years. "The name of Leo VI. has been dignified," observes Gibbon, "with the title of *Philosopher*, and the union of the prince and the sage, of the active and the speculative virtues, would indeed constitute the perfection of human nature. But the claims of Leo are far short of this ideal excellence. Did he reduce his passions and appetites under the dominion of reason? His life was spent in the pomp of the palace, in the society of his wives and concubines: and even the clemency which he showed, and the peace which he strove to preserve, must be imputed to the softness and indolence of his character. Did he subdue his prejudices and those of his subjects? His mind was tinged with the most puerile superstition; the influence of the clergy, and the errors of the people, were consecrated by his laws, and the oracles of Leo, which reveal, in prophetic style, the fates of the empire, are founded on the arts of astrology and divination. If we still inquire the reason of his sage appellation, it can only be replied, that the son of Basil was less ignorant than the greater part of his contemporaries in church and state; that his education had been directed by the learned Photius; and that several books of profane and ecclesiastical science were composed by the pen or in the name of the imperial philosopher. But the reputation of his philosophy and religion was overthrown by a domestic vice, the repetition of his nuptials." (*Decline and Fall*, c. 48.) He was four times married, and had a son by each of these unions, but he lost three of his children successively at an early age. He left the empire to Constantine, his son by Zoe, his fourth wife.—We have remaining seventeen predictions or oracles of this pretended prophet, written in iambic verse. Rutgersius published the first sixteen, to which Leunclavius added the seventeenth, up to that time unedited. Leo also retouched and reduced to a better form the body of law commenced by Basil, and which took the name of Βασιλικαὶ διατάξεις, "*Imperial Constitutions*" or "*Basilicæ.*" He also promulgated various new ordinances, Ἐπανορθωτικαὶ καθάρσεις, in which he corrected and modified the Justinian code. Of these 113 remain. We owe to his orders, likewise, the composition of an Ἐκλογή, or abridgment of Roman law, promulgated in his name and that of Constantine his son, who was then associated with him in the empire. Leo's principal work is that on *Military Tactics*, containing the elements of this branch of the military art: Τῶν ἐν πολέμοις τακτικῶν σύντομος παράδοσις, or Πολεμικῶν παρασκευῶν διάταξις. It is a compilation from the works of Arrian, Ælian, and especially Onesander, and contains some curious illustrations of the state of military knowledge in his day. The best edition is that of Meursius, *Lugd. Bat.*, 1612, 4to. It was translated into French by Maizeroi, *Paris*, 1771, 2 vols. 8vo. The libraries of Florence and of the Vatican are thought to contain many other military, and likewise some religious works, of this same emperor. (*Biographie Universelle*, vol. 24, p. 141, *seqq.*)

Leochares, an Athenian statuary and sculptor, mentioned by Pliny (34, 8, 19) as having flourished in the 102d Olympiad. He built the Mausoleum, in connexion with Scopas, Bryaxes, and Timotheus, to whom some add Praxiteles. (*Plin.*, 36, 5, 4.—*Vitruv.*, VII., *Præf.*, s. 13.) A list of his works is given by Sillig, from ancient authorities. (*Dict. Art.*, *s. v.*)

Leonatus, one of the generals of Alexander. On the death of that monarch he was appointed to the charge of Phrygia Minor, which lay along the Hellespont. Not long after, on being directed by Perdiccas to establish Eumenes in the kingdom of Cappadocia, he communicated to the latter a plan which he had in view of seizing upon Macedonia. Eumenes immediately divulged this to Perdiccas. The plan thus formed by Leonatus was based upon his assisting Antipater in the Lamian war. Accordingly, though both Eumenes and Perdiccas knew his real instructions, he crossed over with a body of forces into Europe, and brought succour to Antipater against the confederate Greeks; but his ambitious designs were

frustrated by his being slain in battle. (*Plut., Vit. Alex.—Id., Vit. Phoc.—Id., Vit. Eum.*)

Leonĭdas, I. a celebrated king of Lacedæmon, of the family of the Eurysthenidæ, sent by his countrymen to maintain the pass of Thermopylæ against the invading army of Xerxes, B.C. 480. A full narrative of the whole affair, together with an examination of the ancient statements on this subject, will be found under the article Thermopylæ.—II. Son of Cleonymus, of the line of the Agidæ, succeeded Areus II. on the throne of Sparta, B.C. 257. Agis, his colleague in the sovereignty, having resolved to restore the institutions of Lycurgus to their former vigour, Leonidas opposed his views, and became the main support of those who were inclined to a relaxation of ancient strictness. He was convicted, however, of having transgressed the laws, and was obliged to yield the supreme power to Cleombrotus, his son-in-law. Not long after he was re-established on the Spartan throne, and avenged the affront which he had received at the hands of Agis, by impeaching him and effecting his condemnation. (*Pausan.*, 2, 9.—*Id.*, 3, 6.)—III. A native of Alexandrea, who flourished at Rome as a grammarian towards the close of the first century of the Christian era. He wrote, among other things, epigrams denominated *ἰσόψηφα*, arranged in such a manner, that the numerical value of all the letters composing any one distich is equal to that of the letters of any other. He was very probably the inventor of this learned species of trifling. (*Schöll, Hist. Lit.*, vol. 4, p. 50.—Compare *Jacobs, Catal. Poet. Epigramm., s. v.*)—IV. A native of Tarentum, who flourished about 275 B.C. He has left behind a hundred epigrams in the Doric dialect, and which belong to the best of those that have been preserved for us. (*Jacobs, Catal. Poet. Epigramm., s. v.*)

Leontĭni, a town of Sicily, situate about five miles from the seashore, on the south of Catana, between two small streams, the Lissus and Terias. The place is sometimes called by modern writers Leontium; this, however, is not only a deviation from Thucydides, who always uses the form *Λεοντῖνοι*, but, in fact, is employed by no ancient author except Ptolemy; and Cluverius there suspects the reading to be a corruption for *Λεοντῖνον*. (*Bloomfield, ad Thucyd.*, 6, 3.) It was founded by a colony of Chalcideans from Eubœa, who had come to the island but six years before, and had then settled Naxos, near Mount Taurus, where Tauromenium was afterward founded. That they should have settled Leontini only six years after their own colonization may indeed seem strange; but it may be accounted for from the superior fertility of the plain of Leontini, which has ever been accounted the richest tract in Sicily; for the very same reason they soon afterward settled Catana. (*Thucyd., l. c.—Bloomf., ad loc.*) The Siculi were in possession of the territory where Leontini was founded prior to the arrival of the colony, and were driven out by force of arms. Leontini for a time continued flourishing and powerful, but eventually sank under the superior power and prosperity of Syracuse. Its quarrel with this last-mentioned city led to the unfortunate expedition of the Athenians, whose aid Leontini had solicited. The city ultimately fell under the Syracusan power. The celebrated Gorgias was a native of this place. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 301, *seqq.*)

Leontĭum, an Athenian female, originally an hetærist, although afterward, as Gassendi maintains, the wife of Metrodorus, the most eminent friend and disciple of Epicurus. Many slanders were circulated respecting her intercourse with the philosopher and his followers. She herself composed works on philosophy. (*Diog. Laert.*, 10, 7.—*Plut., non posse suav. v. Sec. Epic.*, 4, 16.—*Cic., N. D.*, 1, 33.) A detailed biography of Leontium may be found in the *Biographie Universelle* (vol. 24, p. 170.—Compare *Ritter, Hist. Philos.*, vol. 3, p. 402). Of the other hetærists who frequented the garden of Epicurus, it may be supposed that they were only brought to the common meals in accordance with the custom of the day. (*Ritter, l. c.*)

Leosthĕnes, I. one of the last successful generals of Athens. He was of the party of Demosthenes, and the violence of his harangues in favour of democracy drew the well-known reproof from Phocion: "Young man, thy words are like the cypress, tall and large, but they bear no fruit." He had, however, gained reputation enough to be chosen leader of a large body of mercenary soldiers, returned from Asia shortly before the death of Alexander, who, on that event being known, were taken openly into the pay of the republic. His first exploit was the defeat of the Bœotians near Platæa. After this he took post at Pylæ, to prevent the entrance of Antipater into Greece, defeated him, and shut him up in Lamia, a town of Thessaly, to which he laid siege; and from that siege the Lamian war has its name. Leosthenes, however, was killed in the course of it; and after his death success deserted the Athenian arms. He left a high reputation: and his picture, painted by Arcesilaus, is mentioned by Pausanias (1, 1) as one of the objects in the Piræus worthy of notice. (*Diod. Sic.*, 18, 9.—*Id.*, 18, 11, *seqq.*)—II. An Athenian commander, condemned to death, B.C. 361, for being defeated by Alexander of Pheræ. (*Diod. Sic.*, 15, 95.)

Leotychĭdes, I. a king of Sparta, son of Menares, of the line of the Proclidæ. He ascended the throne B.C. 491, a few years before the invasion of Greece by the Persians, and succeeded to Demaratus. Having been appointed, along with Xanthippus the Athenian, to the command of the Grecian fleet, he gained, in conjunction with his colleague, the celebrated victory of Mycale. He afterward sailed along the coast of Asia Minor, causing the inhabitants to revolt, and received into alliance with the Greeks the Ionians and Samians, who, in the battle of Mycale, had been the first to declare in favour of their ancient allies. Some years after this, Leotychides having been sent into Thessaly against the Aleuadæ, suffered himself to be influenced by their presents, and retired without having gained any advantage. He was accused on his return, and, not deeming himself safe at Lacedæmon, he took refuge at Tegea, in the temple of Minerva Alea (499 B.C.). Zeuxidamus, his son, being dead, Archidamus, his grandson, was placed on the throne. Leotychides died at Tegea 467 B.C. (*Herod.*, 6, 65.—*Id.*, 8, 131.—*Id.*, 9, 197.)—II. Son of Agis, king of Sparta. He passed, however, most commonly for the son of Alcibiades, whom Agis had received into his abode when exiled from Athens. Although Agis had formally recognised his legitimacy, it was nevertheless disputed, and Lysander eventually succeeded in having Agesilaus his brother appointed king in his place. (*Corn. Nep., Vit. Ages.—Pausan.*, 3, 8.)

Lepĭda, I. Æmilia, daughter of Manius Lepidus, and wife of Drusus Cæsar. She was engaged in an adulterous intercourse with Sejanus, and was suborned by that ambitious and profligate minister to become the accuser of her own husband to Tiberius. Notwithstanding her crimes, she was protected during her father's life, but, being afterward made a subject of attack by the informers of the day, she put an end to her own existence. (*Tacit., Ann.*, 4, 20.—*Id.*, 6, 40.)—II. A Roman female, who reckoned among her ancestors Pompey and Sylla. She was accused by her husband Sulpicius of adultery, poisoning, and treasonable conduct, and was condemned to exile, notwithstanding the interest which the people testified in her behalf. (*Tacit., Ann.*, 3, 22.)—III. Domitia, daughter of Drusus and Antonia. She was grand-niece of Augustus, and aunt of Nero, who destroyed her by poison. (*Tacit., Ann.*, 13, 19.)—IV. Domitia, daugh-

ter of Antonia the younger, by Lucius Domitius Ænobarbus. She was the wife of Valerius Messala, and mother of Messalina, and is described as having been a woman of debauched and profligate manners, and of a violent and impetuous spirit. In point of beauty and vice, she was the rival of Agrippina, Nero's mother. She was condemned to death through the influence of the same Agrippina. (*Tacit., Ann.*, 11, 37. —*Id., Ann.*, 12, 64.—*Sueton., Vit. Claud.*, 26.—*Id., Vit. Ner.*, 7.)

Lepĭdi, the name of one of the most distinguished families of the patrician gens, or house, of the Æmilii. The individuals most worthy of notice in this family are the following: I. M. Æmilius Lepidus, was sent as an ambassador to Ptolemy, king of Ægypt, at the close of the second Punic war, B.C. 201. (*Polyb.*, 16, 34.—*Liv.*, 31, 2.—Compare *Tacitus, Ann.*, 2, 67.) He obtained the consulship B.C. 187 (*Liv.*, 39, 5. —*Polyb.*, 23, 1), and again in B.C. 175. In B.C. 179 he was elected Pontifex Maximus and Censor. (*Liv.*, 40, 42.—*Aul. Gell.*, 12, 8.) He was also Princeps Senatus six times. (*Liv., Epit.*, 48.) He died B.C. 150.—II. M. Æmilius Lepidus, was prætor B.C. 81; after which he obtained the province of Sicily. (*Cic. in Verr.*, 3, 91.) In his consulship, B.C. 78, he endeavoured to rescind the measures of Sylla, but was driven out of Italy by his colleague Quintus Catulus and by Pompey, and retired to Sardinia, where he died the following year, while making preparations for a renewal of the war. (*Appian, Bell. Civ.*, 1, 105.—*Liv., Epit.*, 90.—*Plut., Vit. Pomp.*, 16.)—III. M. Æmilius Lepidus, the triumvir, son of the preceding, was ædile B.C. 52, and prætor B.C. 49, in which year Cæsar came to an open rupture with the senatorian party. Lepidus, from his first entrance into public life, opposed the party of the senate; and though he does not appear to have possessed any of the talent and energy of character by which Antony was distinguished, yet his great riches and extensive family connexions made him an important accession to the popular cause. On the first expedition of Cæsar into Spain, Lepidus was left in charge of the city, though the military command of Italy was intrusted to Antony. During Cæsar's absence, Lepidus proposed the law by which the former was created dictator. In the following year, B.C. 48, he obtained the province of Hispania Citerior, with the title of proconsul; and in B.C. 46 was made consul along with Cæsar, and at the same time his master of the horse, an appointment which again gave him the chief power in Rome during the absence of the dictator in the African war. In B.C. 44 he was again made master of the horse, and appointed to the provinces of Gallia Narbonensis and Hispania Citerior; but he did not immediately leave Rome, and was probably in the senate house when Cæsar was assassinated. After the death of Cæsar, Lepidus was courted by both parties; and the senate, on the motion of Cicero, decreed that an equestrian statue should be erected to him, in any part of the city he might fix upon. Lepidus promised to assist the senate; but, at the same time, carried on a secret negotiation with Antony. On his arrival in his province, being ordered by the senate to join Decimus Brutus, he at length found it necessary to throw off the mask; and, instead of obeying their commands, united his forces with those of Antony. In the autumn of this year, B.C. 43, the celebrated triumvirate was established between Antony, Lepidus, and Octavius (Augustus); and in the division of the provinces, Lepidus received the whole of Spain and Gallia Narbonensis. The conduct of the war against Brutus and Cassius was assigned to Antony and Augustus; while the charge of the city was intrusted to Lepidus, who was again elected consul (B.C. 43). After the defeat of Brutus and Cassius, Antony and Augustus found themselves sufficiently powerful to act contrary to the advice and wishes of Lepidus; and, in the new division of the provinces which was made after the battle of Philippi, Spain and Gallia Narbonensis were taken from Lepidus, and Africa was given to him in their stead. Lepidus had now lost all real authority in the management of public affairs; but he was again included in the triumvirate, when it was renewed B.C. 37. In the following year he was summoned from Africa to assist Augustus in Sicily against Sextus Pompeius; and he landed with a large army, by means of which he endeavoured to regain his lost power, and make himself independent of Augustus. But in this attempt he completely failed. Being deserted by his own troops, he was obliged to implore the mercy of Augustus, who spared his life, and allowed him to retain his private property and the dignity of Pontifex Maximus, which he had obtained on the death of Julius Cæsar, but deprived him of his province and triumvirate, and banished him, according to Suetonius, to Circeii. (*Sueton., Vit. Aug.*, 16.) After the battle of Actium, his son formed a conspiracy for the assassination of Augustus on his return from the East, which was discovered by Mæcenas; and Lepidus, having incurred the suspicion of his former colleague, repaired to Rome, where he was treated, according to Dio Cassius, with studied insult and contempt. (*Encycl. Us. Knowl.*, vol. 13, p. 438.)—IV. A companion of Caligula in his career of debauchery. The prince made him marry his sister Drusilla, and gave him hopes of being named as successor to the empire. Lepidus, however, who would seem to have reckoned but little, after all, on the promises of the emperor, conspired against him. The conspiracy was detected, and cost its author his life. He is supposed by some to have been the son of Julia, grand-daughter of Augustus, and consequently cousin-german to Caligula. (*Tacit., Ann.*, 14, 2.)—V. A poet of an uncertain period, a poem of whose, entitled *Philodexios*, was published by Aldus Manutius at *Lucca*, 1588.

Lepontĭi, a people of the Alps, near the source of the Rhone, on the south of that river. The Lepontine Alps separated Italy from the Helvetii. The Lepontii are known to have inhabited that part of the Alps which lies between the *Great St. Bernard* and *St. Gothard*. (*Cæs., B. Gall.*, 4, 10.—*Plin.*, 3, 20. —*Strabo*, 204.)

Leptĭnes, I. a son of Hermocrates, and brother of Dionysius the Elder. He was sent against Mago, general of the Carthaginians, with the whole fleet of the tyrant, B.C. 396. At first he gained some advantages, but having separated himself too much from the main body of the fleet, he was surrounded by the enemy, and lost a large number of his vessels. After having remained for some time in a state of disgrace, he recovered the favour of the tyrant, and married his daughter. He commanded the left wing at the battle of Cronium (B.C. 383), where he fell fighting valiantly. His fall occasioned the defeat of the army. (*Diod. Sic.*, 14, 48.—*Id.*, 14, 60.—*Id.*, 15, 17.)—II. A Syracusan, who, in conjunction with Callipus, took the city of Rhegium, occupied by the troops of Dionysius the Younger (351 B.C.). He was subsequently in the number of those who massacred this same Callipus, to avenge the death of Dion. (*Diod. Sic.*, 16, 45.)—III. A tyrant of Apollonia and other cities of Sicily, taken by Timoleon (B.C. 342), and exiled to Corinth. (*Diod. Sic.*, 16, 72.)—IV. An Athenian orator, who proposed that certain immunities from the burdensome offices of choragus, gymnasiarch, and hestiator, which used to be allowed to meritorious citizens, should be taken away. A law was passed in accordance with this. Demosthenes attacked it and procured its abrogation.—V. A Syrian, general of Demetrius, who put to death at Laodicea, Octavius, a commissioner whom the Romans had sent into the

East to arrange the affairs of Syria. He was sent to Rome, to be delivered up along with Isocrates, who was also a party to the murder, but the senate refused to receive him. (*Diod. Sic., fragm.*, lib. 31.—*Op., ed. Bip.*, vol. 10, p. 29, *seqq.*)

Leptis, the name of two cities in Africa, distinguished by the epithets of Μεγάλη (*Magna*) and Μικρά (*Parva* or *Minor*).—I. The first was situate towards the great Syrtis, at the southeast extremity of the district of Tripolis. Leptis Magna was founded by the Phœnicians, and ranked next to Carthage and Utica among their maritime cities. Under the Romans it was signalized, as Sallust informs us, by its fidelity and obedience. On the occupation of Africa by the Vandals, its fortifications appear to have been destroyed; but they were probably restored under Justinian, when the city became the residence of the profect Sergius. It was finally demolished by the Saracens; after which it appears to have been wholly abandoned, and its remains, according to Leo Africanus, were employed in the construction of the modern Tripoli. The modern name is *Lebida*. An account of the remains of the ancient city will be found in *Beechy's Travels*, p. 74, *seqq.*, and in the *Modern Traveller*, pt. 49, p. 61. Capt. Beechy describes the country around *Lebida* as beautiful and highly productive. (*Mela*, 1, 7.—*Plin.*, 5, 4.—*Strab.*, 574.)—II. The latter was in the district of Byzacium or Emporiæ, about 18 miles below Hadrumetum, on the coast. It is now *Lempta*. It paid a talent a day to the Carthaginians as tribute. (*Vid.* Emporiæ.) The Phœnicians, according to Sallust, were its founders. (*Lucan*, 2, 251.—*Plin.*, 5, 19.—*Sallust, Jug.*, 77.—*Mela*, 1, 8.)

Lerĭna or Planasĭa, a small island in the Mediterranean, on the coast of Gallia Narbonensis, south of Nicæa. It is now *St. Marguerite*. Strabo gives it the name of Planasia, from its shape. (*Tacit., Ann.*, 1, 3.)

Lerna, a small lake in Argolis, near the western coast of the Sinus Argolicus, rendered celebrated by the fable of the many-headed hydra slain by Hercules, and connected also with the legend of the Danaïdes, who flung into its waters the heads of their murdered husbands. (*Vid.* Hercules, Hydra, and Danaïdes.) The Lernæan Lake was formed by several sources, which discharged themselves into its basin. Minerva is said to have purified the daughters of Danaus by means of its waters; which circumstance subsequently gave rise to certain mystic rites called Lernæa, instituted, as Pausanias affirms, by Philammon, son of Apollo and father of Thamyris, in honour of Ceres. (*Pausan.*, 2, 37.—*Strab.*, 371.—*Cramer's Ancient Greece*, vol. 3, p. 237.)

Leros, a small island off the coast of Caria, and forming one of the cluster called Sporades. (*Plin.*, 5, 31.) It was peopled from Miletus, and very probably belonged to that city. Strabo gives its inhabitants a character for dishonesty. (*Strab.*, 635.)

Lesbos, now *Metelin*, an island of the Ægean, lying off the coast of Mysia, at the entrance of the Gulf of Adramyttium. It was first settled by a body of Pelasgi, who, under the conduct of Xanthus their king, having been driven from Argos, passed from Lycia into this island, then called Issa, and named by them Pelasgia. Seven generations after this, and a short time subsequent to the deluge of Deucalion, Macareus passed from Attica, then denominated Ionia, with a colony to this island. From him it received the name of Macarea. Lesbus, an Æolian, joined himself to this colony, married the daughter of Macareus, who was called Methymne, and gave his own name to the island after the death of his father-in-law. The elder daughter of Macareus was named Mytilene; her name was given to the capital of the whole island. This is said to have taken place two generations before the Trojan war. Homer speaks of the island under the name of Lesbos, as being well inhabited. Other, and perhaps more accurate accounts, make the Æolians to have led colonies into the island for the first time, 130 years after the Trojan war. Herodotus makes five Æolian cities in Lesbos. Pliny mentions other names besides those already given, which seem, however, to have been merely general appellations, denoting some circumstance or feature in the island, as *Himerte*, the wished-for, *Lasia*, the woody, &c. The island contained forests of beech, cypress, and fir trees. It yielded marble of a common quality, and the plains abounded in grain. Warm springs were also found; agates and precious stones. (*Pococke*, vol. 2, pt. 2, p. 20.) The most profitable production was wine, which was preferred in many countries to all the other Greek wines. To the present day, the oil and figs of Lesbos are accounted the best in the Archipelago. The island anciently contained nine cities, for the most part in a flourishing condition; among them Mytilene, Pyrrha, Methymna, Arisba, Eresseus, and Antissa: at present 120 villages are enumerated. From an insignificant monarchy, Lesbos first became a powerful democracy. The Lesbians then made great conquests on the Continent, and in the former territory of Troy, and even resisted the Athenians themselves. Lesbos was next disturbed by the Samians, and afterward by the Persians, to whom it was finally obliged to submit. After the battle of Mycale, it shook off the Persian yoke, and became the ally of Athens. During the Peloponnesian war, it separated more than once from Athens, but was always reduced to obedience. A distinguished citizen of Mytilene, exasperated that several rich inhabitants had refused his sons their daughters in marriage, publicly accused the city of an intention to conclude a league with the Lacedæmonians, by which false accusation he induced the Athenians to send a fleet against Lesbos. (*Aristot., de Rep.*, 5, 4.) The nearest cities, Methymna excepted, armed in defence of their capital, but were overpowered, the walls of Mytilene were demolished, and a thousand of the richest inhabitants put to death. The territory of Methymna alone was spared. The island itself was divided into 3000 parts, of which 300 were devoted to the service of the gods, and the rest divided among the Athenians, by whom they were rented to the ancient proprietors. (*Thucyd.*, 3, 50.) The cities of Lesbos, nevertheless, soon rebelled again.—The Lesbians were notorious for their dissolute manners, and the whole island was regarded as the abode of pleasure and licentiousness. At the same time they had the reputation of the highest refinement, and of the most distinguished intellectual cultivation. Poetry and music made great progress here. The Lesbian school of music was highly celebrated, and is fabled to have had the following origin: When Orpheus was torn to pieces by the Bacchantes, his head and lyre were thrown into the Thracian river Hebrus, and both were cast by the waves on the shores of Lesbos, near Methymna. Meanwhile harmonious sounds were emitted by the mouth of Orpheus, accompanied by the lyre, the strings of the latter being moved by the breath of the wind. The Methymneans, therefore, buried the head, and suspended the lyre in the temple of Apollo; and, as a recompense for this, the god bestowed upon them a talent for music, and the successful culture of this and the sister art of poetry. (*Hygin., Poet. Astron.*, 2, 7.) In reality, Lesbos produced musicians superior to all the other musicians of Greece. Among these the most distinguished were Arion and Terpander. Alcæus and Sappho, moreover, were esteemed among the first in lyric poetry. Pittacus, Theophrastus, Theophanes, Hellanicus, Myrtilus, &c., were also natives of this island.—A variety of hills, clad with vines and olive-trees, rise round the numer-

ous bays of this island. The mountains of the interior are covered with mastic, turpentine-trees, pines of Aleppo, and the cistus. Rivulets flow under the shades of the plane-tree. The island contains at present about 25,000 inhabitants. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 433.—*Barthelemy, Voyage d'Anacharsis*, vol. 2, p. 59, *seqq*, 12mo ed.—*Encyclop. Americ.*, vol. 7, p. 516.—*Malte-Brun*, vol. 3, p. 85, *seqq*.)

LESBUS or LESBOS, a son of Lapithus, grandson of Æolus, who married Methymna, daughter of Macareus. He succeeded his father-in-law, and gave his name to the island over which he reigned. (*Vid.* Lesbos.)

LESCHES, a Cyclic bard, a native of Mytilene, or Pyrrha, in the island of Lesbos, and considerably later than Arctinus. The best authorities concur in placing him in the time of Archilochus, or about the 18th Olympiad (B.C. 708–704). Hence the account which we find in ancient authors, of a contest between Arctinus and Lesches, can only mean that the latter competed with the earlier poet in treating the same subjects. His poem, which was attributed by many to Homer, and, besides, to very different authors, was called the *Little Iliad* (Ἰλιὰς Μικρά), and was clearly intended as a supplement to the great Iliad. We learn from Aristotle (*Post.*, c. 23, *ad fin.*, *ed. Bekk.*—c. 38, *ed. Tyrwh.*) that it comprised the events before the fall of Troy, the fate of Ajax, the exploits of Philoctetes, Neoptolemus, and Ulysses, which led to the taking of the city, as well as the account of the destruction of Troy itself; which statement is confirmed by numerous fragments. The last part of this (like the first part of the poem of Arctinus) was called the *Destruction of Troy:* from which Pausanias makes several quotations, with reference to the sacking of Troy, and the partition and carrying away of the prisoners. It is evident, from his citations, that Lesches, in many important events (for example, the death of Priam, the end of Astyanax, and the fate of Æneas, whom he represents Neoptolemus as taking to Pharsalus), followed quite different traditions from those of Arctinus. The connexion of the several events was necessarily loose and superficial, and without any unity of subject. Hence, according to Aristotle, while the Iliad and Odyssey only furnished materials for *one* tragedy each, more than *eight* might be formed out of the Little Iliad. (*K. O. Müller, Hist. Gr. Lit.*, p. 66.—*C. G. Müller, de Lesche Poëta.*)

LĒTHE, I. one of the rivers of the lower world, the waters of which possessed the property of causing a total forgetfulness of the past. Hence the name, from the Greek λησή (*lethē*), signifying "*forgetfulness*" or "*oblivion.*" The shades of the dead drank a draught of the waters of Lethe, when entering on the joys of Elysium, and ceased to remember the troubles and sorrows of life.—II. A river of Spain. Its true name, however, was the Limius, according to Ptolemy, or, according to Pliny (4, 34), the Limia. Strabo styles it the Belion. It was in the territory of the Calliaci, a little below the Minius. Its name, Lethe (or, as it should be rather termed, ὁ τῆς λήθης, the river of forgetfulness), was given to it from the circumstance of the Celtæ and Turduli, who had gone on an expedition with united forces, losing here their common commander, becoming disunited, forgetting the object of their expedition, and returning to their respective homes. There was so much superstitious dread attached to this stream, that Brutus, in his expedition against the Calliaci, could with great difficulty induce his soldiers to cross. (*Ukert, Geogr.*, vol. 2, p. 297.)

LEUCA, a town of Italy, in Messapia, near the Iapygian promontory. It was in the country of the Salentini. The ancient name remains in the modern appellation of the Iapygian promontory, and also in the name of a church dedicated to the Virgin, under the title of *S. Maria di Leuca.* (*D'Anville, Anal. Geogr., de l'Italie*, p. 238.)

LEUCÆ, a town of Ionia, west of the mouth of the Hermus, at the entrance of the Smyrnæus Sinus. It was situate on a promontory, which, according to Pliny (5, 29), was anciently an island. Near this place, Andronicus, the pretender to the crown of Pergamus, was defeated by the Roman consul Crassus. (*Mela*, 1, 17.—*Mannert, Geogr.*, vol. 6, pt. 3, p. 338.)

LEUCAS or LEUCADIA, an island in the Ionian Sea, off the coast of Acarnania. It once formed part of the continent, but was afterward separated from the mainland by a narrow cut, and became an island. The modern name is *Santa Maura.* In Homer's time it was still joined to the mainland, since he calls it Ἀκτὴν Ἠπείροιο, in opposition to Ithaca and Cephallenia. (*Od.*, 24, 377.—Compare *Strabo*, 451.)—Scylax also affirms "that it had been connected formerly with the continent of Acarnania." It was first called Epileucadii, and extends towards the Leucadian promontory. The Acarnanians being in a state of faction, received a thousand colonists from Corinth. These occupied the country which is now an island, the isthmus having been dug through. (*Peripl.*, p. 13.—Compare *Scymnus, Ch.*, v. 464.—*Plut., Vit. Themist.*) Strabo informs us, that this Corinthian colony came from the settlements of Ambracia and Anactorium; and he ascribes to it the cutting of the channel of Dioryctus, as it is commonly called (*l. c.*). This work, however, must have been posterior to the time of Thucydides, for he describes the Peloponnesian fleet as having been conveyed across the isthmus on more than one occasion (3, 80; 4, 8). Livy, speaking of Leucas, says, that in his time it was an island, but in the Macedonian war it had been a peninsula (33, 17). Pliny reports, that it was once a peninsula called Neritos; and, after it had been divided from the mainland, was reunited to it by means of the sand which accumulated in the passage. The cut itself, three stadia in length, was, as we have already said, called Dioryctus (4, 2.—*Polyb.*, 5, 5). Strabo says that in his time it was crossed by a bridge. (*Strab.*, 452.) Dodwell states (vol. 1, p. 50), that the canal of Santa Maura is fordable at the present day in still weather. The remains of a bridge are seen, which joined it to the continent, and which was built by the Turks when they had possession of the island.—The capital of the island was Leucas. Livy (33, 17) describes it as situated on the strait itself. It rested, according to him, on a hill looking towards Acarnania and the east. Thucydides (3, 94) likewise states, that the town was situate within the isthmus, as also Strabo (*l. c.*), who adds, that the Corinthians removed it to its situation on the strait from Nericum. Dr. Holland (vol. 2, p. 91) speaks of the ruins of an ancient city about two miles to the south of the modern town.—The island was famous for a promontory at its southwestern extremity, called Leucate. It was celebrated in antiquity for being the lover's leap, and is said by Strabo to have derived its name from the *white* colour of the rock. Sappho is said to have been the first to try the remedy of the leap, when enamoured of Phaon. (*Menand., ap. Strab., l. c.*—*Ovid, Her.*, 15, 165.) Artemisia, queen of Caria, so celebrated by Herodotus, perished, according to some accounts, in this fatal trial. (*Ptol., Hephæst., ap. Phot.*, p. 491.—Consult *Hardion, Diss. sur le saut de Leucade. Mém. de l'Acad. des Inscr.*, vol. 7, p. 254.) Virgil represents this cape as dangerous to mariners. (*Æn.*, 3, 274; 8, 676.) Sir W. Gell describes it as a white and perpendicular cliff of considerable elevation, and has given a beautiful representation of it in one of the plates appended to his work

on the *Geography and Antiquities of Ithaca*. On the summit of the promontory was a temple of Apollo. Strabo states a curious custom which prevailed, of casting down a criminal from this precipice every year, on the festival of the god; and adds, that, in order to break his fall, they attached to him birds of all kinds. If he reached the water alive, he was picked up by boats stationed there, and allowed to depart from the territories of Leucadia. (*Strab.*, 452.—*Cic., Tusc. Q.*, 4, 18.—*Cramer's Anc. Greece*, vol. 2, p. 13, *seqq.*)

Leucăte, a promontory at the southwestern extremity of Leucas. (*Vid.* Leucas.)

Leucas, an island in the Euxine Sea, near the mouth of the Borysthenes. It is probable that it was the same with the westernmost extremity of the Dromos Achillis, which was formed into an island by a small arm of the sea, and lay facing the mouth of the Borysthenes; now named *Tentra*. It derived its name from its white sandy shores. (*Mannert, Geogr.*, vol. 4, p. 235.) According to the poets, the souls of the ancient heroes were placed here as in the Elysian fields, and enjoyed perpetual felicity. Here, too, the shade of Achilles is fabled to have been united to that of Helen. (*Vid.* Helena I.)

Leuci, I. a people in the southeastern quarter of Gallia Belgica, and to the south of the Mediomatrici. Lucan speaks of them, in conjunction with the Remi, as very expert with the sling (1, 424). Their territory extended from the Matrona to the Mosella, and corresponds to the northeastern part of the department of the Upper *Marne*, and to the southern part of the department of the *Meuse* and *Meurthe*, or, in other words, to the country around *Toul*. (*Cæs., B. G.*, 2, 14.—*Tacit., Hist.*, 1, 64.—*Plin.*, 4, 17.)—II. Montes (Λευκὰ ὄρη), mountains in the western part of the island of Crete, to the south of Cydonia; now *Alprovoana*. (*Strabo*, 475.)

Leucippus, I. a celebrated philosopher, of whose native country and preceptor little is known with certainty. Diogenes Laertius (9, 30) makes him to have been a native of Elea, and a disciple of Zeno, the Eleatic philosopher: he refers, however, at the same time, to other opinions, which assigned, respectively, Abdera and Miletus as his birthplace. (Compare *Tennemann, Gesch. der Phil.*, vol. 1, p. 257.) He wrote a treatise concerning nature, now lost (*Pseud. Orig. Phil.*, c. 12, p. 88.—*Fabr., Bibl. Gr.*, vol. 1, p. 778), from which the ancients probably collected what they relate concerning his tenets. Dissatisfied with the metaphysical subtleties by which the former philosophers of the Eleatic school had confounded all evidence from the senses, Leucippus and his follower Democritus determined, if possible, to discover a system more consonant to nature and reason. Leaving behind them the whole train of fanciful conceptions, numbers, ideas, proportions, qualities, and elementary forms, in which philosophers had hitherto taken refuge, as the asylum of ignorance, they resolved to examine the real constitutions of the material world, and to inquire into the mechanical properties of bodies, that from these they might, if possible, deduce some certain knowledge of natural causes, and hence be able to account for natural appearances. Their great object was, to restore the alliance between reason and the senses, which metaphysical subtleties had dissolved. For this purpose they introduced the doctrine of indivisible atoms, possessing within themselves a principle of motion. Several other philosophers before this time had indeed considered matter as divisible into indefinitely small particles, particularly Anaxagoras, Empedocles, and Heraclitus; but Leucippus and Democritus were the first who taught, that these particles were originally destitute of all qualities except figure and motion, and therefore may justly be reckoned the authors of the atomic philosophy. The following summary of the doctrine of Leucippus will exhibit the infant state of this system, and, at the same time, sufficiently expose its absurdities. The universe, which is infinite, is in part a *plenum* and in part a *vacuum*. The *plenum* contains innumerable corpuscles or atoms, of various figures, which, falling into the vacuum, struck against each other; and hence arose a variety of curvilinear motions, which continued till at length atoms of similar forms met together, and bodies were produced. The primary atoms being specifically of equal weight, and not being able, on account of their multitude, to move in circles, the smaller rose to the exterior parts of the vacuum, while the larger, entangling themselves, formed a spherical shell, which revolved about its centre, and which included within itself all kinds of bodies. This central mass was gradually increased by a perpetual accession of particles from the surrounding shell, till at last the earth was formed. (*Diog. Laert., l. c.*—*Theodoret, Serm.*, 4.—*Cic., N. D.*, 1, 42.—*Plut., de Plac. Phil.*, 2, 7.—*Id. ibid.*, 3, 12.) In the mean time, the spherical shell was continually supplied with new bodies, which, in its revolution, it gathered up from without. Of the particles thus collected in the spherical shell, some in their combination formed humid masses, which, by their circular motion, gradually became dry, and were at length ignited and became stars. The sun was formed in the same manner, in the exterior surface of the shell; and the moon in its interior surface. In this manner the world was formed, and, by an inversion of the process, it will at length be dissolved. (*Diog. Laert., l. c.*—*Pseud. Orig. Phil., l. c.*—*Enfield's History of Philosophy*, vol. 1, p. 421, *seqq.*—*Tennemann, Gesch. der Phil.*, vol. 1, p. 258, *seqq.*)—II. A brother of Tyndarus, king of Sparta, who married Philodice, daughter of Inachus, by whom he had two daughters, Hilaira and Phœbe, known by the patronymic of Leucippides. They were carried away by their cousins, Castor and Pollux, as they were going to celebrate their nuptials with Lynceus and Idas. (*Ovid, Fast.*, 5, 701.—*Apollod.*, 3, 10, &c.—*Pausan.*, 3, 17.)

Leucopĕtra, a cape of Italy, in the territory of the Brutii, and regarded by all ancient writers on the geography of that country as the termination of the Apennines. Strabo (259) asserts that it was distant fifty stadia from Rhegium; but this computation ill accords with that of Pliny (3, 10), who removes it twelve miles thence. (Compare *Cic., Phil.*, 1, 3.—*Mela*, 2, 4.) The error probably lies in the text of the Greek geographer, as there is no cape which corresponds with the distance he specifies. Topographers are not agreed as to the modern point of land which answers to Leucopetra; some fixing it at *Capo Pittavo* (*D'Anville, Anal. Geogr. de l'Ital.*, p. 261), others at the *Punta della Saetta* (*Grimaldi, Annal. del. Regn. di Nap.*, vol. 1, *Introd.*, c. 28.—*Romanelli*, vol. 1, p. 97), and others at the *Capo dell' Armi*. The latter opinion seems more compatible with the statement of Pliny, and is also the most generally credited. (*Cluverius, Ital. Antiq.*, vol. 2, p. 1299.—*Holsten., ad Steph. Byz.*, p. 302.—*Cellar., Geogr. Ant.*, l. 2, c. 9.—*Notes to the French Strabo, l. c.*—*Cramer's Ancient Italy*, vol. 2, p. 433.)

Leucŏphrys, an ancient name of Tenedos, given to it probably from the appearance made by the summits of its chalk-hills. (*Pausan.*, 10, 14.—*Mannert, Geogr.*, vol. 6, pt. 3, p. 510.)

Leucosĭa, a small island in the Sinus Pæstanus. It was said to have derived its name from one of the Sirens. (*Lycophron*, v. 722, *seqq.*—*Strabo*, 252.) Dionysius (1, 53) calls it Leucasia. It is now known by the name of *Licosa* (*Cluv., Ital. Antiq.*, vol. 2, p. 1259), and sometimes by that of *Isola piana*. (*Vid. Zannoni's Map of the Kingdom of Naples.*) It was once probably inhabited, as several vestiges of buildings were discovered there in 1696. (*Antonin., Itin.*

Lucan., p. 2, disc. 6.—*Cramer's Anc. Italy*, vol. 2, p. 369.)

Leucosyrii, the Greek form of a name applied by the Persians to the Cappadocians, and signifying *White Syrians*. (*Herod.*, 1, 72.—*Id.*, 5, 45.—*Id.*, 7, 72.—*Strabo*, 543.) The Persians called the Cappadocians by this appellation, because they considered them to be a branch of the great Syrian nation, from the resemblance of their language, customs, and religion, and because they found that they possessed a *fairer* complexion than their swarthy brethren of the south. The Greek colonies on the coast of Pontus received this name from the Persians, and expressed it by the forms of their own language, but, in its application, restricted it to the inhabitants of the mountainous country lying along the coast, from the Promontorium Jasonium in the east, to the mouth of the Halys in the west, while they called the people in the interior of the country by the name of Cappadocians. The Leucosyrii became in time blended into one people with the Paphlagonians. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 329, *seqq.*)

Leucothea, I. the name given to Ino after she had been transformed into a sea-goddess. Both she and her son Palæmon were held powerful to save from shipwreck, and were invoked by mariners. The name Leucothea is supposed to be derived from the *white* waves *running* rapidly on (λευκός, *white*, and θέω, *to run*).—II. A daughter of Orchamus, dishonoured by Apollo, and buried alive by her incensed father. The god caused the frankincense shrub to spring up from her grave. (*Ovid, Met.*, 4, 196, *seqq.*)

Leuctra, a small town of Bœotia, southeast of Thespiæ, and west of Platæa, famous for the victory which Epaminondas, the Theban general, obtained over the superior force of Cleombrotus, king of Sparta, on the 8th of July, B.C. 371. (*Pausan.*, 9, 13.) In this famous battle 4000 Spartans were killed, with their king Cleombrotus, and no more than 300 Thebans. From that time the Spartans lost the empire of Greece, which they had held for so many years. The Theban army consisted at most of 6000 men, whereas that of the enemy was at least thrice that number, including the allies. But Epaminondas trusted most to his cavalry, in which he had much advantage both as to quality and good management; the wealthy Lacedæmonians alone keeping horses at that time, which made their cavalry most wretched, both as to ill-fed, undisciplined steeds and unskilful riders. Other deficiencies he endeavoured to supply by the disposition of his men, who were drawn up fifty deep, while the Spartans were but twelve. When the Thebans had gained the victory and killed Cleombrotus, the Spartans renewed the fight to recover their king's body, and in this object the Theban general wisely chose to gratify them rather than hazard the success of another onset.—According to Strabo (414), Leuctra was situate on the road from Thespiæ to Platæa, and, according to Xenophon (*Hist. Gr.*, 6, 4), in the territory of the former. An oracle had predicted that the Spartans would sustain a severe loss in this place, because some of their youths had violated two maidens of Leuctra, who afterward destroyed themselves. (*Pausan.*, 9, 13, *seqq.*—*Plutarch, Vit. Epam.*—*Xen., Hist. Gr.*, *l. c.*) The spot still retains in some degree its ancient name, *Leuca*, pronounced *Lefka*. Dr. Clarke noticed here several tombs and the remains of an ancient fortress upon a lofty conical hill. The ground in the plain is for a considerable space covered with immense fragments of marble and stone. (*Clarke's Travels*, vol. 7, p. 110, *Lond. ed.*—Compare *Dodwell*, vol. 1, p. 261.—*Cramer's Anc. Greece*, vol. 2, p. 212.)

Leuctrum, I. a town of Messenia, on the coast, sixty stadia from Cardamyle. (*Pausan.*, 4, 26.) In consequence of its frontier situation, it became a source of dispute between the Messenians and Lacedæmonians. Philip, the son of Amyntas, who acted as umpire, awarded the place to the Messenians. (*Strab.*, 361.) It is called Leuctra by Thucydides (5, 54) and Xenophon. The latter informs us it was situated above the promontory of Malea. (*Hist. Gr.*, 6, 5.) It was said to have been founded by Pelops. (*Strab.*, 360.) The ancient site is still distinguished by the name of *Leutro*.—II. A small town of Achaia, on the Sinus Corinthiacus, above Ægium, and in the vicinity of Rhypæ, on which latter place it was dependant. (*Pausan.*, 7, 24.)—III. A town of Arcadia, below Megalopolis. (*Pausan.*, 8, 27.) It is perhaps *Leontari*, near which Sir W. Gell remarked the site of a small ancient city. (*Itin. of the Morea*, p. 138.)

Lexovii, a people of Gaul in Lugdunensis Secunda, near the mouth of the Sequana, and on its left banks. Their capital was Noviomagus, now *Lisieux*. (*Cæs., B. G.*, 3, 9.—*Itin. Ant.*, 385.)

Libanius, a celebrated sophist of Antioch, in the age of the Emperor Julian, born A.D. 314, of a good family. At the age of fifteen he frequented a school of certain sophists, of whom he speaks with great contempt in his Biography, calling them εἴδωλα σοφιστῶν. Brought back to the true path of learning by a more intelligent preceptor, he studied with ardour the finest models of antiquity. He continued his studies during four months at Athens, and afterward at Constantinople, where the grammarian Nicocles, one of the instructers of Julian, and the sophist Bemarchius, were his teachers. Having failed in his expectation of obtaining a chair at Athens, he began to profess eloquence, or the sophistic art, at Constantinople. His success was brilliant, but excited the envy of his contemporaries. Bemarchius, in particular, having been worsted by him in an oratorical contest, to which he had challenged his former pupil, had recourse to a vile calumny for the purpose of effecting his destruction. He charged him with sorcery, and represented him as a man covered with vices. The prefect of the city lent a favourable ear to the charge, and Libanius was in consequence compelled to leave Constantinople (A.D. 346). He retired to Nicæa, and from this place he went to Nicomedia, where he obtained great celebrity as an instructer. He calls the five years which he spent there in the society of his friend Aristænetus, the spring-time of his life. Recalled at length to Constantinople, he found a new prefect there, who became the protector of his enemies and the persecutor of himself. Disgusted at this state of things, and not daring to accept a chair at Athens, which had been offered him, he obtained permission from Cæsar Gallus to return for four months to his native city. This prince having been slain in 354, Libanius passed the rest of his days at Antioch, where he had numerous disciples. The Emperor Julian, who, before his expedition into Persia, knew him only by his writings, was his constant admirer. He named him quæstor, and addressed many letters to him, the last of which, written during his expedition against the Persians, has come down to us. The death of Julian was a double loss for Libanius; it took away a protector, who had shielded him from the attacks of calumny; and it caused to vanish the hopes which he had entertained of witnessing the re-establishment of paganism. Under the reign of Valens, Libanius was exposed anew to the persecution of his enemies, and was charged with being engaged in a plot against the tranquillity of the state. He succeeded, however, in establishing his innocence. He would even appear to have gained the good-will of the monarch, for he composed a panegyric upon him, and addressed to him an harangue, in which he requested a confirmation of the law that awarded to natural children a share of the father's property at his death. This law interested him personally, from the circumstance

of his having natural children of his own. If it be true that he lived to the time of Arcadius, he must have attained to more than 90 years of age.—Besides his Progymnasmata, Libanius has left harangues, declamations, *Μελέται* (discourses on imaginary subjects), stories, and letters on various points of morality, politics, and literature. All these pieces are well written, and though the style of Libanius is open to the charge of too much study and elaborate care, we may notwithstanding pronounce him the greatest orator that Constantinople ever produced. Gibbon, therefore, would seem to have judged him altogether too harshly, when he characterizes his writings as, for the most part, "the vain and idle compositions of an orator who cultivated the science of words; and the productions of a recluse student, whose mind, regardless of his contemporaries, was incessantly fixed on the Trojan war and the Athenian commonwealth." (*Decline and Fall*, c. 24.) It is no little glory for this sophist to have been the preceptor of St. Basil and St. Chrysostom, and of having been connected in intimate friendship, notwithstanding the opposition of their religious sentiments, with these two pillars of the church. —Libanius, as we have already remarked, was a pagan, and attached to the religion of his fathers. His tolerance forms a singular contrast with the persecuting zeal of the Christians of his time; and a remarkable proof of this may be seen in one of his epistles. (*Ep.*, 730, p. 349, *ed. Wolf.*)—Among the writings of Libanius may be mentioned his *Progymnasmata* (*Praexercitationes*), or Examples of Rhetorical Exercises (*Προγυμνασμάτων παραδείγματα*), divided into thirteen sections, and each one containing a model of one particular kind. Among the *Discourses* or *Harangues* of Libanius are many which were never pronounced, and which were not even intended to be delivered in public: they partake less of the nature of discourses than of memoirs, or, rather, moral dissertations. One of them is a biographical sketch of Libanius, written by himself, at the age of 60 years, unless there be some mistake in the number, and retouched by him when about 70 years. It forms the most interesting production of his pen. Another of these pieces is entitled *Μονῳδία*, and is a Lament on the death of Julian. Libanius does not pretend to conceal, in this discourse, that one ground of his deploring the death of the monarch, is the triumph of Christianity which would result therefrom. A third is a discourse addressed to Theodosius on the preservation of the temples and idols of paganism. A fragment of this discourse was discovered by Mai, in 1823, in some of the Vatican MSS. A fourth is entitled *Ὑπὲρ τῶν Ἱερῶν*, "*Respecting the Temples.*" In this discourse, pronounced or written about A.D. 390, Libanius entreats the Emperor Theodosius to set bounds to the fanaticism of the monks, who were destroying the temples of paganism, especially those in the country, and to order the bishops not to connive at these excesses.—The *Declamations*, or exercises on imaginary subjects, exceed forty in number. Some idea may be formed of their nature by the titles of a few: "Discourse of Menelaus, addressed to the Trojans, and demanding back his spouse." "Discourse of Achilles, in answer to Ulysses, when the latter was sent by Agamemnon to propose a reconciliation." "Discourse of a parasite who deplores the loss of a dinner," &c.—A very interesting part of the works of Libanius is his epistolary correspondence. There are more than 2000 letters written by him, and the number of persons to whom they are addressed exceeds 550. There are among these some illustrious names, such as the Emperor Julian, and his uncle, who bore the same name, governors of provinces, generals, literary men, &c. There are also among his correspondents some fathers of the church, such as St. Athanasius, St. Basil, St. Gregory of Nyssa, St. John Chrysostom, &c. As to the subjects of these letters, there are many, it must be confessed, of a very uninteresting nature, containing, for example, mere compliments, recommendations, or the recital of domestic affairs. A large number, however, have claims on our attention by the beauty of the ideas and sentences, the importance of the subject matter, and the historical illustrations which they have preserved for us.—We have also from his pen *Arguments to the Speeches of Demosthenes*.—There is no *complete* edition of the works of Libanius. The best edition of the *Discourses* and *Declamations* is that of Reiske, published by his widow ("*praefata est Ernestina Christina Reiske*"), *Lips.*, 1791–1797, 4 vols. 8vo. A quarto edition, put forth by Reiske himself in 1784, was interrupted by his death, after only the first volume had appeared. Still, however, a good edition is much wanted, as Reiske's has neither historical introductions, commentary, nor even tables, and is, moreover, burdened with the inaccurate version of Morell. The most numerous collection of the Letters will be found in the edition of J. C. Wolf, *Amst.*, 1738, fol. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 159, *seqq.*)

Libănus, a chain of mountains in Syria, deriving their name from their *white* colour (*Relandi, Palaestina*, p. 311), the eastern part in particular being covered with continual snow. (*Jer.*, 18, 14.) Some make the range commence from Mons Amanus, on the confines of Cilicia, and give the general name of Libanus to the entire chain of mountains running thence to the south; it is more accurate, however, to make it begin near Aradus in Phœnicia, and, after forming the northern boundary of that country, run to the south, and end near Sidon. There are, however, several parallel chains, four of which, towards the west, have the general name of Libanus applied to them, while another parallel chain to the east was called by the Greeks Antilibanus. Between Libanus and Antilibanus is a long valley called Cœle Syria, or the hollow Syria. Libanus, then, is composed of four chains or enclosures of mountains, which rise one upon the other; the first is very rich in grain and fruits; the second is barren; the third, though higher than this, enjoys perpetual spring, the trees being always green, and the orchards full of fruit. It is so beautiful that some have called it a terrestrial paradise. The fourth is very high, so that it is almost always covered with snow, and is uninhabitable by reason of the great cold. Volney states that the snow remains on Libanus all the year round towards the northeast, where it is sheltered from the sea-winds and the rays of the sun. Maundrell found that part of the mountain-range which he crossed, and which, in all probability, was by no means the highest, covered with deep snow in the month of May. Dr. Clarke, in the month of July, saw some of the eastern summits of Lebanon, or Antilibanus, near Damascus, covered with snow, not lying in patches, as is common in the summer season with mountains which border on the line of perpetual congelation, but do not quite reach it, but with "that perfect, white, smooth, and velvet-like appearance which snow only exhibits when it is very deep; a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost considers the firmament to be on fire." At the time this observation was made, the thermometer, in an elevated situation near the Sea of Tiberias, stood at 102½ in the shade. Sir Frederic Henniker passed over snow in July; and Ali Bey describes the same eastern ridge as covered with snow in September. We know little of the absolute height, and less of the mineralogy, of these mountains. Burckhardt describes Lebanon as composed of primitive limestone; but, as he found fossil-shells on the summit, it more probably consists either of transition or mountain limestone. If so, it must be considered as one of the highest points at which either of these sub-

stances is found.—Of the noble cedars which once adorned the upper part of this mountain, but few now remain, and those much decayed. Burckhardt, who crossed Mount Libanus in 1810, counted about 36 large ones, 50 of middle size, and about 360 smaller and young ones; but more might exist in other parts of the mountain. The wine, especially that made about the convent of Canobin, still preserves its ancient celebrity; and is reported by travellers, more particularly by Rouwolff, Le Bruyn, and De la Roque, to be of the most exquisite kind for flavour and fragrance.—The rains which fall in the lower regions of Lebanon, and the melting of the snows in the upper ones, furnish an abundance of perennial streams, which are alluded to by Solomon. (*Song*, 4, 15.) On the declivities of the mountain grew the vines that furnished the rich and fragrant wines which Hosea (14, 7) celebrated, and which may still be obtained by proper culture. The snow of Lebanon was probably transported to a distance, for the purpose of cooling wine and other liquors. Solomon speaks of the cold of snow in the time of harvest (*Prov.*, 25, 13), which could be obtained nowhere in Judæa nearer than Lebanon. (*Mannert, Geogr.*, vol. 6, pt. 1, p. 341.—*Mansford's Scripture Gazetteer*, p. 314, *seqq.*)

Liber, the name of an ancient Italian deity, identified with the Grecian Dionysus or Bacchus. His festival, named Liberalia, was celebrated on the 17th March, when the young men assumed the *toga virilis* or *libera*. (*Varro, L. L.*, 5, p. 55.—*Ovid, Fast.*, 3, 713, *seqq.*) When the worship of Ceres and Proserpina was introduced at Rome, Proserpina was named Libera, and the conjoined deities were honoured as Ceres, Liber, and Libera. The name Liber is commonly derived from *liber*, "free," and is referred to the influence of wine in freeing from care. Others, however, prefer deducing it from *libo*, "to pour forth," and make Liber to be the god of productiveness effected by moisture. (*Keightley's Mythology*, p. 517.)

Libĕra, a name given to Proserpina among the Romans. (*Vid.* Liber.)

Liberalĭa, a festival celebrated annually in honour of Liber, the Roman Bacchus. It took place on the 17th of March. (*Vid.* Liber.)

Libertas, the Goddess of Freedom, the same with the Eleutheria of the Greeks. Hyginus makes her the daughter of Jupiter and Juno. (*Præf.*, p. 10, *ed. Munck.*) Tiberius Gracchus is said to have erected the first temple to her at Rome, on the Aventine Hill, and it was here that the archives of the state were deposited. The goddess was represented as a Roman matron, arrayed in white, holding in one hand a broken sceptre, and in the other a pike surmounted by a *pileus* or cap: at her feet lay a cat, an animal that is an enemy to all restraint. The cap alluded to the Roman custom of putting one on the heads of slaves when manumitted. (*Liv.*, 24, 16.—*Id.*, 35, 7.—*Ovid, Trist.*, 3, 1, 72.—*Plut., Vit. Gracch.*)

Libēthra, I. a city of Macedonia, situate, according to Pausanias (9, 30), on the declivity of Olympus, and not far from the tomb of Orpheus. An oracle declared, that when the sun beheld the bones of the poet, the city should be destroyed by a boar (ὑπὸ συός). The inhabitants of Libethra ridiculed the prophecy as a thing impossible; but the column of Orpheus's monument having been accidentally broken, a gap was made by which light broke in upon the tomb, when the same night the torrent named Sus, being prodigiously swollen, rushed down with violence from Mount Olympus upon Libethra, overthrowing the walls and all the public and private edifices, and every living creature in its furious course. Whether Libethra recovered from the devastation occasioned by this inundation is not stated in any writer, but its name occurs in Livy as a town in the vicinity of Dium before the battle of Pydna (44, 5). Strabo also alludes to Libethra when speaking of Mount Helicon, and remarks, that several places around that mountain attested the former existence of the Thracians of Pieria in the Bœotian districts. (*Strab.*, 409.—*Id.*, 471.) From these passages it would seem that the name of Libethrius was given to the summit of Olympus which stood above the town. Hence the muses were surnamed Libethrides as well as Pierides. (*Virg., Eclog.*, 7, 21.—*Cramer's Anc. Greece*, vol. 1, p. 210.)—II. A fountain of Thessaly, on Mount Homole, in the district of Magnesia, at the northern extremity. (*Plin.*, 4, 9.—*Mela*, 2, 3.)

Libethrĭdes, a name given to the Muses. (Consult remarks under Libethra, I., towards the end of the article. *Vid.* also Libethrius.)

Libethrĭus, I. a mountain of Bœotia, forty stadia to the south of Coronea, and forming one of the summits of Helicon. It was dedicated to the Muses, and the nymphs called Libethrides. (*Pausan.*, 9, 34.—*Strabo*, 409.)—II. A fountain on Mount Libethrius.

Libĭtīna, a goddess at Rome presiding over funerals. In her temple were sold all things requisite for them. By an institution ascribed to Servius Tullius, a piece of money was paid her for every one who died, and the name of the deceased entered in a book called *Libitinæ ratio*. (*Dion. Hal.*, 4, 15.—*Suston., Vit. Ner.*, 39.) The object of this custom was to ascertain the number of deaths annually. Libitina and Venus were regarded as one and the same deity, because, says Plutarch, the same goddess superintends birth and death. It would be more correct, however, to say that we have here a union of the power which creates with that which destroys. (*Plut., Quæst. Rom.*, 23.)

Libon, an architect of Elis, who built the temple of Olympian Jove, in the sacred grove Altis, out of the proceeds of the spoil taken from the Pisæans and some other people. (*Pausan.*, 5, 10, 2.) This temple was built in the Doric style; and it must have been erected about Olymp. 84 (B.C. 444–440), since in Olymp. 85, 4, Phidias commenced his statue of the Olympian Jupiter, and it can scarcely be maintained that the temple was built long before the statue was undertaken. (*Sillig, Dict. Art.*, *s. v.*)

Libophœnĭces, the inhabitants of the district Byzacium, in Africa Propria. Their name indicates that they were a mixture of Libyans and Phœnicians. The Libophœnices are a proof of the policy pursued by the Phœnician and Carthaginian settlers, in admitting the natives to a participation in some of the rights of citizenship. Carthage itself was in this sense a Libophœnician city. Polybius often speaks of the Libophœnices. Diodorus Siculus, however, gives a more particular account of them, as well as the information that the cities on the coast were alone strictly included in this denomination. (*Diod. Sic.*, 20, 55.) Pliny limits the appellation to the cities on the coast of Byzacium (5, 4). It ought to be extended, however, to other parts also of the African coast.

Liburnĭa, a province of Illyricum, along the Adriatic, over against Italy, having Dalmatia on the south, and Istria on the north. *Zara*, anciently Iadera, and afterward Diodora, was once its capital. The ruins of Burnum, the Liburnia of Strabo, are to be seen on the right hand of the Titius or *Kerka*, in the desert of *Bukovitza*. The Liburnians were an Illyrian tribe, and their country now answers to part of Croatia. They appear to have been a maritime people from the earliest times; and the Greeks, who colonized Corcyra, are said, on their arrival in that island, to have found it in their possession. (*Strabo*, 270.) Scylax seems to distinguish the Liburni from the Illyrians, restricting probably the latter appellation to that part of the nation which was situate more to the south, and was better known to the Greeks. The same writer alludes to the sovereignty of the Liburni as not excluding females; a fact which appears to have reference to the

history of Teuta, and might serve to prove that this geographical compilation is not so ancient as many have supposed. (*Scylax*, p. 7.) Strabo asserts, that the Liburni extended along the coast for upward of 1500 stadia. (*Strab.*, 315.) According to Pliny (3, 13), they once occupied a considerable extent of territory on the coast of Picenum, and he speaks of Truentum as the only remaining establishment of theirs, in his day, in this quarter of Italy. It is chiefly on this information of Pliny that Freret has grounded his system of the Illyrian colonies in Italy. He conceives that these Liburni, as well as all the others, came by land. But it would be more natural to suppose that the Liburni, as a maritime people, had crossed over from the opposite coast of Dalmatia. (*Mém. de l'Acad. des Inscr.*, &c., vol. 18, p. 75.—*Cramer's Anc. Italy*, vol. 1, p. 285.) The galleys of the Liburnians were remarkable for their light construction and swiftness, and it was to ships of this kind that Augustus was in a great measure indebted for his victory over Antony at Actium. (*Dio Cass.*, 29, 33.) Hence, after that time, the name of *naves Liburnæ* was given to all quick-sailing vessels, and few ships were built but of that construction. (*Veget.*, 4, 33.) The Liburnians were a stout, able-bodied race, and were much employed at Rome as porters, and sedan or litter-carriers. Hence Martial, in describing the pleasures of a country-life (1, 50), exclaims, "*procul horridus Liburnus.*" Compare *Juvenal*, 3, 240.—*Boettiger, Sabina, oder Morgenscenen*, &c., *Sc.* 8, p. 193.

Liburnides, islands off the coast of Liburnia, said to amount to the number of forty. The name originated with the Greek geographers. (*Strab.*, 315.)

Liburnus, a chain of mountains near Apulia, crossed by Hannibal in his march from Samnium and the Peligni into Apulia. It is stated that, before he arrived in the latter province, he crossed this chain; which probably answers to the branch of the Apennines bordering on the valley of the Tifernus to the north, and known by the name of *Monte della Serra*. (*Polyb.*, 3, 101.—*Romanelli*, vol. 3, p. 20.—*Cramer's Anc. Italy*, vol. 2, p. 270.)

Libya, I. a daughter of Epaphus and Cassiopeia, who became mother of Agenor and Belus by Neptune. (*Apollod.*, 2, 1; 3, 1.—*Pausan.*, 1, 44.)—II. The name given by the Greek and Roman poets to what was otherwise called Africa. In a more restricted sense, the name has been applied to that part of Africa which contained the two countries of Cyrenaïca and Marmarica, together with a very extensive region in the interior, of which little, if anything, was known, and which was generally styled Libya Interior. (*Vid.* Africa.)

Libycum Mare, that part of the Mediterranean which lies along the coast of Libya, extending eastward as far as the island of Crete. (*Mela*, 1, 4.—*Strab.*, 247.)

Libyssa, a small village of Bithynia, west of Nicomedia, and near the shores of the Sinus Astacenus. It is rendered memorable for containing the tomb of Hannibal, whence, no doubt, its name. (*Plut., Vit. Flamin.—Ammian. Marcell.*, 22, 9.—*Eutrop.*, 4, 11.—*Plin.*, 5, 32.) It is thought to answer to the modern *Gebisse* or *Dschebizs*. If, however, Pococke be correct (vol. 3, l. 2, c. 18) in making *Gebisse* 24 English miles from Pontichium or *Pantik*, we ought rather to decide in favour of the *Diacibe* or *Diacibiza* of the middle ages (*Sozom., Hist. Eccles.*, 6, 14), which lies on the same coast, nearer Pontichium. (*Mannert, Geogr.*, vol. 6, pt. 8, p. 585, *seqq.*)

Licătes, a people of Vindelicia, on the eastern bank of the Licus, in the modern *Oberdonaukreis*, to the northeast of *Füssen*. (*Plin.*, 3, 20.—*Bischoff und Möller, Wörterb. der Geogr.*, p. 698.)

Lichădes, small islands near Cnemum, a promontory of Eubœa, called so from Lichas. (*Vid.* Lichas.) They were three in number, Carœa, Phocaria, and Scarphia. They are thought to answer to the modern *Ponticonesi*. (*Ovid, Met.*, 9, 165, 217.)

Lichas, the ill-fated bearer of the poisoned tunic from Deïanira to Hercules. In the paroxysm of fury occasioned by the venom of the hydra, the hero caught Lichas by the foot and hurled him into the sea from the summit of Œta. (*Ovid, Met.*, 9, 165, 217.—Compare *Milton, P. L.*, 2, 545.) He was changed by the compassion of the gods into one of a group of small islands, which hence derived their name. (*Vid.* Lichades.)

Licinia Lex. (Consult remarks under the article Licinius I.)

Licinia, I. daughter of P. Licinius Crassus, and wife of Caius Gracchus. (*Plut., Vit. Gracch.*)—II. The wife of Mæcenas. She was sister to Proculeius, and bore also the name of Terentia. She is thought to be alluded to by Horace (*Od.*, 2, 12, 13) under the name of Licymnia. (*Bentley, ad Horat., l. c.*—Compare remarks under the article Mæcenas.)

Licinius, I. C. Licinius Stolo, of a distinguished plebeian family at Rome, was made tribune of the commons, together with his friend L. Sextius Lateranus, in the year 375 B.C. These tribunes brought forward three "rogations," that is to say, bills or projects of laws, for the comitia or assembly of the tribes to decide upon: 1. That in future no more military tribunes should be appointed, but two annual consuls, as formerly, and that one of the two should always be a plebeian. The occasional appointment of military tribunes, part of whom might be chosen from the plebeians, was a device of the senate to prevent the plebeians from obtaining access to the consulship.—2. To deduct from the capital of all existing debts, from one citizen to another, the sums which had been paid by the debtor as interest, and the remaining principal to be discharged in three years by three equal payments. This seems, according to our modern notions of money-transactions, a very summary, and not very honest, way of settling standing engagements; but if we carry ourselves back to that remote period of Roman society, and take into consideration the enormous rate of interest demanded, the necessities of the poorer citizens, who were called from their homes and fields to fight the battles of their country, and had no means of supporting their families during the interval except the ruinous one of borrowing money from the wealthy, who were mostly patricians, and also the fearful power which the law gave to the creditor over the debtor, and the atrocious manner in which that power was used, or abused, in many instances, such as those reported by Livy (2, 23; 6, 14; 8, 28), we shall judge more dispassionately of the proposition of Licinius.—3. The third rogation has been a subject of much perplexity to modern inquirers. Its object, as briefly expressed by Livy, was, that no one should possess (*possideret*) more than 500 *jugera* (about 333 acres) of land; and until lately it has been literally understood, by most readers of Roman history, as fixing a maximum to private property. But Beaufort, and more lately Heyne, Niebuhr, and Savigny, have shown, that the limitation referred to the holding of land belonging to the *ager publicus*, or public domain of the state. It appears that most of the large estates possessed by the patricians must have been portions of this public domain, which consisted of lands conquered at various times from the surrounding nations. This land the patricians had occupied, cultivated, and held as tenants at will, they and their descendants paying to the state a tenth of all grain, a fifth on the produce of plantations and vineyards, and a certain tax per head of cattle grazing on the public pasture. This was the kind of *possession* which the Licinian rogation proposed to limit and regulate. Licinius proposed, that all who had more than

500 *jugera* should be made to give up the surplus, which was to be distributed among those who had no property, and that in future every citizen was to be entitled to a share of newly-conquered land, with the same restriction, and subject to the same duties. This might be considered as a bill for the better distribution of plunder among those engaged in a plundering expedition, for the land thus acquired and distributed cannot be compared to real property as held throughout Europe in our own day; and this reflection may perhaps serve to moderate somewhat the warmth of our sympathy in reading of the complaints of the Roman plebeians concerning the unequal distribution of land, which had been, in fact, taken by violence from a third party, the other nations of Italy, who were the real sufferers. —The patricians, who had, till then, the best share of the common plunder, opposed to the utmost the passage of these three laws. The contest lasted during ten whole years, during which the republic at one time fell into a kind of anarchy. Camillus also, at one period, was appointed dictator, as a last expedient on the part of the nobility, and in that capacity stopped the voting at the Comitia Tributa, by threatening to summon the people to the Campus Martius, and to enlist and march them into the field. At last, however, the three rogations passed into law. Sextius Lateranus, the colleague of Licinius, the first plebeian consul, was chosen for the next year, 365 B.C., together with a patrician, L. Æmilius Mamercinus. The senate, however, refused to confirm the election of Sextius, and the plebeians were preparing for a new secession and other fearful threatenings of a civil war, when Camillus interposed, and an arrangement was made, that, while the patricians conceded the consulship to the plebeians, the latter should leave to the patricians the prætorship, which was then for the first time separated from the consulship. Thus was peace restored. Licinius, the great mover of this change in the Roman constitution, was raised to the consulship 363 B.C., but nothing remarkable is recorded of him while in that office. In the year 356 B.C., under the consulship of C. Marcius Rutilus and C. Manlius Imperiosus, we find Licinius charged and convicted before the prætor of a breach of his own agrarian law, and fined 10,000 asses. It seems that he possessed 1000 *jugera*, one half of which he held in the name of his son, whom he had emancipated for the purpose. After this we hear no more of C. Licinius Stolo. (*Encycl. Us. Knowl.*, vol. 13, p. 464, *seq.*—*Liv.*, lib. 6 *et* 7.—*Niebuhr, Röm. Gesch.*, vol. 3, p. 1, *seqq.*—*Val. Max.*, 8, 6. —*Savigny, Das Recht des Besitzes*, p. 175.)—II. Muræna. (*Vid.* Muræna.)—III. Varro Muræna, a brother of Proculeius, who conspired against Augustus with Fannius Cæpio, and suffered for his crime. Horace addressed to him his 10th ode, book 2.—IV. C. Flavius Valerius, a Roman emperor. A sketch of his history will be found incorporated with that of Constantine. (*Vid.* Constantinus.)

Licinus, a Roman barber, made a senator by Julius Cæsar merely because he bitterly hated Pompey. Compare the language of the scholiast (*ad Horat., Ep. ad Pis.*, 301): "*Quod odisset Pompeium, a Cæsare senator factus dicitur.*"

Ligarius, Q., was at first a lieutenant of C. Considius, procensul of Africa, and afterward succeeded him in that province. He sided with the republican party against Cæsar, and was condemned to exile. His brothers at Rome solicited his recall, but their application was opposed by Tubero, who openly accused Ligarius before the dictator. Cicero appeared as the advocate for Ligarius, and his speech on the occasion has come down to us. This oration was pronounced after Cæsar, having vanquished Pompey in Thessaly, and destroyed the remains of the republican party in Africa, assumed the supreme administration of affairs at Rome. Merciful as the conqueror appeared, he was understood to be much exasperated against those who, after the rout at Pharsalia, had renewed the war in Africa. Ligarius, when on the point of obtaining his pardon, was formally accused by his old enemy Tubero of having borne arms in that contest. The dictator himself presided at the trial of this cause, much prejudiced against Ligarius, as was known from his having previously declared that his resolution was fixed, and was not to be altered by the charms of eloquence. Cicero, however, overcame his prepossessions, and extorted from him a pardon. The countenance of Cæsar, it is said, changed as Cicero proceeded in his speech; but when he touched on the battle of Pharsalia, and described Tubero as seeking his life amid the ranks of the army, he was so agitated that his body trembled, and the papers which he held dropped from his hand. The oration of Tubero against Ligarius was extant in Quintilian's time, and probably explained the circumstances which induced a man who had fought so keenly against Cæsar at Pharsalia to undertake the prosecution of Ligarius. (*Plut., Vit. Cic.*—*Dunlop's Roman Lit.*, vol. 2, p. 317, *Lond. ed.*)

Liger or Ligeris, now the *Loire*, the largest river of Gaul; it rises in Mons Cebenna or *Cevennes*, and for the first half of its course runs directly north, then turns to the west, and falls into the Atlantic between the territories of the Pictones and Namnetes. (*Cæs., B. G.*, 3, 9.—*Id. ibid.*, 7, 5.—*Auson., Mosell.*, v. 461. —*Lucan*, 1, 439.)

Ligures, the inhabitants of Liguria. (*Vid.* Liguria.)

Liguria, a country of Cisalpine Gaul, lying along the shores of the Sinus Ligusticus or Gulf of *Genoa*, having the Varus on the west, and the Macra on the southeast, and bounded on the north by the Alps. The Ligures, termed Λίγυες and Λιγυστῖνοι by the Greeks (*Strabo*, 203.—*Polyb.*, 2, 16), appear to have been a numerous and powerful people, extending, in the days of their greatest strength, along the shores of the Mediterranean, from the mouth of the Rhodanus to the river Arnus, reaching also into the interior of Gaul and the valleys of the Maritime Alps. According to some accounts, they had penetrated to the west as far as the borders of Spain. (*Thucyd.*, 6, 2.—*Scyl., Peripl.*, p. 4.) Of the origin of this people we have no positive information; but there is good reason for supposing that they were Celts, though Strabo (128) distinguishes them from the Gauls. The story which is told by Plutarch of the Ligurians in the army of Marius, acknowledging the Ambrones as belonging to the same stock with themselves; the affinity of the term Ligur to the Celtic Lly-gour or Lly-gor, together with other words, evidently belonging to the same root, which Cluverius has collected (*Ital. Ant.*, vol. 1, p. 50), may be considered as plausible grounds at least for the support of such an opinion. Though the period of their settlement in Italy cannot be determined, we may safely affirm that it was very remote, since the Tyrrheni, themselves a very ancient people, on their arrival in Italy, found them occupying a portion of what was afterward called Etruria, and, after a long struggle, succeeded in expelling them. (*Lycophr.*, v. 1354.) The Greeks, who were unacquainted with the real situation of Liguria, made that country the scene of some of their earliest and most poetical fictions. The passage of Hercules (*Æsch., Prom., Sol. ap. Strab.*, 183) and the story of Cycnus were identified with it. (*Virg., Æn.*, 10, 185.) And it is not improbable, that the fable of Phaëthon's sisters shedding tears of amber, a substance which the Greeks called Lingurium (*Strabo*, 202), had its origin in the country which produced that substance, and gave it its name. (*Millin, Voyage en Italie*, vol. 2, p. 336.) Herodotus was better acquainted with the Ligurians (5, 9), and mentions them as forming part of the mercenary forces of Carthage, in its wars against the Greeks of Sicily (7, 165). The conquest of Liguria by the Romans was not effected

till long after the second Punic war. The Ligurians had joined Hannibal with a considerable force soon after his arrival (*Polyb.*, 3, 60), a circumstance of itself sufficient to provoke hostilities on the part of the conquerors; but there was another reason which rendered the subjugation of Liguria extremely desirable. It afforded the easiest communication with Gaul and Spain over the Maritime Alps, an object in itself of the greatest importance. The Ligurians long and obstinately resisted their invaders, when the rest of Italy had been subjugated for many years. The Romans could only obtain a free passage along their shore of twelve stadia from the coast (*Strabo*, 180); nor was it till the Ligurians, after a war of eighty years' duration, had been driven from every hold in their mountains, and whole tribes had even been carried out of the country, that they could be said to be finally conquered. (*Liv.*, 40, 38.—*Id.*, 41, 13.)—The Ligurian character does not appear to have been held in much esteem by antiquity; while it allows them all the hardihood and courage usual with mountaineers (*Cic.*, *Agr.*, 2, 35.—*Virg.*, *Georg.*, 2, 168), qualities which were even shared in an uncommon degree by the weaker sex (*Diod. Sic.*, 5, 39), it taxes them too plainly with craft and deceit to be misunderstood. (*Virg.*, *Æn.*, 11, 700.—*Servius, ad loc.*—*Claudian, Idyl.*, 12.) According to the statement of Polybius (2, 16), the boundaries of the Ligurians in Italy seem to have been the Maritime Alps to the northwest, to the south the river Arnus; but in the time of Augustus this latter boundary was removed northward to the river Macra. (*Plin.*, 3, 5.) To the north and northeast, the Ligurians ranged along the Alps as far as the river Orgus (*Orco*), which separated the Taurini, the last of their nation on that side, from the Cisalpine Gauls: south of the Po they bordered on the Anamanni and Boii, also belonging to this last-mentioned people. (*Cramer's Ancient Italy*, vol. 1, p. 19, *seqq.*)

Ligusticus Sinus, a gulf forming the upper part of the Mare Tyrrhenum. It is now the *Gulf of Genoa*. (*Flor.*, 3, 6.) It is also called Ligusticum Mare. (*Colum.*, 8, 2.—*Plin.*, 3, 6, 20.)

Ligyes, a people of Asia, mentioned by Herodotus (7, 72). The historian informs us, that the Ligyes, the Matieni, the Mariandyni, and the Cappadocians had the same kind of arms, and that the Ligyes, Mariandyni, and Cappadocians, as forming part of the army of Xerxes, were under the same commander. Larcher infers from all this, that the nations here mentioned were contiguous to each other, and that the Ligyes were to the east of the Mariandyni and Cappadocians, and to the northeast of the Matieni. The Ligyes were reduced in point of numbers in the time of Herodotus, but had been at an earlier period a powerful tribe; and we are even informed by Eustathius (*ad Dionys. Perieg.*, 76), that, according to Lycophron, a portion of the Ligyes had once inhabited a part of Colchis, and that Cytæa was a Ligyan city. (*Larcher, Hist. d'Herod.*, vol. 8, p. 301, *seqq.*, *Table Geogr.*) On the subject of the Ligyes generally, as a very early people, consult the remarks of Bernhardy (*ad Dion. Perieg.*, *l. c.*—*Geogr. Gr. Min.*, vol. 1, p. 543.)

Lilybæum, I. a city of Sicily on the western coast, south of Drepanum, and near a famous cape called also Lilybæum, now *Cape Boeo*. (*Diod. Sic.*, 13, 54.) It was the principal fortress of the Carthaginians in Sicily, and was founded by them about the 106th Olympiad (*Diod. Sic.*, 22, 14), as a stronghold in this quarter against Dionysius of Syracuse. It received as a part of its population the remaining inhabitants of Motya, which place had been taken by Dionysius. The strength of its fortifications was evinced in the war with Pyrrhus. All the other Carthaginian cities in Sicily had yielded to his arms; Lilybæum alone made a successful resistance, and, after three months of close investment, he was compelled to raise the siege. (*Diod.*, *l. c.*) In the course of the first Punic war, Carthage felt more than once that the preservation of her power in Sicily depended upon Lilybæum, since she could always send with the greatest ease to this quarter the necessary supplies by sea, and could always find in it an easy entrance into the very heart of the island. If the Romans, too, became masters of Lilybæum, they would have, what they wanted throughout the whole war, a safe harbour on the western and southern coasts of the island, whence they could easily threaten Carthage herself. (*Polyb.*, 1, 41.) The moment, therefore, the Carthaginians perceived that the Romans were about to attack this place, they made every possible exertion to render it secure. The number of the inhabitants was increased by accessions from Selinus, and a strong body of troops was added to the garrison. (*Polyb.*, 1, 43, *seqq.*) The resistance made by the place was effectual, and the Romans only obtained possession of Lilybæum by the conditions of the peace which brought the whole of Sicily under their power. From this time the Romans watched with the greatest care so important a city, repelled all the subsequent attacks of the Carthaginians, who made the greatest exertions to repossess themselves of the place, and used it as the harbour whence their fleets sailed for the reduction of Carthage. In a later age, Cicero calls it "*splendidissima civitas*" (*in Verr.*, 5). The modern town of *Marsala* occupies the southern half of the ancient city. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 376, *seqq.*)—II. The western one of the three famous capes of Sicily, now *Cape Boeo*. The earlier Greeks were not acquainted with this headland, as they rarely navigated along this part of the Sicilian coast; neither did they make any settlements near it. The name first occurs in the false Orpheus (*Argon.*, v. 1248). In a later age it was mentioned by every geographer, not so much from anything remarkable in its appearance, as from its forming the westernmost extremity of Sicily. It is not a mountain-promontory, but a low, flat point of land, rendered dangerous to vessels by its sandbanks and concealed rocks. Lilybæum was the nearest point to Carthage, and the ancient writers inform us, that vessels could be seen from it sailing out of the harbour of that city. (*Strabo*, 267.—*Plin.*, 7, 21.—*Ælian, Var. Hist.*, 11, 13.) The distance, 30 geographical miles, shows the story to be false. Polybius gives the cape a northwest direction: this is true, however, only as regards the harbour of Lilybæum. The cape itself stretches directly to the west. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 375, *seqq.*)

Limonum, a town of Gallia Aquitanica, in the territory of the Pictones. It was subsequently called Pictavi, and is now *Poitiers*. (*Cæs.*, *B. G.*, 8, 26.)

Lindum, a town of Britain, the capital of the Coritani, and on the main road from Londinium to Eboracum. (*Cellar., Geogr. Ant.*, vol. 2, p. 341.) It is now *Lincoln*. Mannert supposes it to have been a Roman colony, and deduces the modern name from *Lindi Colonia*. (*Geography*, vol. 2, pt. 2, p. 149.) Bede writes the name *Lindi-collina*. (*Hist. Eccles.*, 2, 16.)

Lindus, a city in the island of Rhodes, near the middle of the eastern coast. It was the old capital of the island before Rhodes was built, and is said to have been founded by the Heliades. Others made Tlepolemus its first settler (*Strabo*, 654), and others, again, assigned its foundation to Danaus. (*Strab.*, *l. c.*—*Diod. Sic.*, 5, 58.) Lindus is one of the three cities alluded to by Homer (*Il.*, 2, 668). Notice of it also occurs in the Parian Chronicle. It contained a very ancient and famous temple of Minerva, hence called the Lindian, built, according to a tradition, by the Danaides. (*Strab.*, *l. c.*) The statue of the goddess was a shapeless stone. (*Callim.*, *ap. Euseb.*, *Præp. Ev.*, 3, 8.)

Pindar's Seventh Olympic Ode, in honour of Diagoras the Rhodian, was consecrated in this temple, being inscribed in letters of gold. (*Schol. ad Pind., Ol.*, 7, *init.*) Here also was a temple of Hercules, the worship connected with which consisted, according to Lactantius (1, 31), in revilings and execration ("*maledictis et exsecrationibus celebrantur, itaque pro violatis habent, si quando inter solemnes ritus vel imprudenti alicui exciderit bonum verbum*"). This temple contained a painting of the god by Parrhasius. (*Athenæus*, 12, p. 543.) There were several other pictures by the same celebrated master at Lindus, inscribed with his name. (*Athen.*, 15, p. 687.) This place was also famous for having produced Cleobulus, one of the Seven Sages of Greece; and also Chares (or Cares) and Laches, the artists who designed and completed the Colossus. A mistake, highly characteristic of his ignorance in classical matters, was committed by Voltaire, respecting this famous statue: it is mentioned by Mentelle, in a note to the article Lindus, *Encyclopedie Methodique*. Voltaire, having read *Indien* for *Lindien*, relates that the Colossus was cast by an *Indien!*—Lindus was the port resorted to by the fleets of Egypt and Tyre before the founding of Rhodes.—A small town, with a citadel, retaining the name of *Lindo*, still occupies the site of the ancient city. Savary says (*Letters on Greece*, p. 96, *Eng. transl.*) that the ruins of the temple of Minerva are still visible on an eminence near the sea. The ruins at Lindo are said to be very numerous. (*Clarke's Travels*, vol. 3, p. 281, *Lond. ed.*—*Tavernier, Voyages*, vol. 1, c. 74.)

Lingŏnes, I. a people of Gaul, whose territories included Vogesus, *Vosges*, and, consequently, the sources of the rivers Mosa or *Meuse* and Matrona or *Marne*. Their chief city was Andomadunum, afterward Lingones, now *Langres*, and their territory corresponded to the modern department *de la Haute-Marne*. (*Cæs., B. G.*, 1, 26.)—II. A Gallic tribe in Gallia Cisalpina, occupying the extreme northeastern portion of Gallia Cispadana. They were a branch of the Transalpine Lingones. Polybius is the only author who has pointed out the district occupied by this people in Italy (2, 17). Appian characterizes the Lingones generally as the fiercest and wildest of the Gauls. (*Bell. Gall., fragm.*)

Linus, said to have been a native of Chalcis, a son of Apollo and Terpsichore; according to others, the offspring of Amphimarus and Urania; and according to others, again, of Mercury and Urania. (*Suid., s. v. Λίνος.—Hes., fragm. ap. Eustath.*, p. 1163.—*Conon.*, c. 19.—*Heyne, ad Apollod.*, 1, 3, 1.) Apollodorus makes him a brother of Orpheus (1, 3, 2; 2, 4, 9). He was fabled to have been the instructer of Hercules in music, and to have been killed by the latter in a fit of passion, being struck on the head with a lyre. His tragical death was the subject of a solemn festival at Thebes. (Consult *Hauptmann, Prolus. de Lino, Gera*, 1760, and the notes of *Burette* on *Plutarch's Dialogue on Music, Mem. de l'Acad. des Inscriptions*, &c., vol. 10, p. 195.) Stobæus has preserved twelve pretended verses of this poet: they have reference to the famous proposition of the Eleatic school, adopted subsequently by the New-Platonists and New-Pythagoreans: Ἐκ παντὸς δὲ τὰ πάντα, καὶ ἐκ πάντων πᾶν ἐστι —"*The whole has been engendered by the whole.*" These verses, however, were fabricated in a later age. In the Discourses of Stobæus (*Eclog.*, 1, 11) there are two other verses on the divine power. According to Archbishop Usher, Linus flourished about 1280 B.C., and he is mentioned by Eusebius among the poets who wrote before the time of Moses. Diodorus Siculus tells us, from Dionysius of Mytilene, the historian, who was contemporary with Cicero, that Linus was the first among the Greeks that invented verse and music, as Cadmus first taught them the use of letters (3, 66). The same writer likewise attributes to him an account of the exploits of the first Bacchus, and a treatise upon the Greek mythology, written in Pelasgian characters, which were also those used by Orpheus, and by Pronapides, the preceptor of Homer. Diodorus says likewise, that he added the string Hichanes to the Mercurian lyre, and assigns to him the invention of rhythm and melody, which Suidas, who regards him as the most ancient of poets, confirms. He is said by many ancient writers to have had several disciples of great renown, among whom were Hercules, Thamyris, and Orpheus.—Thus much for the ordinary learning connected with the name of Linus. The following remarks, however, will be found, we think, to contain a far more correct view of the subject. Among the plaintive songs of the early Greek husbandmen is to be numbered the one called *Linus*, mentioned by Homer (*Il.*, 18, 569), the melancholy character of which is shown by its fuller names, Αἰλινος and Οἰτόλινος (literally, "*Alas, Linus!*" and "*Death of Linus*"). It was frequently sung in Greece, according to Homer, at the grape-picking. According to a fragment of Hesiod (*ap. Eustath.*, p. 1163—*fragm.* 1, *ed. Gaisf.*), all singers and players on the cithara lament at feasts and dances Linus, the beloved son of Urania, and call on Linus at the beginning and the end, which probably means that the song of lamentation began and ended with the exclamation Αἰ Λίνε. Linus was originally the subject of the song, the person whose fate was bewailed in it; and there were many districts in Greece (for example, Thebes, Chalcis, and Argos) in which tombs of Linus were shown. This Linus evidently belongs to a class of deities or demigods, of which many instances occur in the religions of Greece and Asia Minor; boys of extraordinary beauty, and in the flower of youth, who are supposed to have been drowned, or devoured by raging dogs, or destroyed by wild beasts, and whose death is lamented in the harvest or other periods of the hot season. It is obvious that these cannot have been the real persons whose death excited so general a sympathy, although the fables which were offered in explanation of these customs often speak of youths of royal blood, who were carried off in the prime of their life. The real object of lamentation was the tender beauty of spring destroyed by the summer heat, and other phenomena of the same kind, which the imagination of these early times invested with a personal form, and represented as gods, or beings of a divine nature. According to the very remarkable and explicit tradition of the Argives, Linus was a youth, who, having sprung from a divine origin, grew up with the shepherds among the lambs, and was torn in pieces by wild dogs; whence arose the festival of the lambs, at which many dogs were slain. Doubtless this festival was celebrated during the greatest heat, at the time of the constellation Sirius, the emblem of which, among the Greeks, was, from the earliest times, a raging dog. It was a natural confusion of the tradition, that Linus should afterward become a minstrel, one of the earliest bards of Greece, who begins a contest with Apollo himself, and overcomes Hercules in playing on the cithara; even, however, in this character Linus meets his death, and we must probably assume that his fate was mentioned in the ancient song. In Homer the Linus is represented as sung by a boy, who plays at the same time on the harp, an accompaniment usually mentioned with this song; the young men and women who bear the grapes from the vineyard follow him, moving onward with a measured step, and uttering a shrill cry, in which probably the chief stress was laid on the exclamation *al λίνε*. That this shrill cry (called by Homer *ἰυγμός*) was not necessarily a joyful strain, will be admitted by any one who has heard the *ἰυγμός* of the Swiss peasants, with its sad and plaintive notes resounding from hill to hill. (*Müller, Gr. Lit.*, p. 17, *seqq.*)

LIPĂRA, the largest and most important island in the group of the *Æoliæ Insulæ*, or *Lipari Islands*. Its original name was Meligunis (Μελιγουνίς.—*Callim., H. in Dian.*, 49), and it was uninhabited until Liparus, son of King Auson, having been driven out by his brethren, came hither with a body of followers, colonized the island, and founded a city. Both the island and city then took the name of Lipara. He colonized also some other islands of the group. (*Strabo*, 275.—*Diod. Sic.*, 5, 7.) The original inhabitants, therefore, according to this tradition, were natives of Italy. The Greeks, however, contributed their part also to the ancient legend, and made Æolus come to this same quarter with a body of companions, and receive in marriage Cyane, the daughter of Liparus. Æolus now assumed the government, and established his aged father-in-law once more on the soil of Italy, in the territory of Surrentum, where the latter continued to reign until his death.—Leaving mythic, we now come to real, history. In the 50th Olympiad (B.C. 577–574), a colony of Cnidians, along with many Rhodians and Carians, settled in Lipara. They had previously established themselves on the western coast of Sicily, but had been driven out by the Elymæi and Phœnicians. From this period Lipara was regarded as a Doric colony (*Scymn., Ch.*, 261.) The inhabitants began to be powerful at sea, having been compelled to defend their commerce against the Tyrrhenian pirates, whom they worsted in several encounters. Eventually, however, they followed the bad example set them by their maritime neighbours, and became pirates themselves. (*Liv.*, 5, 28.) When the Carthaginians were striving for the possession of Sicily, they perceived the importance of Lipara as a naval station, and accordingly made it their own. During the first Punic war it fell into the hands of the Romans.—The *Lipari* isles obtain their modern name from the ancient Lipara. They were anciently called *Æoliæ Insulæ*, from having been fabled to be ruled over by Æolus, god of the winds; and they were also styled *Vulcaniæ Insulæ*, from their volcanic nature, on which was based the fable of Vulcan's having forges in Strongyle, one of the group, besides his smithy in Ætna. The ancients knew them to be volcanic, but did not narrowly examine them; this has been reserved for modern philosophers. The Lipari isles are commonly reckoned seven in number, and Lipari is the largest of these, being 19¼ Italian miles in circuit. This island is peculiarly valuable to the naturalist, from the number and beauty of its volcanic products. According to Diodorus, all the Æolian isles were subject to great irruptions of fire, and their craters were visible in his time. (*Vid.* Strongyle.—*Plin.*, 3, 9.—*Mela*, 2, 7.—*Jornand., de Regn. Succ.*, p. 29.—*Mannert, Geogr.*, vol. 9, pt. 2, p. 459, *seqq.*)

LIRIS, now *Garigliano*, a river of Campania, which it separated from Latium, after the southern boundary of the latter had been removed from the Circæan promontory. (*Vid.* Latium.) It falls into the sea near Minturnæ. According to Strabo, its more ancient name was Κλάνις: according to Pliny, Glanis. (*Strabo*, 233.—*Pliny*, 3, 5.) Its source is in the country of the Marsi, west of the Lacus Fucinus. This river is particularly noticed by the poets for the sluggishness of its stream. (*Horat., Od.*, 1, 31.—*Sil. Ital.*, 4, 348.) In the vicinity of Minturnæ the Pontine marshes ended, in which Marius hid himself, and whence he was dragged with a rope round his neck to the prison of Minturnæ. (*Vid.* Marius.)

LISSUS, a city of Illyria, near the mouth of the Drilo. According to Diodorus Siculus (15, 13), it was colonized by some Syracusans in the time of Dionysius the Elder. It fell subsequently, however, into the hands of the Illyrians, who retained it with the consent of the Romans, after they had concluded a peace with Teuta. (*Polyb.*, 2, 12,) Not many years intervened before Philip of Macedon, having surprised the Acrolissus, its citadel, compelled the town to surrender. An interesting account of this expedition is to be found in the Fragments of Polybius (8, 15). We are not informed by what means the Illyrians recovered possession of Lissus, but Livy speaks of it as belonging to Gentius (44, 30). Cæsar, who has frequent occasion to mention this city during the progress of the civil war carried on by him in Illyria, informs us, that he had previously stationed there a considerable body of Roman citizens, who readily delivered up the town on the appearance of his forces. (*B. Civ.*, 3, 29.) The situation of the ancient Lissus can hardly be identified with the modern *Alessio*, which is more inland, and may rather answer to Acrolissus. (*Cramer's Anc. Greece*, vol. 1, p. 43.)

LISTA, the old capital of the Aborigines, in the country afterward settled by the Sabines. It was 24 stadia from Tiora, that is, three miles lower down in the valley of the *Salto*. The town was surprised by the Sabines in an expedition by night, and the inhabitants were driven out. (*Dion. Hal.*, 1, 14.)

LITERNUM, a town of Italy, in Campania, west of Atella, and north of Cumæ. Its situation has been disputed; but antiquaries seem now agreed in fixing the site of the town at a place called *Torre di Patria*. The difficulty arose chiefly from the mention of a river of the same name by some of the ancient writers. (*Strabo*, 243.—*Liv.*, 32, 29.) This river can be no other than that which rises in the Apennines above Nola, and, flowing at no great distance from Acerræ, discharges its waters into the sea near Liternum. This stream is apt to stagnate near its entrance into the sea, and to form marshes anciently known as the Palus Literna, now *Lago di Patria*. Liternum became a Roman colony in the same year with Volturnum. (*Liv.*, 34, 45.) It was recolonized by Augustus, and ranked among the præfecturæ. (*Front., de Col.*—*Festus.*) That Scipio Africanus retired here in disgust at the injustice of his countrymen, seems a fact too well attested to be called into question; but whether he really closed his existence here, as far as we can collect from Livy's account, may be deemed uncertain: his tomb and statue were to be seen both at Liternum, and in the family vault of the Scipios, which was discovered some years ago outside the Porta Capena. (*Liv.*, 38, 51.) Strabo (243) certainly seems to imply that he spent the remainder of his life at Liternum, and also makes mention of his tomb there. According to Valerius Maximus (5, 3, 2), Scipio himself had caused to be engraved on it this inscription,

INGRATA. PATRIA. NE. OSSA. QVIDEM.
MEA. HABES.,

which would be decisive of the question. It is not improbable that the little hamlet of *Patria*, which is supposed to stand on the site of Scipio's villa, is indebted for its name to this circumstance. Seneca gives an interesting description of a visit he made to the remains of the villa, and of the reflections to which it gave rise, in a letter to one of his friends. (*Ep.*, 86.) Pliny asserts that there were to be seen in his day, near Liternum, some olive-trees and myrtles said to have been planted by the illustrious exile. (*Plin.*, 16, 44.—*Cramer's Anc. Italy.*, vol. 2, p. 145, *seqq.*)

LIVIA, I. Drusilla (Livia Drusilla Augusta, or Livia Augusta), a celebrated Roman female of the Claudian line, and daughter of Livius Drusillus Claudianus, was born B.C. 59. She married Tiberius Claudius Nero, and when her husband was compelled to flee from Italy in consequence of the troubles connected with the civil war (*vid.* Claudius II.), she accompanied him, first to Sicily, and afterward to Greece. In this latter country they were kindly received by the

Lacedæmonians, whom she subsequently recompensed for the asylum they had afforded her. To rare personal attractions Livia added the charms of a cultivated intellect; and when it was again safe for her husband and herself to return to Rome, she soon drew upon her the notice of Augustus, who demanded her from her husband. Tiberius dared not refuse; and Augustus, having repudiated his own wife Scribonia, made Livia his spouse. She had already borne two sons to her first husband, namely, Tiberius, who was afterward emperor, and Drusus Germanicus; but what rendered the affair most disreputable, was the circumstance of her being six months gone in pregnancy at the time of her union with Augustus. This child, the only one she had after her marriage with the emperor, died almost at the moment of its birth. Livia was twenty years of age when she was thus called to share the empire of the world; and, availing herself skilfully of the influence which she soon acquired over the mind of Augustus, she began to concert her plans for securing the succession to her own son Tiberius. With this view, she was suspected of having caused the death of the young Marcellus, who might have proved an obstacle to her ambitious views, though it must be confessed that there is no positive testimony which would seem to justify the suspicion. She soon lost her own son Drusus Germanicus; but she did not imitate Octavia, who had actually wearied out Augustus by the excess of her sorrow: on the contrary, she lent an ear to the consolations of the philosopher Areus, and testified her gratitude to Augustus for the honours he had decreed to the memory of her son. In all this, no doubt, there was much of dissimulation, even if we make the fullest allowance for the feelings of a parent. After the premature death of the two sons of Julia, Livia hastened to call her own son Tiberius from his retirement in the island of Rhodes, and prevailed upon Augustus to adopt him, along with Agrippa Posthumus, the last of the family of the Cæsars. Her next care was to exclude this same Agrippa from the succession, an object which she easily effected by means of secret calumnies; and when now the path to the throne stood open for Tiberius, she is said by some to have hastened the end of Augustus himself, by means of poisoned figs which she had given him to eat, and which brought on an attack of dysentery. Be this, however, as it may, it is at least certain that she had the entire control of his last moments. Everything that passed within the walls of the dwelling where he lay was concealed by her with the utmost care. Hasty messengers were sent after Tiberius to recall him instantly to the death-bed of the emperor; and with so much secrecy was the whole affair shrouded, that, although it was given out that Tiberius found his adopted father still alive (*Sueton., Vit. Aug.*, 97, *seqq.*), and had a long and affectionate interview with him, yet Tacitus informs us, that it was never clearly ascertained whether these stories were not mere fabrications; and whether Augustus was not, in reality, already dead when Tiberius arrived at Nola. By a singular clause in his will, Augustus adopted Livia herself, directing her to take the name of Julia Augusta, and made her joint sharer in the inheritance with her son. The latter, however, showed but little gratitude to his parent, to whom he was in every sense indebted for his elevation. When the senate wished to decree new honours to her, he opposed the step; he never consulted her about public affairs, a thing which Augustus was always accustomed to do; and yet, at the same time, he took care to conceal his ingratitude under the most studied respect. At length, however, an open rupture ensued, which continued until the period of her death. Livia died at Rome, at the age of 86 years. Her funeral was celebrated without any kind of display, and her great-grandson Caligula pronounced her funeral eulogium, which was almost the only honour then rendered to her memory. Her will was never executed; and it was not until Claudius, whom she had never liked, ascended the throne, that divine honours were caused by him to be decreed unto her. Livia appears to have been a woman of strong mind, and she is said to have been always consulted by Augustus on public affairs, and often to have given him the most judicious advice. That she was an ambitious woman is most evident; and possibly, in the furtherance of her views, she may have been a guilty one. The conduct of Tiberius, indeed, towards her, might be explained in this way, since, by one of those strange contradictions that sometimes present themselves even in the character of the most vicious, he may have been aware of all her secret arts for his own advancement, and, though so largely benefited thereby, may have cherished a secret detestation for the very individual to whom he owed his elevation. (*Sueton., Vit. Aug.—Id., Vit. Tib.—Tacit., Ann.*, 5, 1.—*Vell. Paterc.*, 2, 75.)—II. or Livilla, daughter of Nero Claudius Drusus, by his wife Antonia the Younger, was sister to Germanicus, and grand-daughter of the Empress Livia. Her first husband was Caius, the son of Agrippa; after his death, when still quite young, she married Drusus the son of Tiberius. Sejanus seduced her affections from the latter. Engaged in a career of adultery with that flagitious minister, she hoped to rise with her paramour to the imperial dignity, and with this view conspired against her husband. Her guilt being afterward fully detected, she was put to death by order of Tiberius. (*Sueton., Vit. Tib.*, 62.—*Tacit., Ann.*, 4, 3, *et* 40.—*Id. ib.*, 6, 2.)—III. Orestilla, called by Dio Cassius (59, 8) Cornelia Orestina. She was on the point of marrying C. Calpurnius Piso, when Caligula, enamoured of her beauty, carried her off from the very midst of the nuptial ceremonies, and in a few days after repudiated her. She was subsequently condemned by him to exile. (*Sueton., Vit. Calig.*, 25.—*Dio Cass., l. c.*)

Liviæ Leges, proposed by M. Livius Drusus, a tribune, A.U.C. 662, about transplanting colonies to different parts of Italy and Sicily, and granting corn to poor citizens at a low price; also, that the *judices* should be chosen indiscriminately from the senators and equites, and that the allied states of Italy should be admitted to the freedom of the city. Drusus was a man of great eloquence and of the most upright intentions; but, endeavouring to reconcile those whose interests were diametrically opposite, he was crushed in the attempt, being murdered by an unknown assassin in his own house, upon his return from the forum, amid a number of clients and friends. No inquiry was made about his death. The states of Italy considered this event as the signal of a revolt, and endeavoured to extort by force what they could not obtain voluntarily. Above 300,000 men fell in the contest in the space of two years. At last the Romans, although upon the whole they had the advantage, were obliged to grant the freedom of the city, first to the allies, and afterward to all the states of Italy. (*Vell. Paterc.*, 2, 13, *seqq.—Flor.*, 3, 18.)

Livius, I. Andronicus, a dramatic poet who flourished at Rome about 240 years before the Christian era. He was a native of Magna Græcia, and, when his country was finally subdued by the Romans, was made captive and brought to Rome (B.C. 267). It is generally believed that he there became the slave, and afterward the freedman, of Livius Salinator, from whom he derived one of his names; but these facts do not seem to rest on any authority more ancient than the Eusebian Chronicle. (*Hieron. in Euseb., Chron.*, p. 37.—*Scaliger, Thes. Temp., ed. Amstel.*, 1658.) The precise period of his death is uncertain; but in Cicero's dialogue *de Senectute*, Cato is introduced, saying that he had seen old Livius while he was him-

unit a youth (c. 14). Now Cato was born B.C. 235, and since the period of youth among the Romans was considered as commencing at fifteen, it may be presumed that the existence of Livius was at least protracted till B.C. 220. It has been frequently said that he lived till the year B.C. 208, A.U.C. 546, because Livy (27, 37) mentions, that a hymn composed by this ancient poet was publicly sung in that year, to avert the disasters threatened by an alarming prodigy; but the historian does not declare that it was written for the occasion, or even recently before. Festus, however, informs us (*s. v. Scribas*), that the Romans paid distinguished honour to Livius, in consequence of the success which attended their arms in the second Punic war, after the public recitation of a hymn which he had composed.—Livius wrote both tragedies and comedies. The earliest play of his was represented B.C. 240, A.U.C. 514, about a year after the termination of the first Punic war. Like Thespis, and most other dramatists in the commencement of the theatrical art, Livius was an actor, and for a considerable time the sole performer of his own pieces. Afterward, however, his voice failing, in consequence of the audience insisting on a repetition of favourite passages, he introduced a boy, who relieved him by declaiming the recitative part in concert with the flute, while he himself executed the corresponding gesticulations in the monologues, and, in parts where high exertion was required, only employing his own voice in the conversational and less elevated scenes.—"Hence," observes Livy (7, 2), "the practice arose of dividing the representation between two actors, and of reciting, as it were, to the gesture and action of the comedian. Thenceforth the custom so far prevailed, that the comedians never uttered anything except the verses of the dialogue." And this system, apparently so well calculated to destroy all theatrical illusion, continued, under certain modifications, to subsist on the Roman stage during the most refined periods of taste and literature. The popularity of Livius increasing from these performances, as well as from a propitiatory hymn he had composed, and which had been followed by great public success, a building was assigned to him on the Aventine Hill. This edifice was partly converted into a theatre, and was also inhabited by a troop of players, for whom Livius wrote his pieces, and frequently acted along with them. (*Festus, s. v. Scribas.*) It has been disputed whether the first drama represented by Livius Andronicus at Rome was a tragedy or comedy. (*Osann., Analect. Crit.*, c. 13.) However this may be, it appears from the names which have been preserved of his plays, that he wrote, as we have already said, both tragedies and comedies. These titles, which have been collected by Fabricius and other writers, are *Achilles, Adonis, Ægisthus, Ajax, Andromeda, Antiopa, Centauri, Equus Trojanus, Helena, Hermione, Ino, Lydius, Protesilaodamia, Serenus, Tereus, Teucer, Virgo.* (*Bibl. Lat.*, vol. 3, l. 4, c. 1.) Such names also evince, that most of his dramas were translated or imitated from the works of his countrymen of Magna Græcia, or from the great tragedians of Greece. Thus, Æschylus wrote a tragedy on the subject of Ægisthus: there is still a play of Sophocles extant by the name of Ajax, and he is known to have written an Andromeda: Stobæus mentions the Antiopa of Euripides: four Greek dramatists, Sophocles, Euripides, Anaxandrides, and Philætus, composed tragedies on the subject of Tereus; and Epicharmus, as well as others, chose for their comedies the story of the Sirens.—Little, however except the titles, remain to us of the dramas of Livius. The longest passage we possess, in connexion, is four lines from the tragedy of Ino, forming part of a hymn to Diana, recited by the chorus, and containing a poetical and animated exhortation to a person about to proceed to the chase. This passage testifies the vast improvement effected by Livius on the Latin tongue; and, indeed, the polish of the language, and metrical correctness of these hexameter lines, have led to a suspicion that they are not the production of a period so ancient as the age of Livius, or, at least, that they have been modernized by some later hand. (*Jos. Scaliger, Lect. Auson.*—*Osann., Analect. Crit.*, p. 36.) Some verses in the *Carmen de Arte Metrica* of Terentianus Maurus are the chief authority for these hexameters being by Livius. As the verses in the chorus of the Ino are the only passage among the fragments of Livius from which a connected meaning can be elicited, we must take our opinion of his poetical merits from those who judged of them while his writings were yet wholly extant. Cicero has pronounced an unfavourable decision, declaring that they were scarcely worthy a second perusal. (*Brutus*, c. 18.) They long, however, continued popular in Rome, and were read by the youth in schools even during the Augustan age of poetry. It is evident, indeed, that at that period of Roman literature there was a good deal of what corresponds with modern black-letter taste, and which led to the inordinate admiration of the works of Livius, and the bitter complaints of Horace, that they should be extolled as perfect, or held up by old pedants to the imitation of youth, in an age when so much better models existed. (*Hor., Epist.*, 2, 1.) But, although Livius may have been too much read in the schools, and too much admired in an age which could boast of models so greatly superior, he is at least entitled to praise as the first inventor among the Romans of a species of poetry which was afterward carried by them to much higher perfection. By translating the Odyssey, too, into Latin verse, he adopted the means, which, of all others, was most likely to foster the infant literature of his country, as he thus presented it with an image of the most pure and perfect taste, and, at the same time, with those wild and romantic adventures, which are best suited to attract the sympathy and interest of a half-civilized nation. This happy influence could not be prevented even by the use of the rugged Saturnian verses, which led Cicero to compare the translation of Livius to the ancient statues that might be attributed to Dædalus. (*Brutus*, c. 18.—*Dunlop's Rom. Lit.*, vol. 1, p. 66, *seqq., Lond. ed.*)—II. M. Salinator, obtained the consulship B.C. 219, and again in 207. During his first term of office he carried on a successful war in Illyricum; during the second he had for his colleague Claudius Nero. Livius and Nero were personal enemies, but the interests of their common country reunited them for a time in the bonds of friendship. They marched together against Hasdrubal, and gained the victory at the Metaurus in Umbria. Livius received the honours of a triumph for this exploit, and his colleague only an ovation, although the former insisted that his colleague was entitled to the same distinctions with himself. Three years after he was censor with the same Nero, and caused an unpopular tax to be levied on salt, whence he obtained the soubriquet of *Salinator* (from *salinæ*, "salt-works"). The old enmity between Livius and Nero broke out afresh in their censorship, as Livy (29, 37) informs us. (*Liv.*, 27, 34.—*Id.*, 28, 9, *seqq.*—*Id.*, 29, 5, &c.)—III. Drusus, a tribune. (*Vid.* Livius Leges.)—IV. Titus, a celebrated historian. He was born at Patavium, the modern *Padua*, of a consular family, in the year of Rome 695, B.C. 59. Titus Livius Optimus was the first of the Livian family that came to Rome; and from him was descended Caius Livius, the father of the historian. (*Zarabella, Storia della gente Livia.*) Livy seems to have received his early instruction in his native city. But, though his education was provincial, he was taught all the useful learning of his age; and it has been conjectured, from several passages of his history, and the general colour

of his style, that he had acquired some superfluous accomplishments in a school of declamation. (*Monboddo, Origin and Progress of Language*, vol. 5, b. 1, c. 1.) It would appear, that he remained at Patavium during the whole period of the civil dissensions, proscriptions, and violations of property which followed the assassination of Cæsar. It has been even maintained by some writers, that he commenced his great work at Patavium ere he visited the capital. (*Kruse, de Fide Livii, Lips.*, 1811.) But through the whole of the first Decade, which is the part they suppose he had written before coming to Rome, he speaks concerning the localities of the city, its customs, judicial forms, and religious ceremonies, as one who was actually on the spot, and had ocular proof of all he relates. At whatever time he came to Rome, it is evident that he commenced his history between the years 725 and 730 A.U.C., or B.C. 29 and 24; for in the first book (c. 19) he mentions, that, at the period when he wrote, the temple of Janus had been twice shut since the reign of Numa, once after the first Punic war, and again in his own time by Augustus. Now this temple never had been closed by Augustus till 725, so that the passage could not have been written prior to that year; and it could not have been written subsequently to 730, because in that year Augustus again shut the temple, and Livy, of course, must have then said that it had been three times, and not twice, closed since the age of Numa. Soon after his arrival at Rome, he composed some dialogues on philosophical and political questions (*Seneca, Epist.*, 100), which he addressed to Augustus. These dialogues, which are now lost, procured for him the favour of the emperor, who gave him free access to all those archives and records of the state which might be serviceable in the prosecution of the historical researches in which he was employed. He allotted him apartments in his own palace, and sometimes even condescended to afford explanations, that facilitated the right understanding of documents which were important to his investigations. Livy appears, indeed, to have been on intimate terms with Augustus, who used, according to Tacitus (*Ann.*, 4, 34), to call him a "Pompeian," on account of the praises which he bestowed on Pompey's party. It appears that Livy availed himself of the good graces of the emperor only for the purpose of facilitating the historical researches in which he was engaged. We do not hear that he accepted any pecuniary favours, or even held any public employment. It has been conjectured by some writers, from a passage in Suetonius (*Vit. Claud.*, 41), that he had for a short time superintended the education of Claudius, who afterward succeeded to the empire. (*Gibbon's Misc. Works*, vol. 4, p. 425.) But, though the expressions scarcely authorize this inference, they prove that, at Livy's suggestion, Claudius undertook in his youth to write a history of Rome from the death of Julius Cæsar, and thus acquired the habits of historical composition, which he continued after his accession; being better qualified, as Gibbon remarks, to record great actions than to perform them.

—Livy continued for nearly 20 years to be closely occupied in the composition of his history. During this long period his chief residence was at Rome, or in its immediate vicinity; but he occasionally retired to Naples, that he might there arrange with leisure and tranquillity the materials he had amassed in the capital. (*Funccius, de Virili Ætate Ling. Lat.*, pars 2, c. 4.) He also paid frequent visits to his native city, where he was invariably received with distinguished honours. Though Livy's great work was not finished till the year 745 A.U.C., B.C. 9, he had previously published parts of it, from time to time, by which means he early acquired a high reputation with his countrymen, who considered him as holding the same rank among their historians that Virgil occupied among their poets, and Cicero among their orators. His fame reached even the remotest extremities of the Roman empire. An inhabitant of Gades was so struck with his illustrious character, that he travelled all the way from that city to Rome on purpose to see him, and, having gratified his curiosity, straightway returned home. (*Plin., Ep.*, 2, 3.) Livy continued to reside at Rome till the death of Augustus. On the accession of Tiberius he returned to Patavium, where he survived five years longer, and at length died at the place of his birth, in A.U.C. 770, A.D. 17, and in the 76th year of his age.—Livy is supposed to have been twice married. By one of his wives he left several daughters and a son, to whom he addressed an epistle or short treatise on the subject of rhetoric, in which, while delivering his opinion concerning the authors most proper to be read by youth, he says, that they ought first to study Demosthenes and Cicero, and next such writers as most closely resembled these excellent orators. (*Quint., Inst. Or.*, 10, 1.) After his death, statues were erected to Livy at Rome; for we learn from Suetonius that the mad Caligula had nearly ordered that all his images, as well as those of Virgil, should be removed from the public libraries. His more rational subjects, nevertheless, regarded Livy as the only historian that had yet appeared, whose dignity of sentiment and majesty of expression rendered him worthy to record the story of the Roman republic.—The work of Livy comprehended the whole history of Rome, from its foundation to the death of Drusus, the brother of Tiberius, which happened in the year B.C. 9. It consisted of 142 books; but of these, as is well known, only 35, with some fragments of others, are now extant. The first ten books, which are still remaining, and which have been termed the first *Decade*, bring down the history from the arrival of Æneas in Italy to B.C. 293, or to within a few years of the commencement of the war with Pyrrhus. An *hiatus* of the following ten books, or second *Decade*, deprives us of the interesting expedition of Pyrrhus, who landed in Italy in order to succour the Tarentines, the discomfiture at length sustained by that enterprising monarch, the final subjugation of Magna Græcia, and the first Punic war. The narrative recommences at the twenty-first book, with the second Carthaginian contest, B.C. 218, in which Hannibal invaded Italy, and it continues with little interruption till the end of the forty-fifth book, or the period when the Romans resolved on the destruction of Carthage, and began the third war which they waged against that ill-fated city; thus comprehending in one unbroken narration the complete history of the great struggle in which Hannibal and Scipio were the chief antagonists, the campaigns in Macedon against Philip, those against his successor Perseus, and the contest with Antiochus, king of Syria. Still, however, it must be admitted, that the most valuable portion of Livy's history has perished. The commencement of those dissensions which ended in the subversion of the liberties of Rome, and the motives by which the actors on the great political stage were influenced, would have given scope for more interesting reflection and more philosophic deduction than details of the wars with the Sabines and Samnites, or even of those with the Carthaginians and Greeks. Stronger reliance might also have been placed on this portion of the history than on that by which it was preceded. The author's account of the civil wars of Marius and Sylla, of Pompey and Cæsar, may have been derived from those who were eye-witnesses of these destructive contests, and he himself was living an impartial and intelligent observer of all the subsequent events which history recorded. Both Lord Bolingbroke and Gibbon have declared that they would willingly give up what we now possess of Livy on the terms of recovering what we have lost. (*Gibbon's*

Misc. Works, vol. 4, p. 427.)—In addition, then, to the first ten books of Livy's history, we have from the 21st to the 45th books, both inclusive; though from the 40th to the 45th they are full of lacunæ. We possess also some fragments, and among them one of the 91st book, discovered in 1772, in a palimpsest manuscript in the Vatican library. This last-mentioned fragment was first published by Bruns (*Hamburg*, 1773), and afterward by Kreyssig (*Chemnitz*, 1807). There also exist brief epitomes of the lost books, as well as of those which have come down to us. They have been frequently supposed, though without sufficient reason, to have been compiled by Florus. We have, however, only epitomes of 140 books; but it has been satisfactorily shown by Sigonius and Drakenborch (*ad Liv., Epit.*, 136), that the epitomes of the 136th and 137th books have been lost, and that the epitome of the 136th book, as it is called, is in reality the epitome of the 138th.—With the aid of this collection of epitomes, and that of other ancient writers, both Greek and Latin, Freinshemius, a learned German scholar of the 17th century, composed a collection of supplements to replace the books that are lost. He has imitated admirably the style and general manner of Livy, and has displayed great care and accuracy in citing his authorities.—Many hopes have been entertained, at various periods, of recovering the lost books of Livy's work, but they appear at last to have been put to rest. Erpenius and others stated once that there was a translation of them in Arabic, but none such has ever been discovered.—Tacitus (*Ann.*, 4, 34) and Seneca (*Suasor.*, 7), among the later Roman writers, speak in the highest terms of the beauty of Livy's style, and of the fidelity of his history; praises which have been constantly repeated by modern writers. But, while most will be ready to admit that his style is eloquent, his narrative clear, and his powers of description great and striking, it can scarcely be denied that he was deficient in the first and most important requisites of a faithful historian, a love of truth, diligence and care in consulting authorities, and a patient and pains-taking examination of conflicting testimonies. Livy made very little use even of such inscriptions and public documents as were within his reach. He appeals, indeed, to the treaty of Spurius Cassius with the Latins, engraven on a column of brass (2, 33); but in the notable instance of the inscription on the Spolia Opima of Cornelius Cossus, preserved in the temple of Jupiter Feretrius, which was at variance with the received Fasti (or register of magistrates) and the common accounts of historians, he does not appear to have had the curiosity to examine the monument itself, but is content with repeating the report of Augustus Cæsar (4, 20). This is one of the few passages in which he descends to a critical comparison of evidence and authorities; and it will serve as a proof how little expert he was in that art of an historian, and how little he valued its results: for, though in his digression he professes to believe in the superior authority of the inscription, in the main course of his narrative he follows the beaten track of writers who had gone before him. He makes no mention of other monuments which we know to have existed; the brazen column in the temple of the Aventine Diana, on which was engraven the treaty of Servius Tullius with the Latins, with the names of the tribes who were members of the league (*Dion. Hal.*, 4, 26); the treaty of Tarquinius Superbus with Gabii, written on a bull's hide, and preserved in the temple of Dius Fidius (*Dion. Hal.*, 4, 59); a treaty with the Sabines, in the time of the kings (*Hor., Epist.*, 2, 1, 25); the treaty with Carthage in the first year of the republic (*Polyb.*, 3, 22) (and here his negligence is without excuse; for, even though the document itself might have perished before his time, he could have found the translation of it in Polybius, if he had consulted him before he began to narrate the Punic wars); and, finally, the treaty with Porsenna, which was known to Pliny (34, 14). He does not, therefore, found his narrative upon contemporary records, but avowedly draws his materials from the works of earlier annalists, such as Fabius Pictor, Calpurnius Piso, Valerius Antias, Licinius Macer, Ælius Tubero, and reposes upon their authority. As long as his guides agree in the main points of their story, he follows them without fear or doubt. When they openly contradict each other, especially on questions of names or dates, then he sometimes honestly confesses the difficulty, and acknowledges in general terms the uncertainty of the history of the first centuries of the city. But very many discrepances less flagrant, and even some as important as those which he has specified, he passes over without notice; and yet we know with certainty that they existed, because they appear in the narrative of Dionysius, who drew from the same authorities as Livy. But, though the course of his narrative is sometimes checked by the conflict of external testimony, he is never induced to pause, or doubt, by any internal difficulty, any inconsistency or contradiction, or perplexity in the received story. Nothing less than a miracle is too strange for his acquiescence. It is evident that he has bestowed no labour upon examining the probability of the events which he relates, or investigating their connexion as causes and effects.—There are also sufficient proofs that he wrote hastily and even carelessly. He sometimes mentions incidentally, in a subsequent part of his history, circumstances which he has omitted in their proper place. Thus it is only by his remarks on the proposal for communicating the dignities of pontiff and augur to the plebeians (10, 6) that we learn from him that Ramnes, Tatienses, and Luceres were names of the ancient tribes. He sometimes repeats (35, 21 and 39), sometimes contradicts himself (30, 22, and 34, 44). It is an instance and proof of both his carelessness and his want of familiarity with the antiquities of his country, that, though he expressly informs us that till a very short time before the capture of the city, the Roman way of fighting was in close phalanx, with long spears, yet in no description of a battle does he allude to such tactics, but commonly uses of the older times the terms which relate to the more modern structure of the Roman army. We cannot, therefore, feel assured that he always represented accurately the statements of the older annalists from whom he takes his materials.—Any errors, however, which might arise from these causes, would be single and detached, could bear but a very small ratio to the bulk of the history, and would not affect its general spirit. But the very tone and manner of Livy's work, however great may be his powers of description, however lucid his style of narrative, however much he may dazzle the imagination or interest the feelings of his readers, are a warning against implicit belief. He excelled in narration and in the eloquent expression of excited feelings, and he obviously delighted in the exercise of his genius. In reporting the traditions of the early ages of Rome, he seems less desirous to ascertain the truth than to array the popular story in the most attractive garb. He is not so much an historian as a poet. As the history advances and the truth of facts is better ascertained, he is of course compelled to record them with greater fidelity; but still his whole work is a triumphal celebration of the heroic spirit and military glory of Rome. Here, then, is a disturbing force which has borne him away from the strict line of historical truth. To this desire of exalting the glory of his country (and, no doubt, to a similar impulse actuating those from whom he copied) we must ascribe the singular phenomena which appear on the face of the history, that,

in perpetual wars with the surrounding states, the Romans were never defeated in the open field (9, 19); that when they were distressed, it was always by pestilence, or famine, or sedition; and that, at such seasons, their enemies abstained from attacking them; that they gained victory after victory without subduing their opponents; that taken cities reappear in the power of their original possessors; that consuls and dictators triumph in succession over nations that are still able to supply subjects for new triumphs to new consuls and new dictators; that slaughters, which must have exhausted any state of ancient Italy, diminished not the number of their perpetually-renovated adversaries. To this passion for extolling the military reputation of Rome we owe the comparative neglect of the less popular and less ostentatious subjects of domestic history. Every war and triumph of which any memorial, true or false, existed, is scrupulously registered; but the original constitution of the state, the division of its citizens, the several rights, the contests between the orders, the constitution of the general or partial assemblies of the people, the powers of the magistrates; the laws, the jurisprudence, their progressive melioration; these are subjects on which our information is vague, scanty, and ill-connected. It is evident, that to the mind of Livy they possessed comparatively little interest; and that on these matters, to say the least, he did not exert himself to correct the errors or supply the defects of the writers who preceded him. He was satisfied if from a popular commotion he could extract the materials of an eloquent speech. It is a sufficient proof that on this most important portion of Roman history he was really ignorant, that, with all his powers of language, he does not convey clear and vivid ideas to the minds of his readers. Who has risen from the perusal of the early books of Livy with the distinct notion of a client or of an agrarian law? (*Malden, History of Rome*, p. 39, *seqq.*)—Inexperienced, too, in military affairs, numerous blunders have been attributed to him in relation to encampments, circumvallations, sieges, and warlike operations of all kinds. (*Casaubon, Præf. ad Polyb.—Folard, Comment.—Niebuhr, Röm. Gesch.*, vol. 2, p. 499, 514.) He did not, like Polybius, visit the regions which had been the theatre of the great events which he commemorates, and hence arise many mistakes in geography, and much confusion with regard to the situation of cities and the boundaries of districts. (*Lachmann, de Fontibus Hist. Liv.*, p. 106.) "Considered in this point of view," says Gibbon, "Livy appears merely as a man of letters, little acquainted with the art of war, and careless in point of geography." (*Misc. Works*, vol. 5, p. 371.)—We have already spoken of the style of Livy. One point, however, connected with this part of the subject remains to be noticed. That fastidious critic and envious detractor of his literary contemporaries, Asinius Pollio, had said that there was a certain *Patavinity* in the style of Livy; by which he meant to convey an idea that there was something in his expressions which bespoke a citizen of Patavium, and which would not have appeared in the style of a native of Rome. (*Quint., Inst. Or.*, 8, 1.) It is evident, from the passage of Quintilian just referred to, where this criticism of Pollio's is recorded, that it applied entirely to provincial words or phrases, not altogether consonant to the refined urbanity of Rome, which could not so easily be communicated to strangers as the freedom of the city. The opinion of Beni, who supposed that, because the Patavians were all staunch republicans, the Patavinity of Livy must have consisted in his political partiality to the faction of Pompey, appears to be entirely erroneous; for such principles would not have been blamed by Pollio, who rather affected old republican sentiments, and extolled the Pompeians. (*Tacit., Annal.*, 4, 34.) The notion adopted by Budæus (*De Philosophia*, fol. 23), who thinks that Livy's Patavinity lay in his enmity to the Gauls, who were the natural foes of the Patavians, and often ravaged their territories, is equally without foundation. Nor is the conjecture of Barthius and Le Vayer, that it consisted in an undue partiality for his native district, much more successful. Morhof, which was no difficult task, has refuted all these theories (*De Patavinitate Liviana liber*); and, justly believing that the Patavinity of which Livy was accused was solely exhibited in style, he has entered into an elaborate discussion concerning what defect or blemish was implied in the word Patavinity. Some, as he informs us, have thought, with Laurentius Pignorius (*Origine Paduane*, c. 17), that it appeared in a certain orthography peculiar to the Patavians, as *sibe* for *sibi*, *quase* for *quasi*. Ptolemæus Flavius thinks that it lay in the diffuseness of style to which, this author says, the Patavians, both ancient and modern, have been addicted in all their compositions. (*Centuria Conjectaneorum*, c. 45.) This is the opinion which seems, on the whole, to be adopted by Morhof himself, and by Funccius; and it is founded on Pollio's having affected an admiration of that succinct and jejune mode of composition, which was erroneously considered as approaching the Attic taste, and which Brutus and Calvus employed in oratory, in opposition to the more copious style of eloquence exercised by Cicero and Hortensius. Pollio himself would probably have been puzzled to define his precise notion of Patavinity: but it is most probable that it applied to some peculiarities of expression which were the remains of the ancient dialect of Italy. It appears, though this is a subject of controversy, that there was a refined and vulgar idiom at Rome, and the difference would be still wider between the urban and provincial tongues. The boast of the former was to be free from everything rustic or foreign, and to possess a certain undefinable purity, simplicity, and grace. It was either in a want of this charm, or in some provincial expressions, that Patavinity must have consisted, if, indeed, its existence in the work of Livy was not altogether imaginary on the part of Pollio. But neither Erasmus, who has repeated the censure, nor any other writer, has pointed out an example of Patavinity. Few of the great Latin authors were Romans by birth. The only names of which the capital can boast are those of Lucretius, Cæsar, and Varro. Were all the other poets, orators, and historians free from provincial idioms; and did Livy alone retain Patavinity? He was older, indeed, when he first visited the capital, than Horace or Ovid, but he was not so far advanced in life as Virgil or Catullus when they first found their way to Rome from Mantua and Verona. (*Dunlop's Roman Literature*, vol. 3, p. 469, *seqq.*)—The best editions of Livy are, that of Crevier, *Paris*, 1735–41, 4to, 6 vols.; Drakenborch, *Amst.*, 1738–46, 4to, 7 vols.; Ruddimann, *Edin.*, 1751, 12mo, 4 vols.; Ernesti, *Lips.*, 1769–1804, 8vo, 4 vols.; Streth, improved by Doering, *Gothæ*, 1796–1813, 12mo, 7 vols.; Ruperti, *Götting.*, 1807–1809, 6 vols. 8vo; and that of Lemaire, *Paris*, 1822–1825, 12 vols. 8vo.

LOCRI, I. a people of Greece. The Greeks comprehended under the name of Locri three tribes of the same people, which, though distinct from each other in territory as well as in nominal designation, were doubtless derived from a common stock. These were the Locri Ozolæ, the Epicnemidii, and Opuntii. A colony of the last named tribe, who at an early period had settled on the shores of Magna Græcia, were distinguished by the name of Epizephyrii, or Western Locri. The Epicnemidian and Opuntian Locri alone appear to have been known to Homer, as he makes no mention of the Ozolæ; whence we might conclude that they were not so ancient as the rest of the nation. The earliest and most authentic accounts concur in ascribing the origin of this people to the Leleges. (*Aristot., ap.*

Strab., 331.—*Hesiod.*, *ap. eund.*—*Seym.*, *Ch.*, 599.—*Dicæarch.*, v. 71.) The *Locri Ozola* occupied a narrow tract of country, situated on the northern shore of the Corinthian Gulf, commencing at the Ætolian Rhium, and terminating near Crissa. To the west and north they adjoined the Ætolians, and partly also, in the latter direction, the Dorians, while to the east they bordered on the district of Delphi, belonging to Phocis. They are said to have been a colony from the more celebrated Locrians of the east (*Strabo*, 427.—*Eustath.*, *ad Il.*, 2, 531), and their name, according to fabulous accounts, was derived from some fetid springs (ὄζω, *oleo*) near the hill of Taphius or Taphiassus, situated on their coast, and beneath which it was reported that the centaur Nessus had been entombed. (*Strab.*, 426.—*Plut.*, *Quæst. Græc.*, 15.—*Myrsil.*, *Lesb.*, *ap. Antigon. Paradox.*, 129.) Other explanations of the name are given under the article Ozola.—Thucydides represents them as a wild, uncivilized race, and addicted from the earliest period to theft and rapine (1, 5). In the Peloponnesian war they appear to have sided with the Athenians, as the latter held possession of Naupactus, their principal town and harbour, probably from enmity to the Ætolians, who had espoused the cause of the Peloponnesians. (*Thucyd.*, 3, 95.)—The *Epicnemidian Locri*, whom we must next describe, occupied a small district immediately adjoining Thermopylæ, and confined between Mount Cnemis, a branch of Œta, whence they derived their name, and the sea of Eubœa. (*Strabo*, 416, 425.—*Eustath.*, *ad Dionys. Perieg.*, v. 426.) Homer classes them with the Opuntii, under the general name of Locri. (*Il.*, 2, 535.) They derived their name of Epicnemidii from their situation in the vicinity of Mount Cnemis.—The *Opuntian Locri* follow after the Epicnemidii: they occupied a line of coast of about fifteen miles, beginning a little south of Cnemides, and extending to the town of Halæ, on the frontiers of Bœotia. Inland their territory reached to the Phocian towns of Hyampolis and Abæ. This people derived their name from the city of Opus, their metropolis. (*Strabo*, 425.—*Cramer's Anc. Greece*, vol. 2, p. 104.)—II. A people of Magna Græcia, originally a colony of the Locri Opuntii from Greece. They first settled near the promontory of Zephyrium, at the lower extremity of Bruttium, on the Ionian Sea, and hence obtained the appellation of Epizephyrii, by which they were distinguished from the Locri of Greece. Here they built the city of Locri. They removed, however, from this position three or four years afterward, and built another city on a height named Mount Esopis. Strabo, however, makes the Locri who settled in Bruttium to have been a division of the Ozolæ from the Crissæan Gulf, and remarks, that Ephorus was incorrect in ascribing the settlement to the Locri Opuntii; but it is certain that this opinion of Ephorus seems to be supported by the testimony of many other writers, and therefore is generally preferred by modern critics. (*Mazzoch. in Tab. Heracl. distr.*, 1, c. 5.—*Heyne*, *Opusc. Acad.*, vol. 2, p. 46.—*Id.*, *ad Virg.*, *Æn.*, 3, 399.) We derive some curious information relative to the origin of the Epizephyrian Locri from Polybius, who acquaints us, that, from his having been the means of obtaining for this city a remission of heavy contributions on more than one occasion, he had contracted a feeling of kindness and partiality towards its inhabitants, which they, on the other hand, repaid by every mark of gratitude and attention. His frequent residence among them enabled him, as he states, to inquire minutely into their laws and institutions, so much admired by antiquity as the work of the celebrated lawgiver Zaleucus; and also into the early history, as well as origin, of their city. To the latter point he had paid the greater attention, from the obloquy and calumny which Timæus, the Sicilian historian, had heaped upon Aristotle, in his endeavour to refute what he deemed his false representation of that event. The great philosopher, in his work on the Italian republics, stated, that the colony which founded the Epizephyrian city was formed principally by slaves, who, during the absence of their masters, had carried off their wives. This assertion, which called forth the invective of Timæus, was, however, supported by Polybius on the authority of the Locri themselves; from whom he learned, that all their nobility was to be referred to the female part of their community, who had accompanied their ancestors from Greece, and were descended from the most illustrious families of their metropolis; and that, so far from having derived their polity and customs from that quarter, as the Sicilian historian pretended, they had borrowed many of the rites and usages of the Siculi, who were in possession of the country at the time of their arrival, and whom they afterward expelled. (*Polyb.*, *fragm.*, 12, 5.)—But it was to the institutions of their great legislator Zaleucus that this city was mainly indebted for its prosperity and fame. His laws, which, according to the assertion of Demosthenes, continued in full force for the space of 200 years (*Orat. in Timocr.*), are said to have been a judicious selection from the Cretan, Lacedæmonian, and Areopagitic codes, to which were, however, added several original enactments; among these, that is noticed as particularly deserving of commendation by which every offence had its peculiar penalty attached to it; whereas, in other systems of legislation, punishment was awarded according to the arbitrary decision of the judge. The Thurians, who afterward adopted the code of Zaleucus, injured its simplicity by their additions, in which too much attention was paid to minute points and matters of detail. (*Ephor.*, *ap. Strab.*, 260.—Compare *Plat.*, *de Leg.*, 1, p. 638.—*Diod. Sic.*, 12, 20.—*Athen.*, 10, 7.—Cic., *de Leg.*, 2, 6.) The situation of the ancient city of Locri has not been hitherto determined with accuracy, though the most judicious antiquarians and travellers agree in fixing it in the vicinity of *Gerace*. (*Barr.*, l. 3, 9.—*Cluver.*, *It. Ant.*, vol. 2, p. 1301.—*Romanelli*, vol. 1, p. 151.) This modern town stands on a hill, which is probably the Mons Esopis of Strabo, and where the citadel was doubtless placed. But the name of *Pagliapoli*, which is attached to some considerable ruins below *Gerace*, naturally leads to the supposition that this was the site of the Epizephyrian Locri. (*Reideesel*, *Voyage dans la Grande Grece*, p. 140.—*Swinburne's Travels*, p. 340.) D'Anville removed it too far to the south when he supposed it to accord with the *Motta di Brurrano*. (*Cramer*, *l. c.*) Niebuhr states the curious fact, that there is still remaining at the present day, in the district of ancient Locri, a population that speaks Greek, and he cites in support of this assertion the testimony of Count Zurlo, an Italian noble. (*Roman History*, vol. 1, p. 51, *in notis.*—*Cramer's Ancient Italy*, vol. 2, p. 404, *seqq.*)

Locusta, a notorious female poisoner at Rome during the first century of our era. She poisoned Claudius by order of Agrippina, and Britannicus by order of Nero. The latter loaded her with presents after the perpetration of the deed, and actually placed learners under her, in order that her art might be perpetuated. She was put to death by Galba. (*Tacit.*, *Ann.* 12, 66.—*Id. ib.*, 13, 15.—*Sueton.*, *Vit. Ner.*, 33.—*Juv.*, *Sat.*, 1, 71.)

Locutius. *Vid.* Aius.

Lollia Paullina, grand-daughter of Lollius Paullinus, who made himself so infamous by his rapacity in the provinces. She married C. Memmius, a man of consular rank, but was taken from him by Caligula, who made her his own wife, but soon after repudiated her. (*Sueton.*, *Vit. Calig.*, 25.—*Dio Cass.*, 59, 12.) She afterward, on the death of Messalina, aspired to a union with Claudius, but was put to death through

the influence of Agrippina. (*Sueton., Vit. Claud.*, 26. —*Tacit., Ann.*, 12, 22.)

Lollius, I. M. Lollius Palicanus, a Roman nobleman in the time of Augustus, who gave him (A.U.C. 728, B.C. 26) the government of Galatia, with the title of propræter. He acquitted himself so well in this office, that the emperor, in order to recompense his services, named him consul, in 732, with L. Aurelius Lepidus. Being sent in 737 to engage the Germans, who had made an irruption into Gaul, he had the misfortune, after some successes, to experience a defeat, known in history by the appellation of *clades Lolliana*, and in which he lost the eagle of the fifth legion. It appears, however, that he was able to repair the disaster, and regain the confidence of Augustus, for this monarch chose him, about A.U.C. 751, B.C. 3, to accompany his grandson Caius Cæsar (afterward the Emperor Caligula) into the East, as a kind of director of his youth ("*veluti moderator juventæ.*" *Vell. Paterc.*, 2, 102). In the course of this mission, he became guilty of the greatest depredations, and formed secret plots, which were disclosed to Caius Cæsar by the king of the Parthians. Lollius died suddenly a few days after this, leaving behind him immense riches, but a most odious memory. (*Pliny*, 9, 35, 57.) Whether his end was voluntary or otherwise, Velleius Paterculus (*l. c.*) declares himself unable to decide. Horace addressed to him one of his odes (the ninth of the fourth book) in the year of his consulship with Lepidus, but died seven or eight years before Lollius had disgraced himself by his conduct in the East. (Compare *Sanadon, ad Horat., l. c.*)—II. A son of the preceding, to whom Horace addressed two of his epistles (the second and eighteenth of the first book). He was the eldest son of M. Lollius Palicanus, and is therefore styled by Horace *Maxime* (*scil. natu*). Several modern scholars, such as Torrentius, Baxter, Dacier, Glandorp (*Onomast.*, p. 547), and Moreri (*Dict. Hist.*, vol. 4, p. 192), make Horace, in the epistle just referred to, address Lollius the father, not the son. This, however, violates chronology, since it appears from *Epist.* 2, that the person to whom it is inscribed was quite a young man. The other side of the question is advocated by Noris (*ad Cenotaph. Pis*, 2, 14, p. 255), Bayle (*Dict. Hist., s. v.*), Masson (*Vit. Hor.*, p. 265), and among the editors of Horace by Sanadon, Gesner, Döring, &c. The epithet *maxime*, as employed by Horace, has also given rise to considerable discussion. Torrentius, Dacier, and many other commentators, refer it to the mental qualities of the individual; while Scaliger, Marcilius, Meibomius, Vanderbourg, and others, consider *Maxime* a family or proper name. The authority, however, which has been cited from Gruter (638, 2), to substantiate this last opinion, is fully opposed by chronological arguments. (Consult *Obbarius, ad Horat., l. c.*) Besides, the distinctive family name of the Lollii was *Palicanus*, or, as it is written on coins, *Palikanus*. (Compare *Burmann, ad Quintil.*, 4, 2.—*Ernesti, Clav. Cic., s. v. Palikanus.*—*Val. Max.*, 3, 8, 3.—*Ellendt, ad Cic., Brut.*, p. 162.—*Rasche, Lex. Rei Num.*, vol. 4, col. 1815.)

Londinium (*Ptol.* Λονδίνιον.—Less correctly Londinum), a city of the Trinobantes, in Britain, now *London*. The place appears to have had a very remote antiquity, and already existed in the time of Cæsar, though, in consequence of his march being in a different direction, it remained unknown to him. Tacitus (*Ann.*, 14, 33) speaks of it as a place of great commerce, and, indeed, its favourable situation for trade must have given the place a very early origin. Its later name was Augusta Trinobantum, in honour, probably, of some Roman empress. (Compare Ammianus Marcellinus, 27, 8. "*Lundinium, vetus oppidum, quod Augustam posteritas appellavit.*") Bede styles it *Lundonia*, and also *Civitas Lundonia* (2, 4, 7; 2, 3). Ancient Londinium is generally thought to have occupied that part of the modern city which lies on the north of the Thames, near the tower of London. As, however, Ptolemy assigns Londinium to the Cantii, many have been led to decide in favour of the borough of *Southwark*, on the south side of the river, or, rather, to the part immediately west of this, especially as here many remains of antiquity have been found. It is most probable, however, that the ancient city lay on both sides of the stream, so that Ptolemy might assign it as well to the Trinobantes and Atrebatii as to the Cantii. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 146.)

Longimănus, a surname of Artaxerxes I., in Greek Μακρόχειρ. Plutarch states that this appellation was given him because his right hand was longer than his left; but Strabo says that he was so called from the extraordinary length of his arms, which, on his standing upright, could reach his knees. (*Strab.*, 735.) He makes him to have been, in other respects, one of the handsomest of men (κάλλιστον ἀνθρώπων.—*Vid.* Artaxerxes I.)

Longīnus, a celebrated Greek critic and rhetorical writer, who flourished during the reigns of Flavius Claudius and Aurelian. (*Photius, Cod.* 265, p. 1470. —*Georg. Syncell., Chron.*, p. 384.) The place of his birth is uncertain. Some make him to have been a native of Palmyra (*Seller., Ant. Palmyr.*, p. 288), others of Emesa in Syria (*Gabr., de Petra.*—*Holsten., Vit. Porphyr.*, c. 5), and others, again, as for example Langbaen, of Pamphylia, confounding him with Dionysius of Phaselis. The most probable opinion is that which regards him as an Athenian. (*Jons., Hist. Phil.*, 3, 14.—*Ruhnken, Vit. Long.*, § 3.) It is of Longinus that Eunapius first made the remark which has been so often repeated in similar cases; he called him *a living library and a walking study.* (Βιβλιοθήκη τις ἐμψυχος καὶ περιπατοῦν Μουσεῖον.—*Eunap., in Vit. Porph.*, p. 7, *ed. Boissonade.*) Longinus himself informs us, in the preface to his work Περὶ τέλους, preserved by Porphyry in the life of Plotinus, p. 127, that, from an early age, he travelled much in company with his parents, surveyed many regions, and made himself acquainted with all the individuals, distinguished in philosophy, whom his various journeyings thus threw in his way. He became the pupil of Ammonius Saccas at Alexandrea, and also of Origen, a disciple of Ammonius, not to be confounded, however, with Origen, the famous Christian writer. He was a genuine Platonist, as appears not only from his works, or, rather, the fragments of his works, that have come down to us, but also from the commentaries on Plato composed by him, and of which Olympiodorus and Proclus make mention. (*Ruhnken, Vit. Long.*, § 6.) The loss of these commentaries is the more to be regretted by us, as it would appear that Longinus directed his attention to the style as well as the doctrines of Plato. After having completed his course of study and preparation, Longinus opened a school at Athens, giving instruction not merely in the oratorical art, but in criticism and also in philosophy. (*Ruhnken, Vit. Long.*, § 9.) Here he numbered the celebrated Porphyry among his disciples, whose Syrian name Malech he changed into Porphyrius of synonymous import. (*Eunap., in Vit. Porph.*, p. 13.) After having spent a large portion of his life at Athens in the instruction of youth and the composition of numerous works, Longinus visited the East, either to transact some business at Emesa, or to spend a short time with certain relations of his who dwelt there. It was on this occasion that he became known to Zenobia, the celebrated Queen of Palmyra, who engaged his services as her preceptor in Greek. (*Vopiscus, Vit. Aurel.*, 30.) He was subsequently appointed her minister, and aided her with his counsels. Longinus is said, in his new capacity, to have induced Zenobia to shake off the Roman yoke, and to have dictated the proud and spirited letter which she sent to the Emperor Aurelian (c. 30). This letter so

irritated the Roman emperor, that, having shortly after made himself master of Palmyra, he caused Longinus to be put to death (A.D. 273). Zenobia, overcome by the terrors of impending destruction, became from a heroine a mere woman, and sought to propitiate the forgiveness of her conqueror by imputing the whole blame of the war to the counsels of Longinus. (*Zosimus*, 1, 56.) The spirit of the minister, however, rose in proportion to the danger, and he met his fate with all the calmness of a true philosopher.—The principal work of Longinus is his treatise Περὶ Ὕψους ("*On the Sublime*," or, more accurately, perhaps, "On elevation of thought and language"). This is one of the most celebrated productions of antiquity, and is probably the fragment of a much larger work. There is, however, some doubt whether this treatise was in reality written by him. Modern editors have given the name of the author of the work as "Dionysius Longinus," but in the best manuscripts it is said to be written "by Dionysius *or* Longinus" (Διονυσίου ἢ Λογγίνου), and in the Florence manuscript by an anonymous author. Suidas says, that the name of the counsellor of Zenobia was Longinus Cassius. Some critics have conjectured that this treatise was written by Dionysius of Halicarnassus or by Dionysius of Pergamum, who is mentioned by Strabo (625) as a distinguished teacher of rhetoric; but the difference of style between this work and the acknowledged works of Dionysius of Halicarnassus, renders this conjecture very improbable; and as to the other Dionysius, the conjecture has no foundation. (Consult *Remarks on the supposed Dionysius Longinus*, &c., *London*, 1826, 8vo.) The author of the treatise on the Sublime, whoever he may have been, develops in it, with a truly philosophical spirit, the nature of sublimity in thought and expression. He establishes the laws for its use, and illustrates these by examples, which constitute, at the same time, an ingenious critique upon the highest productions of antiquity. The style of the work is animated and correct; though critics think that they discover in it forms of expression which could not have been employed prior to the third century, and which stand in direct opposition to the theory of Amati, this scholar making the work to have been composed in the age of Augustus. Ruhnken thought he discovered, in reading Apsines, a Greek rhetorician, all the lost work of Longinus on Rhetoric excepting the first chapter. He found it intermingled with the work of the former, and recognised it by its style. He pronounces it not inferior to the treatise on the Sublime. A communication on this subject was transmitted by him to the editor of a French periodical, "*Bibliotheque des Sciences et des Beaux-Arts*," and appeared in 1765 (vol. 24, pt. 1, p. 273). The accuracy of Ruhnken's opinion, however, in assigning the fragment in question to the critic Longinus, is far from being generally acceded to. Weiske gives a portion of the fragment, with a Latin version, in his edition of Longinus, but can find no similarity between it and the general style and manner of Longinus. His decision is evidently a correct one. (*Weiske, Præf. ad ed. Long.*, p. xxiv.) The best edition of the treatise Περὶ Ὕψους is that of Weiske, *Lips.*, 1809, 8vo, reprinted at London, 1820.—An enumeration of the works of Longinus, as far they can be ascertained, is given by Ruhnken, in his dissertation on the Life and Writings of Longinus, published under the fictitious name of Schardam, and reprinted in Weiske's edition (p. LXIX., *seqq.*) The list is as follows: 1. Οἱ Φιλόλογοι, or, more correctly, perhaps, Φιλόλογοι ὁμιλίαι. (*Weiske, ad Ruhnk., Vit. Long.*, p. LVI., *in notis.*) It was a work in more than twenty books, and was devoted to a critical examination of the writers of antiquity.—2. Περὶ τοῦ κατὰ Μειδίου ("*On the Oration of Demosthenes against Midias*").—3. Ἀπορήματα Ὁμηρικά ("*Homeric Difficulties*," i. e., an examination of difficult points relative to the writings of Homer).—4. Εἰ φιλόσοφος Ὅμηρος ("*Whether Homer was a Philosopher*").—5. Προβλήματα Ὁμήρου καὶ λύσεις ("*Homeric Problems, and their Solutions*").—6. Τίνα παρὰ τὰς ἱστορίας οἱ γραμματικοὶ ὡς ἱστορικὰ ἐξηγοῦνται ("*What things contrary to history grammarians state as if they were in accordance with it*").—7. Περὶ τῶν παρ' Ὁμήρῳ πολλὰ σημαινουσῶν λέξεων ("*On words in Homer that have various significations*").—8. Ἀττικῶν λέξεων ἐκδόσεις β' ("*A Lexicon of Attic forms of expression*").—9. Λέξεις Ἀντιμάχου, καὶ Ἡρακλέωνος ("*Peculiar forms of expression in Antimachus and Heracleon*"). The grammarians called by the name of Λέξεις those words which were remarkable for any peculiarity of form or signification. Antimachus and Heracleon were two poets.—10. Περὶ ἐθνικῶν ("*On names of Nations.*" Gentile nouns).—11. Σχόλια εἰς τὸ τοῦ Ἡφαιστίωνος ἐγχειρίδιον ("*Scholia on the Manual of Hephæstion*").—12. Περὶ συνθέσεως λόγων ("*On the Arrangement of Words*").—13. Τέχνη ῥητορική ("*Art of Rhetoric*").—14. Εἰς τὴν ῥητορικὴν Ἑρμογένους ("*On the Rhetoric of Hermogenes*").—15. Περὶ Ὕψους.—16. Περὶ ἀρχῶν ("*On the Beginning of Things*").—17. Περὶ τέλους ("*De finibus bonorum et malorum*").—18. Περὶ ὁρμῆς ("*On Instinct*").—19. Ἐπιστολὴ πρὸς τὸν Ἀμέλιον ("*Letter to Amelius*").—20. Περὶ τῆς κατὰ Πλάτωνα δικαιοσύνης ("*On the Platonic definition of just Conduct*)".—21. Περὶ τῶν ἰδεῶν ("*On Ideas*"). There appear to have been two treatises with this title, one against Plotinus, and the other against Porphyry.—22. Περὶ ψυχῆς ("*On the Soul*").—23. Ὀδαίναθος ("*Odænathus.*" An eloge on Odænathus, the deceased husband of Zenobia).—24. Commentaries on Plato. (Compare the remarks of Toup, *ad fragm.*, VIII.—*Long.*, p. 545, *ed. Weiske*, p. 367, *ed. Toup.*)—II. C. Cassius Longinus, a friend of Antony the orator, and distinguished for his acquaintance with historical, legal, and antiquarian topics. (*Cic., Or.*, 1, 60.—*Ernesti, Clav. Cic., s. v.*)

LONGOBARDI. *Vid.* Langobardi.

LONGUS, a Greek writer, author of a prose romance entitled Ποιμενικὰ τὰ κατὰ Δάφνιν καὶ Χλόην ("*Pastorals relative to Daphnis and Chloe*"), but more commonly cited as the Ποιμενικά ("*Pastorals*") of Longus, or the Δάφνις καὶ Χλόη ("*Daphnis and Chloe*"). The period when he lived is uncertain, and he is neither named by Suidas nor any ancient writer. Perhaps an author of this name never existed; nor is the matter rendered at all clearer by the circumstance of *Longus* being a Latin, not a Greek, word. Harless, in fact, supposes that the name originated in a mistake. The celebrated Florence manuscript has no author's name whatever. The title runs simply Λεσβιακῶν ἐρωτικῶν λόγοι δ', the last word of which may have been taken by a copyist for the name of the romancer. All writers agree in assigning to the "Daphnis and Chloe" a date subsequent to the Ethiopics of Heliodorus, but some misapprehension has existed among the superficially learned with regard to the evidence of the style. The French version of Amyot, deformed as a translation, but beautiful as an original composition by its naïveté, had given the general reader an idea that the simplicity of the subject was reflected in the language of the original. The fact, however, is precisely the reverse. The diction of Longus, as Villemain remarks, "is curiously elegant, ingeniously concise, and richly symmetrical." The art of composition was never more laboriously or more skilfully applied; every word is placed in its proper position with the most delicate care; the adaptation of terms, the relation even of sounds, are all so skilfully adjusted, as to make the same writer observe, that the effect of the whole is rather *coquettish* than graceful. This very care, however, this laborious elegance, instead of identifying the author, as on a hasty glance it would seem to do, with the classic

ages of antiquity, proclaims the sophist. The singular circumstance is, that neither Suidas nor Photius so much as allude to the work or name the author, which, unaccountable as it may appear, would almost induce us to imagine, in spite of the thing being pronounced "impossible" by Villemain, that the romance really was produced in the midst of the bad taste and wearisome scholastics of the eighth century. The imitations mentioned by Courier rather tend to strengthen this suspicion than otherwise; for if the work were really pillaged by Achilles Tatius, Xenophon of Ephesus, Nicetas Eugenianus, Eumathius, and the whole host of scribblers from the second century downward, this would prove incontestably that it was intimately and popularly known: and why all the writers and critics of so vast a space of time should have conspired to preserve an inviolable silence on the subject, to conceal the author's name, to refrain from the slightest allusion to his piece, is utterly beyond comprehension. We must confess, that it does require some stretch of faith to believe that a Longus was produced in the eighth century, a period which affords no name better known than that of the chronicle-maker Syncellus. But, if this were granted, it would be easy to imagine that such a man would be acquainted with the literature of his language from the earliest times, and more especially with those productions of romantic fiction which he was destined to imitate and surpass. Moreover, without a particle of invention himself, and gifted rather with an ingenious industry directed by an acquired and fastidious taste, than with natural grace and power, he would be thrown upon these for his resources: he would gather even from the weeds of the garden of literature those minute events which would become visible to the eye only when collected and arranged in his cell; and the future examiner, by a natural mistake, would trace the theft to the poor rather than to the rich, just as we may say of the pulpy end of the grass-flower, it tastes or smells of honey, and not of the fragrant stores of the bee, they taste or smell of the grass-flower.—"Daphnis and Chloe" is the romance, *par excellence*, of physical love. It is a history of the senses rather than of the mind, a picture of the development of the instincts rather than of the sentiments. In this point of view it is absolutely original; and the subject, pleasing, indeed, in its nature, but dangerous and seductive to the youthful imagination, becomes, when treated by the masterly and seldom indelicate pen of Longus, philosophically interesting. Unlike the sensual vulgarities of modern Europe, which can only betray the heart by brutalizing the mind, there is a charm about its freedom, a purity in its very ignorance of virtue. Vice is advocated by no sophistry, palliated by no seductions of circumstances, and punished by no sufferings. Vice, in fact, does not exist, unless ignorance be a crime and love an impurity. Daphnis and Chloe have been brought up together, free denizens of the fields, and groves, and streams of the Lesbian paradise; their eyes have rested from infancy on the same objects; their ideas have been formed by the same train of circumstances; their tastes, feelings, habits, all have sprung from the same root, and grown under the same influence. Their hearts understand each other; the poetry of nature has entered their souls, and is reflected in their eyes; but poor, at least in the wealth of the world and its acquirements, humble in station, solitary, and ignorant, sentiment finds no passage into language, and no voice but the voice of nature is heard in their hearts. "Paul and Virginia" is nothing more than "Daphnis and Chloe," delineated by a refined and cultivated mind, and spiritualized and purified by the influence of Christianity. Taking the difference of time, climate, knowledge, and faith into account, the parallel is complete. If St. Pierre had made his lovers shepherds in the island of Lesbos, under a pagan regime, his work, instead of being one of the most exquisite and delightful of all modern productions, would have been a tissue of metaphysical mechanism and absurdity. Even in the faults of the two works there is a striking analogy. The infidelity committed by Daphnis carries his ignorance to a pitch of exaggeration which is absolutely repulsive; while the ill-timed and extravagant prudery of Virginia in the catastrophe, in the hands of any other writer than St. Pierre, would have surprised the reader into a smile. "The expressions of Longus," says Huet, "are full of fire and vivacity; he produces with spirit; his pictures are agreeable, and his images arranged with skill. The characters are carefully sustained; the episodes grow out of the story; and the passions and sentiments are depicted with a delicacy sufficiently in keeping with pastoral simplicity, but not always with the rules of romance. Probability is almost never violated, except in the machinery which is employed without discretion, and which injures the denouement of the piece, in other respects good and agreeable." (*Foreign Quarterly*, No. 9, p. 138, *seqq.*)—The best editions of Longus are, that of Boden, *Lips.*, 1777, 8vo; Villoison, *Paris*, 1778, 2 vols. 8vo; Schæfer, *Lips.*, 1803, 12mo; and that of Courier, re-edited by De Sinner, *Paris*, 1829, 8vo. Courier's text contains the fragment which fills up the hiatus in p. 13, *ed. Villoison*, and p. 15, *ed. Schæffer*. It was copied from a Florentine manuscript, and first published at Rome in 1810, by Courier, then an artillery officer in the French service. The fragment first appeared separately, but was soon after inserted into an edition of the whole romance by the same scholar. The manuscript is the same from which Chariton, Xenophon Ephesius, and De Furia's Æsopean Fables have been published; and it contains also Longus, four books of Achilles Tatius, and several Opuscula enumerated by De Furia, p. xxxii.–xxxvii., *ed. Lips.*, 1810.

Lōtis, a nymph, daughter of Neptune, pursued by Priapus, and who escaped from him by being changed into the aquatic lotus. (*Ovid, Met.*, 9, 348.)

Lotophăgi, a people on the coast of Africa, near the Syrtes. They received this name from their living upon the lotus. Ulysses visited their country at his return from the Trojan war. (*Hom., Od.*, 9, 94.) Homer says, that whoever ate of the lotus lost all wish of returning home, and became desirous of remaining in the land that produced it. Compare Herodotus (4, 177). According to Rennell, the location of the Lotophagi merely on the coast of Africa arose from the want of a more extended knowledge of the countries bordering on the desert, on the part of the ancient writers. He states that the tribes who inhabit these countries, and whose manners are in any degree known to us, eat universally of this fruit. The shrub or tree that bears the lotus fruit is disseminated over the edge of the Great Desert, from the coast of Cyrene, round by Tripolis and Africa Propria, to the borders of the Atlantic, the Senegal, and the Niger. (*Geography of Herodotus*, vol. 2, p. 289, *seqq.*, *ed.* 1830.) It is well known, remarks this same writer, that a great difference of opinion has prevailed among the moderns concerning what the ancients intended by the *lotus*: for the history of it, as it has come down to us, is mixed with fable, from having previously passed through the hands of the poets. But of the *existence* of a fruit, which, although growing spontaneously, furnished the popular food of tribes or nations, there is no kind of doubt, as it is mentioned by various authors of credit, and among the rest by Polybius, who appears to have seen it in the proper country of the Lotophagi. There appear, however, to have been two distinct species of lotus designated by the term, because Herodotus and Pliny, in particular, describe a marked difference between them; the one being an

aquatic plant, whose root and seeds were eaten in Egypt; the other the fruit of a shrub or small tree, on the sandy coast of Libya. Herodotus, in speaking of the Libyan lotus (4, 177), says, that the fruit of the lotus is of the size of the mastic, and sweet like the date, and that of it a kind of wine is made. Pliny (13, 17) describes two different kinds of lotus, the one found near the Syrtes, the other in Egypt. The former he describes from Cornelius Nepos as the fruit of a tree; in size ordinarily as big as a bean, and of a yellow colour, sweet and pleasant to the taste. The fruit was bruised, and made into a kind of paste or dough, and then stored up for food. Moreover, a kind of wine was made from it, resembling mead, but which would not keep many days. Pliny adds, that "armies, in marching through that part of Africa, have subsisted on the lotus." Perhaps this may refer to the army of Balbus, which the same writer informs us (5, 5) had penetrated to Gadamis and Fezzan. Polybius, who had himself seen the lotus on the coast of Libya, says, that it is the fruit of a shrub, which is rough and armed with prickles, and in foliage resembles the rhamnus. That when ripe it is of the size of a round olive; has a purple tinge, and contains a hard but small stone; that it is bruised or pounded, and laid by for use, and that its flavour approaches to that of figs or dates. And, finally, that a kind of wine is made from it, by expression, and diluted with water; that it affords a good beverage, but will not keep more than ten days. (*Polyb., apud Athen.*, 14, p. 65.) The lotus has also been described by several modern travellers, such as Shaw, Desfontaines, Park, and Beechy. Shaw says (vol. 1, p. 263) that the lotus is the *seedra* of the Arabs; that it is a species of *zizyphus* or *jujeb*; and that the fruit tastes somewhat like gingerbread. When fresh, it is of a bright yellow. Park's description, however, is the most perfect of all. "They are small farinaceous berries, of a yellow colour and delicious taste. The natives convert them into a sort of bread, by exposing them some days to the sun, and afterward pounding them gently in a wooden mortar, until the farinaceous part of the berry is separated from the stone. This meal is then mixed with a little water, and formed into cakes, which, when dried in the sun, resemble in colour and flavour the sweetest gingerbread. The stones are afterward put into a vessel of water and shaken about, so as to separate the meal which may still adhere to them: this communicates a sweet and agreeable taste to the water, and, with the addition of a little pounded millet, forms a pleasant gruel called *fondi*, which is the common breakfast in many parts of Ladamar during the months of February and March. The fruit is collected by spreading a cloth upon the ground and beating the branches with a stick" (p. 99).

Luca, a city of Etruria, northeast of Pisa, on the river Auser or *Serchio*. It still preserves its situation and name. It is mentioned for the first time by Livy, as the place to which Tiberius Gracchus retired after the unfortunate campaign on the Trebia (21, 59). The same writer states it to have been colonized A.U.C. 575 (41, 13.—*Vell. Paterc.*, 1, 15). Cæsar frequently made Luca his headquarters during his command in the two Gauls. (*Cic., Ep. ad Fam.*, 1, 9.—*Suet., Cæs.*, 24.) It is also mentioned by Strabo (217.—Compare *Plin.*, 3, 5.—*Ptol.*, p. 61).

Lucāni, the inhabitants of Lucania. (*Vid.* Lucania.)

Lucānĭa, a country of Magna Græcia, below Apulia. It was occupied, in common with the other provinces of southern Italy, by numerous Greek colonies. The native race of the Lucani were numerous and warlike, and said to be of Samnitic origin. These, as their numbers increased, gradually advanced from the interior to the coast, and were soon engaged in hostilities with the Greeks, who, unable to make good their defence, gradually retreated; thus allowing their hardy and restless foes to obtain possession of all the settlements on the western coast. These aggressions of the Lucani were for a season checked by the valour and ability of Alexander, king of Epirus; but upon his death they renewed their inroads with increased confidence and success, making themselves masters of Thurii, Metapontum, Heraclea, with several other towns, and finally reducing the Grecian league to an empty name, with only the shadow of its former brilliancy and power. Such was the state of things when the Romans appeared on the scene. The Lucani, unable to make any effectual resistance after Pyrrhus had withdrawn his forces from Italy, submitted to the victors. The war with Hannibal, carried on for so many years in this extremity of Italy, completed its desolation and ruin; for, with the exception of a few towns restored and colonized by the Romans, this once flourishing tract of country became a dreary waste, retaining only the ruins of deserted cities, as mournful relics of the late abodes of wisdom and genius.—Lucania, considered as a Roman province, was separated from Apulia by the Bradanus, and a line drawn from that river to the Silarus; which latter stream served also for a boundary on the side of Campania. To the southwest the river Laus divided the Lucani from the Bruttii, as did also the Crathis to the southeast. (*Strabo*, 255.—*Cramer's Anc. Italy*, vol. 2, p. 347.)

Lucānus, M. Annæus, a Latin poet, born A.D. 38, at Corduba, in Spain, where his family, originally from Italy, had been settled for several generations, and where some of its members had filled public offices. (*Suet., Vit. Lucan.*—*Fabr., Bib. Lat.*, vol. 2, p. 141.) His father, Annæus Mela, was a Roman knight, and enjoyed great consideration in the province. Lucan was named after Annæus Lucanus, his maternal grandfather, who was distinguished for his eloquence. His father was also the youngest brother of Seneca the philosopher. At a very early age Lucan was sent to Rome, where he received his education. Rhemnius Palæmon and Flavius Virginius were his teachers in grammar and eloquence. The principles of the Stoic philosophy were taught him by Annæus Cornutus, a Greek philosopher, who instructed at Rome until Nero, offended at his opinions and language, banished him to an island. Lucan's talent for poetry developed itself at an early period; he was accustomed to declaim in Greek and Latin verse when only fourteen years of age. Having completed his education at Athens, he was placed by Seneca, his paternal uncle, who had charge at that time of the youth of Nero, around the person of the young prince. Nero soon became attached to Lucan, and raised him to the dignity of an augur and quæstor before he had reached the proper age for either of these offices. During his magistracy Lucan exhibited to the populace a magnificent show of gladiators. The folly of Nero, who pretended to be a great poet, and the vanity of Lucan, who would not yield the palm to any competitor, soon embroiled the two friends. Nero offended the young and presumptuous aspirant by abruptly quitting, on one occasion, an assembly in which the latter was reciting one of his poetical productions. Lucan sought to avenge this affront by presenting himself in another assembly as a competitor against the prince. We hardly know which to admire the more, the boldness of Lucan, who believed the poetical art about to be degraded, if a bad piece, though composed by a prince, should receive the crown; or the courage of the judges, who decreed the prize to a subject who had dared to compete with his master. The vengeance of Nero was not slow in overtaking the imprudent poet: it wounded him in the most sensible part, for he was commanded to abstain in future from declaiming in public. Without being unjust towards the memory of Lucan, we may attribute to the hatred which from this time

he conceived against Nero, the part that he subsequently took in the conspiracy of Piso: but it were to be wished that he could in any way be defended from a reproach which Tacitus makes against him, and which has affixed an indelible stigma to his name. It is said that, deceived by a promise of pardon in case he should discover his accomplices, and wishing to propitiate the favour of Nero, who had destroyed his own mother, by incurring in like manner, in his turn, the guilt of parricide, he declared that his mother Anicia was a party in the conspiracy. The admirers of Lucan have suggested, that this tale was invented by Nero or his flatterers, to heap odium on the character of a poet from a contest with whom he had brought away nothing but disgrace. Unfortunately, however, for the correctness of this assertion, it may be alleged in reply, that Tacitus, a close scrutinizer into the artifices of tyranny, relates the charge without expressing the least doubt as to its truth. (*Ann.*, 15, 56.) But, however this may be, the cowardly complaisance of the poet, if he were really guilty of the conduct ascribed to him, could not prove of any avail; he was merely permitted to choose the manner of his death. He caused his veins to be opened, and died with a degree of courage that formed a strange contrast to the pusillanimity in which, but a moment before, he had indulged. It is even said, that, feeling himself enfeebled by the loss of blood, he recited four verses which, in his Pharsalia (3, 639–42), he had put into the mouth of a dying soldier. He perished A.D. 65, at the age of 27 years. Although accused of being an accomplice, his mother was not involved in his disgrace. Lucan left a young widow, whose character and merits are praised by both Martial and Statius. She was named Polla Argentaria, and is reckoned by Sidonius Apollinaris (2, 10) among the number of those celebrated females whose counsels and taste have been of great use to their husbands in the composition of their works. The various poems of Lucan, his "Combat of Hector and Achilles," which he composed at the age of twelve years; his "Description of the burning of Rome;" his "Saturnalia;" his tragedy of "Medea," left unfinished by him, have all perished. We have remaining only one poem, the "*Pharsalia*," or the war between Cæsar and Pompey. It is comprised in ten books; but, since the tenth breaks off abruptly in the middle of a narrative, it is probable that some part has been lost, or that the poet had not finished the work at the time of his death. The first book opens with the most extravagant adulation of Nero, in which the poet even exceeds the base subserviency of the poets of the age of Augustus. The Pharsalia contains many vigorous and animated descriptions, and the speeches are characterized by considerable rhetorical merit, but the language is often inflated, and the expressions are extremely laboured and artificial. The poem is also deficient in that truth to nature, and in those appeals to the feelings and the imagination, which excite the sympathy of every class of readers. Still, great allowance must be made for the youth of the author, who, if he had lived longer, would probably have cured himself of those faults and defects which are now so conspicuous in his poem.—The Pharsalia cannot be regarded as an epic poem, since both poetic invention and machinery, which form the very soul of the epopée, are altogether wanting in it. The event on which the action is based was not sufficiently far removed from Lucan's own times to permit him to indulge his imagination in adorning it with fictions. The poem should rather be called an historical one. —The principal defect in the Pharsalia, admitting that it is nothing more than an historic poem, is the want of unity of action. One cannot perceive, on reading the work, what is the object which the poet had in view, what is the point to which everything ought to tend. Is it the momentary triumph of freedom, in the fall of Cæsar, which Lucan has wished to celebrate? Or was it his intention to paint in vivid colours the disastrous consequences of civil discord? Or did he wish to dilate on some moral or political virtue? Great uncertainty accompanies all these questions. It is true, the poem being probably left unfinished, it becomes proportionably more difficult to pronounce upon its object; but, at the same time, this object ought to be so clearly indicated in every part of the poem, as to form, as it were, its very soul, and to be the pivot around which everything should turn. Faithful to the laws of history, far different in their character from those of the epopée, Lucan does not, in the commencement of his poem, transport us at once into the midst of affairs; he goes back to the origin of the civil war between Cæsar and Pompey, and follows events in chronological order. His principal heroes are Pompey, Cæsar, Cato, and Brutus. But we may charge the poet with not having fully succeeded in the delineation of their characters, and with producing sometimes a different impression upon his readers from that which he intended to effect. The character of Pompey is exalted, even at the expense of historical truth; that of Cæsar is treated with injustice; and yet, notwithstanding all this, Lucan has failed in making the former interesting, and Cæsar, in spite of the poet, is the true hero of the Pharsalia; he is the centre of action, the soul of events: we have him constantly before our eyes, while we only see and hear of Pompey in the exaggerated eulogiums lavished upon him by the poet. But it is principally in his digressions, in the numerous descriptions with which he adorns his narrative, some of which, at the same time, afford proofs of distinguished talent, that Lucan betrays a want of judgment and of good taste, the immediate results of his youth, and of his imitation of models selected from the school of Alexandrea. Erudition often supplies the place of variety; and the brilliant conceits brought into vogue by his uncle Seneca, together with the maxims of the Porch, to which he was attached, are made to stand in lieu of that enthusiasm and dignity which form two of the principal features of epic composition. His versification, too, wants the elegance and the melody of Virgil's.—Besides the Pharsalia, several critics, among whom are Joseph Scaliger and Vossius, have ascribed to Lucan a poem in 261 verses, which has come down to us, and which contains a eulogium on Calpurnius Piso, the same who conspired against Nero. Barthius thinks that this production formed one of a collection of fugitive pieces published by Lucan under the title of *Silvæ*; but other critics, among whom may be cited Fabricius and Wernsdorff, have clearly shown that Lucan cannot be regarded as the author of the poem. The expressions employed by its author to indicate the lowness of his origin and the scantiness of his fortune, do not apply with any correctness to Lucan, descended as he was from a good family, and rich as well in his own as in the property brought him by his wife. It is assigned with more propriety to Saleius Bassus, a friend of Lucan's. —The best editions of Lucan are, that of Cortius, *Lips.*, 1726, 8vo, re-edited and completed by Weber, *Lips.*, 1828, 2 vols. 8vo; Oudendorp, *Lugd. Bat.*, 1728, 3 vols; Burmann, *Lugd. Bat.*, 1740, 4to; Lemaire, *Paris*, 1830–1832, 3 vols. 8vo, and that of Weise, *Quedlinb.*, 1835, 8vo. The edition published at Glasgow (1816, 8vo), with the notes of Bentley and Grotius, is also a good one. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 286, *seqq.*—*Bähr, Gesch. Röm. Lit.*, p. 94, *seqq.*)—II. Ocellus, a Lucanian philosopher. (*Vid.* Ocellus.)

Lucania, a city of Apulia, about twelve miles to the west of Arpi. It was a place of great antiquity, and was said to have been founded by Diomede,

whose offerings to Minerva were still to be seen in the temple of that goddess in the time of Strabo (294). Luceria was the first Apulian city which the Romans appear to have been solicitous to possess; and though it was long an object of contention with the Samnites, they finally secured their conquest and sent a colony there, A.U.C. 440. (*Liv.*, 9, 2.—*Diod. Sic.*, 16.—*Vell. Paterc.*, 1, 14.) We find Luceria afterward enumerated among those cities which remained most firm in their allegiance to Rome during the invasion of Hannibal. (*Liv.*, 27, 10.—*Polyb.*, 3, 88.) In the civil wars of Pompey and Cæsar, Luceria is mentioned by Cicero as a place which the former was anxious to retain, and where he invited Cicero to join him. (*Ep. ad Att.*, 8, 1.—*Cæs., Bell. Civ.*, 1, 24.) It seems to have been noted for the excellence of its wool, a property, indeed, which, according to Strabo (284), was common to the whole of Apulia. This place still retains its ancient site under the modern name of *Lucera*. (*Cramer's Anc. Italy*, vol. 2, p. 285, *seqq.*)

Lucĕres, the third of the three original tribes at Rome. These three original tribes were the Ramnenses or Ramnes, the Tatienses or Titienses, and the Luceres. (*Vid.* Roma.)

Lucĭānus, a celebrated Greek writer, born at Samosata in Syria. The period when he flourished is uncertain. Suidas, who is the only ancient writer that makes mention of him, informs us that he lived in the time of Trajan, and also before that prince (λέγεται δὲ γενέσθαι ἐπὶ τοῦ Καίσαρος Τραϊανοῦ, καὶ ἐπέκεινα). This, however, Vossius denies to be correct. (*Hist. Gr.*, 2, 15.) The same Suidas also states, that, after having followed the profession of an advocate at Antioch with little success, he turned his attention to literary composition; and that he was finally torn to pieces by dogs, which this writer considers a well-merited punishment for his impiety in attacking the Christian religion. Lucian himself, however (*Revis.*, § 29), assigns as the reason for his quitting the profession of an advocate, his disgust at the fraud and chicanery of the lawyers of the day; and as for the story of his death, we may safely pronounce it a pious falsehood. In a dissertation on Isidorus of Charax, Dodwell endeavours to prove that Lucian was born A.D. 135; which will coincide, in some degree, with the opinion of Hemsterhuys, who (*Præf. ad Jul. Poll.*) places him under the Antonines and Commodus. Vossius also (*l. c.*) makes him a contemporary of Athenæus, who lived under Marcus Aurelius, and Iconius (*Script. Hist. Phil.*, 3, 10, p. 60) inclines to the same opinion, considering him as contemporary with Demonax, who flourished under Antoninus Pius and his successor. Reitz (*De Ætate*, &c., *Luciani*, p. 63.—*Op., ed. Hemst.*, vol. 1), agreeing in opinion with Hemsterhuys, places him under the Antonines and Commodus, and makes him to have lived from 120 B.C. until 200.—Destined at first, by his father, who was in humble circumstances, to the profession of a sculptor, he was placed with that view under the instruction of his uncle. But, becoming soon disgusted with the employment, he turned his attention to literature, and travelled into Asia Minor and Greece, in the latter of which countries he was present, according to the computation of Dodwell, at the celebration of the 233d, 234th, and 235th Olympiads (A.D. 157, 161, 165), answering to the 22d, 26th, and 30th years of his age. In his 29th year he appears to have heard historical lectures in Ionia. His principal place of residence while in this country was the city of Ephesus. Whether Lucian entered upon the profession of an advocate before or after this period is not clearly ascertained: the latter is perhaps the more correct opinion. Antioch was the scene of his labours in this new vocation; but he soon became disgusted with forensic pursuits, and turned his attention to others of a more purely rhetorical nature. Eloquence applied to sophistic declamations and improvisaziones, if we may be allowed the expression, opened at this time the surest path to fortune and fame. The sophists were constantly engaged in travelling to and fro among the great cities: they announced a discourse as an itinerant musician at the present day would announce a concert; and people flocked from all quarters to hear and see them, and to pay liberally for the harmonious and polished periods with which their ears were gratified. Lucian yielded to the fashion of the day, and abandoned the bar for the tribune. He again directed his thoughts to travel, and visited Asia, Greece, and particularly Gaul, in which last-mentioned country he settled for a time as a teacher of rhetoric, and soon obtained great celebrity and a numerous school. He appears to have remained in Gaul till he was about forty, when he gave up the profession of rhetoric, after having acquired considerable wealth. On his return from Gaul he visited Italy, and paints in vivid colours, in his "Nigrinus," the corruption of the capital. During the remainder of his life we find him travelling about from place to place, and visiting successively Macedonia, Cappadocia, Paphlagonia, and Bithynia. The greater part of his time, however, was passed in Athens, where he lived on terms of the greatest intimacy with Demonax, a philosopher of great celebrity. Having here made the study of man his particular object, we find him embracing no one of the systems then in vogue, but following, as far as he could be said to have followed any sect, the tenets of the school of Epicurus. In his old age he obtained from Marcus Aurelius an honourable employment in Egypt. Some make him to have been placed over a part of this province; but it appears more probable that he was appointed register to one of the higher tribunals. He died at a very advanced age.—What distinguishes Lucian as a writer is a genius eminently satirical, a brilliancy of thought, and a larger share of humour than any other author of antiquity, with the exception, perhaps, of Aristophanes and Horace. His irony spares no folly and no prejudice on the part of his contemporaries, but wages against their failings a continual warfare. The writings of Lucian very rarely betray any marks of the decline of taste which characterized the period in which he is said to have lived. His style, formed by the study of the best models, and especially of Aristophanes, would never lead us to suspect that he was a native of the distant province of northern Syria: it is as pure, as elegant, and as Attic as if he had flourished in the classic periods of Grecian literature, and the defects of the age in which he lived merely show themselves in the desire to coin new expressions, and to divert others from their more ancient and legitimate meaning; faults from which he has not been able to save himself, although he ridicules them in one of his own productions, the "Lexiphanes." Neither has he been always able to resist the inclination of adorning his style with the tinsel of quotations and phrases borrowed from the ancient poets and historians, and frequently misplaced. The greater part of his productions have the dialogue form; but they are not, like the dialogues of Plato, dissertations put into the mouth of interlocutors, merely to destroy the monotonous uniformity of a continued discourse. The dialogues of Lucian are true conversations; they are in every sense dramatic. He says himself (Δὶς κατηγ., c. 33) that he has restored dialogue to earth, after it had been lost in the regions of the clouds; and that, despoiling it of its tragic garb, he has brought it in contact with pleasantry and the comic muse.—The subjects on which he treats are various and interesting: history, philosophy, and all the sciences furnish him with materials. Lucian may, in fact, be regarded as the Aristophanes of his age, and, like the great comic poet, he had recourse to raillery and satire to accomplish the

great object he had in view. This object was, to expose all kinds of delusion, fanaticism, and imposture; the quackery and imposition of the priests, the folly and absurdity of the superstitious, and especially the solemn nonsense, the prating insolence, and the immoral lives of the philosophical charlatans of his age. His study was human nature in all its varieties, and the age in which he lived furnished ample materials for his observation. Many of his pictures, though drawn from the circumstances of his own times, are true for every age and country. If he sometimes discloses the follies and vices of mankind too freely, and occasionally uses expressions which are revolting to our ideas of morality, it should be recollected that every author ought to be judged by the age in which he lived, and not by a standard of religion and morality which was unknown to the writer. The character of Lucian's mind was decidedly practical: he was not disposed to believe anything without sufficient evidence of its truth; and nothing that was ridiculous or absurd escaped his raillery and sarcasm. The tales of the poets respecting the attributes and exploits of the gods, which were still firmly believed by the common people of his age, were especially the objects of his satire and ridicule in his dialogues between the gods, and in many other of his works; and that he should have attacked the Christians in common with the false systems of the pagan religion, will not appear surprising to any one who considers that Lucian probably never took the trouble to inquire into the doctrines of a religion which was almost universally despised in his time by the higher orders of society.—The greater part, if not all, of the dialogues of Lucian appear to have been written after his return from Gaul and while he was residing at Athens; but most of his other pieces were probably written during the time that he taught rhetoric in the former country.—Our limits, of course, will not allow an examination of the numerous writings of Lucian. We will content ourselves with noticing merely one piece, partly on account of its peculiar character, which has made it a subject of frequent reference, and partly because the general opinion of scholars at the present day is adverse to its being regarded as one of the productions of Lucian. It is the Φιλόπατρις, ἢ διδασκόμενος ("*The lover of his country, or the student*"). The author of this piece, whoever he was, ridicules, after the manner of Lucian, the absurdities of the Greek mythology; but his satire has, in fact, no other end than to serve as an introduction to an unsparing attack on the Christians: they are represented as wicked men, continually offering up prayers for the evil of the state. The authenticity of this piece has been much disputed. Mention is made in it of events, which some place under Nero or even under Claudius, others under Trajan or Marcus Aurelius, and some under Julian. The first of these, as, for example, Theodore Marcilius, think, in consequence, that the author of the piece lived during the first century. What appears to favour this opinion is a passage in which the writer alludes, without naming him, to St. Paul, or even, according to the Socinian Crell, to our Saviour himself. Some orthodox theologians have shown themselves favourably inclined to this system, because in a passage of the dialogue the question of the Trinity is openly stated, and they have taken this as a proof that this doctrine was taught prior to the council of Nice. Marcilius, however, is mistaken. Artemidorus, author of the Oneirocritica, is cited in the Philopatris: it is true, critics are not agreed as to the period when this writer flourished, but in any event he cannot be placed lower than Hadrian. In the dialogue under consideration, so strong a resemblance to the other works of Lucian is perceptible, there occur so many phrases and forms of expression which are familiar to him, that, if it be not the work of Lucian himself, it could only have been composed by some writer that came after him. Huet and Gesner have found in it a much more accurate acquaintance with Christianity than we can suppose Lucian to have possessed, after having read his Peregrinus. Schöll, following the side espoused by Gesner, takes the Philopatris to have been the work of a man who, after having been initiated into the mysteries of Christianity, had renounced the gospel, not to return to paganism, but to throw himself into the arms of incredulity. The tone which pervades it betrays the bitterness of an apostate. — We have remaining, besides his other works, fifty *Epigrams* ascribed to Lucian. The greater part are of that hyperbolic cast which was so much in vogue during the first centuries of the Christian era. Lucian, however, has not carried this kind of poetry to that point of extravagance to which later writers pushed it. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 243, *seqq.*) The best editions of Lucian are, that of Hemsterhuys, completed by Reitz, *Amst.*, 1730–36, 4 vols. 4to, edited in a more complete manner by Gesner, *Amst.*, 1743, 3 vols. 4to, and to which must be added, although of inferior value, the *Lexicon Lucianeum* of C. R. Reitz, brother to the former, *Ultraj.*, 1746, 4to; that of the Bipont editors, in 10 vols. 8vo, a reprint of the preceding, but containing, besides, the various readings of six manuscripts in the library of the king of France, collected by *M. Belin de Ballu*; and that of Lehmann, *Lips.*, 1822–1831, 8vo, of which 9 volumes have thus far appeared. This last edition, however, is much disfigured by typographical errors. (*Hoffmann, Lex. Bibliograph.*, vol. 3, p. 32.)

Lucifer, the name of the planet Venus, or morning star. It is called *Lucifer* when appearing in the morning before the sun; but when it follows it, and appears some time after its setting, it is called *Hesperus*. (*Vid.* Hesperus.)

Lucilius, I. C., a Roman knight, born at Suessa, a town in the Auruncian territory, A.U.C. 605, B.C. 149. He was descended of a good family, and was grand-uncle, by the mother's side, to Pompey the Great. In early youth he served at the siege of Numantia, in the same camp with Marius and Jugurtha, under the younger Africanus, whose friendship and protection he had thus the good fortune to acquire. (*Vell. Paterc.*, 2, 9.) On his return to Rome from his Spanish campaign, he dwelt in the house which had been built at the public expense, and had been inhabited by Seleucus Philopator, prince of Syria, while he resided in his youth as an hostage at Rome. (*Ascon. Pedian., in Cic., contr. L. Pis.*) Lucilius continued to live on terms of the closest intimacy with the brave Scipio and the wise Lælius. (*Horat., Serm.*, 2, 1, 71.) These powerful protectors enabled him to satirize the vicious without restraint or fear of punishment. In his writings he drew a genuine picture of himself, acknowledged his faults, made a frank confession of his inclinations, gave an account of his adventures, and, in short, exhibited a true and spirited representation of his whole life. Fresh from business or pleasure, he seized his pen while his fancy was yet warm and his passions were still awake, as elated with success or depressed with disappointment. All these feelings or incidents he faithfully related, and made his remarks on them with the utmost freedom. (*Horat., Serm.*, 2, 1, 30.) Unfortunately, however, his writings are so mutilated, that few particulars of his life and manners can be gleaned from them. Little farther is known concerning him than that he died at Naples, but at what age has been much disputed. Eusebius and most other writers have fixed it at 45, which, as he was born in A.U.C. 605, would be in the 651st year of the city. But Dacier and Bayle assert that he must have been much older, as he speaks in his Satires of the Licinian law against exorbitant expenditure at entertainments, which was not promulgated till B.C. 97 or 96 (A.U.C. 657 or 658). The expression, moreover, ap-

plied by Horace to Lucilius (*Serm.*, 2, 1, 34), namely, *senex* or "old," seems to imply, as Clinton has remarked (*Fast. Hell.*, vol, 2, p. 135), that he lived to a later date.—The period at which Lucilius wrote was favourable to satiric composition. There was a struggle existing between the old and new manners, and the freedom of speaking and writing, though restrained, had not yet been totally checked by law. Lucilius lived with a people among whom luxury and corruption were advancing with fearful rapidity, but among whom some virtuous citizens were anxious to stem the tide which threatened to overwhelm their countrymen. His satires, therefore, were adapted to please those stanch "*laudatores temporis acti*" who stood up for ancient manners and discipline. The freedom with which he attacked the vices of his contemporaries, without sparing individuals, the strength of colouring with which his pictures were charged, the weight and asperity of the reproaches with which he loaded those who had exposed themselves to his ridicule or indignation, had nothing revolting in an age when no consideration compelled to those forbearances necessary under different forms of society or government. By the time, too, in which he began to write, the Romans, though yet far from the polish of the Augustan age, had become familiar with the delicate and cutting irony of the Greek comedies, of which the more ancient Roman satirists had no conception. Lucilius chiefly applied himself to the imitation of these dramatic productions, and caught, it is said, much of their fire and spirit. The Roman language likewise had grown more refined in his age, and was thus more capable of receiving the Grecian beauties of style. Nor did Lucilius, like his predecessors, mix iambic with trochaic verses. Twenty books of his satires, from the commencement, were in hexameter verse, and the rest, with the exception of the thirtieth, in iambics or trochaics. His object, too, seems to have been bolder and more extensive than that of his predecessors, and was not so much to excite laughter or ridicule as to correct and chastise vice. Lucilius thus bestowed on satiric composition such additional grace and regularity that he is declared by Horace to have been the first among the Romans who wrote satire in verse. But, although he may have greatly improved this sort of writing, it does not follow that his satires are to be considered as a different species from those of Ennius, a light in which they have been regarded by Casaubon and Ruperti; "for," as Dryden has remarked, "it would thence follow that the satires of Horace are wholly different from those of Lucilius, because Horace has not less surpassed Lucilius in the elegance of his writing, than Lucilius surpassed Ennius in the turn and ornament of his." The satires of Lucilius extended to not fewer than thirty books, but whether they were so divided by the poet himself, or by some grammarian who lived shortly after him, is uncertain. He was reputed, however, to be a voluminous author, and has been satirized by Horace for his hurried copiousness and facility. Of the thirty books there are only fragments extant; but these are so numerous, that, though they do not capacitate us for catching the full spirit of the poet, we perceive something of his manner. His merits, too, have been so much canvassed by ancient writers, who judged of them while his works were yet entire, that their discussion enables us in some measure to appreciate his poetical claims. It would appear that he had great vivacity and humour, uncommon command of language, intimate knowledge of life and manners, and considerable acquaintance with the Grecian masters. Virtue appeared in his draughts in native dignity, and he exhibited his distinguished friends, Scipio and Lælius, in the most amiable light. At the same time, it was impossible to portray anything more powerful than the sketches of his vicious characters. His rogue, glutton, and courtesan are drawn in strong, not to say coarse, colours. He had, however, much of the old Roman humour, that celebrated but undefined *urbanitas*, which indeed he possessed in so eminent a degree, that Pliny says it began with Lucilius in composition (*Præf. Hist. Nat.*), while Cicero declares that he carried it to the highest perfection, and that it almost expired with him. But the chief characteristic of Lucilius was his vehement and cutting satire. Macrobius (*Sat.*, 3, 16) calls him "*Acer et violentus poeta*," and the well-known lines of Juvenal, who relates how he made the guilty tremble with his pen, as much as if he had pursued them sword in hand, have fixed his character as a determined and inexorable persecutor of vice. His Latin is admitted on all hands to have been sufficiently pure (*Aul. Gell.*, 18, 5.—*Horat.*, *Sat.*, 1, 10), but his versification was rugged and prosaic. Horace, while he allows that he was more polished than his contemporaries, calls his muse "*pedestris*," talks repeatedly of the looseness of his measures, "*incomposito pede currere versus*," and compares his whole poetry to a muddy and troubled stream. Quintilian does not entirely coincide with this opinion of Horace; for, while blaming those who considered him as the greatest of poets, which some persons still did in the age of Domitian, he says, "*Ego quantum ab illis, tantum ab Horatio dissentio, qui Lucilium fluere lutulentum, et esse aliquid quod tollere possis, putat.*" (*Inst. Or.*, 10, 1.) The author of the books *Rhetoricorum*, addressed to Herennius, and which were at one time ascribed to Cicero, mentions, as a singular awkwardness in the construction of his lines, the disjunction of words, which, according to proper and natural arrangement, ought to have been placed together, as,

"*Has res ad te scriptas* Luci *misimus Aeli.*"

Nay, what is still worse, it would appear from Asconius that he had sometimes barbarously separated the syllables of a word,

"*Villa* Lucani—*mox potieris* aco."

As to the learning of Lucilius, the opinions of antiquity are different; and even those of the same author often appear somewhat contradictory on this point. Quintilian says that there is "*Eruditio in eo mira.*" Cicero, in his treatise *De Finibus*, calls his learning "*Mediocris*;" though afterward, in the person of Crassus, in his treatise *De Oratore*, he twice terms him "*doctus*" (1, 16; 2, 6). Dacier suspects that Quintilian was led to consider Lucilius as learned, from the pedantic intermixture of Greek words in his compositions, a practice which seems to have excited the applause of his contemporaries, and also of his numerous admirers in the Augustan age, for which they have been severely ridiculed by Horace, who always warmly opposed himself to the excessive popularity of Lucilius during that golden period of literature. It is not unlikely that there may have been something of political spleen in the admiration expressed for Lucilius during the age of Augustus, and something of courtly complaisance in the attempts of Horace to counteract it. Augustus had extended the law of the twelve tables respecting libels, and the people who found themselves thus abridged of the liberty of satirizing the great by name, might not improbably seek to avenge themselves by an overstrained attachment to the works of a poet, who, living, as they would insinuate, in better times, practised without fear what he enjoyed without restraint. (*Gifford's Juvenal, Præf.*, p. 43.) Some motive of this sort doubtless weighed with the Romans of the age of Augustus, since much of the satire of Lucilius must have been unintelligible, or, at least, uninteresting to them. Great part of his compositions appear to have been rather a series of libels than legitimate satire, being occupied with virulent attacks on contemporary citizens of Rome. Dousa, who has collected and edited all that remains of the satires of Lucilius, mentions the

names of not less than sixteen individuals who are attacked by name in the course even of these fragments, among whom are Quintus Opimius, the conqueror of Liguria, Cæcilius Metellus, whose victories acquired for him the surname of Macedonicus, and Cornelius Lupus, at that time *Princeps Senatus*. Lucilius was equally severe on contemporary and preceding authors: Ennius, Pacuvius, and Accius having been alternately satirized by him. (*Aul. Gell.*, 17, 21.) In all this he indulged with impunity (*Horat., Sat.*, 2, 1); but he did not escape so well from a player whom he had ventured to censure, and who took his revenge by exposing Lucilius on the stage. The poet prosecuted the actor, and the cause was carried on with much warmth on both sides before the prætor, who finally acquitted the player (*Rhet., ad Herren.*, 2, 13).—Lucilius, however, did not confine himself to attacking vicious mortals. In the first book of his satires he appears to have declared war on the false gods of Olympus, whose plurality he denied, and ridiculed the simplicity of the people, who bestowed on an infinity of gods the venerable name of father, which should be reserved for one.—Of many books of the Satires such small fragments remain, that it is impossible to conjecture their subjects. Even in those books of which there are a greater number of fragments extant, they are so disjointed that it is as difficult to put them legibly together as the scattered leaves of the Sibyl; and the labour of Douza, who has been the most successful in arranging the broken lines, is by many considered as but a conjectural and philological sport. Those few passages, however, which are in any degree entire, show great force of satire.—Besides satirizing the wicked, under which category he probably classed all his enemies, Lucilius also employed his pen in praise of the brave and virtuous. He wrote, as we learn from Horace, a panegyric on Scipio Africanus; but whether the elder or younger, is not certain. Lucilius was also author of a comedy entitled *Nummularia*, of which only one line remains; but we are informed by Porphyrion, the scholiast on Horace, that the plot turned on Pythias, a female slave, tricking her master Simo out of a sum of money, with which to portion his daughter. (*Dunlop's Roman Literature*, vol. 1, p. 393, *seqq.*) Douza's edition of the fragments of Lucilius was published in 1593, *Lugd. Bat.*, 4to: a later but inferior edition, *cura fratrum Vulpiorum*, appeared in 1713, *Patav.* Lemaire has subjoined a reprint of Douza's Lucilius to the third volume of his edition of Juvenal and Persius, *Paris*, 1830.—II. An epigrammatic poet in the age of Nero. We have more than one hundred of his epigrams remaining. Wernsdorff assigns to him the poem entitled *Ætna*, commonly supposed to have been written by Cornelius Severus. (*Poet. Lat. Min.*, vol. 4, pt. 2, p. 3, *seqq.*)

Lucilla, daughter of the Emperor Marcus Aurelius and of Faustina, was born A.D. 146. At the age of seventeen she was given in marriage to Lucius Verus, at that time commanding the Roman armies in Syria. Verus came as far as Ephesus to meet her, and the union was celebrated in this city; but, habituated to debauchery, Verus soon relapsed into his former mode of life; and Lucilla, finding herself neglected, took a woman's revenge, and entered on a career of similar profligacy. Returning subsequently with her husband to Rome, she caused him to be poisoned there; and afterward, in accordance with her father's directions, contracted a second union with Claudius Pompeianus, an aged senator, of great merit and probity. Her licentious conduct, however, underwent no change, and she was banished to the island of Capreæ by her brother Commodus, against whom she had formed a conspiracy. Not long after, Commodus sent a centurion to her place of exile, who put her to death, in the 38th year of her age, A.D. 184. She had by her marriage with her second husband a son named Lætus Pompeianus, put to death by order of Caracalla, and a daughter. (*Dio Cass.*, 71, 1.—*Id.*, 72, 4.—*Jul. Capitol., Vit. Aurel.*, 7.—*Id., Vit. Ver.*)

Lucina, a surname of Juno, as the goddess who presided over the delivery of females. She was probably so called from bringing children into the *light*. (*Lucina*, from *lux, lucis*, "*light*."—*Vid.* Juno.)

Lucretia, a celebrated Roman female, daughter of Lucretius, and wife of Collatinus. Her name is connected in the old legend with the overthrow of kingly power at Rome, and the story is related as follows: Tarquinius Superbus waged war against Ardea, the capital of the Rutuli, a people on the coast of Latium. The city was very strong by both nature and art, and made a protracted resistance. The Roman army lay encamped around the walls, in order to reduce it by hunger, since they could not by direct force. While lying half idle here, the princes of the Tarquin family, and their kinsmen Brutus and Collatinus, happening to feast together, began, in their gayety, to boast each of the beauty and virtue of his wife. Collatinus extolled his spouse Lucretia as beyond all rivalry. On a sudden they resolved to ride to Rome, and decide the dispute by ascertaining which of the respective ladies was spending her time in the most becoming and laudable manner. They found the wives of the king's sons entertaining other ladies with a costly banquet. They then rode on to Collatia; and, though it was near midnight, they found Lucretia, with her handmaids around her, working at the loom. It was admitted that Lucretia was the most worthy lady; and they returned to the camp at Ardea. But the beauty and virtue of Lucretia had excited in the base heart of Sextus Tarquinius the fire of lawless passion. After a few days he returned to Collatia, where he was hospitably entertained by Lucretia as a kinsman of her husband. At midnight, however, he secretly entered her chamber; and, when persuasion was ineffectual, he threatened to kill her and one of her male slaves, and, laying the body by her side, to declare to Collatinus that he had slain her in the act of adultery. The dread of a disgrace to her memory, from which there could be no possible mode of effacing the stain, produced a result which the fear of death could not have done; a result not unnatural in a heathen, who might dread the disgrace of a crime more than its commission, but which shows the conventional morality and virtue of the times, how ill-founded and almost weakly sentimental in even that boasted instance of female virtue.—Having accomplished his wicked purpose, Sextus returned to the camp. Immediately after his departure, Lucretia sent for her husband and father. Collatinus came from the camp accompanied by Brutus, and her father Lucretius from the city, along with Publius Valerius. They found Lucretia sitting on her bed, weeping and inconsolable. In brief terms she told what had befallen her, required of them the pledge of their right hands, that they would avenge her injuries, and then, drawing a knife from under her robe, stabbed herself to the heart and died. Her husband and father burst into a loud cry of agony; but Brutus, snatching the weapon from the wound, held it up, and swore, by the chaste and noble blood which stained it, that he would pursue to the uttermost Tarquinius and all his accursed race, and thenceforward suffer no man to be king at Rome. He then gave the bloody knife to her husband, her father, and Valerius, and called on them to take the same oath. Brutus thus became at once the leader of the enterprise. They bore the body of Lucretia to the market-place. There Brutus addressed the people and aroused them to vengeance. Part remained to guard the town, and part proceeded with Brutus to Rome. Their coming raised a tumult, and drew together great numbers of the citizens. Brutus, availing himself of his rank and authority as tribune of the Celeres or captain of the knights, summoned the people

to the Forum, and proceeded to relate the bloody deed which the villany of Sextus Tarquinius had caused. Nor did he content himself with that, but set before them, in the most animated manner, the cruelty, tyranny, and oppression of Tarquinius himself; the guilty manner in which he obtained the kingdom, the violent means he had used to retain it, and the unjust repeal of all the laws of Servius Tullius, by which he had robbed them of their liberties. By this means he wrought so effectually upon the feelings of the people, that they passed a decree abolishing the kingly power itself, and banishing for ever Lucius Tarquinius Superbus, and his wife and children. (*Liv.*, 1, 57, *seqq.*—*Dion. Hal.*, 4, 15.) The story of Lucretia is very ingeniously discussed by Verri, and the conclusion at which he apparently arrives is rather unfavourable than otherwise to her character. (*Notti Romane*, vol. 1, p. 171, *seqq.*—Compare *Augustin., Civ. D.*, 1, 19, p. 68, as cited by Bayle, *Dict. Hist., s. v.*) In all likelihood, however, the whole story is false, and was merely invented in a later age, to account for the overthrow of kingly power at Rome.

Lucrētĭlis, a mountain range in the country of the Sabines, amid the windings of which lay the farm of Horace. It is now *Monte Libretti*. (*Horat., Od.*, 1, 17, 1.—Compare the description given by Eustace, *Classical Tour*, vol. 2, p. 247, *seq.*)

Lucrētĭus, I. Titus Lucretius Carus, a celebrated Roman writer. Of his life very little is known, and even the year of his birth is uncertain. According to the chronicle of Eusebius, he was born A.U.C. 658, B.C. 96, being thus nine years younger than Cicero, and two or three years younger than Cæsar. To judge from his style, he would be supposed older than either; but this, as appears from the example of Sallust, is no certain test, as his archaisms may have arisen from the imitation of ancient writers, and we know that he was a fond admirer of Ennius. A taste for Greek philosophy had been excited at Rome to a considerable extent some time previous to this era, and Lucretius was sent, with other young Romans of rank, to study at Athens. The different schools of philosophy in that city seem, about this period, to have been frequented according as they received a temporary fashion from the comparative abilities of the professors who presided over them. Cicero, for example, who had attended the Epicurean school at Athens, and who became himself an academic, intrusted his son to the care of Cratippus, a peripatetic philosopher. After the death of its great founder, the school of Epicurus had for some time declined in Greece; but, at the period when Lucretius was sent to Athens, it had again revived under the patronage of L. Memmius, whose son was a fellow-student of Lucretius, as were also Cicero, his brother Quintus, Cassius, and Pomponius Atticus. At the time when frequented by these illustrious youths, the gardens of Epicurus were superintended by Zeno and Phædrus, both of whom, but particularly the latter, have been honoured with the panegyric of Cicero. One of the dearest, perhaps the dearest friend of Lucretius, was this Memmius, who had been his schoolfellow, and whom, it is supposed, he accompanied to Bithynia, when appointed to the government of that province. (*Good's Lucretius, Præf.*, p. xxxvi.) The poem *De Rerum Natura*, if not undertaken at the request of Memmius, was doubtless much encouraged by him; and Lucretius, in a dedication expressed in terms of manly and eloquent courtesy, very different from the servile adulation of some of his great successors, tells him that the hoped-for pleasure of his sweet friendship was what enabled him to endure any toils or vigils. The life of the poet was short, but happily was sufficiently prolonged to enable him to complete his poem, though perhaps not to give some portions of it their last polish. According to Eusebius, he died in the 44th year of his age, by his own hands, in a paroxysm of insanity produced by a philtre, which Lucretia, his wife or mistress, had given him, with no design of depriving him of life or reason, but to renew or increase his passion. Others suppose that his mental alienation proceeded from melancholy, on account of the calamities of his country and the exile of Memmius, circumstances which were calculated deeply to affect his mind. There seems no reason to doubt the melancholy fact that he perished by his own hand. The poem of Lucretius, *De Rerum Natura*, which he composed during the lucid intervals of his malady, is, as the name imports, philosophic and didactic, in the strictest acceptation of these terms, and contains a full exposition of the theological, physical, and moral system of Epicurus. It has been remarked by an able writer, "that all the religious systems of the ancient pagan world were naturally perishable, from the quantity of false opinions, and vicious habits and ceremonies that were attached to them." (*Turner, Hist. of the Anglo-Saxons*, vol. 3, p. 311.) He observes even of the barbarous Anglo-Saxons, that, "as the nation advanced in its active intellect, it began to be dissatisfied with its mythology. Many indications exist of this spreading alienation, which prepared the northern mind for the reception of the nobler truths of Christianity (*ibid.*, p. 356). A secret incredulity of this sort seems to have been long nourished in Greece, and appears to have been imported into Rome with its philosophy and literature. The more pure and simple religion of early Rome was quickly corrupted, and the multitude of ideal and heterogeneous beings which superstition introduced into the Roman worship led to its rejection. (*Pliny*, 2, 7.) This infidelity is very obvious in the writings of Ennius, who translated Euhemerus' work on the Deification of human spirits, while Plautus dramatized the vices of the father of the gods and tutelary deity of Rome. The doctrine of materialism was introduced at Rome during the age of Scipio and Lælius (*Cic., de Am.*, 4), and perhaps no stronger proof of its rapid progress and prevalence can be given, than that Cæsar, though a priest, and ultimately Pontifex Maximus, boldly declared in the senate that death is the end of all things, and that beyond it there is neither hope nor joy. (*Sallust, Cat.*, 51.) This state of the public mind was calculated to give a fashion to the system of Epicurus. According to this distinguished philosopher, the chief good of man is pleasure, of which the elements consist in having a body free from pain, and a mind tranquil and exempt from perturbation. Of this tranquillity there are, according to Epicurus, as expounded by Lucretius, two chief enemies, superstition or slavish fear of the gods, and the dread of death (2, 43, *seqq.*). In order to oppose these two foes to happiness, he endeavours, in the first place, to show that the world was formed by a fortuitous concourse of atoms, and that the gods, who, according to the popular mythology, were constantly interposing, take no concern whatever in human affairs. We do injustice to Epicurus when we estimate his tenets by the refined and exalted ideas of a philosophy purified by faith, without considering the superstitious and polluted notions prevalent in his time. With respect to the other great leading tenet of Lucretius and his master, the mortality of the soul, still greater injustice is done to the philosopher and the poet. It is affirmed, and justly, by a great apostle, that "life and immortality have been brought to light by the *gospel*;" and yet an author, who lived before this dawn, is reviled because he asserts that the natural arguments for the immortality of the soul, afforded by the analogies of nature or principle of moral retribution, are weak and inconclusive. In fact, however, it is not by the truth of the system or general philosophical views in a poem (for which no one consults it) that its value is to be estimated; since a poetical work may be

highly moral on account of its details, even when its systematic scope is erroneous or apparently dangerous. Notwithstanding passages which seem to echo Spinozism, and almost justify crime, the *Essay on Man* is rightly considered as the most moral production of the most moral among the English poets. In like manner, where shall we find exhortations more eloquent than those of Lucretius against ambition and cruelty, and luxury and lust; against all the dishonest pleasures of the body, and all the turbulent pleasures of the mind!—In versifying the philosophical system of Epicurus, Lucretius appears to have taken Empedocles as a model. All the old Grecian bards of whom we have any account prior to Homer, as Orpheus, Linus, and Musæus, are said to have written poems on the dryest and most difficult philosophical questions, as cosmogony or the generation of the world. The ancients evidently considered philosophic poetry as of the highest kind, and its themes are invariably placed in the mouths of their divinest songsters. Whether Lucretius may have been indebted to any such ancient poems, still extant in his age, or to the subsequent productions of Palæphatus the Athenian, Antiochus, or Eratosthenes, who, as Suidas informs us, wrote poems on the structure of the world, it is impossible now to determine; but he seems to have availed himself considerably of the work of Empedocles. The poem of that philosopher, entitled *περὶ φύσεως*, and inscribed to his pupil Pausanias, was chiefly illustrative of the Pythagorean philosophy, in which he had been initiated. Aristotle speaks on the subject of the merits of Empedocles in a manner which does not seem to be perfectly consistent (*ap. Eichstädt, Lucret.*, p. lxxvii., ci., cii., *ed. Lips.*, 1801), but we know that his poem was sufficiently celebrated to be publicly recited at the Olympic games along with the works of Homer. His philosophical system was different from that of Lucretius; but he had discussed almost all the subjects on which the Roman bard afterward expatiated. In particular, Lucretius appears to have derived from his predecessor his notion of the original generation of man from the teeming earth; the production, at the beginning of the world, of a variety of defective monsters, which were not allowed to multiply their kinds; the distribution of animals according to the prevalence of one or other of the four elements over the rest in their composition; the vicissitudes of matter between life and inanimate substance; and the leading doctrine, "*mortem nihil ad nos pertinere*," because absolute insensibility is the consequence of dissolution. If Lucretius has in any way benefited by the works of Empedocles, he has, in return, been most lavish and eloquent in his commendations. One of the most delightful features in the character of the Latin poet, is the glow of admiration with which he writes of his illustrious predecessors. His eulogium of the Sicilian philosopher, which he has so happily combined with that of the country which gave him birth, affords a beautiful example of his manner of infusing into everything poetic sweetness. Ennius had translated into Latin verse the Greek poem of Epicharmus, which, from the fragments preserved, appears to have contained many speculations with regard to the productive elements of which the world is composed, as also concerning the preservative powers of nature. To the works of Ennius our poet seems to have been indebted, partly as a model for enriching the still scanty Latin language with new terms, and partly as a treasury or storehouse of words already provided. Him too he celebrates with the most ardent and unfeigned enthusiasm. These writers, Empedocles and Ennius, were probably Lucretius' chief guides; and, though the most original of the Latin poets, many of his finest passages may be traced to the Greeks. The beautiful lamentation,

"*Nam jam non domus accipiet te læta, neque uxor,*
Optuma, nec dulcis occurrent oscula nati
Præripere, et tacita pectus dulcedine tangunt,"

is said to be translated from a dirge chanted at Athenian funerals; and the passage where he represents the feigned tortures of hell as but the workings of a guilty and unquiet spirit, is versified from an oration of Æschines against Timarchus. Notwithstanding, indeed, the nature of the subject, which gave the poet little opportunity for those descriptions of the passions and feelings which generally form the chief charm in poetry, Lucretius has succeeded in imparting to his didactic and philosophical work much of the real spirit of poetry; and if he had chosen a subject which would have afforded him greater scope for the exercise of his powers, he might have been ranked among the first of poets. Even in the work which has come down to us, we find many passages which are not equalled by the best lines of any Latin poet, and which, for vigour of conception and splendour of diction, will bear a comparison with the best efforts of the poets of any age or country. In no writer does the Latin language display its majesty and stately grandeur so effectively as in Lucretius. There is a power and an energy in his descriptions that we rarely meet with in the Latin poets; and no one who has read his invocation to Venus, at the beginning of the poem, or his delineation of the Demon of Superstition and of the sacrifice of Iphigenia, that come after; or his beautiful picture of the busy pursuits of men, at the commencement of the second book, or the progress of the arts and sciences in the fifth, or his description of the plague which desolated Athens during the Peloponnesian war, at the close of the sixth, can refuse to allow Lucretius a high rank among the poets of antiquity. In the first and second books he chiefly expounds the cosmogony, or physical part of his system; a system which had originally been founded by Leucippus, and from his time had been successively improved by Democritus and Epicurus. He establishes in these books his two great principles, that nothing can be made from nothing, and that nothing can ever be annihilated or return to nothing; and that there is in the universe a void or space in which atoms interact. These atoms he believes to be the original component parts of all matter, as well as of animal life; and the modification or arrangement of such corpuscles occasions, according to him, the whole difference in substances. It cannot be denied, that in these two books particularly (but the observation is in some degree applicable to the whole poem), there are many barren tracts, many physiological, meteorological, and geological details, which are at once too incorrect for the philosophical, and too dry and abstract for the general reader. It is wonderful, however, how he contrives, by the beauty of his images, to give a picturesque colouring and illustration to the most unpromising topics. In spite, however, of the power of Lucretius, it was impossible, from the very nature of his subject, but that some portions would prove altogether unsusceptible of poetic embellishment. Yet it may be doubted whether these intractable passages, by the charms of contrast, do not add, like deserts to oases in their bosom, an additional deliciousness in proportion to their own sterility. The philosophical analysis, too, employed by Lucretius, impresses the mind with the conviction that the poet is a profound thinker, and adds great force to his moral reflections. It is his bold and fearless manner, however, that most of all produces a powerful effect. While in other writers the eulogy of virtue seems in some sort to partake of the nature of a sermon, to be a conventional language, and words of course, we listen to Lucretius as to one who will fearlessly speak out; who has shut his ears to the murmurs of Acheron; and who, if he eulogizes

virtus, extols her because her charms are real.—One thing very remarkable in this great poet is the admirable clearness and closeness of his reasoning. He repeatedly values himself not a little on the circumstance that, with an intractable subject, and a language not yet accommodated to philosophical subjects, and scanty in terms of physical as well as metaphysical science, he was able to give so much clearness to his arguments; and this object it is generally admitted that he has accomplished, with little or no sacrifice of pure Latinity.—The two leading tenets of Epicurus, concerning the formation of the world and the mortality of the soul, are established by Lucretius in the first three books. A great portion of the fourth book may be considered as episodical. Having explained the nature of primordial atoms, and of the soul, which is formed from the finest of them, he announces that there are certain images (*rerum simulacra*) or effluvia which are constantly thrown off from the surface of whatever exists. On this hypothesis he accounts for all our external senses; and he applies it also to the theory of dreams, in which whatever images have occupied the senses during day most readily recur. The principal subject of the fifth book, a composition unrivalled in energy and richness of language, in full and genuine sublimity, is the origin and laws of the visible world, with those of its inhabitants. The poet presents us with a grand representation of Chaos, and the most magnificent account of the creation that ever flowed from mortal pen. In consequence of their ignorance and superstitions, the Roman people were rendered perpetual slaves of the most idle and unfounded terrors. In order to counteract these popular prejudices, and to heal the constant disquietudes that accompanied them, Lucretius proceeds, in the sixth book, to account for a variety of extraordinary phenomena, both in the heavens and on the earth, which at first view seemed to deviate from the usual laws of nature. Having discussed the various theories formed to account for electricity, water-spouts, hurricanes, the rainbow, and volcanoes, he lastly considers the origin of pestilential and endemic disorders. This introduces the celebrated account of the plague, which ravaged Athens during the Peloponnesian war, with which Lucretius concludes this book and his magnificent poem. "In this narrative," says a late translator of Lucretius, "the true genius of poetry is perhaps more powerfully and triumphantly exhibited than in any other poem that was ever written. Lucretius has ventured on one of the most uncouth and repressing subjects to the muses that can possibly be brought forward, the history and symptoms of a disease, and this disease accompanied with circumstances naturally the most nauseous and indelicate. It was a subject altogether new to numerical composition; and he had to strive with all the pedantry of technical terms, and all the abstruseness of a science in which he does not appear to have been professionally initiated. He strove, however, and he conquered. In language the most captivating and nervous, and with ideas the most precise and appropriate, he has given us the entire history of this tremendous pestilence. The description of the symptoms, and also the various circumstances of horror and distress attending this dreadful scourge, have been derived from Thucydides, who furnished the facts with great accuracy, having been himself a spectator and a sufferer under this calamity. His narrative is esteemed an elaborate and complete performance; and to the faithful yet elegant detail of the Greek historian, the Roman bard has added all that was necessary to convert the description into poetry." —In the whole history of Roman taste and criticism, nothing appears so extraordinary as the slight mention that is made of Lucretius by succeeding Latin authors; and, when mentioned, the coldness with which he is spoken of by all Roman critics and poets, with the exception of Ovid. Perhaps the spirit of free thinking which pervaded his writings rendered it unsafe to extol even his poetical talents; or perhaps, and this is the more probable supposition, the nature of his subject, and the little taste which the Romans in general manifested for speculations like those of Lucretius, may account for his poetry being estimated below its real merits. — The doctrines of Lucretius, particularly that which impugns the superintending care of Providence, were first formally opposed by the Stoic Manilius, in his Astronomic poem. In modern times, his whole philosophical system has been refuted in the long and elaborate poem of the Cardinal Polignac, entitled "*Anti-Lucretius, sive de Deo et Natura.*" This enormous work, though incomplete, consists of nine books, of about 1300 lines each, and the whole is addressed to Quintius, an atheist, who corresponds to the Lorenzo of the *Night Thoughts*. Descartes is the Epicurus of the poem, and the subject of many heavy panegyrics. In the philosophical part of his subject, the cardinal has sometimes refuted at too great length propositions which were manifestly absurd; at others, he has impugned demonstrated truths, and the moral system of Lucretius he throughout has grossly misunderstood. But he has rendered ample justice to his poetical merit; and, in giving a compendium of the subject of his great antagonist's poem, he has caught some share of the poetical spirit with which his predecessor was inspired. (*Dunlop's Roman Literature*, vol. 1, p. 416, *seqq.*)—The work of Lucretius, like that of Virgil, had not received the finishing hand of its author at the period of his death. The tradition that Cicero revised it and gave it to the public, does not rest on any authority more ancient than that of Eusebius; and, had the story been true, it would probably have been mentioned in some part of Cicero's voluminous writings, or those of the early critics. Eichstädt, while he denies the revisal by Cicero, is of opinion that it had been corrected by some critic or grammarian; and that thus two manuscripts, differing in many respects from each other, had descended to posterity, the one as it came from the hand of the poet, and the other as amended by the reviser. The opinion, however, though advocated with much learning and ingenuity, is an untenable one.—The best editions of Lucretius are, that of Lambinus, *Paris*, 1564, 1570, 4to, with a very useful commentary; Creech, *Oxon.*, 1695, 8vo, often reprinted; Havercamp, *Lugd. Bat.*, 1725, 2 vols. 4to; Wakefield, *Lond.*, 1796, 4to, 3 vols., and *Glasg.*, 1813, 8vo, 4 vols.; and that of Forbiger *Lips.*, 1828 12mo. A good edition, however, is still much wanted, as Wakefield's is at best an unsatisfactory performance, and Eichstädt's has never been completed.—II. Spurius Lucretius Tricipitinus, the father of Lucretia, was chosen as colleague in the consulship to Poplicola, to supply the place of Brutus, who had fallen in battle. He died, however, soon after his election, and M. Horatius was appointed to finish the year. (*Liv.*, 1, 58.—*Id.*, 2, 8.)

Lucrīnus, a lake in Italy, near Cumæ, on the coast of Campania. According to Dio Cassius (48, 50), there were three lakes in this quarter lying one behind the other. The outermost was called Tyrrhenus, the middle one Lucrinus, and the innermost Avernus. The Lucrine was shut in from the outermost lake or bay by a dike raised across the narrow inlet. This work, according to Strabo, was eight stadia in length, and of a chariot's breadth: tradition ascribed it to Hercules. (*Strab.*, 245.) Agrippa cut a communication between these lakes and the sea, and built at the opening, but between and uniting the Lucrine and Avernian lakes, the famous Julian Harbour. The object in doing this chiefly was to procure a place along the coast fit for exercising and training a body

of seamen previous to the contest with Sextus Pompeius. (*Suston., Vit. Aug.*, 16.—*Vell. Paterc.*, 2, 79.—Compare *Virgil, Georg.*, 2, 161.—*Horat., Ep. ad Pis.*, 63.) The woods, also, which surrounded Avernus in particular, were cut down, and, the stagnant vapour being thus dissipated, the vicinity was rendered healthy. By this operation much land was reclaimed, which before had been covered by these lakes, an outlet being afforded to their waters into the sea. The shores of the Lucrine lake were famous for oysters. In the year 1538, an earthquake formed a hill, called *Monte Nuovo*, near two miles in circumference, and 200 feet high, consisting of lava, burned stones, scoria, &c., which left no appearance of a lake, but a morass, filled with grass and rushes. (*Cramer's Anc. Italy*, vol. 2, p. 159.)

Lucullus, Lucius Licinius, descended from a distinguished Roman family, was born about B.C. 115, and served under Sylla in the Marsian war. Sylla had a very high opinion of the talents and integrity of Lucullus, and employed him, though he was very young, in many important enterprises. While the former was besieging Athens (B.C. 87), Lucullus was sent into Egypt and Africa to collect a fleet; and, after the conclusion of the war with Mithradates, he was left in Asia to collect the money which Sylla had imposed upon the conquered states. So great, indeed, was the regard which Sylla had for him, that he dedicated his commentaries to him, and, in his last will, made him guardian to his son. In B.C. 74 Lucullus was elected consul, and was appointed to the command of the war against Mithradates. During the following eight years he was entirely engaged in conducting this war; and, in a series of brilliant campaigns, completely defeated Mithradates, and his powerful son-in-law Tigranes. In B.C. 73 he overcame Mithradates at Cyzicus, on the Propontis; and in the following year again conquered him at Cabiri, on the borders of Pontus and Armenia. In B.C. 69 he marched into Armenia against Tigranes, who had espoused the cause of his father-in-law, and completely defeated his forces near Tigranocerta. He followed up his victory by the capture of this place, and in the following year took also Nisibis, in the northern part of Mesopotamia; but he was not able to derive all the advantage he might have done from his victories, in consequence of the mutinous disposition of his soldiers. Lucullus never appears to have been a favourite with his troops; and their disaffection was increased by the acts of Clodius, whose sister Lucullus had married. The popular party at home were not slow in attacking a general who had been the personal friend of Sylla, and who was known to be a powerful supporter of the patrician party. They accused him of protracting the war, on account of the facilities it afforded him of acquiring wealth; and eventually carried a measure by which he was removed from the command, and succeeded by Pompey, B.C. 66.—The senate, according to Plutarch, had looked forward to Lucullus as likely to prove a most powerful supporter of the patrician order: but in this they were disappointed; for, on his return to Rome, he took no part in public affairs, but passed the remainder of his life in retirement. The immense fortune which he had amassed during his command in Asia he employed in the erection of most magnificent villas near Naples and Tusculum: and he lived in a style of magnificence and luxury which appears to have astonished even the most wealthy of his contemporaries. Lucullus was a man of refined taste and liberal education: he wrote in his youth the history of the Marsian war in Greek (*Plut., Vit. Lucull.*, c. 1.—Compare *Cic., Ep. ad Att.*, 1, 12), and was a warm supporter of learning and the arts. His houses were decorated with the most costly paintings and statues, and his library, which he had collected at an immense expense, was open to all learned men. He lived on intimate terms with Cicero, who has highly praised his learning, and has inscribed one of his books with the name of his friend, namely, the 4th book of his "Academic Questions," in which he makes Lucullus define the philosophical opinions of the Old Academy.—It is said that, during the latter years of his life, Lucullus lost his senses, and that his brother had the care of his estate. He died in his 67th or 68th year. We have a life of him by Plutarch. (*Plut., Vit. Lucull.*—*Appian, Bell. Mithrad.*—*Encycl. Us. Knowl.*, vol. 14, p. 192.)

Lucŭmo, the title applied to the hereditary chiefs who ruled over each of the twelve independent tribes of the Etrurian nation. It would seem also to have been given to the eldest sons of noble families, who, by their right of primogeniture, would have a fairer claim to public offices and the honours of the state. (*Müller, Etrusker*, vol. 1, p. 356.) The original Etrurian term was *Lauchme*, and hence among the Latin writers we sometimes meet with the form *Lucmo*, as in Propertius (4, 1, 29). Niebuhr thinks that the words *Lucumo* and *Luceres* may be both referred in etymology to *Luger*, the old German for "a seer," and may have had reference originally to divining by auspices, a privilege reserved for the rulers of the state and the heads of houses. (*Rom. Hist.*, vol. 1, p. 242, *Walter's transl.*)

Ludi, I. *Apollinares*, games in honour of Apollo, celebrated annually at Rome on the fifth of July, and for several days thereafter. They were instituted during the second Punic war, for the purpose of propitiating success, and at first had no fixed time of celebration, until this was determined by a law which P. Licinius Varus, the city prætor, had passed. After this they were held, as above mentioned, in July. (*Liv.*, 25, 12.—*Id.*, 27, 23.—*Manut., ad Cic., Ep. ad Att.*, 1, 16.)—II. *Cereales*, called also simply *Cerealia*, a festival in honour of Ceres, accompanied with public games in the circus, at which the people sat arrayed in white, and during and immediately before which the greatest abstemiousness was enjoined. The injunction was removed at nightfall. The celebration took place on the 9th of April. (*Aul. Gell.*, 18, 2, *seqq.*—*Plaut., Aulul.*, 2, 6, 5.)—III. *Magni* or *Romani*, celebrated in honour of Jupiter, Juno, and Minerva. They were the most famous of the Roman games. (*Cic. in Verr.*, 7, 14.)—IV. *Megalenses*, called also simply *Megalesia*, celebrated in honour of Cybele, or the *great* mother of the gods. Hence the name from μεγάλη (fem. of μέγας), "*great*," an epithet applied to Cybele (μεγάλη μήτηρ, "*great mother*"). They were instituted towards the end of the second Punic war, when the statue of the goddess was brought from Pessinus to Rome. (*Liv.*, 29, 14.) Ovid makes the time of celebration the 4th of April, (*Fast.*, 4, 179); but Livy mentions the 12th of the same month. (*Liv.*, 29, 14.) The statement of Ovid is generally considered the more correct.

Lugdunensis Gallia, a part of Gaul, which received its name from Lugdunum, the capital city of the province. (Consult the article Gallia, p. 530, col. 2, near the end.)

Lugdūnum, I. a city of Gaul, situate near the confluence of the Rhodanus or *Rhone*, and the Arar or *Saône*. (*Plin.*, 4, 18.) It was one of the places conquered by Cæsar, and, a short time after his death, Munatius Plancus received orders from the Roman senate to re-assemble at Lugdunum the inhabitants of Vienna or *Vienne*, who had been driven out of their city by the Allobroges. (*Dio Cass.*, 46, 50.) In a little while it became very powerful, so that Strabo (192) says, it was not inferior to Narbo or *Narbonne* with respect to the number of inhabitants. The ancient city did not occupy exactly the same spot as the modern one, but lay on the west side of the Rhone

and Saône, while the chief part of modern *Lyons* is on the east side, at the very confluence of the two streams. At the extremity of the point of land formed by the two streams, and, of course, precisely corresponding with the southern extremity of the modern city, stood the famous altar erected by sixty Gallic nations in honour of Augustus. (*Liv., Epit.*, 137.—*Strabo, l. c.*) At Lugdunum was established the gold and silver coinage of the province, and from this city, as a centre, the main roads diverged to all parts of Gaul. (*Strab., l. c.*) In the third century it declined in importance, on account of the vicinity and rapid growth of Arelate and Narbo. Lugdunum is said by Strabo to have been situate at the foot of a hill. In Celtic, *dun* signifies "a hill," and from this comes the Latin termination *dunum*. The earlier name is said by Dio Cassius (*l. c.*) to have been Lugudunum (*Λουγούδουνον*). Plutarch (*de Fluviis*, p. 1151.—*Op., ed. Reiske*, vol. 10, p. 732) derives the name from *Λοῦγος*, the Celtic, according to him, for "a raven," and *δοῦνος*, "a hill," and explains this etymology by the tradition of a flock of ravens having appeared to the first settlers Momorus and Atepomarus, when building on a hill in obedience to an oracle. (Compare *Reimar, ad Dion. Cass., l. c.*—*Reiske, ad Plut., l. c.*—For other etymologies of the name of this city, consult *Merula, Cosmogr.*, p. 2, l. 3, c. 24.—*Vossius, Hist. Græc.*, p. 346.)—II. A city of the Batavi, in Germania Inferior, now *Leyden*. The modern name is said to be derived from that of Leithis, which it took in the middle ages. (*Mannert, Geogr.*, vol. 2, p. 241.)

Lūna, I. (*the Moon*). *Vid.* Selene.—II. A city of Etruria, in the northwestern angle of the country, situate on the coast, and remarkable for its beautiful and capacious harbour. The modern name of this harbour is *Golfo di Spazzia*. Before the new division under Augustus, Luna had formed part of Liguria; and its harbour, situate on the north side of the Macra, certainly was in that province. Cluverius contends that this ancient city occupied the site of the modern *Lerici*; especially as Strabo (222) and Mela (2, 4) seem to place it on that bank of the Macra; but the ruins which now bear the name of *Luni*, a little below *Sarzana*, and the denomination of *Lunigiana* applied to the adjacent district, together with the authority of Ptolemy (p. 61) and Pliny (3, 5), leave no doubt as to the true position of Luna. The harbour of Luna was chiefly resorted to by the Romans as a rendezvous for the fleets which they sent to Spain. (*Liv.*, 34, 8. —*Id.*, 39, 21.) Strabo says it contained, in fact, several ports, and was worthy of a nation which so long ruled the sea. The town itself was deserted in the time of Lucan (1, 586). Luna was very famous for its white marbles, which now take their name from the neighbouring town of *Carrara*. (*Strab., l. c.*—*Plin.*, 36, 5.) Pliny speaks of the wine and cheese made in the neighbourhood of Luna (14, 16); the latter were sometimes so large as to weigh one thousand pounds. (*Id.*, 11, 42.—*Martial, Epigr.*, 13, 27.) Inscriptions give Luna the title of a Roman municipium. (*Cramer's Italy*, vol. 1, p. 171, *seqq.*)

Lupa (*a she-wolf*), an animal held in great veneration at Rome, because Romulus and Remus were fabled to have been suckled by one. (*Vid.* Romulus.)

Lupercal, a cave at the foot of the Palatine Hill, consecrated by Evander to the god Pan, who was surnamed Lupercus by the Latins, as protecting the flocks from wolves (*lupos arcens*). Such at least is the common derivation of the name. (*Arnob.*, 4, 3.—*Serv., ad Æn.*, 8, 343.—*Justin*, 43, 1.) Others, however, deduced the term, according to Quintilian, from *luo* and *capra*, by a transposition of letters in the case of the latter word, because they sacrificed in the cave above mentioned a goat (*caprum luebant*), and purified the city with the skin of the animal cut into thongs. (*Quint.*, 1, 5, *sub fin.*—*Vid.* Lupercalia.)

Lupercalĭa, a yearly festival, observed at Rome the 15th of February, in honour of the god Pan, and said to have been instituted by Evander. (*Vid.* Luperci.)

Luperci, the priests of Pan. (*Vid.* Lupercal.) On the festival of this god, which was termed Lupercalia, a goat was sacrificed, and the skin of the victim was cut up into thongs. Thereupon the Luperci, in a state of nudity, except having a girdle of goat's skin around their loins, and holding these thongs in their hands, ran up and down the city, striking with the thongs all whom they met, particularly married women, who were thence supposed to be rendered prolific. (*Serv., ad Virg., Æn.*, 8, 343.—*Ovid, Fast.*, 2, 427.—*Id. ib.*, 5, 101.) There were three companies of Luperci; two of ancient date, called *Fabiani* and *Quintiliani*, from Fabius and Quintilius, who had been at one time at their head; and a third order called *Julii*, instituted in honour of Julius Cæsar, at the head of which was Antony; and therefore, as the leader of this, he went, on the festival of the Lupercalia, although consul, almost naked into the *Forum Julium*, attended by his lictors, and having made a harangue before the people, he, according to concert, as it is believed, presented a royal diadem to Cæsar, who was sitting there arrayed in his triumphal robes. A murmur ran throughout the multitude, but it was instantly changed into loud applause when Cæsar rejected the proffered ornament, and persisted in his refusal, although Antony threw himself at his feet, imploring him, in the name of the Roman people, to accept it. (*Cic., Phil.*, 2, 31, 43.—*Dio Cass.*, 45, 31.—*Id.*, 46, 5.—*Sueton., Vit. Jul.*, 79.—*Plut., Vit. Cæs.*)

Lupercus, or Sulpicius Lupercus Servastus Junior, a poet, who appears to have lived during the latter periods of the western empire. He has left an elegy "*on Cupidity*," and a sapphic ode "*on Old Age*." (*Wernsdorff, Poet. Lat. Min.*, vol. 3, p. 235.) He is supposed by some to have been also the author of a small poem "*on the Advantages of a Private Life*," found in the Anthology of Burmann (vol. 1, p. 508).

Lupia or Lippia, I. a small river in Germany, falling into the Rhine, now the *Lippe*. It is in modern Westphalia. (*Mela*, 3, 3.—*Vell. Paterc.*, 2, 105.)—II. A town of Italy, southwest of Brundisium, now *Lecce*, the modern capital of the territory of Otranto. (*Plin.*, 3, 11.—*Mela*, 2, 4.)

Lupus, I. a native of Messana in Sicily, who wrote a poem on the return of Menelaus and Helen to Sparta. He is mentioned by Ovid (*ex Pont.*, 4, 16.—Compare *Mongitor., Bibl. Sicul.*, 1, p. 24).—II. P. Rutilius Lupus, a powerful but unprincipled Roman nobleman, lashed by Lucilius in his satires. (*Pers., Sat.*, 1, 115.—Compare *Liv., Epit*, 73.—*Jul., Obsequens*, 115.)

Lusitanĭa, a part of ancient Hispania, on the Atlantic coast. The name must be taken in two senses. All the old writers, whom Strabo also follows, understood by the term merely the territories of the Lusitani, and these were comprehended between the Durius and the Tagus, and extended in breadth from the ocean to the most eastern limits of the modern kingdom of Portugal. (*Strabo*, 152.) The Lusitani in time intermingled with the Spanish tribes in their vicinity, as, for example, with the Vettones, Calliaci, &c., on which account the name of Lusitania was extended to the territories of these tribes, and, finally, under this name became also included some tracts of country south of the Tagus. This is the first sense in which the term Lusitania must be taken, comprising, namely, the territories of the Lusitani, the Calliaci, the Vettones, and some lands south of the Tagus. The Romans, after the conquest of the country, made a new arrangement of the several tribes. The territories of the Calliaci, lying north of the Durius, they included in Hispania Tarraconensis, but, as equivalent, they added to Lu-

ıtania all the country south of the Tagus, and west ɔf the lower part of the Anas, as far as the sea. Acɔrding to this arrangement, Lusitania was bounded ɔn the south by a part of the Atlantic, from the mouth ɔf the Anas to the Sacrum Promontorium or *Cape St. Vincent;* on the west by the Atlantic; on the ıorth by the Durius; and on the east by a line drawn ɔrom the latter river, a little west of the modern city ɔf *Toro*, in a southeastern direction to the Anas, ɔouching it about eight miles west of *Merida*, the anɔient Emerita Augusta. The modern kingdom of Portugal, therefore, is in length larger than ancient Lusitania, since it comprehends two provinces beyond ɔhe Durius, *Entre Douro y Minho* and *Tras los Monɔes*, and since it has the Minius or *Minho* for its northɔrn boundary, but from west to east is much smaller ɔhan Lusitania. The latter embraced also *Salamanɔa*, the greater part of *Estremadura*, and the westɔrn extremity of *Toledo*. The most southern part of Lusitania was called Cuneus, or the wedge (*vid.* Cuneus), and is now termed *Algarve*, from the Arabic *Al-garb*, or the west. Its extreme promontory was called Sacrum. (*Vid.* Sacrum Promontorium.—*Mannert, Geogr.*, vol. 1, p. 327.)

Lutetĭa, a town of Belgic Gaul, on an island in the Sequana or Seine, and the capital of the Parisii. Hence it is often called *Lutetia Parisiorum.* (*Cæs., B. G.*, 7, 7.) It was at first a place of little consequence, but under the emperors it became a city of importance, and the *Notitia Imperii* (c. 65) speaks of it as the gathering-place for the seamen on the river. In this passage, too, the name *Parisii*, as applied to the city itself, first appears. At Lutetia, Julian the Apostate was saluted emperor by his soldiers. He had here his usual winter-quarters. The city began to increase in importance under the first French kings, and was extended to the two banks of the river, the island being connected with them by bridges. It is now *Paris*, the capital of France.—The ancient name of the place is variously written. Thus we have Lotitia Parisiorum (*Ann. Prudent. Trec., ann.* 842), and Loticia Parisiorum (*Ann.* 1, *ann.* 845), &c. (*Mannert, Geogr.*, vol. 2, p. 168.)

Lyæus, a surname of Bacchus, as loosing from care (Λυαῖος, from λύω, "*to loosen*" or "*free.*"—*Vid.* Liber).

Lycabettus, a mountain near Athens. Plato says (*in Crit.*) that it was opposite the Pnyx; and Antigonus Carystius relates a fabulous story, which would lead us to imagine that it was close to the Acropolis. (*Hist. Mirab.*, 12.) Statius alludes to its olive plantations. (*Theb.*, 631.—*Leake's Topogr.*, p. 70.—*Cramer's Anc. Greece*, vol. 2, p. 335.)

Lycæa, I. festivals in Arcadia in honour of Pan, or the Lycæan Jove. They were the same in origin as the Lupercalia of the Romans.—II. A festival at Argos in honour of Apollo Lycæus, who delivered the Argives from wolves.

Lycæus, a mountain in the southwestern angle of Arcadia, deriving great celebrity from the worship of Jupiter, who, as the Arcadians contended, was born on its summit. Here an altar had been erected to the god, and sacrifices were performed in the open air. The temenus was inaccessible to living creatures, since, if any entered within its precincts, they died within the space of a year. It was also said, that within this hallowed spot no shadows were projected from the bodies of animals. Pausanias affirms, that nearly the whole of Peloponnesus might be seen from this elevated point. (*Pausan.*, 8, 28.—Compare *Strab.*, 388.) Mount Lycæus was also sacred to Pan, whose temple was surrounded by a thick grove. Contiguous to this were the stadium and hippodrome in which the Lycæan games were performed. (*Pausan., l. c.*—*Theocr., Idyl.*, 1, 123.—*Virgil, Georg.*, 1, 16.) Mr. Dodwell, who gives an animated description of the view he beheld from Mount Lycæus, states that the modern name is *Tetragi.* The remains of the altar of Jupiter are yet visible on the summit. (*Classical Tour*, vol. 2, p. 392.—*Cramer's Anc. Greece*, vol. 3, p. 336.)

Lycambes, the father of Neobule. He promised his daughter in marriage to the poet Archilochus, but afterward refused to fulfil his engagement when she had been courted by a man whose opulence had more influence than the fortune of the poet. This irritated Archilochus; he wrote a bitter invective against Lycambes and his daughter, who hung themselves in despair. (*Horat., Epod.*, 6, 13.—*Ovid, ib.*, 52.) Such is the common account. The story, however, appears to have been invented after the days of Archilochus; and one of the scholiasts on Horace remarks, that Neobule did not destroy herself on account of any injurious verses on the part of Archilochus, but out of despair at the death of her father. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 201.)

Lycĭon, an early king of Arcadia, son of Pelasgus. He built Lycosura, on Mount Lycæus, and established the Lycæan festival in honour of Jove. Pausanias makes him contemporary with Cecrops (8, 2). His whole history, however, appears to be mythic, as will presently appear. According to the legend given by Apollodorus (3, 8, 1), Lycaon became, by different wives, the father of fifty sons; and, according to another account, mentioned by the same writer, the parent of one daughter, Callisto. Both Lycaon and his sons were notorious for their cruel and impious conduct, and Jupiter, in order to satisfy himself of the truth of the reports that reached him, disguised himself as a poor man and sought their hospitality. To entertain the stranger they slaughtered a boy, and, mingling his flesh with that of the victims, set it before their guest. The god, in indignation and horror at the barbarous act, overturned the *table* (whence the place derived its future name of Trapezus), and struck with lightning the godless father and sons, with the exception of Nyctimus, whom Earth, raising her hands and grasping the right hand of Jupiter, saved from the wrath of the avenging deity. According to another account, Jupiter destroyed the dwelling of Lycaon with lightning, and turned its master into a wolf. The deluge of Deucalion, which shortly afterward occurred, is ascribed to the impiety of the sons of Lycaon. (*Apollod., l. c.*—*Ovid, Met.*, 1, 216, *seqq.*—*Hygin., Poet. Astron.*, 2, 4.—*Id., Fab.*, 176.—*Tzetz., ad Lycophr.*, 481.)—It has been conjectured, that Jupiter Lycæus was in Arcadia what Apollo Lycius was elsewhere; and that the true root in both cases was ΛΥΚΗ (*lux*), "light." The similarity of sound most probably gave occasion to the legends of wolves, of which animal there were many in Arcadia. In this case Lycaon would be only another name for Jupiter, to whom he raised an altar, and he could not therefore have been described as impious in the primitive legend. The opposition between his name and that of Nyctimus strongly confirms this hypothesis. It may indeed be said, that Jupiter derived his appellation from the mountain; but against this it is to be observed, that there was an eminence in the territory of Cyrene or Barce, in Libya, dedicated to Jupiter Lycæus. (*Herod.*, 4, 205.—*Keightley's Mythology*, p. 424, *seq.*—*Schwenck, Andeutung*, p. 40.)

Lycaonĭa, a district of Asia Minor, forming the southeastern quarter of Phrygia. The origin of its name and of its inhabitants, the Lycaones, is lost in obscurity. The Greeks asserted that Lycaon of Arcadia, in obedience to the commands of an oracle, founded a city here, and gave his name to the nation and country; this, however, is mere fable. According to others, it derived its name from λύκος, *a wolf*, the country abounding with these animals. Our first acquaintance with this region is in the relation of the expedition of the younger Cyrus. "The ridges lying

to the northward of *Konia* (Iconium) and *Erkle* (Archalla)," observes Leake, "form the district described by Strabo as the cold and naked downs of Lycaonia, which furnished pasture to numerous sheep and wild asses, and where was no water except in very deep wells. As the limits of Lycaonia are defined by Strabo (568) and by Artemidorus, whom he quotes, to have been between Philomelium and Tyriæum on the west, and Coropassus and Garsabora on the east (which last place was 960 stadia from Tyriæum, 120 from Coropassus, and 680 from Mazaca), we have the exact extent of the Lycaonian hills intended by the geographer. Branching from the great range of Taurus, near Philomelium, and separating the plain of Laodicea from that of Iconium, they skirted the great valley which lies to the southeastward of the latter city, as far as Archalla (*Erkle*), comprehending a part of the mountains of Hassan Daghi. It would seem that the depopulation of this country, which rapidly followed the decline of the Roman power and the irruption of the Eastern barbarians, had left some remains of the vast flocks of Amyntas, mentioned by Strabo, in undisturbed possession of the Lycaonian hills to a very late period: for Hadji Khalfa, who describes the want of wood and water on these hills, adds that there was a breed of wild sheep on the mountain of Fudul Babe, above Ismil, and a tomb of the saint from whom the mountain receives its name; and that sacrifices were offered at the tomb by all those who hunted the wild sheep, and who were taught to believe that they should be visited with the displeasure of heaven if they dared to kill more than two of these animals at a time. Hadji Khalfa lived in the middle of the 17th century." (*Leake's Journal*, p. 67, *seqq.*) With respect to its physical geography, Lycaonia was, like Isauria, included in a vast basin, formed by Taurus and its branches. (*Rennell, Geography of Western Asia*, vol. 2, p. 99.) Towards the east, the Lycaonians bordered on Cappadocia, from which they were separated by the Halys; while towards the south they extended themselves from the frontiers of Cilicia to the country of the Pisidians. Between them and the latter people there seems to have been considerable affinity of character, and probably of blood; both nations, perhaps, being originally sprung from the ancient Solymi. Subsequently, however, they would appear to have become distinguished from one another by the various increments which each received from the nations in their immediate vicinity. Thus, while the Pisidians were intermixed with the Carians, Lycians, and Phrygians, the Lycaonians received colonists probably from Cappadocia, Cilicia, Pamphylia, Phrygia, and Galatia; at the same time, both, in common with all the nations of Asia Minor, had no small proportion of Greek settlers in their principal towns. It is a curious fact, which we derive from the New Testament (*Acts*, 14, 11), that the Lycaonians had a peculiar dialect, which therefore must have differed from the Pisidian language; but even that, as we know from Strabo (631), was a distinct tongue from that of the ancient Solymi. It is, however, very probable, that the Lycaonian idiom was only a mixture of these and the Phrygian language. (*Jablonski, de Ling. Lycaon., Opusc.*, vol. 3, p. 8.—*Cramer's Asia Minor*, vol. 2, p. 63.)

Lycastus, an ancient town of Crete, in the vicinity of Gnossus, by the inhabitants of which place it was destroyed. Strabo, who mentions this fact, states that in his time it had entirely disappeared. (*Strab.*, 479.) Polybius informs us (23, 15), that the Lycastian district was afterward wrested from the Cnosians by the Gortynians, who gave it to the neighbouring town of Rhaucus. (*Cramer's Anc. Greece*, vol. 3, p. 370.)

Lycēum (Λύκειον), a sacred enclosure at Athens, dedicated to Apollo, where the polemarch originally kept his court. It was decorated with fountains, plantations, and buildings, by Pisistratus, Pericles, and Lycurgus, and became the usual place of exercise for the Athenian youths who devoted themselves to military pursuits. (*Pausan.*, 1, 19.—*Xen., Hipparch.*—*Harpocrat. et Suid., s. v.*) Nor was it less frequented by philosophers, and those addicted to retirement and study. We know that it was more especially the favourite walk of Aristotle and his followers, who thence obtained the name of Peripatetics. (*Cic., Acad. Quæst.*, 1, 4.) Here was the fountain of the hero Panops (*Plat., Lys.*, p. 203), and a plane-tree of great size and beauty, mentioned by Theophrastus. (*Hist. Pl.*, 1, 11.—Compare *Plat., Phædr.*, p. 229.) The position commonly assigned to the Lyceum is on the right bank of the Ilissus, and nearly opposite to the church of *Petros Stauromenos*, which is supposed to correspond with the temple of Diana Agrotera, on the other side of the river. (*Cramer's Anc. Greece*, vol. 2, p. 340.)

Lychnĭdus, a city of Illyricum, situate in the interior, on a lake from which the Drino rises. Its foundation is ascribed by a writer in the Greek Anthology to Cadmus. (*Christod., epigr.* 3.) We hear of its being constantly in the occupation of the Romans during the war with Perseus, king of Macedon (*Liv.*, 43, 9), and from its position on the frontier it must have always been a place of importance. This was more especially the case after the construction of the great Egnatian Way, which passed through it. (*Polyb., ap. Strab.*, 327.) It appears to have been still a large and populous town under the Greek emperors. Procopius relates, that it was nearly destroyed by an earthquake, which overthrew Corinth and several other cities in the reign of Justinian. (*Hist. Arch.*, 18.—Compare *Malch., Sophist. Excerpt.*, p. 64.) It is the opinion of Palmerius, who has treated most fully of the history of Lychnidus in his description of ancient Greece, that this town was replaced by *Achrida*, once the capital of the Bulgarians; and, according to some writers of the Byzantine empire, also the native place of Justinian, and erected by him into an archbishopric, under the name of Justiniana Prima. This opinion of the learned critic has been adopted by the generality of writers on comparative geography. (*Græc. Ant. Descript.*, p. 498.—*Wesseling, ad Itin.*, p. 652.—*Mannert, Geogr.*, vol. 7, p. 415.) Cramer, however, shows very conclusively that the modern *Ochrida* (as it is now called) does not coincide with the ancient Lychnidus, but that the ruins of the latter place are still apparent near the monastery of *St. Naum* (*Pouqueville*, vol. 3, p. 49), on the eastern shore of the lake, and about fourteen miles south of *Ochrida*. (*Cramer's Anc. Greece*, vol. 1, p. 71, *seqq.*)

Lychnītis Palus, a lake of Illyria, on which Lychnidus was situate. It was formed principally by the waters of what is now the black *Drino*, and was a considerable expanse of water, about 20 miles in length and 8 in breadth. Diodorus informs us, that Philip, son of Amyntas, extended his conquests in Illyria, as far as this lake (16, 8). Strabo says it abounded in fish, which were salted for the use of the inhabitants. (*Strabo*, 327.) He also mentions several other lakes in the vicinity which were equally productive. (*Cramer's Anc. Greece*, vol. 1, p. 74.)

Lycĭa, a country of Asia Minor, in the south, bounded on the northeast by Pamphylia, on the west and northwest by the Carians, and on the north by Phrygia and Pisidia. The country was first named Milyas, and its earliest inhabitants seem to have been the Solymi. Sarpedon, however, being driven from Crete by his brother Minos, came hither with a colony, and drove the Solymi into the interior, with whom, however, they had still to wage a continual warfare. (*Hom., Il.*, 6, 180.—*Id. ibid.*, 10, 430.—*Id. ibid.*, 12, 30.) The new-comers took the name of Termilæ, as Herodotus writes it (1

173), or Tremila, as others give it. (*Steph. Byz.*, *s. v.* Τρεμίλαι.) Afterward, Lycus, driven from Athens by his brother Ægeus, retired to the Termilæ, where he was well received by Sarpedon, and gave, it is said, the appellation of Lycia to the country, and Lycii to the people, from his own name. In the Homeric poems the country is always called Lycia, and the Solymi are mentioned as a warlike people, against whom Bellerophon is sent to fight by the King of Lycia. (*Il.*, 6, 184.) The Solymi, however, disappeared from history after Homer's time, and the name Milyas remained for ever afterward applied to the region commencing in the north of Lycia, and extending into Phrygia and Pisidia. Into this region the Solymi had been driven, and here they remained under the appellation of Milyæ, though the name Solymi still continued in Mount Solyma, on the northeastern coast. This mountain, called at present *Takhatlu*, rises to the height of 7800 feet. From this time, in fact, they were reckoned as occupying a part of Pisidia, and having nothing more to do with Lycia. On D'Anville's map, however, they retain the name of Solymi. According to the ancients, Lycia was the last maritime country within Taurus. It did not extend eastward to the inner part of the Gulf of Pamphylia, but was separated from that country and its gulf by the southern arm of Taurus, whose bold and steep descent to the shore caused it to receive the name of Olimax. This southern arm of Taurus is so lofty as to be generally covered with snow, and by its course, presenting itself across the line of the navigation along shore, forms a conspicuous landmark, particularly from the eastward. From its general fertility, the natural strength of the country, and the goodness of its harbours, Lycia was one of the richest and most populous countries of Asia in proportion to its extent. The products were wine, wheat, cedar-wood, beautiful plane-trees, a sort of delicate sponge, and fine officinal chalk. It is recorded, to the honour of the inhabitants, that they never committed acts of piracy like those of Cilicia and other quarters. The Lycians appear to have possessed considerable power in early times; and were almost the only people west of the Halys who were not subdued by Cræsus. (*Herod.*, 1, 28.) They made also an obstinate resistance to Harpagus, the general of Cyrus, but were eventually conquered. (*Herod.*, 1, 176.) They supplied Xerxes with fifty ships in his expedition against Greece. (*Herod.*, 7, 92.) After the downfall of the Persian empire, they continued subject to the Seleucidæ till the overthrow of Antiochus by the Romans, when their country, as well as Caria, was granted by the conquerors to the Rhodians; but their freedom was afterward again secured to them by the Romans (*Polyb.*, 30, 5), who allowed them to retain their own laws and their political constitution, which is highly praised by Strabo (665), and, in his opinion, prevented them from falling into the piratical practices of their neighbours, the Pamphylians and Cilicians. According to this account, the government was a kind of federation, consisting of 23 cities, which sent deputies to an assembly, in which a governor was chosen for the whole of Lycia, as well as judges and other inferior magistrates. All matters relating to the government of the country were discussed in this assembly. The six principal cities, Xanthus, Patara, Pinara, Olympus, Myra, and Tlos, had three votes each, other cities two votes each, and the least important places only one each. In consequence of dissensions among the different cities, this constitution was abolished by the Emperor Claudius (*Sueton., Vit. Claud.*, 25.—Compare *Vit. Vesp.*), and the country united to the province of Pamphylia. (*Dio Cass.*, 60, 17.—*Encycl. Us. Knowl.*, vol. 14, p. 210.—*Cramer's Asia Minor*, vol. 2, p. 242, *seq.*) The interior of Lycia was entirely unknown to Europeans until the visit of Mr. Fellows in 1838, who travelled over a large portion of it. According to this individual, the country is erroneously represented in all the maps, and there are no mountains of any importance in the interior. The coast, however, is surrounded by lofty mountains, which rise in many places to a great height. (*Encycl. Us. Knowl.*, vol. 14, p. 210.)—It was at Patara in Lycia that Apollo had a famous temple and oracle, and there he was fabled to pass the winter months, and the summer at Delos, whence the epithet *hiberna* applied to Lycia by Virgil (*Æn.*, 4, 143.—*Heyne, ad loc.*).

Lycimnia, a female alluded to by Horace, and thought by Bentley to be the same with Terentia, the wife of Mæcenas. (*Horat., Od.*, 2, 12, 13.—*Bentley, ad loc.*)

Lycius, a surname of Apollo, given to that deity as the god of light, and derived from the old form ΑΥΚΗ, "*light*," to which we may also trace the Latin *lux*. (Compare remarks under the article Lycaon.) According to the common but erroneous opinion, Apollo was called "Lycius" because worshipped with peculiar honours at Patara in Lycia. (*Vid.* Patara.)

Lycomēdes, a king of Scyros, an island in the Ægean Sea, son of Apollo and Parthenope. He was secretly intrusted with the care of young Achilles, whom his mother Thetis had disguised in female attire to prevent his going to the Trojan war, where she knew he must perish. (*Vid.* Achilles.) Lycomedes rendered himself infamous for his treachery to Theseus, who had implored his protection when driven from the throne of Athens by the usurper Mnesthous. Lycomedes, as it is reported, either envious of the fame of his illustrious guest, or bribed by the emissaries of Mnestheus, led Theseus to an elevated place on pretence of showing him the extent of his dominions, and perfidiously threw him down a precipice, where he was killed. According to another account, however, his fall was accidental. (*Plut., Vit. Thes.*—*Pausan.*, 1, 17; 7, 4.—*Apollod.*, 3, 13.)

Lycon, an Athenian, who flourished about 405 B.C., and who, together with Anytus and Melitus, was concerned in the prosecution instituted against Socrates. (*Vid.* Socrates.)—II. A Peripatetic philosopher, a native of Troas, and the pupil and successor of Strato of Lampsacus. He flourished about 270 B.C., and was for forty years the head of the Peripatetic school at Athens. He succeeded Strato at the date just mentioned; and enjoyed also the friendship of Attalus and Eumenes. (*Diog. Laert.*, 5, 66.—*Athenæus*, 12, p. 546.) Lycon appears to have been the author of a treatise on the sovereign good. His eloquence induced his friends to change his name from Lycon to Glykon (γλυκύς, *sweet*). Cicero calls him "*orationis locupletem, rebus ipis jejuniorem*" (*De Fin.*, 5, 5).

Lycŏphron, I. a son of Periander, king of Corinth. The murder of his mother Melissa by his father had such an effect upon him, that he resolved never to speak to a man who had been so wantonly cruel to his own family. This resolution was strengthened by the advice of Procles, his maternal uncle, and Periander at last banished to Coreyra a son whose disobedience and obstinacy had rendered him odious. Cypselus, the eldest son of Periander, being incapable of reigning, Lycophron was the only surviving child who had any claim to the crown of Corinth. But, when the infirmities of Periander obliged him to look for a successor, Lycophron refused to come to Corinth while his father was there, and he was induced to leave Corcyra only on promise that Periander would come and dwell there while he remained the master of Corinth. This exchange, however, was prevented. The Corcyreans, who were apprehensive of the tyranny of Periander, murdered Lycophron before he left that island. (*Herod.*, 3, 51.)—II. A native of Chalcis, in Eubœa, the son of Socles, and adopted by the historian Lycus of Rhegium, was a poet and grammarian at the court of Ptolemy Philadelphus from B.C. 280 to B.C. 250,

where he formed one of the seven poets known by the name of the Tragic Pleiades. (*Vid.* Alexandrina Schola, towards the end of that article.) He is said by Ovid to have been killed by an arrow. (*Ibis*, 531.) Lycophron wrote a large number of tragedies, the titles of many of which are preserved by Suidas. Only one production of his, however, has come down to us, a poem classed by the ancients under the head of *tragic*, but more correctly by the moderns under that of *Lyric* verse. This poem of Lycophron's is called the *Alexandra* or *Cassandra*. It is a monologue, in 1474 verses, in which the Trojan princess Cassandra predicts to Priam the overthrow of Ilium, and the misfortunes that await the actors in the Trojan war. The work is written in Iambic verse, and has no pretensions to any poetical merit; but, at the same time, it forms an inexhaustible mine of grammatical, historical, and mythological erudition. Cassandra, in the course of her predictions, goes back to the earliest times, and descends afterward to the reign of Alexander of Macedon. There are many digressions, but all contain valuable facts, drawn from the history and mythology of other nations. The poet has purposely enveloped his poem with the deepest obscurity, so much so that it has been styled τὸ σκοτεινὸν ποίημα, "*the dark poem*." There is no artifice to which he does not resort to prevent his being clearly understood. He never calls any one by his true name, but designates him by some circumstances or event in his history. He abounds with unusual constructions, separates words which should be united, uses strange terms (as, for example, κύλωρ, ἶνις, ἁμναμος, and φίτυμα, in place of υἱός); forms the most singular compounds (such as ἀθεσμόλεκτρος, αἰνοβάκχευτος), and indulges also in some of the boldest metaphors. The Alexandrean grammarians amassed a vast collection of materials for the elucidation of what must have appeared to them an admirable production. Tzetzes has made a compilation from their commentaries, and has thus preserved for us a part at least of those illustrations, without which the poem, after the lapse of more than 2000 years, would be unintelligible. He has refuted also the opinion that Lycophron was not the author of the poem. The loss of Lycophron's dramatic pieces is hardly to be regretted, if we can form any opinion of his poetic merits from the production to which we have just referred. A work, however, which he wrote *on Comedy* (περὶ Κωμῳδίας), and which must have been of considerable extent, since Athenæus quotes from the 9th book of it, would have proved, no doubt, a valuable accession to our list of ancient productions, since on this subject the learning of Lycophron must have had full scope allowed it. The best editions of Lycophron are, that printed at Basle, 1546, fol., enriched with the Greek commentary of Tzetzes; that of Canter, 8vo, apud Commelin., 1596; that of Potter, fol., *Oxon.*, 1702, and that of Bachmann, *Lips.*, 1828, 2 vols. 8vo. The last will be found to be most complete and useful, since it contains, among other *subsidia*, the Greek paraphrase. Bachmann also published, in 1828, in the second volume of his *Anecdota Græca*, a *Lexicon Lycophroneum*, previously unedited, containing a very ancient collection of scholia. (*Schöll, Gesch. Gr. Lit.*, vol. 2, p. 47, *seqq.*)

Lycopŏlis (Λύκων πόλις), or the "city of wolves," a city of Upper Egypt, on the western side of the Nile, northwest of Antæopolis. It derived its name from the circumstance of extraordinary worship being paid here to wolves, which, according to Diodorus Siculus, drove back the Ethiopians when they invaded Egypt, and pursued them to Elephantina. (*Diod. Sic.*, 1, 88.) Pliny merely writes the name Lycon as that of the city (5, 9), and Hierocles Λίκων. D'Anville, and, after him, the French *savans* who accompanied Bonaparte to Egypt, place the site of ancient Lycopolis near the modern *Syut*. Mannert, however, decides in favour of the vicinity of *Manfalouth*, coinciding in this with Pococke. (*Geogr.*, vol. 10, pt. 1, p. 387.)

Lycorēa, I. one of the earliest names of Parnassus. The modern name of the mountain is *Liakoura*. (*Dodwell, Tour*, vol. 1, p. 189.)—II. A small town on one of the highest summits of Parnassus. (*Strabo*, 423.—*Pausan.*, 10, 6.) It appears to have been a place of the highest antiquity, since it is stated by the Arundelian marbles to have been once the residence of Deucalion. Strabo also affirms that it was more ancient than Delphi. (*Strab.*, 418.—Compare *Pausan.*, *l. c.*—*Steph. Byz.*, *s. v.*—*Etym. Mag.*, *s. v.*—*Schol. ad Apollon.*, *Arg.*, 1, 1490.—*Schol. ad Pind.*, *Ol.*, 9, 68.) Among other etymologies, Pausanias states, that the neighbouring people fled to it during the deluge of Deucalion, being led thither by the howling of wolves (λύκων). Dodwell was informed that there was a village called *Liakoura* about three hours from Castri (Delphi), which was deserted in winter on account of the snow, the inhabitants then descending to the neighbouring villages. Some of the peasants of *Liakoura* informed him that their village possessed considerable remains of antiquity. (*Dodwell, l. c.*—*Cramer's Anc. Greece*, vol. 2, p. 161.)

Lycōris, a female to whom Gallus, the friend of Virgil, was attached. (Consult remarks on page 545, col. 1, near the end.)

Lycormas, the more ancient name of the Evenus. (*Strab.*, 451.)

Lycosūra, a town of Arcadia, on the slope of Mount Lycæus, regarded by Pausanias (8, 38) as the most ancient city in the world: it still contained some few inhabitants when he made the tour of Arcadia. Dodwell is inclined to identify its position with that of *Agios Giorgios*, near the village of *Stala*, where there are walls and other remains which manifest signs of the remotest antiquity. (*Tour*, vol. 2, p. 395.) Gell, in his *Itinerary of the Morea* (p. 101), after having spoken of *Delli Hassan* in the road from *Sinano* to *Karitena*, adds as follows: "We descend again towards the Alpheus. This is the road which Pausanias seems to have taken to Lycorma, which must have been either on the remarkable peak called *Souvias* to *Castro*, or almost on the summit of *Diaphorte* (Lycæus), near the hippodrome, where are the ruins of a fortification." The same writer remarks (*Narrative of a Journey in the Morea*, p. 124), "the peaked summit, called *Souvias* to *Castro*, is probably the ancient Lycorma." (*Siebelis, ad Pausan.*, 8, 38.—*Cramer's Anc. Greece*, vol. 3, p. 336.)

Lyctus, one of the most considerable cities of Crete, situate apparently to the northeast of Præsus, and at no great distance from the sea, since Strabo assigns to it the haven of Chersonesus. It was already an important city in the days of Homer and Hesiod; and Idomeneus, who was a native of the place, obtains from it, in Virgil (*Æn.*, 3, 401), the epithet of Lyctius. (Compare *Homer, Il.*, 2, 647; 17, 610.) According to Hesiod (*Theog.*, 477), Jupiter was brought up in Mount Ægæus, near Lyctus. We are informed by Aristotle (*Polit.*, 2, 8) that Lyctus subsequently received a Lacedæmonian colony (compare *Polyb.*, 4, 54), and we learn from Diodorus Siculus that it was indebted to the same people for assistance against the mercenary troops which Phalæcus, the Phocian general, had led into Crete after the termination of the Sacred war (16, 62). The Lyctians, at a still later period, were engaged in frequent hostilities with the republic of Gnossus, and succeeded in creating a formidable party in the island against that city. But the Gnossians, having taken advantage of their absence on a distant expedition, surprised Lyctus and utterly destroyed it. The Lyctians, on their return, were so disheartened by this unexpected calamity, that they abandoned at once their ancient abodes, and withdrew to the city of Lampe, where they were kindly and hos-

itably received. According to Polybius, they afterard recovered their city, with the aid of the Gortynns, who gave them a place named Diatonium, which ney had taken from the Cnosians (23, 15; 24, 53). trabo also speaks of Lyctus as existing in his time *Strab.*, 479), and elsewhere he states that it was ighty stadia from the Libyan Sea. (*Strab.*, 476.) he ruins of Lyctus were placed by D'Anville at *assiti*; but the exact site, according to the latest aps, lies to the northwest of that place, and is called *'anagia Cardiotissa*. (*Cramer's Anc. Greece*, vol. , p. 388, *seqq.*)

Lycurgus, I. a king of Thrace, who, when Bacchus was passing through his country, assailed him so riously that the god was obliged to take refuge with hetis. Bacchus avenged himself by driving Lycurus mad, and the latter thereupon killed his own son lryas with a blow of an axe, taking him for a vine-ranch. The land became, in consequence, steril; nd his subjects, having been informed by an oracle at it would not regain its fertility until the monarch as put to death, bound Lycurgus, and left him on lount Pangæus, where he was destroyed by wild orses. (*Apollod.*, 3, 5, 1.)—II. An Athenian orator, as one of the warmest supporters of the democratical arty in the contest with Philip of Macedon. The me of his birth is uncertain, but he was older than emosthenes (*Liban., Arg. Aristogit.*); and if his faer was put to death by order of the thirty tyrants *Vit. X. Orat.*, p. 841, *B*), he must have been born revious to B.C. 404. But the words of the biographer are, as Clinton has justly remarked, ambiguous *Fast. Hell.*, vol. 2, p. 151), and may imply that it as his grandfather who was put to death by the irty. Lycurgus is said to have derived instruction om Plato and Isocrates. He took an active part in ie management of public affairs, and was one of the thenian ambassadors who succeeded (B.C. 343) in ounteracting the designs of Philip against Ambracia nd the Peloponnesus. (*Demosth., Phil.*, 3, p. 129, *l. Reiske.*) He filled the office of treasurer of the ublic revenue for three periods of five years, that is, ccording to the ancient idiom, twelve years (*Diod. ic.*, 16, 88); and was noted for the integrity and bility with which he discharged the duties of his ffice. Böckh (*Public Econ. of Athens*, vol. 2, p. 183, *ng. trans.*) considers that Lycurgus was the only tatesman of antiquity who had a real knowledge of the anagement of finance. He raised the revenue to welve hundred talents, and also erected, during his dministration, many public buildings, and completed he docks, the armory, the theatre of Bacchus, and he Panathenaic course. So great confidence was laced in the honesty of Lycurgus, that many citizens onfided to his custody large sums; and, shortly beore his death, he had the accounts of his public adinistration engraved on stone, and set up in a part of he wrestling-school. An inscription, preserved to the resent day, containing some accounts of a manager of he public revenue, is supposed by Böckh to be a part of he accounts of Lycurgus. (*Publ. Econ. of Ath.*, vol. 1, . 264.—*Corp. Inscript. Græc.*, vol. 1, p. 250, No. 157.) After the battle of Chæronea (B.C. 388), Lycurgus conducted the accusation against the Athenian general Lysicles. He was one of the orators demanded by Alexander after the destruction of Thebes (B.C. 335). He ied about B.C. 323, and was buried in the Academia. *Pausan.*, 1, 29, 15.) Fifteen years after his death, pon the ascendancy of the democratical party, a decree was passed by the Athenian people that public honours should be paid to Lycurgus; a brazen statue of him was erected in the Ceramicus, which was seen by Pausanias (1, 8, 3), and the representative of his family was allowed the privilege of dining in the Prytaneum. This decree, which was proposed by Stratocles, has come down to us at the end of the "Lives of the Ten Orators." Lycurgus is said to have published fifteen orations (*Vit. X. Orat.*, p. 843, *C.*—*Phot., Cod.*, 268), of which only one has come down to us. This oration, which was delivered B.C. 330, is an accusation of Leocrates (Κατὰ Λεωκράτους), an Athenian citizen, for abandoning Athens after the battle of Chæronea, and settling in another Grecian state. The eloquence of Lycurgus is greatly praised by Diodorus Siculus (16, 88), but is justly characterized by Dionysius of Halicarnassus as deficient in ease and elegance (vol. 5, p. 433, *ed. Reiske*). The best editions of Lycurgus are, by Taylor, who published it with the oration of Demosthenes against Midias, *Cantab.*, 1743, 8vo; Osann, *Jen.*, 1821, 8vo; Pinzger, *Lips.*, 1824, 8vo; and Blume, *Sund.*, 1828, 8vo.—The best text, however, is that of Bekker, in his "Oratores Attici." The oration of Lycurgus is also found in the collections of Reiske and Dobson. (*Encycl. Us. Knowl.*, vol. 14, p. 212.—*Hoffmann, Lex. Bibliograph.*, vol. 3, p. 68, *seq.*)—III. A celebrated Spartan lawgiver, generally supposed to have been the son of King Eunomus. The poet Simonides, however, following a different genealogy, called him the son of Prytanis, who is commonly believed to have been the father of Eunomus. The chronological discrepances in the accounts of Lycurgus, which struck Plutarch as singularly great, do not, on closer inspection, appear very considerable. Xenophon, indeed, in a passage where it is his object to magnify the antiquity of the laws of Sparta, mentions a tradition or opinion, that Lycurgus was a contemporary of the Heraclidæ. (*Rep. Lac.*, 10, 8.) This, however, ought not, perhaps, to be interpreted more literally than the language of Aristotle in one of his extant works, where he might seem to suppose that the lawgiver lived after the close of the Messenian wars. (*Polit.*, 2, 9.) The great mass of evidence, including that of Aristotle and Thucydides, fixes his legislation in the ninth century before our era; and the variations within this period, if not merely apparent, are unimportant.—But to return to the immediate history of Lycurgus. Eunomus, his father, is said to have been killed in a fray which he was endeavouring to quell, and was succeeded by his eldest son Polydectes, who, shortly after, dying childless, left his brother Lycurgus apparently entitled to the crown. But, as his brother's widow was soon discovered to be pregnant, he declared his purpose of resigning his dignity if she should give birth to an heir. The ambitious queen, however, if we may believe a piece of court-scandal reported by Plutarch, put his virtue to a severe test. She secretly sent proposals to him, of securing him on the throne, on condition of sharing it with him, by destroying the embryo hopes of Sparta. Stifling his indignation, he affected to embrace her offer; but, as if tender of her health, bade her do no violence to the course of nature: "The infant, when born, might be easily despatched." As the time drew near, he placed trusty attendants around her person, with orders, if she should be delivered of a son, to bring the child immediately to him. He happened to be sitting at table with the magistrates when his servants came in with the newborn prince. Taking the infant from their arms, he placed it on the royal seat, and, in the presence of the company, proclaimed it King of Sparta, and named it Charilaus, to express the joy which the event diffused among the people. Though proof against so strong a temptation as that which has just been described, Lycurgus nevertheless had the weakness, it seems, to shrink from a vile suspicion. Alarmed lest the calumnies propagated by the incensed queen-mother and her kinsmen, who charged him with a design against the life of his nephew, might chance to be seemingly confirmed by the untimely death of Charilaus, he determined, instead of staying to exercise his authority for the benefit of the young king and of the state, to withdraw beyond the reach of slander

till the maturity of his ward and the birth of an heir should have removed every pretext for such imputations. Thus the prime of his life, notwithstanding the regret, and the repeated invitations of his countrymen, was spent in voluntary exile, which, however, he employed in maturing a plan, already conceived, for remedying the evils under which Sparta had long laboured, by a great change in its constitution and laws. With this view he visited many foreign lands, observed their institutions and manners, and conversed with their sages. Crete and the laws of Minos are said to have been the main object of his study, and a Cretan poet one of his instructers in the art of legislation. But the Egyptian priests likewise claimed him as their disciple; and reports were not wanting among the later Spartans, that he had penetrated as far as India, and had sat at the feet of the Bramins. On his return he found the disorders of the state aggravated, and the need of a reform more generally felt. Having strengthened his authority with the sanction of the Delphic oracle, which declared his wisdom to transcend the common level of humanity, and having secured the aid of a numerous party among the leading men, who took up arms to support him, he successively procured the enactment of a series of solemn ordinances or compacts (*Rhetræ*), by which the civil and military constitution of the commonwealth, the distribution of property, the education of the citizens, the rules of their daily intercourse and of their domestic life, were to be fixed on a hallowed and immutable basis. Many of these regulations roused a violent opposition, which even threatened the life of Lycurgus; but his fortitude and patience finally triumphed over all obstacles, and he lived to see his great idea, unfolded in all its beauty, begin its steady course, bearing on its front the marks of immortal vigour. His last action was to sacrifice himself to the perpetuity of his work. He set out on a journey to Delphi, after having bound his countrymen by an oath to make no change in the laws before his return. When the last seal had been set to his institutions by the oracle, which foretold that Sparta should flourish as long as she adhered to them, having transmitted this prediction to his fellow-citizens, he resolved, in order that they might never be discharged from their oath, to die in a foreign land. The place and manner of his death are veiled in an obscurity befitting the character of the hero: the sacred soils of Delphi, of Crete, and of Elis, all claimed his tomb: the Spartans honoured him, to the latest times, with a temple and yearly sacrifices, as a god.—Such are the outlines of a story, which is too familiar to be cast away as an empty fiction, even if it should be admitted that no part of it can bear the scrutiny of a rigorous criticism. But the main question is, whether the view which it presents of the character of Lycurgus as a statesman is substantially correct: and in this respect we should certainly be led to regard him in a very different light, if it should appear that the institutions which he is supposed to have collected with so much labour, and to have founded with so much difficulty, were in existence long before his birth; and not only in Crete, but in Sparta; nor in Sparta only, but in other Grecian states. And this we believe to have been the case with every important part of these institutions. As to most of those, indeed, which were common to Crete and Sparta, it seems scarcely to admit a doubt, and is equally evident, whether we acknowledge or deny that some settlements of the Dorians in Crete preceded the conquest of Peloponnesus. It was at Lyctus, a Laconian colony, as Aristotle informs us, that the institutions which Lycurgus was supposed to have taken for his model flourished longest in their original purity: and hence some of the ancients contended that they were transferred from Laconia to Crete; an argument which Ephorus thought to confute, by remarking, that Lycurgus lived five generations later than Athemenes, who founded one of the Dorian colonies in the island. But, unless we imagine that each of these colonies produced its Minos or its Lycurgus, we must conclude that they merely retained what they brought with them from the mother country. Whether they found the same system established already in Crete, depends on the question whether a part of its population was already Dorian. On any other view, the general adoption of the laws of Minos in the Dorian cities of Crete, and the tenacity with which Lyctus adhered to them, are facts unexplained and difficult to understand. The contemplation of the Spartan institutions themselves seems to justify the conclusion, that they were not so much a work of human art and forethought as a form of society, originally congenial to the character of the Dorian people, and to the situation in which they were placed by their new conquests; and in its leading features not even peculiar to this, or to any single branch of the Hellenic nation. This view of the subject may seem scarcely to leave room for the intervention of Lycurgus, and to throw some doubt on his individual existence: so that Hellanicus, who made no mention of him, and referred his institutions to Eurysthenes and Procles, would appear to have been much more correctly informed, or to have had a much clearer insight into the truth than the later historians, who ascribed everything Spartan to the more celebrated lawgiver. But, remarkable as this variation is, it cannot be allowed to outweigh the concurrent testimony of the other ancient writers; from which we at least conclude, that Lycurgus was not an imaginary or symbolical person, but one whose name marks an important epoch in the history of his country. Through all the conflicting accounts of his life, we may distinguish one fact, which is unanimously attested, and seems independent of all minuter discrepances—that by him Sparta was delivered from the evils of anarchy or misrule, and that from this date she began a long period of tranquillity and order. (*Thirlwall's History of Greece*, vol. 1, p. 293, *seqq.*)—For an account of the legislation of Lycurgus, consult the article Sparta.

Lycus, a king of Bœotia, successor to his brother Nycteus, who left no male issue. He was intrusted with the government during the minority of Labdacus, the son of the daughter of Nycteus. (*Vid.* Antiope.)

Lydia, a country of Asia Minor, situate between the waters of the Hermus and Mæander, to the north and south, while to the east it was conterminous with the greater Phrygia. Within these limits was included the kingdom of the Lydian monarchs, before the conquests of Crœsus and of his ancestors had spread that name and dominion from the coast of Caria to the Euxine, and from the Mæander to the Halys. The celebrity of Crœsus, and his wealth and power, have certainly conferred on this part of Asia Minor a greater interest than any other portion of that extensive country possesses, Troas perhaps excepted; and we become naturally anxious to ascend from this state of opulence and dominion to the primitive and ruder period from which it drew its existence. In this inquiry, however, we are unfortunately little likely to succeed; the clew which real history affords us for tracing the fortunes of Lydia through the several dynasties soon fails, and we are left to the false and perplexing directions which fable and legendary stories supply. The sum of what we have is this: that Lydia, or that portion of Asia Minor already specified, appears to have been governed, for a much greater space of time than any other part of that country, by a line of sovereigns, broken, it is true, into several dynasties, but continuing without interruption, it seems, for several centuries, and thus affording evidence of the higher civilization and prosperity of their empire.—Our sources of information respecting the history of Lydia are almost entirely derived from Herodotus, and the high

name which he bears doubtless attaches great respectability to his testimony; but as we have no opportunity of weighing his authenticity on this particular subject, from being unacquainted with the sources whence he drew his information, and also from having no parallel historian with whom to compare his account, it is evident we cannot place such dependance on his Lydian history as on that of Egypt, Babylon, and Persia. Our suspicions, of course, will be increased, if we find that the circumstances he relates are incredible in themselves, and at variance also with other authorities. Time has unfortunately deprived us of the Lydian annals of Xanthus, a native of the country, somewhat anterior to Herodotus, and whose accounts were held in great estimation for accuracy and fidelity by sound judges (*Dion. Hal., Rom. Ant.*, 1, 30.—*Strab.*, 579, 628, 680, &c.); but from incidental fragments preserved by later writers we are led to infer, that he had frequently adopted traditions materially differing from those which Herodotus followed, and that his history also, as might be expected, contained several important facts unknown to the latter, or which it did not enter into the plan of his work to insert.—The general account which we gather from Herodotus respecting the origin of the Lydian nation, is this: he states that the country known in his time, by the name of Lydia, was previously called Mæonia, and the people Mæones. (*Herodotus*, 1, 7.—*Id.*, 7, 74.) This seems confirmed by Homer, who nowhere mentions the Lydians, but numbers the Mæonian forces among the allies of Priam, and assigns to them a country which is plainly the Lydia of subsequent writers. (*Il.*, 2, 864, *seqq.*) Herodotus further states, that the name of the Lydians was derived from Lydus, a son of Atys, one of the earliest sovereigns of the country, and in this particular he closely agrees with Dionysius of Halicarnassus, however he may differ from him in other considerable points. But the period to be assigned to this Lydus is a subject likely to baffle for ever the researches of the ablest chronologist. Herodotus informs us, that, after a number of generations, which he does not pretend to reckon, the crown passed from the line of Lydus, son of Atys, to that of Hercules. This hero, it is said, had a son by a slave of Iardanus, who was then apparently sovereign of Lydia; and this son, succeeding to the throne by the command of an oracle, became the author of a new dynasty, which reigned through two-and-twenty generations, and during the space of 505 years. (*Herod.*, 1, 7.) The introduction of the name of Hercules indicates at once that we have shifted our ground from history to mythology and fiction. The doubts and suspicions which now arise are rather increased than lessened on inspecting the list of the lineal descendants of Hercules who reigned at Sardis. Well might Scaliger exclaim with astonishment when he saw the names of Ninus and Belus following almost immediately after that of Hercules their ancestor. (*Scal., Can. Isagog.*, lib. 3, p. 327.) It has been supposed that these names imply some distant connexion between the Lydian dynasty of the Heraclidæ and the Assyrian empire; and there are some curious traditions preserved, apparently by Xanthus, in his history of Lydia, which go some way towards supporting this hypothesis. It is probable that the original population of Lydia came from Syria and Palestine, and the Scriptural name of Lud or Ludim may have some connexion with this. In such a case we shall be no longer surprised to find Ninus and Belus among the sovereigns of the country. But whatever connexion may have existed between the Lydians and the nations to the east of the Euphrates, and from whatever quarter the original population may have come, it is evident that the Lydians in the time of Herodotus were no longer the earlier inhabitants of the ancient Mæonia. They had come from Thrace and Macedon with the Phrygians, Carians, and Mysians, and were much intermingled with the Pelasgi, Leleges, Caucones, and other primitive tribes.—We now come to a period when the records of Lydia are more sure and faithful. Candaules, whom the Greeks named Myrsilus, was the last sovereign of the Heraclid dynasty. He was assassinated, as Herodotus relates, by his queen and Gyges. The latter succeeded to the vacant throne, and became the founder of a new line of kings. Under his reign it is probable that the mines of Tmolus and other parts of Lydia were first brought into activity. This would account for the fabulous stories which are related respecting him and his extraordinary wealth. (*Cic., Off.*, 3, 9.) Under this sovereign, the Lydian empire had already made considerable progress in several districts of Asia Minor. Its sway extended over a great part of Mysia, Troas, and the shores of the Hellespont (*Strabo*, 590), and before his death Gyges had succeeded in annexing to his dominions the cities of Colophon and Magnesia. (*Herod.*, 1, 14.—*Nic. Damasc., Excerpt.*) After Gyges came, in succession, Ardys, Sadyattes, Alyattes, and Crœsus. With Crœsus ended the line of the Mermnadæ, and Lydia became, on his dethronement, annexed by Cyrus to the Persian empire. (*Vid.* Crœsus.) The Lydians had previously been a warlike people, but from this time they degenerated totally, and became the most voluptuous and effeminate of men. (*Herod.*, 1, 79.—*Id.*, 1, 155, *seqq.*—*Athenæus*, 2, p. 515, *seq.*) They were celebrated for their skill in music and other arts, and are said to have invented games, and to have been the first to coin money. (*Athenæus*, 14, p. 617, 634.—*Id.*, 10, p. 432.—*Herod.*, 1, 94.) The conquest of Lydia, so far from really increasing the power of the Persians, tended rather to weaken it, by softening their manners, and rendering them as effeminate as the subjects of Crœsus; a contagion from which the Ionians had already suffered. The great wealth and fertility of the country have always caused it to be considered the most valuable portion of Asia Minor, and its government was probably the highest mark of distinction and trust which the King of Persia could bestow upon a subject. In the division of the empire made by Darius, the Lydians and some small tribes, apparently of Mæonian origin, together with the Mysians, formed the second satrapy, and paid into the royal treasury the yearly sum of 500 talents. (*Herod.*, 3, 90.) Sardis was the residence of the satrap, who appears rather to have been the king's lieutenant in lower Asia, and superior to the other governors. Lydia, somewhat later, became the principal seat of the power usurped by the younger Cyrus, and, after his overthrow, was committed to the government of his enemy Tissaphernes. (*Xen., Anab.*, 1, 1.—*Id., Hist. Gr.*, 1, 5.—*Id. ib.*, 3, 1.) After the death of Alexander we find it subject for a time to Antigonus; then to Achæus, who caused himself to be declared king at Sardis, but was subsequently conquered and put to death by Antiochus. (*Polyb.*, 5, 57, 4.) Lydia, after the defeat of the latter sovereign by the Romans at Magnesia, was annexed by them to the dominions of Eumenes. (*Liv.*, 38, 39.) At a later period it formed a principal part of the pro-consular province of Asia (*Plin.*, 5, 29), and still retained its name through all the vicissitudes of the Byzantine empire, when it finally passed under the dominion of the Turks, who now call its northern portion *Saroukhan*, and the southern *Aidin*. (*Cramer's Asia Minor*, vol. 1, p. 413, *seqq.*)—As regards the question respecting the Lydian origin of the Etrurian civilization, consult the article Hetruria.

Lydus, I. a son of Atys, from whom Lydia is said by Herodotus to have derived its name. (*Vid.* Lydia.)—II. Johannes Laurentius, a native of Philadelphia in Lydia (whence his name Lydus), was born A.D. 490. He filled various civil offices in the palace of the Greek

emperors at Constantinople, and under Justinian he attained to the rank of *Cornicularius*. He was regarded as a man of erudition, and a good writer both in prose and verse. Among other productions, he composed a work on the *Roman Magistrates*, Περὶ ἀρχῶν τῆς Ῥωμαίων πολιτείας. This work, important for the light which it throws on Roman antiquities, was regarded as lost, until Choiseul-Gouffier, French ambassador at Constantinople, and the celebrated Villoison, discovered, in 1784, a manuscript of it in the library of Prince Constantine Morusi. This manuscript, which is of the 10th century, belongs to the King of France, Morusi having presented it to Choiseul-Gouffier, who, after the death of Villoison, directed Fuss and Hase to edit it. Their edition appeared in 1812, with a learned commentary on the life and writings of Lydus by Hase. To this must be added the critical epistle of Fuss to Hase, *Bonnæ*, 1821. Niebuhr calls the work of Lydus a new and rich source of Roman history. Another work of Lydus's was entitled Περὶ διοσημειῶν, "*On Prodigies*." In this he has collected together all that was known in the days of Justinian of the science of augury, as practised by the Tuscans and Romans. The work is only known by an abridgment in Latin, made by the "Venerable Bede," and by two fragments in Greek, published, the one under the title of Ἐφήμερος βροντοσκοπία, "*Thunder for each day*," and the other under that of Περὶ σεισμῶν, "*Concerning Earthquakes*." The first of these is merely a translation of a passage extracted from the work of P. Nigidius Figulus, the contemporary of Cicero. The treatise on prodigies itself, however, is not lost, but exists, though in a mutilated state, in the same manuscript of Choiseul-Gouffier from which the work on magistrates was made known to the learned world. We have also a third fragment, a species of Calendar, but only in a Latin translation.—The fragment Ἐφήμερος βροντοσκοπία was published among the *Variæ Lectiones* of Rutgersius, *Lugd. Bat.*, 1618, 4to, p. 247, and that Περὶ σεισμῶν by Schow, in his edition of Lydus's work Περὶ μηνῶν. The Calendar is given in the *Uranologium* of Petavius, *Paris*, 1630, fol., p. 94. In 1823, Hase published the work itself on Prodigies, from the manuscript just mentioned. Lastly, we have a work by Lydus, "*On the Months*," Περὶ μηνῶν. The main work itself is lost, but there exist two abridgments, one by an unknown hand, the other by Maximus Planudes. It contains many particulars relative to the mythology and antiquities of the Greeks and Romans. It was originally published by Schow, *Lips.*, 1794, and has since been edited by Rœther, *Lips.*, 1827. The best edition of Lydus is by Bekker, *Bonn*, 1837, and forms part of the "*Corpus Scriptorum Historiæ Byzantinæ*."

Lygdămis or Lygdămus, I. a Naxian, who aided Pisistratus in recovering his authority at Athens, and received as a recompense the government of his native island. (*Herod.*, 1, 61, 64.)—II. The father of Artemisia, the celebrated Queen of Halicarnassus. (*Herod.*, 7, 99.)—III. A tyrant of Caria, son of Pisindelis, who reigned in the time of Herodotus at Halicarnassus. He put to death the poet Panyasis. Herodotus fled from his native city in order to avoid his tyranny, and afterward aided in deposing him. (*Vid.* Herodotus.)

Lygii. *Vid.* Liguria.

Lynceus, I. (two syllables), son of Aphareus, was among the hunters of the Caledonian boar, and was also one of the Argonauts. According to the old legend, he was so sharp-sighted as to have been able to see through the earth, and also to distinguish objects at the distance of many miles. He was slain by Pollux. (*Vid.* Castor.)—Palæphatus (*de Incred.*, c. 10) has explained the fable of Lynceus' seeing objects beneath the earth, by supposing him to have been the first who carried on the operation of mining, and that, descending with a lamp, he thus saw things under the ground. Pliny assigns the following reason for Lynceus being fabled to be so keen-sighted. "*Novissimam vero primamque* (*Lunam*) *eadem die vel nocte, nullo alio in signo quam Ariete, conspici; id quoque paucis mortalium contigit. Et inde fama cernendi Lynceo.*" (*Plin.*, 2, 17.)—II. One of the fifty sons of Ægyptus. He obtained Hypermnestra for his bride, and was the only one of the fifty whose life was spared by his spouse. (*Vid.* Danaus and Hypermnestra.)

Lyrnessus, I. a city of Troas, mentioned by Homer, and situate to the south of Adramyttium. It disappeared along with Thebe, and left no trace of its existence beyond the celebrity which the Iliad has conferred upon it. Pliny asserts, that it stood on the banks of the little river Evenus, whence, as we learn from Strabo (614), the Adramytteni derived their supply of water. (Compare *Plin.*, 5, 32.) In Strabo's time, the vestiges of both Thebe and Lyrnessus were still pointed out to travellers; the one at a distance of sixty stadia to the north, the other eighty stadia to the south of Adramyttium. (*Strab.*, 612.—*Cramer's Asia Minor*, vol. 1, p. 129.)—II. A town of Pamphylia, between Phaselis and Attalea, on the coast. It was founded, as Callisthenes affirmed, by the Cilicians of Troas, who quitted their country and settled on the Pamphylian coast. (*Strab.*, 667.) The Stadiasmus has a place in the same interval, named Lyrnas, which is probably the Lyrnessus of Strabo. It is said to retain the name of *Ernatia*. (*Cramer's Asia Minor*, vol. 2, p. 278.)

Lysander, I. a Spartan, who rose to eminence towards the end of the Peloponnesian war, and was placed in command of the Lacedæmonian troops, on the coast of Asia Minor, B.C. 407. Having about him little of the old Spartan severity, and being ready to sacrifice that personal and national pride and inflexibility, which were the peculiar characteristics of the Spartan institutions, to personal or national interests, he gained in an unusual degree the regard and confidence of his Persian allies. This he used to the best advantage, by seizing a favourable moment to obtain from the younger Cyrus, the Persian viceroy in Asia Minor, in place of any personal advantage, the addition of an obolus daily (somewhat more than two cents of our money) to every seaman in the Peloponnesian fleet. During his year's command he defeated the Athenian fleet commanded by Antiochus, as lieutenant of Alcibiades, at Notium. In September, B.C. 406, he was superseded by Callicratidas, who was defeated and slain in the memorable battle of Arginusæ. The allies then petitioned that Lysander might be reappointed. It was contrary to Spartan law to intrust a fleet twice to the same person; but this difficulty was evaded, by nominating another individual as commander-in-chief, and sending Lysander as lieutenant with the command in Asia. He soon justified the preference by gaining the decisive victory of Ægospotamos, in the Hellespont, where 170 Athenian ships were taken. This, in effect, finished the war. Receiving, as he went, the submission of her allies, Lysander proceeded leisurely to Athens, and blockaded her ports, while the Spartan kings marched into Attica and invested the city, which, unassaulted, was reduced by the sure process of famine. The capitulation being settled, B.C. 404, Lysander had the proud satisfaction of entering as victor the Piræus or harbour of Athens, which had been unviolated by the presence of an enemy since the Persian invasion. His services and reputation gained for him corresponding weight at Sparta; and, on occasion of the contested succession, his influence was powerful in raising Agesilaus to the throne. He accompanied that eminent statesman and soldier during his first campaign in Asia, where his popularity and renown threw his superior into the shade; and an estrangement resulted, in which Lysander con-

ducted himself with temper and wisdom. About B.C. 396 he returned to Sparta. In the following year, on occasion of a quarrel with Thebes, he was sent into Phocis to collect contingents from the northern allies, a task for which his name and popularity rendered him peculiarly fit. Having done this, and being on his way to join the Lacedæmonian army, he was surprised and slain by the Thebans at Haliartus in Bœotia. The force which he had collected was dispersed, and the war at once came to an end, with no credit to the Lacedæmonians, B.C. 395.—It is said that, urged by ambitious hopes, he meditated a scheme for abolishing the hereditary right of the descendants of Hercules, and rendering the Spartan throne elective, and that he had tampered largely with different oracles to promote his scheme. Xenophon, however, a contemporary historian, makes no mention of this rumour. The subject has been discussed by Thirlwall, in an Appendix to the fourth volume of his History of Greece. This writer thinks that Lysander actually formed such a project; and that the same motive which induced the Spartan government to hush up the affair, would certainly have led Xenophon carefully to avoid all allusion to it. (*Hist. of Gr.*, vol. 4, p. 461.)—We have a Life of Lysander from Plutarch, and another from Nepos. (*Plut., Vit. Lys.*—*Nep., Vit. Lys.*—*Xen., Hist. Gr.*—*Enc. Us. Knowl.*, vol. 14, p. 227.)—II. One of the ephori in the reign of Agis.—III. A grandson of Lysander. (*Pausan.*, 3, 6.)

Lysĭas, one of the ten Athenian orators, was born at Athens B.C. 458. His father Cephalus was a native of Syracuse, who settled at Athens during the time of Pericles. Cephalus was a person of considerable wealth, and lived on intimate terms with Pericles and Socrates; and his house is the supposed scene of the celebrated dialogues relative to Plato's Republic. Lysias, at the age of fifteen, went to Thurii in Italy, with his brother Polemarchus, at the first foundation of the colony. Here he remained for thirty-two years; but, in consequence of his supporting the Athenian interests, he was obliged to leave Italy after the failure of the Athenian expedition to Sicily He returned to Athens B.C. 411, and carried on, in partnership with his brother Polemarchus, an extensive manufactory of shields, in which they employed as many as 120 slaves. Their wealth excited the cupidity of the thirty tyrants; their house was attacked one evening by an armed force while Lysias was entertaining a few friends at supper; their property was seized, and Polemarchus was taken to prison, where he was shortly after executed (B.C. 404). Lysias, by bribing some of the soldiers, escaped to the Piræus, and sailed thence to Megara. He has given us a graphic account of his escape in his oration against Eratosthenes, who had been one of the thirty tyrants. Lysias actively assisted Thrasybulus in his enterprise against the Thirty; he supplied him with a large sum of money from his own resources and those of his friends, and hired a considerable body of soldiers at his own expense. In return for these services Thrasybulus proposed a decree, by which the rights of citizenship should be conferred upon Lysias; but, in consequence of some informality, this decree was never carried into effect. He was, however, allowed the peculiar privileges which were sometimes granted to resident aliens (namely, *ἰσοτέλεια*). Lysias appears to have died about B.C. 378.—The author of the Life of Lysias attributed to Plutarch mentions 425 orations of his, 230 of which were allowed to be genuine. There remain only 34, which are all forensic, and remarkable for the method which reigns in them. The purity, the perspicuity, the grace and simplicity which characterize the orations of Lysias, would have raised him to the highest rank in the art had they been coupled with the force and energy of Demosthenes. His style is elegant without being overloaded with ornament, and always preserves its tone. In the art of narration, Dionysius of Halicarnassus considers him superior to all orators in being distinct, probable, and persuasive; but, at the same time, admits that his composition is better adapted to private litigation than to important causes. The text of his harangues, as we now have it, is extremely corrupt. His masterpiece is the funeral oration in honour of those Athenians, who, having been sent to the aid of the Corinthians under the command of Iphicrates, perished in battle. Lysias is said to have delivered only one of the orations which he wrote. According to Suidas and other ancient writers, he also wrote some treatises on the art of Oratory, which art he is said by Cicero (*Brut.*, 12) to have taught, and also discourses on love. There is still extant a treatise on love which bears the name of Lysias, and which has been edited by Haenish, *Lips.*, 1827; but this work evidently belongs to a much later period in Greek literature. The best edition of Lysias, for the text, is that of Bekker, in his *Oratores Attici*. Useful editions have also been published by Taylor, 8vo, *Cantab.*, 1740; Auger, 2 vols. 8vo, *Paris*, 1783; Reiske, in the *Corpus Oratorum Græcorum*, *Lips.*, 1772, 2 vols. 8vo; and Dobson, in the *Oratores Attici*, *Lond.*, 1828, 2 vols. 8vo. (*Encycl. Us. Knowl.*, vol. 14, p. 228.—*Schöll, Hist. Lit. Gr.*, vol. 2, p. 207.)

Lysimachĭa, I. a city in the Thracian Chersonese, founded by Lysimachus, near the site of Cardia, then fast declining in prosperity, and the inhabitants of which latter place were transferred hither by him. (*Diod. Sic.*, 20, 29.—*Scymn., Ch.*, 702.) On his death Lysimachia fell successively into the hands of Seleucus, and Ptolemy, and Philip of Macedon. (*Polyb.*, 18, 34.) It afterward suffered considerably from the attacks of the Thracians, and was nearly in ruins when it was restored by Antiochus, king of Syria. (*Liv.*, 33, 38.—*Polyb.*, 23, 34.) On the defeat of that monarch by the Romans, it was bestowed by them on Eumenes, king of Pergamus. (*Polyb.*, 22, 5.) Lysimachia continued to exist in the time of Pliny (4, 11), and still later, in the time of Justinian. (*Amm. Marcell.*, 22, 8.—*Procop., de ædif.*, 4, 10.) But in the middle ages the name was lost in that of Hexamilion, a fortress constructed probably out of its ruins, and so called, doubtless, from the width of the isthmus on which Lysimachia had stood. (*Mannert, Geogr.*, vol. 7, 202.—*Cramer's Anc. Greece*, vol. 1, p 326.)—II. A town of Ætolia, near a lake named Hydra, and between Arsinoë and Pleuron. (*Strabo*, 460.)

Lysimăchus, one of the officers of Alexander the Great, was born of an illustrious Macedonian family. (*Justin*, 15, 3.) In the general distribution of the provinces or satrapies among the chief Macedonian officers after the death of Alexander, Lysimachus received Thrace and the neighbouring countries. It was not, however, without difficulty that he obtained possession of the province which had been assigned him: he was vigorously opposed by Seuthes, king of Thrace, and other native princes, and it was some time before his power was firmly established in that country. In B.C. 314 he joined Cassander, Ptolemy, and Seleucus, in their endeavour to check the power of Antigonus; but he does not appear to have been able to take an active part against Antigonus, in consequence of the revolt of many Thracian tribes, who had been excited by the latter to make war upon him. The peace which was made between the contending parties, B.C. 311, lasted only for a short time; and the war was continued, with various success, till the conquests of Demetrius, the son of Antigonus, in Greece, roused the confederates to make more vigorous exertions; and Lysimachus accordingly marched into Asia Minor, where he took several places, and acquired immense plunder. Antigonus hastened to meet him, but could not force him to a battle. In the following year, Lysimachus, having formed a junction with the forces of Seleucus and the other confederates, met Antigonus at Ipsus, in

Phrygia, where a bloody battle was fought, in which Antigonus was slain and his army totally defeated. The dominions of Antigonus were divided among the conquerors, and Lysimachus obtained the northwestern part of Asia Minor. He shortly after married Arsinoë, the sister of Ptolemy, king of Egypt, although his eldest son Agathocles had already married Lysandra, the half sister of Arsinoë. In B.C. 286 he obtained possession of the throne of Macedon, and obliged Pyrrhus, king of Epirus, who had laid claims to that country, to retire to his native dominions. Hitherto the career of Lysimachus appears to have been a fortunate one, but the latter part of his life was imbittered by family dissensions and intestine commotions. Arsinoë, fearful lest her children should be exposed, after the death of her husband, to the violence of Agathocles, persuaded Lysimachus to put him to death. Agathocles had been an able and successful general; he was also a great favourite with the people, who deeply resented his death; and Lysimachus found himself involved in almost open war with his own subjects. Lysandra, the widow of Agathocles, fled to Babylon, and entreated Seleucus to make war against Lysimachus. The Syrian king was willing enough to take advantage of the troubled state of his rival's kingdom; but Lysimachus, anticipating his intentions, marched into Asia, and fell in a battle with the forces of Seleucus, in the seventieth year of his age according to Appian (*Bell. Syr.*, c. 64), or in his seventy-fourth according to Justin (17, 1.—Compare *Plut., Vit. Demetr.—Justin.—Pausan.*, 1, 9, *seq.*). The town of Lysimachia was founded by this monarch. (*Vid.* Lysimachia.—*Encycl. Us. Knowl.*, vol. 14, p. 228.)

Lysippus, I. a celebrated sculptor and statuary, born at Sicyon, and placed by Pliny in the 114th Olympiad, B.C. 324. He was contemporary, therefore, with Alexander the Great. Lysippus was at first a worker in brass, and then applied himself to the art of painting, until his talent and inclinations led him to fix upon the profession of a sculptor. He was particularly distinguished for his statues in bronze, which are said to have been superior to all other works of a similar kind. He introduced great improvements into his art, by making the head smaller, and giving the body a more easy and natural position, than was usual in the works of his predecessors. Pliny informs us, that his statues were admired, among other things, for the beautiful manner in which the hair was always executed. (*Plin.*, 34, 8.) Lysippus is said to have been self-taught, and to have attained his excellence by studying nature alone. His talents were appreciated by his contemporaries; the different cities of Greece were anxious to obtain his works; and Alexander is reported to have said, that no one should paint him but Apelles, and no one represent him in bronze except Lysippus. (*Plin.*, 7, 37.—*Cic., Ep. ad Fam.*, 5, 12.) His reputation survived his death; many of his most valuable works were brought to Rome, in which city they were held in so much esteem, that Tiberius is said to have almost excited an insurrection by removing a statue of Lysippus, called Apoxyomenos, from the warm baths of Agrippa to his own palace.—Lysippus is said to have executed 610 statues, all of the greatest merit (*Plin.*, 34, 7), many of which were colossal figures. Pliny, Pausanias, Strabo, and Vitruvius have preserved long lists of his works; of which the most celebrated appear to have been, various statues of Alexander, executed at different periods of his life; a group of equestrian statues of those Greeks who fell at the battle of the Granicus; the Sun drawn in a chariot by four horses, at Rhodes; a colossal statue at Tarentum; a statue of Hercules, at Alyzia in Acarnania, which was afterward removed to Rome; and a statue of Opportunity (καιρός), represented as a youth, with wings on his ankles, on the point of flying from the earth.—Among the numerous pupils of Lysippus, the most celebrated was Chares, who executed the Colossus at Rhodes. (*Junius, de Pict. Vet. Catal.*, p. 109, *seqq.*—*Sillig, Dict. Art., s. v.*—*Encycl. Us. Knowl.*, vol. 14, p. 228, *seq.*)—II. A painter, whose country is uncertain, but who appears to have been acquainted with the art of enamelling; for on one of his pictures kept at Ægina, there was inscribed the word ὑπέκαυσεν. (*Plin.*, 35, 11.—*Sillig, Dict. Art., s. v.*)

Lysis, a native of Tarentum, and member of the Pythagorean sect. He and Philolaus were the only two disciples of Pythagoras who escaped the destruction of the school of Crotona. Lysis upon this retired to Thebes, where he ended his days, and where he is said to have had the illustrious Epaminondas for a pupil. It is difficult, however, to reconcile this fact with the established chronology, although it is vouched for by the best writers. Epaminondas was born 412 B.C.; and, supposing that Lysis was only 20 years old at the death of Pythagoras, he must have been 120 years of age when Epaminondas was first old enough to profit by his instruction. In making this calculation we suppose that Pythagoras died B.C. 496. The anachronism, however, becomes still more glaring, if, with Nauze and Freret, we fix the birth of Pythagoras at B.C. 460. Supposing, on the other hand, that this philosopher was born B.C. 576, which is the other extreme, Lysis must still have been 105 years old when Epaminondas was 16. It is better, therefore, to suppose that there were two Pythagoreans named Lysis, who have been confounded by the ancient writers.—To Lysis are ascribed by some the "Golden Verses" of Pythagoras. (*Burette, Mem. de l'Acad. des Inscr., &c.*, vol. 13, p. 226.) He wrote a commentary on the doctrine of his master, and also a letter to Hipparchus of Tarentum, reproaching him for his indiscretion in having divulged the secrets of their common master. This latter production has come down to us, and may be found among the Greek epistles collected by Aldus, and also among the Pythagorean fragments in Casaubon's edition of Diogenes Laertius. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 304.) Many of the MSS. and early editions of Nepos (*Vit. Epam.*, c. 2), give the reading *Lysiam* instead of *Lysim*, on which variation consult the notes of Bos and Fischer.

Lysistratus, a statuary of Sicyon, who flourished in the 114th Olympiad. He was the brother of the celebrated Lysippus. (*Plin.*, 35, 12, 44.) He is said to have been the first artist that made use of gypsum moulds for wax casts. (*Plin., l. c.*)

Lystra, a city of Asia Minor, placed by Ptolemy in Isauria; but, according to Pliny, Hierocles, and the Acts of the Apostles, it belonged to Lycaonia. It was in the vicinity of Derbe. Leake has the following remarks relative to its site, which go to confirm the opinion of Ptolemy: "Lystra appears to have been nearer than Derbe to Iconium; for St. Paul, leaving that city, proceeds first to Lystra and thence to Derbe, and in like manner returns to Lystra, to Iconium, and to Antiochia of Pisidia. And this seems to agree with the arrangement of Ptolemy, who places Lystra in Isauria, and near Isaura, which seems evidently to have occupied some part of the valley of *Sidy Shehr* or *Bey-Shehr*. Under the Greek empire, Homonada, Isaura, and Lystra, as well as Derbe and Laranda, were all included in the consular province of Lycaonia, and were bishoprics of the metropolitan see of Iconium. The similarity of names induced me first to believe that Lystra was situated at the modern *Ilistera*; but we find, as well in the civil arrangement of the cities in Hierocles, as in two ecclesiastical lists in the *Notitiæ Episcopatuum*, that Lystra and Ilistra were distinct places. I am inclined to think that the vestiges of Lystra may be sought for, with the greatest probability of success, at or near *Wiran Khatoun* or *Khatoun Serai*, about 30 miles to the southward of Iconium." (*Journal*, p. 108.)